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Vol. VII.—No. 24.—Whole No. 181.

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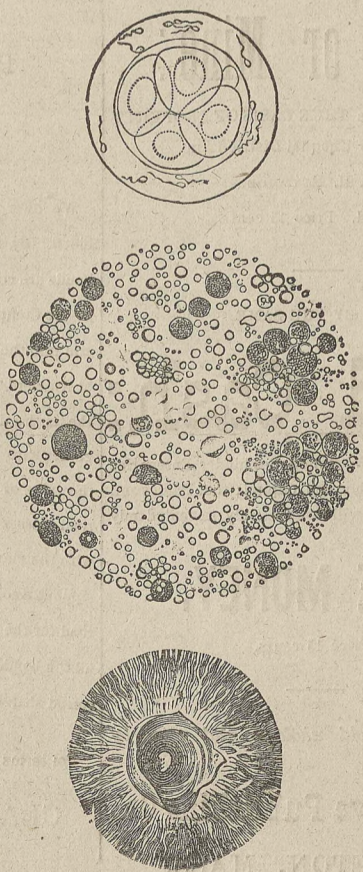
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[From the Popular Science Monthly.]

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BY FERNAND PAPILLON.

Translated from the French, by J. Fitzgerald, A. M.

But we must bear in mind that muscles which are subject to the will are not always employed to dissemble passion, but that very often, by their almost automatic attitude, they betray the real state of the feelings. In vain would a man in a furious passion strive to stand still. All his members are agitated with violent movements. Astonishment produces a relaxation of the muscles, and hence the French phrase, *les bras tombent* (the arms fall), to denote the effects of this emotion. Fear causes one's legs to fail him; one is said to be petrified by fear. But there are none of the muscles that are so influenced, so modified by the passions as those of the face. The physiognomy is indeed a betrayer of the soul's inner states. "When the soul is agitated," says Buffon, "the face becomes a living picture, wherein the passions are given with equal delicacy and force; where every movement of the soul is expressed by the dash of the pencil, and each act by a character, the rapid, living impress of which outstrips the will, thus unavailing and manifesting by passionate signs, our most secret emotions."

It seems impossible to subject to physiological analysis appearances so complex, so varied and so fickle. And yet an accomplished experimenter has recently succeeded in partially ordering this chaos, and in precisely determining the muscular mechanism of the human physiognomy as related to the various passions. Having first ascertained, by minute dissections, the position and separate function of the numerous muscles situate between the skin and the facial bones, and having learned how the nerve-filaments of the *seventh pair* (the facial nerves) are distributed through these muscles and animate them, Mr. Duchenne, of Boulogne, has determined, by means of the electric current, or of various excitants, the contraction of each particular one of these little muscles. Again, by observing those ready-made experiments which we call diseases, he learned what takes place when some of these muscles contract while others are inactive. In this way he has been enabled to see, most clearly, that the contraction of each muscle of the face determines a certain invariable expression; that is to say, that each passion seems to have at its command a facial muscle which contracts so soon as the soul is moved by this passion. M. Duchenne discourses as follows about the *muscle of suffering* (*souffrance*), as he calls the muscle whose contraction indicates pain: "From the very outset I had observed that the partial movement of one of the motor muscles of the eyebrow always produced a complete expression in the human face. For instance, there is one muscle which expresses pain—the superciliary muscle. On causing this to contract by electricity, not only did the eyebrow assume the form expressive of pain, but the other parts and features of the countenance, particularly the mouth and the naso-labial line, seemed also to undergo a profound modification, so as to harmonize with the eyebrow, and, like it, to give expression to this painful state of the soul." So, then, other muscles appear to share with the superciliary in the expression of suffering. M. Duchenne, however, believes that he is authorized by his experiments in holding that the muscular region of the face, directly modified by a single passion, is very circumscribed. But this modified region acts by a sort of sympathy on the adjacent regions precisely as one color modifies the tint of the colors all around it; and, just as in the latter case, there is caused an optical illusion, the result of what Chevreul calls the simultaneous contrast of colors, so with the muscular movements of the face there is produced a kind of mirage which modifies, complicates, and seems to dilate a movement whose real sphere is very restricted. However this may be, M. Duchenne has succeeded in reproducing, by contractions called forth in a certain number of the facial muscles, nearly all those expressions which answer to the inner states of the soul, and he has thus been enabled to assign to each muscle a psychological in addition to its physiological name. Thus, the frontal muscle is the muscle of attention, surprise, wonder and alarm, and each of these emotions excites it in a different way. The great zygomatic and the inferior orbicular muscles are the muscles of joy, while the pyramidal muscle of the nose is the muscle of aggression, and so on. In general, the muscles of the eye are adapted to expressions of the higher order, and those of the mouth to expressions of a

more gross and material kind. The purely self-satisfied and sensual smile calls into play only the zygomatic muscle. It is the contraction of the inferior orbicular that gives to the expression of contentment and pleasure a character of good-nature and benevolence. Besides the primary expressions resulting directly from the play of one muscle, M. Duchenne finds that several passional states of the physiognomy may be resolved into a number of simple movements.

And, just as he produces simple passional expressions by artificial means, so, too, he effects the synthesis of the complex expressions. *Attention*, which is produced by the contraction of the frontal muscle, and *joy*, which is due to the conjoint activity of the great zygomatic and the inferior orbicular, are primary expressions. Whenever we determine simultaneously on one face the contraction of these two muscles, we get the physiognomy of a person who has a lively impression of some pleasing and unexpected news. If, together with these muscles, we excite that which serves to express lechery—*i. e.*, the transverse nasal muscle—we get the type of *attention directed toward some lascivious object*. If we associate the lines indicating pleasure with those denoting pain, we recognize at once the melancholy smile. When we combine the smile (by contracting the great zygomatic) with gentle grief (by contracting the minor zygomatic), or, better still, with a slight contraction of the muscle of suffering—the superciliary—we have an admirable and touching expression of pity and compassion.

These fine physiological dissections, and the masterly syntheses they suggested to M. Duchenne, are nearly in full accord, as concerns their results, with the most ancient observations of empiricism, with the intuitions of painters and sculptors, as also with the teaching of psychologists and moralists. Results of this kind add nothing to our knowledge of the body or of the mind, but they will, perhaps, be of service to artists who desire to be exact in the anatomical reproduction of the passional movements of the physiognomy. No doubt the genius of superior artists is a sure and potent instinct which leads them to follow rules they know not; and it is probable that neither Raffaele, nor Correggio, nor Titian, would have been a greater painter, had he known, as modern physicists do, the laws of harmony and the simultaneous contrast of colors. Nevertheless, this sure and potent instinct, the germ of which exists in the *élite* of the artist-world, may be to some extent acquired by laborious study, and hence the conscientious artist will understand all the advantage to be derived from a science which, by giving him precise and certain directions, will save him much preliminary labor and much fruitless experiment.

Why is one special muscle of the face affected by pain, another by fear, and a third by anger? In short, why is every passion interpreted in the physiognomy by regular, determinate movements, just as the rhythm of the heart is modified? To give the question a more general form, is there a logical relation between gesture and emotion? This is a difficult question, recently put by Mr. Darwin, and which he strives to answer in accordance with his usual doctrines. For him, instincts are habits originally acquired purposely, voluntarily, and afterward fixed in the race by heredity. The instinctive movements of the physiognomy, considered as passional expressions, have the same origin. Thus, the habit of praying with the hands joined palm to palm comes, according to him, from the fact that in past times captives testified their entire submission by holding up their hands to be bound by the victor. The captive assumed the kneeling posture, in order to make this operation easier. Thus, the gesture and the attitude, which are now the instinctive expression of adoration, of devotion, would be merely vestiges of the savage usages of primitive man. When we are angry with a person, we involuntarily close our fists, so that they may be ready for use, even when we have no intention of striking the one who has angered us. If, under the action of similar feelings, the lips contract so as to show the teeth, as though we were preparing to bite, the reason is, says Darwin, that we are descended from animals who used their teeth as weapons of offense. Why do the eyebrows assume an oblique position when a person is suffering pain? For this reason: when children cry from hunger or from pain, the act of crying profoundly modifies the circulation; the blood flows to the head and particularly to the eyes, and this produces an unpleasant sensation. The muscles around the eyes then contract so as to protect them, and this action has become, under the influence of selection and heredity, an instinctive habit.

Most of Mr. Darwin's ingenious explanations thus tend to refer movements of physiognomy, that are now involuntary and instinctive, to movements that once were voluntary and intentional. Many of these explanations seem plausible, but it is nevertheless true that the physiognomy betrays the emotions and passions by means of signs entirely independent of the will. That some of the muscular movements of the face arose in the manner described by Darwin we might admit, but still we cannot see how that accomplished naturalist can reduce under his fundamental hypothesis those complex movements which are expressed by laughter, lachrymal secretion, blushing, pallor, turgescence or flaccidity of the flesh, and the flashing and dimming of the eyes. All these phenomena are entirely independent of the will, nor can they be explained on the theory put forward by Darwin to account for the eyebrow contracting under the influence of painful emotions, or for the lips contracting in anger. Therefore, we are forced to the conclusion that the agitation of the cephalic centres, produced by the passions, calls forth, in virtue of the anatomical relations of those centres with the facial nerves and muscles, reflex phenomena that never were under the control of the will. The habit of seeing such and such an expression associated with such and such a passion leads us to judge of the one by the other; but yet the habit is not the efficient cause of the expression.

There still remains to be considered one more series of physiological phenomena which bear the impress of passion, viz., vocal phenomena. The inflections of the voice, as related to the passions, are as varied as the expressions of the physiognomy. Each passion has its own language, its own tones,

its own note, just as it has its own nerve and its own muscle. Physiological analysis, however, is far more difficult here than in the case of the physiognomy. How shall we analyze the complex mechanisms that cause the lungs and the larynx to produce the various sounds of moaning, crying, groaning, sobbing and sighing? We are acquainted with the *ensemble* of muscular functions which give rise to these different expressions of the soul's states, but why does laughter express gaiety, and sighing express sadness? We cannot tell.

To sum up: a profound disturbance of the circulatory and respiratory acts; a more or less violent agitation of the members; changes of the attitude of the body; diversified movements in the physiognomy; infinitely-varied inflections and modulations of the voice—all these phenomena are the consequence of what takes place in the brain when that organ receives impressions of such a nature as to agitate it.

Hence we see that the main-spring of passion is the sense-impression. But what is this impression? In order to answer this question, let us analyze some passional state. We shall there find four principal elements: a more or less distinct initial sensation of pleasure or pain; voluntary or involuntary movements, more or less pronounced; and, finally, a recurrent sensation consecutive to these movements. It is clear that if there were no sensation there would be no passion. On the other hand, if the sensation were but a motion, we might say that passion consists of a series of motions originating in the agitation of the sensorium produced by the internal or external causes of emotion; but then, we never could understand why this agitation, being purely vibratory, should affect us at one time agreeably, at another painfully, or why it should act in so many different modes. Hence the power of discerning, immediately, in the sensorial perception, differences that have no mechanical equivalent, cannot be explained on mechanical grounds, and it is absolutely necessary to recognize here a psychic faculty, whose function it is to ascertain and to conceive the causes of emotions, and to regulate, according to a certain harmony, the consecutive physiological movement. Passion, therefore, resides in a something that is neither the brain nor the nerves nor the muscles; a something which perceives, and joys, and suffers, and which moves the entire body in unison with its own feelings. Now, this conscious faculty, this faculty of perceiving causes in no wise mechanical, is the soul. The more deeply we study the physiology of the passions, the more are we convinced that the agitation of the nervous and motor energies is but the external manifestation of deeper causes, which we denominate psychic. So, too, the more we study into matter, the better we see that it is only an external form, a vesture that clothes the activity of an invisible principle. Thus does science ever lead us back to that eternal and mysterious thing, force, and, beyond force, to spirit.—*Revue des Deux Mondes.*

INDUSTRIAL JUSTICE.

1. Go to, now, ye rich men; weep and howl, for your miseries that shall come upon you.
2. Behold the hire of the laborers who have reaped down your fields, which is kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord.

Gen. Ep. James, v. 1.

FREE BANKING—WHAT DOES IT MEAN?

The New York *Herald* said that 93 per cent. of the business of the city of New York and 83 per cent. of the business of the country is done on credit. Now, it follows that if the credit of the country is paralyzed, the industries of the country must stop, because 4 and 12 per cent. of cash transfers cannot be stretched to cover the 88 and 96 per cent. of credit. So, according to the *Herald's* data, to do business on a cash basis we would need many times as much currency as we now have, which is a fact, though we should not need as much currency to take the place of credit as the figures indicate, because currency will do five or ten times as much business as credit. Thus, when the credit failed last fall and winter, the industries suspended operations, throwing the wealth-producers out of employ and into consequent suffering and starvation.

To remedy this calamity, various plans have been presented. The last one on the *tapis* is "Free Banking," which means that any person or body of persons desirous of starting a bank, can do so under certain restrictions, mainly, that the basis of all money issued shall be sufficient in value—whether of gold and silver, or national bonds, mortgages on real and personal property—to comply with the requirements of the law of Congress. Thus the currency of the country would be put into the hands of a few bankers, who could regulate the amount of issue, not according to the demands of business, but according to the real or apparent interest of the bankers themselves. In other words, what is there to prevent the capitalists or money-kings from regulating their issues so as to make money scarce, and compel the highest interest for the use of money? Says the "Free Banking" man, "My neighbor can open a bank right alongside of mine, and can loan money at a lower rate, and thus keep down the rate of interest." But would he do it? Don't every business man do what will be for the greatest interest to himself? and if he has means to start a bank, would it not be for his interest to get the highest possible interest for his money? and would he be slow in joining the ring, when to stay out he would have to fight capital for the benefit of the public, and but little profit to himself, whereas if he joins the ring he loans all his money at a better price and equally good security?

With such a free-banking system the public would be no better off; the rate of interest would be all the people could stand and more, and we should have to wind up our credits and pay our debts quite as often under that system as under the present, for the combination of capital, whether in "Free Banking" or national banks, could shut down on their debtors, call in their securities and thus plunge the business of the country into a panic and bankruptcy at any time. No, gentlemen; "Free Banking" under our present system

of money lending will be as ruinous to the country as is the present national plan. The banker must have his pound of flesh in the worst time, when the country is in a skeleton condition, when all the reserve product of labor is eaten up and we have to draw upon the charities of the more fortunate or starve.

But we need money, and how shall we get it? I will tell you. Call in the national bonds and pay them in legal tender currency which shall be taken for all imposts, duties and every class of indebtedness to the government, thus making the greenback equal to gold, being based upon all the wealth of the country, gold included, as well as upon the faith of the nation; thus the money would at once seek investment in the various industries of the country. Or again, let the city of New York borrow \$100,000,000 in greenbacks of the United States, paying a low rate of interest therefor, of not over 3 per cent., and at once wipe out its debts and start up its improvements.

We could profitably expend \$25,000,000 annually for fifty years in building our docks and wharves in this city. Other cities could do likewise, and the business of the special banker or money lender would be gone, because the government—that is, the whole people—could manufacture and loan its own money at a much cheaper rate than would satisfy private usurers.

Again, pass the "Post Office Savings Bank bill," viz., constitute all Post Offices, Savings Banks, paying a low interest to the depositor and loaning out that money at such an advance of interest as will pay the expense of doing the business, taking therefor such collateral security as will be a valid and safe basis for every dollar loaned. Thus we would kill off these usurers who are sucking the life-blood out of the people and giving nothing in return.

We are a nation of debtors to foreign capitalists, because as soon as a man gets to be a money lender of any considerable amount, he leaves his country, not for his country's good, but to revel in idleness in foreign courts, a flunky and a toady to European fashion and monarchy, drawing his gold interest from the country in which he should remain and help to develop. Our present absenteeism is equal to the absenteeism of Ireland's Lords in her worst days of bondage to money rule.

Money, whose head is in Europe, controls the Legislative, Judicial and Executive departments of our government. Let it be shorn of its power. MADOX, of Maine.

TRUE CONSOLATION.

SCENE 1.—A scantily-furnished room; a woman weeping, with two small children.

[Enter Parson Brown.]

PARSON.—Good morning, Mrs. Poor. How do you feel this morning?

Mrs. POOR.—Oh, I hardly know! I am in so much trouble. P.—I come to give you the consolation of our religion. You must say, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

Mrs. P.—That I would gladly do if I could feel so; but it seems impossible to me. I cannot command my feelings. I have no heart to use what little strength I have for the comfort of my children.

P.—Your husband is dead, but you should not mourn as one without hope. If you will have faith in Christ you may meet your husband in that happy world where parting shall be no more.

Mrs. P.—But do all go to that happy land? P.—No, most assuredly not. You must put your trust in Christ, and he will save you.

Mrs. P.—But my husband was an infidel—an unbeliever in your Christ—and has consequently gone to the other place. Would you have me go there to meet him?

P.—That is indeed a sad case.

Mrs. P.—But it is not so much for the dead that I am troubled. In spite of your religion, I believe that he is in a better condition. But it is the living that engages my mind. The expenses of his last sickness and funeral were great, and all our means went. Trade has a mortgage upon our house and lot. I could not pay it in time, and so he takes the property and turns me and my children out of doors. As for me, I can work for a living; but what can I do with the children?

P.—They can go to the alms-house. Mrs. P.—Yes; to be paupers—outcasts—the companions of the degraded! My dear daughters to become prostitutes and trampled into the filth to die! Better kill them now.

[Enter Trade.]

T.—I do not wish to distress you, madam; but if you cannot pay the rent I must have this house for another family immediately. I want them to work in the factory.

P.—You must be merciful to the poor woman. Give her more time.

T. But what is the use of time? She has no means to pay, and I want the house for my workmen. Is it anything more than just that I should have my own?

P.—No; I acknowledge that you have the right to take the house. I only asked for mercy.

T.—But mercy will not keep my manufactories running.

[Enter Mann.]

M.—Does Mrs. Poor live here?

Mrs. P.—She stays here for the present.

M.—I understand this house is for sale.

T.—It is.

M.—Are you the man who owns it?

T.—I am, sir.

M.—What is the price?

T.—Two thousand dollars. It is worth every cent of it.

M.—But I understand that you got it for about eight hundred.

T.—Oh! That was a mere matter of trade. I took it on debt.

M.—I understood also that this lady's husband worked for you.

T.—Yes, he was in my employ for a number of years. The woman, also, before she was married.

M.—Then how did they get in debt so to you?

T.—Oh, he was sick and borrowed money. They also got credit at my store.

M.—But how did you come by the money that you lent them?

T.—That is my own affair.

M.—But I am interested also. I wish to know something about my neighbors.

T.—Well, then, I commenced life as a small merchant. I saved enough to build a manufactory, and then kept making additions, until now I have a number of them. These, of course, bring me money.

M.—Then you sold goods for more than they cost you, and now you hire men and keep part of their earnings. Is that it?

T.—I have to make a profit, or how could I live?

M.—But does it take all of your profit for you to live upon? You have money to lend to those who earned it for you; and you turn the helpless widows and children out of doors because they cannot pay you again. Is that justice?

T.—But business must be kept up.

M.—But why cannot men continue to do their work and share the profits equally and with justice to all?

T.—I will not stay to argue socialism.

[Exit Trade.]

P.—But, young man, your doctrines would run into Communism and overthrow the foundations of society.

M.—My doctrine, as you call it, is founded upon justice; and, let it run where it will, it is right. If society is founded upon injustice let it be overthrown; the quicker the better.

P.—But what will become of the noble principle of charity?

M.—And, we may say, what can we do in reforming drunkards if no whisky is sold? Let us, then, encourage dram-shops so as to give work for temperance societies. That is on the same principle.

P.—But your principles would run into free love. It would break up the family, and then what would become of the holy bonds of matrimony? With that all morality would end.

M.—If what you call morality consists in binding together people who do not wish to live together, I confess it would be sadly damaged. But I call that prostitution. What I call marriage is a union of heart and soul in love and sympathy. With that no one would interfere. But what right have men to forge bonds to hold unwilling couples together? Or to prevent those who are willing from uniting?

P.—If you are that kind of a man I will leave you. Good-morning.

[Exit Parson.]

M.—I did not expect much from those who live at ease and grow fat from other people's earnings, nor from their hired priests or preachers. But you, woman, who have felt the stings of their oppression, will you help to put it down?

Mrs. P.—But what can I do? Tell me and I will do it gladly.

M.—You can give your labor. We will give you and your children a home where you will be equal with the rest of us, and your children will be educated as the children of the community, if you will go and help build a home for all. Will you go?

Mrs. P.—Can that be true?

M.—Certainly it is. The community is started, and the invitation is extended to all right-minded persons without regard to sex or race.

Mrs. P.—Then I will go with all my heart. That is true consolation; now I can bless the Lord. Let me first go and tell my friends at the factory.

[Exit Omnes.]

SCENE 2.—Street.

[Enter Trade and Mann from opposite directions.]

T.—I have just been down to the factories and I found everything there as still as the grave and I have come to settle with you for it.

M.—Indeed! How is that?

T.—You have been preaching Communism to my hands, and then that cursed woman came to them and told her story, and they all quit and refuse to work for me.

M.—But why should they work for you, pray?

T.—Because I pay them for it.

M.—And where do you get the money with which you pay them?

T.—That same question again! I tell you I make it off my business. That is a necessity.

M.—But why cannot they carry on the business without you and pay themselves?

T.—I shall be ruined this way! My business is going to smash!

M.—Oh, no; not ruined! You are an able-bodied man and can work as well as other and better men.

T.—Me work! I cannot work; I am a capitalist and proprietor of manufactories.

M.—That will not hurt you. Besides you will soon be as poor as the rest of us, and then you can work.

[Exit together.]

CEDAR VALE, Kansas.

J. G. TRUMAN.

VOICES OF WORKINGWOMEN.

ALL SPEAK OUT!

The Pen—The Newspaper—The Ballot.

BY A. GAYLORD SPALDING.

How important that workingmen and women learn the value and power of the pen! It would give a potency to the newspaper beyond all churches, priests, legislatures and congresses, and thereby enable them (the people) to throw off the extra burden of taxes—State and National—of religion, politics and war. They would no longer, through ignorance, consent to be continually crushed by capital, fashion and aristocracy. Each one would produce his own honest bread and become his own individual sovereign, president, governor and minister. What worker needs to be governed, protected and saved so much at such fearful cost? We are taxed for our very breath, which tax goes into the hands of

men that never lift a finger in the way of productive labor. And it simply keeps up a class of professional leaders, who live on the people's drudgery. But the leaders will never stop until the workers dismiss them. Let us do that, then, quickly as possible; it will be a happy day. Grangers and workers, discuss this matter, and write for all brave newspapers.

The question of rights must be understood. The first right is to be a man or woman, which consists of body and mind, life and liberty and the means of happiness, as stated in our great declaration of rights. And the ballot is the key which unlocks to all and to each, impartially, the world's riches and blessings. It is the symbol of equality and the power of the nation, which, if intelligently exercised, makes every man king and every woman queen. It is the backbone of all true democracy. Any other quality is an unmitigated sham and an outrage on mankind.

The means of happiness are labor and property or production. What need of lack to anybody? But behold your Astors, Stewarts and Vanderbilts! They are social caruncles and monstrosities. Yet such men lead the world, and every city and town have their petty Stewarts and Vanderbilts, whose motive, aim and principle are the same as those of the "bigger bugs" of large cities. They are your monarchs of trade, money and monopoly. The true object of life is perverted, and property is rendered more a curse than a blessing, for the rule seems to be that the higher the wealth is heaped up the more frightful and hideous is the amount of poverty, ignorance and vice all around, especially in cities.

"To have and to hold"—more than the noble use—is the controlling idea of most men of property. The few naturally gain an oppressive ascendancy over the many, and no relief is attainable except through a terrible struggle and crisis as in the late rebellion against negro slavery, and now in our rebellion against monopoly. A partial and temporary victory will amount to very little. We must plow deep into the principle of things, and make it both religious and political. Aristocracy and non-production are the same under any name, whether secular or ecclesiastical. There is no sect in truth and principle, and but a small degree of real truth or principle in our sects. This is proved by their endless divisions and disputes. They must, therefore, be set aside and better ideas substituted, which will throw off an awful burden from the shoulders of the laboring class. Truth is always a harmonious unit and works exceedingly cheap.

But the Granges and Industrial Lodges will correct and regulate matters hereafter, and will cover the entire ground of business, politics and religion, thereby economizing extensively, by dispensing with hundreds of old costly professional aristocratic ways. For instance, in legislation: As no legislature projected or invented these grand institutions of equity, justice and brotherhood, they will work independently, and do very much their own legislation, right outdoors, on the farm and in the shop. And your monopolizing Othellos will lose their rich occupation. So there will necessarily be fewer salary grabs and official swindles, for lack of opportunity. Thus the Grange and the Lodge become at once justly magnified into wonderful importance, being in themselves a combined wholeness of—

1. The Farm.
2. The Workshop.
3. The Legislature.
4. The Church.
5. The Lyceum.
6. The School.

The ballot is the magical key of accomplishment that will open the mammoth money bags of all the world. It will distribute, like rain drops, the concentrated and hoarded wealth of cities over the broad country among the workers, and develop the full sources of production, employment, wages and education; for the sewing-girls, cooks and washerwomen; yes, and even the prostitutes! Your Vanderbilts, Stewarts and Astors, big and little, will dwindle down beautifully, and join the common brotherhood. All this must come, and the ballot-key will open the door to it.

But a woman's rebellion is the preliminary step. Rebellions have become popular and respectable. However, we propose no bloody one, for there is a better way. The woman's prayer crusade is an example of sublime and heroic rebellion for temperance. Now just adopt the same crusade for woman's ballot, only by better methods.

First.—Revolt against all tax paying while denied a representation. Remember Abby Smith's cows.

Second.—Obey no laws without a voice in their enactment.

Third.—Give no audience to any minister or public speaker whose desk, pulpit or platform is not equally free to woman preachers and speakers.

Fourth.—Inscribe on your waving banner, for the proud lords of creation: *No ballot, no allegiance and no babies!*

This would be the last ounce on the camel's back, or mule's back, of obstinate, stupid and wicked opposition to woman's suffrage. This would be a Rebellion in Heaven.

CHAMPLIN, Minn., April 27, 1874.

NEW ENGLAND LABOR REFORM LEAGUE.

This well-known body of radical reformers held its annual New York meeting on May 10 and 11 at Masonic Hall. The sessions were well attended throughout. The addresses were generally good and to the point. Although the League makes an invidious distinction against the real interests of women by admitting them as members at fifty cents per annum less than men, they were well represented on the platform by their sisters.

Able speeches were made on the various reforms of the day—industrial, financial, social and religious, (which, by the way, all reformers are beginning to understand are inextricably locked together)—by S. P. Andrews, Albert Brisbane, L. K. Joslin, Judge Carter, J. K. Ingalls, W. Hansom, E. H. Heywood, Edward Palmer, R. W. Hume and many others. Mrs. Emma R. Sill, Mrs. A. C. MacDonald, Mrs. Dr. Harmon, Mrs. Dr. Hallock, Mrs. Mary A. Leland, Mrs. Dr. Somerby

Mrs. Marie Andrief and Mrs. Dr. Lawrence also addressed the meeting.

At the Sunday afternoon session two Shakeresses were present, and Elder F. W. Evans discussed the subjects of land, usury, etc., and commended the reforms in the same proposed by the League.

The following are the resolutions adopted:

1. *Resolved*, That since people are naturally required and disposed, by honest service, to supply their own wants; and since working women and men are not natural dependants on property holders, their poverty is a condition arranged and enforced by parties seeking an income without work.

2. *Resolved*, That since labor is the source of wealth and creates all values equitably vendible, property holders who have not, by creative service, earned what they possess, or received it as a free gift from the rightful owners, are thieves; and profit in the form of interest, rent or dividends, is only another name for plunder.

3. *Resolved*, That since assumed ownership in raw materials is a constant invasion of the only rightful claim to property, labor; and since wealth remains in the control of its creators unless fished from them by legal and political devices,—with the extinction of property in land, mines, forests, we demand the abolition of that fruitful source of oppression, fraud and war—the State.

4. *Resolved*, That as the indecent haste of Gov. Wise, of Virginia, to hang John Brown was prompted by men stealers, the employment of armed force by the Mayor of New York to suppress labor meetings in Tompkins Square, and by Gov. Hartranft, of Pa., in the "Erie strike" was an enforcement of the pretended rights of property robbers; that we advise ambitious "public servants" to turn their hand against the financial and railway swindlers who are backed by those chronic mobs called municipal, state and national governments.

5. *Resolved*, That the blind rage which submitted the slave-lord's case to the arbitrament of force was not more insane than the coercive methods now employed by capital against labor; that while working people, who ask not a dish of charity soup, but justice, have little to fear from impending revolution, not merely the treasure but the lives of property holders depend upon their using reason and forbearance in the settlement of these grave questions.

6. *Resolved*, That the financial issue is not "contraction or expansion," but a struggle between Usury and its victims—the old "Union-saving" cry of slave-traders in Charleston and New Orleans, reappearing in the "public faith" anxiety of New York and Boston money-lenders seeking perpetual power to fleece the West and South through currency monopoly; that while any amount of greenbacks on the delusive basis of the "national wealth" would only increase existing insolvency and furnish no relief, it is the natural right of individuals and voluntary associations, by staking marketable values against the issue of currency, to provide their own money at cost.

7. *Resolved*, That the industrial, social and political subjection of women is a clear invasion of their natural rights, which reveals the still controlling influence of barbarous ideas in American society; that every consideration of honesty, purity and harmony demands the sternest assertion of woman's equality, in all her relations and transactions with man.

SOCIALISTIC.

THE JUSTIFIABLE SUICIDE.

I met him on the boiler-deck as we sailed out of port,
He seemed to be a gentleman—one of the better sort;
But he had a most ferocious look—a maniacal stare—
Such as hunters find in tigers when they rouse them from their lair.

We met again at even, when the cabin lamps were lit,
He did by an ancient female, in the after-cabin sit.
Then he wore a look of sorrow—such a fearful look of woe,
As Niobe with her children on the printed canvass show.

And we met again at midnight as we glided down the stream,
And all around was stillness save the 'scaping of the steam,
Then he had a look of wildness—of misery and despair,
As he gazed into the waters, as if something drew him there.

I sought a conversation and asked him if he knew
That we were on a dangerous boat, and had a desperate crew?
I told him that the engineers were carrying the steam so high
That any moment we might be meandering to'ard the sky.

That the pilots both were drunk, or so I understood,
That they might sink us on the rocks—"I wish to heaven they would!"
The stranger cried. "But no such luck will ere be mine, I trow,
For death in any shape would be a pleasure to me now."

"I've sought it at the cannon's mouth, and on the raging seas,
And on the Camden-Amboy road—and places such as these;
Why will it flee! The young and gay are called away too soon,
While I am left who many years have craved it as a boon."

I tried to cheer this gloomy man, and draw his thoughts away
From dwelling on such dismal things; "Sit down, my friend, I pray;
Have you no loving wife or child—no cherished kindred dear,
Is there no one you love on earth—no ties that bind you here?"

"Who is that elder lady who is traveling with you now;
Can she not clear away the gloom which settles on your brow?
Ah, there she comes—I'll ask her aid—most surely you'll repent"—
But up he jumped—threw off his hat—and overboard he went.

I turned to where the lady stood and spoke to this effect:
"Madam, you're his mother-in-law?" She calmly said "Correct."
—Advertiser, Joplin, Mo.

HOLMAN HUNT'S MARRIAGE.

London society is just now exercised to an almost revolutionary pitch by the announcement that Mr. Holman Hunt, the eminent artist, is about to marry his deceased wife's sister. Such a marriage, of course, cannot be legally celebrated in England, and so the parties have determined to go abroad to seek some country where the alliance is legal.

The great question, "Ought we to visit her?" is likely to be raised, for it is understood that Mr. Hunt means to take his wife off to Jerusalem, which may now be regarded as his residence. In the eyes of English law a lady married to a deceased sister's widower is simply a concubine, and as the lady in this case belongs to a family of high rank a good deal of the excitement arises on that score. But more of the dismay arises from the fact that Holman Hunt is the especially religious artist of England. Pious ladies have been for some time going to weep and pray before his "Shadow of Death," taking season tickets for the same and also their prayer books. If the artist had been detected in an intrigue with some lady he would have been pardoned with effusion for his pious pictures; but when he proposes to marry a lady under circumstances that Moses, Parliament and the Church do not approve, it causes a scandal of the first water. A lady says that "if she had heard the like rumor of the Archbishop of Canterbury it wouldn't have so amazed her, as Hunt has never been such a worldling as the average English bishop, who loves old port and looks kindly on fox hunting. This marriage, about to be consummated, is not unlikely to exert a very important influence on the question of abolishing the law which prohibits it. The law has, indeed, been repeatedly violated, but hardly by persons of equal position in society.

FREE LOVE TWENTY YEARS AGO.

COLFAX, Iowa, April 27, 1874.

I find in an old scrap-book the following letter taken from the regular correspondence of Warren Chase published in the *Universe*, then printed in Cleveland, Ohio. It seems so much like your excellent paper and the sentiments of its contributors that I could not refrain from copying it to show why Mr. Chase has been so long called a free lover by the enemies of woman's freedom and equal rights for the sexes.

Yours for the truth,
MARY C. TURNER.

"MARRIAGE AND PARENTAGE."

CERESCO, Wis., May 29, 1854.

A work with the above title, by Henry C. Wright, has reached me from the publisher.

Brother Wright will not complain if I criticize his reasoning a little, when I acknowledge his book calculated to do much good, and that I am rejoiced to find his among the bold hearts that dare speak on this subject which is soon to create more commotion in the social walks of life than it ever has, or then all others do. The thousands of crushed and bleeding hearts now suffering in worse than Southern slavery, have sent a cry to heaven, and it has reached there, and been heard, and an answer is coming to their relief. Those who have female slaves they call wives have reason to be alarmed. Those who hold captive men by legal bonds without attraction, have reason to be alarmed; but those who are truly married, those whom God's laws of attraction and affinity hold together have nothing to fear. Legislating loves and hatreds is nearly through with.

But I took my pen to criticize one or two positions in the book. (I have not read it half through yet.) In the second letter, page 22, the author says the objects of the distinction of the sexes are two: the continuation and perfection of the race, and that so far as the human race is concerned, the object of sexual distinction is to reproduce human beings. This is an error into which Fowler in all his works has fallen, but however many writers fall into it, it is, nevertheless, an error, an assumption that is not borne out by nature or fact. The propagation of the species is a result, or effect of sexuality. Causes are not made for their effects any more than by them. Man is not made male and female solely that he may perpetuate his kind. Neither the Bible account, nor the Development Theory, nor true Philosophy authorizes this conclusion. Man is male and female, having complete sexuality, with the attractions, loves, desires, etc., of the sexes for each other as described by the author without the desire for offspring, and both before and after nature allows these results. Man goes to the spirit sphere both male and female, and enjoys there the ecstasies of conjugal affinity, in proportion to his refined, purified and elevated condition; and yet I have never learned that children are born there, or that sexuality affords no delight or is useless there, but far otherwise. Sexuality is a fundamental part of our being and existence, goes with us as long as we exist. Reproduction is incidental and temporary, not always affording pleasure or answering desire.

Nature is ever true to herself, and this faculty and condition will in the true, harmonious life of single, conjugal and truly spiritual unions eternally afford pleasure and delight, but not always by reproducing our species. We ever err when finding an effect, we assume at once that the cause was made for that specific effect. Causes are always superior to, and often produce a variety of facts or effects. There is two much sensitiveness on this all-important subject. People shrink back at every step and ask, "What will people say?" It is one of nature's conditions, that a true knowledge of ourselves and our destiny is essential to happiness. Why should we hide important truths under fig leaves? In the old legend Adam and Eve were not ashamed until they had sinned; and my experience has taught me that those who are tainted most with the stain, blush the quickest at the pure marble or at nature's specimens.

That which constitutes the sexual distinction in the race, Brother Wright, is inherent and eternal, and will eternally have its effect and gratification, ever affording happiness when nature's laws of harmonious unions are realized, and ever punish the transgressor for all licentiousness and scoratory violations. The marriage and sexuality and joy and intercourse of truly united partners goes beyond the production of the species and beyond this earth-life. So I read nature. I may find other points for another time, but this is now the extent of my reading of the book.

WARREN CHASE.

EQUALITY OF THE SEXES.

"I should think that 'C. P.' might acknowledge some obligation to his mother, sister and wife, if he has them; cer-

tainly he has had a mother whom he would honor, as well as himself, by declaring that woman ought to become the social, intellectual and political equal of man.

"I say social equal, because you will not have to go outside of your own city, Boston, to see that the laws discriminate. In the annual report of 1873, the Chief of Police, Edward H. Savage, says of night-walkers: 'The great injustice and moral wrong which characterize the administration of the law, in the case of this class of friendless, misguided and unfortunate females, is repugnant to all the better feelings of humanity; and it is not well understood how an act committed by one sex, under temptations and inducements held out by the other, can be criminal on the part of the seduced and justifiable on the part of the seducer. Why a law so unequal and so unjust should be suffered to disgrace our statute books is a question remaining unanswered.' Suffrage is a trust, and it is the duty of woman to assume that trust. Ought she to have less concern than a man in the laws that regulate social questions?

"I say intellectual equal, because, while the best institutions of learning in the land are closed against woman, she cannot have that knowledge imparted to her which her faculties demand. She, like man, is an organic being, with powers of expansion and capacities of development. She ought to have a chance to develop her mind to the highest culture. The ballot is a guarantee of equal opportunity in a republic. Let woman have the ballot, and the highest institutions of the land will be thrown open to her, and she will not only be allowed, but invited and encouraged to compete with men for the prizes for noble service in science, in art, in jurisprudence in politics, in religion, and achieve for herself a grand personal independence.

"I say political equal, because I see all around me and everywhere injustice done to woman because she is not included in the governing class. I see it in the action of a majority of the school committee of your city. Shame on the stolidity that would keep women from their place and work when the people are calling loudly for more able and efficient service for the schools of Boston!"—*Commonsense in the Boston Index.*

THE DECREASE OF MARRIAGES.

Warren Chase long ago affirmed that marriage must be reformed or it would be practically ignored and abolished among the people, and the prophecy is being verified. The great State of Ohio furnishes these statistics: In 1866 the number of marriages was 30,479, but in 1873 they had fallen to 23,460. In the meantime the population had so increased that these figures, which indicated 1 marriage in every 82 of the people in 1866, showed but 1 in every 118 of the population last year, or a decrease of nearly one-third in the period of seven years, and the general statistics of the last dozen years are of the same tenor. While marriages are constantly decreasing, divorces are as constantly on the increase. And it is a notable fact that the higher the moral character of a State the more numerous are divorces. Paris, Vienna and other continental cities, where nearly or quite half the children are born outside of wedlock, have no practical method of divorcement, although the Code Napoleon for France fully recognizes the principle of divorce by mutual consent. So in this country, Boston, with its North street and its thousands of subjugated and prostituted women, and New York, with its tens of thousands of more miserable slaves to the lusts of respected and honored men, are each loud in their protests against easy divorce; while the freer and happier Western States, having fewer of this unhappy class of women, have their lax divorce laws, and to these States the victims of life-long marriage slavery and inexpressible misery have fled for freedom, with a detestation of cruel bonds as intense and aspirations for liberty as pure and hallowed as ever possessed the soul of the African slave who fled for refuge to British soil. South Carolina, when it ranked at the head of the slave list, permitted no divorce laws, thus exhibiting twin sisters of barbarism—indissoluble marriage, slavery.

Can we with honor enter an institution which has no honorable way out? The laws of no State as yet admit those just causes of temperamental, intellectual, moral and religious inadaptation, as being sufficient cause for separation. The man who counts his soul as of more importance than the edict of the Legislature will ignore unjust laws. In the words of Henry C. Wright, "Human enactments can neither create or annul moral obligations, and that which is right to do with a license from human government is right to do without a license."

Many professed liberalists who preach the infallibility of Moses and Jesus, yet swear fidelity to the legal code of our average modern politician. Legal enactments of all kinds and marriage laws are only true and binding on honest people when they are the expression of universal moral and beneficent purpose.

The priest may dispense religion to those who see nothing beyond the priest. Jesus may be God to those who have no other. And the timid souls who know nothing of beauty or love or marriage but the barren law and priest-bondage, may and should have it. They hold in it a sword by which they shall perish.

Is there no virtue because the State has ceased its definition? Then there may be no marriage because religion and law have left the nuptials! But truth and love and beauty, such as shall be the sanctity and law of the better marriage, will survive all change. What if there are fewer marriages if they are better, and fewer children if they honor their fathers and their mothers by joyous, healthful and new life, by which more of the infinite is expressed.

L. K. JOSLIN.

THE MARRIAGE LAW.

Extract from a letter of Orson S. Murray in answer to C. T., as published in the *Boston Investigator* of April 29, 1874: "The marriage law of Christendom is a fraud, an illegiti-

macy, a bastard conception, gestation, paturition, nurture and education, of barbarism and despotic rule. The mother of it was ignorance. The father of it was brutality. The nourishers of it have been cupidity and concupiscence. The progeny of it have been prostitution, beastly dissipation, effete sensuality, physical corruption, spiritual imbecility and hallucination and moral depravation. The fitting and worthy conservators of it are time-honored and sanctioned tradition and superstition. It is based on assumed-to-be divine authority for the enslavement of one-half of human kind to the base, brutalizing gratification of the other half and the degradation of the whole. This system of tyranny and fraud which makes slaves of the mothers, makes tyrants of the masters of the mothers, and the progeny take the consequences. It is a slavery to be supplanted and superseded. For humanity's sake, longer subjection to it cannot be afforded. It is the destroyer and preventer of genuine marriage in more perfect and permanent love relations between properly mated pairs by themselves. It works prurency, promiscuity and debauchery. Oftener than otherwise, it puts asunder what, without its violent interference, would be lovingly joined and inseparably held together.

"All laws in relation to marriage should protect in their rights all parties concerned—the individuals and society. While the rights of society should always be recognized, the rights of individuals should never be ignored. Women should be equal with men in the creation and administration of these laws. Then, for any wrong done to society, in which individuals participate on grounds of equality, each individual would be held equally responsible; whereas, the Christian marriage law, which decrees that man shall 'rule over' woman, criminally the woman and exculpates the man, even when the man is more in the wrong than the woman. Any 'protection' for woman, pretended to be practically provided for in the system, as in offset to the subjugation and degradation, is no adequate remedy for the evils resulting to all parties under the usurpation. It is the protection of sovereigns for subjects, of owners for property, of rapacity for victims. Under this law, the governing force is controlled religiously, is a religious force; whereas, any laws regulating marriage relations should be controlled morally, should be a moral force. Instead of being a godly mandate for the benefit of caste and the promotion of iniquity, it should be a human and humane enactment for human welfare and the promotion of equity. This religious imposture is a Gordian knot which long ago should have been cut. The 'godliness' of the Christian marriage law is too 'great pain' to the party in power under the divine decree. The gain is fraudulent. It is illegitimate. It is iniquitous. It is the gain of the sovereign, selfishly sacrificing the subject.

"The rights of all women should be held as sacred as the rights of men. The Christian marriage law is Bible license to men for beastly incontinence and violent ravishment. Let all women have protection of law in their sexual rights. Let all men and women be held responsible for the consequences of their indulgences. This last proposition is reply to the question to know what is to become of the children. The bad consequences to children is one of the unanswerable arguments against the past and present religious law in this regard. Its unnaturalness throughout tends to making them selfish, lustful, incontinent, wanton, profligate, abandoned, reprobate. In this, as in other regards, the unnatural system provides for self-perpetuation, at the expense of virtue, chastity, morality, intelligence, refinement, goodness, excellence.

"Contemplate the instrumentalities, the appliances proposed by this man of opportunities, of talents and attainments, writing in the *Investigator* for the enforcement of love relations between the sexes. To think of enforcing love between human pairs, by punishing or threats of punishing with pillories or whipping posts, with fines and imprisonments, with any manner of coercing appliances, is as philosophical, as rational, as to think of enforcing love between human beings and inhuman deities, by acts or threats of roasting with fire and suffocating with sulphur. The system is one system, it is religious, it is blasphemous, it is immoral, it is inhuman.

"Think not to dispose of the matter by saying he was using language hyperbolically. It was the language to use; the thing to be done; the conclusion driven to under the assumption on which the institution stands. His irrational, inhuman remedies are to be applied, and this religious institution sustained and perpetuated—with its necessitated concomitants, bastardy, rape and universal prostitution, sexual infidelity and perjury—or reason is to rule, humanity to prevail, morality to succeed and supersede, the illegitimacy to be made a nullity, the imposture exposed, the corruption cleansed away.

"It cannot be done at once. It is to be the work of doing away the corruptions, the degenerations of the ages; let the work now begin and go on. Let caste, cant, cowardice and corruption go down—go under. Let manhood and morality rise puissant, have place and bear sway; let the work begin materially, physically, physiologically, by eliminating scrofula and preventing congenital diseases. Let us have generations which shall not be the conceptions of deception and fraud; not born unwelcomely nor begotten in godly abandonment—under the unnatural impulse of religion or rum, not nurtured in idleness and immorality, in lies and hypocrisy, in theft, robbery and piracy; not taught and trained under the preaching of peace and the practice of war to do the work of self-subjugation and enslavement to superstition and imposture.

"As for the Christian marriage law as it is, the corruption and curse, the religious crime against morality, virtue, purity, propriety, decency, destructive of intellectual activity and ideal salubrity; rotting the bones out of manhood, the heart out of humanity—"in generations following, let the name be blotted out." Henceforth, let there be enlightenment, straightened paths to walk in, leading out of this darkness of despotism, this religious labyrinth of licentiousness into moral regeneration, physical purification, intellectual elevation."

SPIRITUALISTIC.

MAN'S OLD AND NEW STRUCTURE.

[From a discourse delivered at Apollo Hall, New York, Sunday, Aug. 18, 1872.]

Nowhere does the genuine Scripture, in the original Greek text, or, in true translation thereof, teach the Church dogma of a general, simultaneous resurrection of the dead bodies of men, or of any resurrection thereof, whatsoever or howsoever.

I propose, first, to present by way of preface and foundation to the subject, the text and a translation of a section from the correspondence of a distinguished historical personage, whose writings have reached us in the Greek language. The Vatican copy differs in many of its passages from the Greek Testament generally in use.

The obscurity of this Scripture, in the common version, has led me to furnish a free translation of the original. To give the idea of the writer, as derived from the general drift of his thought, I have had to supply frequent words, and sometimes sentences, not found, but implied, in the Greek. This seemed to be necessary, in order to conform my version to the sentiment of the apostle, and to the idiom of our language:

But some one says, How are the dead, those persons whose animal bodies have fallen lifeless, reconstructed, and with what constituent element do they go forth from their fallen bodies? Fool! what thou sowest is not enlivened unless it die. And as to what thou sowest, observe, that thou sowest not the substance which is to be produced, but a mere kernel: for example, it may happen that it is that of wheat, or, perchance, that of some of the rest of the grains. Now, the Deity gives to it a constitution such as he hath deemed fit for it, and to every one of the grains its proper body. Another example, taken from the animal kingdom. All flesh is not the same flesh. But there is, in fact, on the one hand, the flesh of men; on the other hand, the flesh of brute animals; on another hand, that of fishes; and then still otherwise, that of birds. Take still another example: And there are bodies celestial, also bodies terrestrial; but the splendor of the heavenly is one, and that of the earthly another. On the one hand, there is the brilliance of the Sun, and on the other, the effulgence of the Moon; and on another, the splendor of the Stars, for star differeth from star in splendor.

And after this fashion is the reconstruction of the dead. Man is begotten in mortality—he is rebuilt, *in articulo mortis*, in immortality. He is begotten *en atemia*—he is raised from the ruins of the mortal in exaltation immortal. He is procreated in infirmity—he is upreared in strength. He is procreated an animal entity—he is reconstructed a spiritual man.

There is, belonging to him, an animal system; there is, besides, a spiritual one. Indeed, it is written: The first Adam was constituted a living man, fitted for animal existence in the earth-life: the last Adam, the same continuous man through the earth-life, but at the end thereof ascending from the ruins of his fallen animal body, and, being reconstructed, becomes a vivifying spirit, fitted for a spiritual existence in spirit-life. Assuredly, the spiritual was not first in the order of events, but the animal economy, next after that the spiritual. The first man belongs to earth, and, in his vital relations, is terrestrial; the second man, the same first man, only immortalized by the fall of his earthly body, and second only in the order of the mode of his existence, belongs to heaven. As is the case of any one terrestrial person whatsoever, such also is the case of every one of the terrestrials. And as is any one celestial, such even are all the celestials. And as we have borne the likeness of a terrestrial, we shall also bear the verisimilitude of a celestial. And this I say, brethren, that flesh and blood cannot share the kingdom of God, nor doth destruction share in the allotment of an immortality.

Lo! I declare to you a mystery. We all shall not become dead, but we all shall be exchanged from animal life to that of spirit. Instantaneously, in the wink of an eye, at the last trump of his nature, of his animal life, each man shall fall to the earth, for Nature shall trumpet life's journey ended; and the dead, each one in his appointed hour of dissolution, shall be reconstructed immortal; and we shall thus be exchanged from the animal life to the spiritual. For it is necessary that this, the perishable, shall enter into imperishableness, and that this, the mortal, shall enter into immortality. Then shall be fulfilled the declaration which is written:

Death was worsted in the fight!
Where, then, Death, is thy conflict?
Where, indeed, Death, is thy goad?
—I. Cor., Chap. xv., v., 35-36.

Among the lessons to be derived from our rendering and interpretation of the Vatican Greek text, we should learn the need of precaution to ascertain what is genuine, what is free from forgery, what is without pious frauds; we should cautiously question all translations, those of the genuine text even; we should beware of records falsified by either of these methods; we should never accept any Scripture as true and guiding in morals and religion which is absurd or contrary to Nature, whose volume of "elder Scripture" is infallible—a living, constant and forever flowing inspiration of Deity himself; we should abnegate the incredible, the unnatural notion of a simultaneous resurrection into life, in any sense whatever, of the dead animal bodies of men, as taught in the creed, and the foolish faith of a general judgment of the total humanity of ages upon ages; and yet, such inanimate bodies shall have resurrection—but not unto life with their quondam occupants.

The natural elements—the corporeal atoms composing our bodies—disintegrating upon the departure of the spirit, shall indeed rise again, but only to be borne away on the wings of the Wind or in the chariots of the Storm Cloud, to be diffused, perchance, in desert sands or in ocean depths, and to forever run the eternal cycles of Nature, create and incorporate in other varied and multifold forms that fill her vast domain of lands and seas and surrounding skies.

The first Adam, which "is of the earth earthy," as the old translation hath it, doth indeed fall—fall to pieces—pieces minute, impalpable, infinitesimally comminuted. Truly, "the mills of the gods grind slow, but exceeding small." But destruction awaiteth not the second Adam; he is spiritual, and ascending from the fallen ruins of the first, spirit-born, he standeth, indeed, erect in the heavens, reconstructed, the glorious, radiant angel, whose elements of life are indestructible, and who will forever remain

"Unhurt amid the wars of elements,
The wrecks of matters and the crush of worlds."
—Dr. Horace Dresser.

CONVENTION OF THE CENTRAL N. Y. ASSOCIATION OF SPIRITUALISTS.

To THE EDITORS OF THE WEEKLY:

The last meeting of our association held in Deveraux Hall, Oneida, N. Y., April 26 and 27, was a very interesting and instructive one.

It was called to order by the President, W. W. Hicks, with some pertinent remarks, and after the adoption of the minutes of the last convention and appointment of the regular committees, a conference was held, in which J. W. Seaver took a prominent part, and many others assisted with short speeches of interest to the convention.

In the evening the resolutions were discussed, in which a lively interest was manifested, after which Rev. J. H. Harter, of Auburn, N. Y., gave us a short but interesting speech, followed by Mrs. S. A. Byrnes, of Wallaston Heights, Mass., which was the feature of the evening's session. Although the snow had been falling nearly all day we had a large audience, in which the adjoining counties were largely represented and all manifested great interest in the discussion and addresses.

Sunday session opened with a conference in which a lively discussion took place over some resolutions of the annual meeting. J. W. Seaver then endeavored to address the convention, but his voice failed him, and he was obliged to desist. Mr. S. is one of the pioneers of this movement, and it was universally regretted that he was unable to take his accustomed part in the proceedings. The morning session was closed with an address by Warren Woolson, which was listened to with marked attention.

The attraction of the afternoon was the lecture of Mrs. Byrnes, who spoke for an hour and more, as inspired by the spirit of Thomas Paine, in which Spiritualists were criticised as being ungenerous with the means they have of doing good, of striving for popularity, establishing creeds, becoming aristocratic, indulging in back-biting, and wearing masks that must soon be torn off that all may be seen as they are. It was the most practical and telling speech of the session.

The evening was spent in conference, singing and short addresses from W. Woolson and Mrs. Byrnes, and the convention was adjourned to meet at Waterville, Oneida Co., N. Y., June 27 and 28, 1874, in the best of spirits, all uniting in the consciousness that they had had a good time.

DR. E. F. BEALES.

WEST WINFIELD, N. Y., April 30, 1874.

VERY STRANGE.—I was at a wedding many years ago, and there were the usual festivities consequent on such an occasion; but I noticed that the bridegroom's face wore a scared, restless expression, and that he looked now and again over his shoulder like one who expected some one, and that one not a welcome guest. His name was George Cleugh—a fine, manly, strapping fellow, not long out of his teens. The bride was a winsome country wench, and she strove by light-hearted gaiety to dispel the gloom from her husband-elect's brow. I discovered the cause of the bridegroom's gloom from one of the guests present. It seemed that he had for three nights successively dreamed a fearful dream. In his vision a brother, who for many years had been lost to sight—having wandered to foreign parts—suddenly appeared on his wedding night, and that he in a solemn tone had warned the lover-husband of his death at twelve o'clock that evening. We waited, some of us with superstitious dread and others with marked unbelief, the advent of the hour of twelve. It struck, and at that moment a fearful change became apparent in the bridegroom. His face became deeply pale, and he shivered as with ague. He took a few steps forward and cried aloud, as if to some invisible person. "I come! I come!" and then fell dead on the floor.

Can men of science and philosophy explain this occurrence, of which I was an eye-witness? Is there a subtle chain binding the finite and infinite so closely as to amount to foreknowledge through the medium of dreams? I heard afterward that his brother had died years before in Chili, though none were aware of it before the hapless bridegroom's decease.

MISCELLANEOUS.

A FICKLE WOMAN.

Not long ago a Windsorite in the employ of the Great Western Railroad Company became enamored of a Jewish widow of this city, who reciprocated his attentions and promised to become his bride if he would renounce his Christian beliefs and become a full pledged Israelite. These conditions were accepted on his part, and in conformity with them he boarded some six weeks with a Jewish family, conforming to all the requirements of the faith, even to the suffering of martyrdom, and became an accepted member of the synagogue. In the meantime the widow had pledged her heart and hand to a better-looking man than the Windsorite, and when the latter requested her to name the day for their wedding, she indignantly advised him to look elsewhere for a wife. This was a terrible blow to him, considering his long probation and suffering, but as she was mistress of the situation, he concluded to follow her advise instead of suiciding like a fool, as many a man similarly situated would have done.—*Union, Detroit, Mich.*

AGASSIZ' BELIEF IN THE IMMORTALITY OF ANIMALS.

It would be idle to multiply instances of the thorough humanity and geniality of Agassiz. Everybody who knew him can tell hundreds of anecdotes illustrative of his sympathy with all forms of life, whether in the jelly fish, the human child, the developing boy or girl, or the mature man or woman. Still his conviction of the immateriality and personality of mind was something wonderful in so austere a naturalist. We happened once to please him by defining a jelly fish as organized water. "Now look at it through the microscope," he said. "But, Agassiz, the play of organization

is so wonderful that it seems to me that nothing but mind can account for it." "You are right," was his answer; "in some incomprehensible way God Almighty has created these things, and I cannot doubt of their immortality any more than I doubt of my own." His fealty to the rights of animals exceeded that of any great naturalist who ever preceded him. Incompetent as we are to give him his due rank among the naturalists of the world, we think he excelled every naturalist who has gone before him in striking at the soul and individuality of all animals below man. It is impossible to convey in words the peculiar feeling which Agassiz had on this matter. Doubtless this large and genial genius is now satisfied. We cannot penetrate beyond the veil.—*Boston Globe.*

BORROWING BEGGARS.

BY W. F. JAMIESON.

The respectable beggar never begs—he borrows. He, or she, would not stoop to beg. The professional borrower is a cunning workman. He may be pious withal; generally is. The inspired sayings of the "Lord and Master" favor the art of borrowing. It is a system of genteel beggary. The borrowing beggar holds fast all that is given him—never returns anything. Such beggars are the meanest kind. They are grab-bags and carry-alls. They borrow with so much charm of manner they convey the impression upon the victim who lends, that they somehow confer a lasting favor upon the lender by condescending to borrow.

The model Society of Jesus would let loose myriads of such mendicants. They would swarm throughout our cities like flies in August around a sugar hoghead.

The reason, probably, why he advocated a contempt for forethought and industry and property, is that he expected the world was near its end. His prediction that the world would come to an end before some who heard his words would "taste death;" before that generation would pass away, shows he was no sounder on the prophecy business than in his opinions on practical life. People who are daily looking for the world to burn up are not in a frame of mind to value earthly blessings. In our day we have had illustrations of this fact. Second Adventists were so sincere, that, in expectation of a speedy end of our planet in 1843-4, they gave away their goods to sinners. They doubtless felt as the newly-converted girl did: "Brethren and sisters, I felt that the wearing of jewelry is vanity and would surely plunge my soul into hell, so I took off my rings and gave them to my sister!"

I have heard some ministers go into raptures over the kind, benevolent teachings of Jesus, such as, "From him that would borrow of thee turn not thou away." How kind society would be! Sounds pretty enough to most ears. But reduce it to practice and the charm is dispelled. Any suffering mortal who has been doomed to live next door to an inveterate borrower knows what the plague means. But the clergy who quote this "borrowing" passage as worthy of imitation, usually omit reference to words spoken by Jesus in the same connection, where he says the lender should lend without any expectation of receiving anything back! His precise words are, "Lend, hoping for nothing again." In the same chapter he says, "If ye lend to them of whom ye hope to receive, what thank have ye?" One persistent borrowing beggar would demoralize a whole neighborhood. It is fortunate for mankind that, in this respect, Jesus Christ has not many full-fledged followers.

He vagabondized around Palestine, as mendicant friars have done, and do now, through Italy, Spain, Mexico and some other parts of the world. As they do, so Jesus commanded his disciples, "Carry neither purse, nor scrip, nor shoes." He advised these bare-footed mendicants to go into houses, "eating and drinking such things as they give." They were told to remain in the same house that would give them welcome, not go from house to house during their stay in a city or neighborhood, and "eat such things as are set before you."

They ought to have been paid for their healing services and preaching. That would have been no more than justice demanded. He himself had a right to demand compensation for the same service. The nearest he comes to recognizing the justice of compensation for benefits rendered is where he says, "The laborer is worthy of his hire." But, according to his teaching, there was no redress for a laborer if an employer refused to pay him his hire. The laborer, whether as preacher, doctor or ditch-digger, must submit to wrong—"resist not evil." "And of him that taketh away thy goods ask them not again." On such principles a few mendicants and thieves could rule the world. They come very near doing it now, in spite of all the restraints imposed; but what would their power become if there were no restraints? There could be no government at all.

I have proved by the recorded sayings of Jesus Christ that he lived the mendicant's life, picked up his victuals wherever he could, and when he could not get any from humans "he looked up to heaven." "Presto, change!" about five thousand men were fed with only five loaves and two fishes to begin on. His doctrine accorded with his mendicant practice. "Consider the lilies of the field, they toil not." "Why take ye thought for raiment?" "Oh, ye of little faith!"

I hope I have in these few articles dispelled a general error, namely, that the practice of the precepts of Jesus Christ would be a blessing to the world. We are sometimes informed that if such a person as he never lived, there is the CHARACTER and the precepts. Those who think mendicancy sublime are welcome to the character. As to the precepts, the good ones, like the Golden Rule, are purloined from Paganism, while the bulk of them are shown to be impractical and pernicious.

If converts to Christianity were supplied with meals through faithful leaders, looking "up to heaven," it would become a popular religion with the heathen, at home and abroad. They would have more time to devote to religion; then could they sing, most feelingly, with their gaze fixed "up to heaven."

"Come thou fount of every blessing."

"Blessed be ye poor," said Jesus. All but that. It does violence to common sense. Then, think of it! such a phrase could not be appropriately applied to a band of flourishing "communists." The prime object of communism is to drive poverty from the world. Witness the Oneida (N. Y.) Community. They are wealthy. If the word "blessed" is applied to poor beggars it is not true, unless it can be shown that poverty is a blessing.

There is, then, a world-wide difference between communism and mendicancy. Communism never says, "Blessed be ye poor." Advocates of mendicancy do.

In my next, I will analyze some of the 'Great Teacher's' (?) views on marriage and divorce.

INDIANAPOLIS, Ind., May 6, 1874.

The eighth annual convention of the Indiana State Association of Spiritualists will be held at Pence Hall, in the city of Terra Haute, Ind., commencing Friday, May 29, 1874, at half-past ten o'clock, P. M., and continue in session over Sunday. The business of the convention will be conducted by delegates and members in attendance. Each local society of Spiritualists within the State will be entitled to three delegates, and one additional delegate for each ten members over twenty. A free hall will be furnished, and also board as far as the friends in the city can accommodate, after that reduced rates will be arranged for elsewhere.

By order of the Board of Trustees.

J. R. BUELL, Secretary.

VEGETABLE OYSTERS.

As a fitting *addendum* to the terrible Crinoida Dajeeana, or Man-Eating Tree, of Madagascar, we submit this week to our readers an account of some trees on which oysters grow. As these are not far from us, any persons who feel offended by the cannibalistic pranks of the former may readily avenge themselves on the latter for its flesh-eating impertinence:

"OYSTERS ON THE MANGROVE TREE.—A writer in the *Hartford Times* tells how oysters inhabit the mangrove woods in Cuba. He says: 'No doubt the reader will open his eyes at oysters growing on trees. Often have I seen the sneer of unbelief on the face of the ignorant when the fact has been mentioned; but grow they do, and in immense quantities, especially in the southern part of the island. I have seen miles of trees, the lower stems and branches of which were literally covered with them; and many a good meal have I enjoyed with very little trouble of procuring. I simply placed the branches over the fire, and when opened I picked them out with a fork or a pointed stick. These peculiar shell-fish are indigenous in lagoons and swamps on the coast, and as far as the tide will rise and the spray fly so will they cling to the lower parts of the mangrove trees, sometimes four or five deep, the mangrove being one of the very few trees that flourish in salt water.'

PRACTICAL OBSERVATIONS.

BATES, Ill., May, 1874.

"Go to the ant, thou sluggard; consider her ways and be wise."—*Bible.*

"From the creatures of God let man learn wisdom, and apply to himself the instruction they give."—*Economy of Human Life.*

Let us go to the honey-bees and learn lessons of industry, of union, of social economy. See how much better is a family of five hundred than one of five! The honey-bee lives in an orderly family of thousands of members; whereas the corpulent bumble-bee will domicile in an old mouse-nest, with four or five members for company. Which kind of family should social beings like us try to imitate? Which of the two modes of life seems the wiser?

Come, you foggy conservative, with me, and let us imbibe and treasure up a lesson from God's great book of animated nature. In a pleasant day in June see the willing soldier bees come marching out from the old hive; they rise and fly hither and thither in chaotic confusion; they air themselves in wild freedom. Then observe them begin to gather on a limb of a tree. See the most loyal ones cluster around the queen bee, willing to sustain the more dilatory, until the whole regiment are suspended in a compact, united brotherhood. If the family is introduced to a proper hive, they will be ready on the next rising of the sun to go forth to their useful and profitable work.

Can we not also learn wisdom from a clock? Observe when the tinker takes away the verge—the regulating part—the wheels run with a buzz till the weights are down. When he puts the parts in order, the clock again performs its useful part in domestic economy, like the organic family of bees.

Now, let us apply the instruction to the human race. Have we not buzzed long enough in this airy, wild, chaotic freedom? Is it not time to begin to collect into a unitary home? If we have no queen for a leader, let us make one as the bees do. Call her president, superintendent, or queen; we need not be very particular about the name, but I think I would prefer a female leader to a man.

WM. GOULD.

[From the Salt Lake Herald.]

MISS TENNIE C. CLAFLIN.

The greatest living curiosity in the city at the present time is Miss Tennie C. Clafin. She created more of a sensation in town, yesterday, than the entrance of a first-class circus would have done; and an open air tight-rope performance would have been completely eclipsed. The sister of the social reformer, Victoria Woodhull, was tripping in and out of every office that she could discover by intelligent perseverance, and last night, after doing the heaviest canvassing business ever accomplished in this city in one day, she attended the theatre, and was still able not only to enjoy the performance, but to pleasantly talk WOODHULL & CLAFLIN'S WEEKLY to the numerous gentlemen who sought and made the acquaintance of the indefatigable woman. We trust the

lady will not take it as anything but a merited compliment when we say she is decidedly the best talker in petticoats we ever had the pleasure of listening to. After a few minutes' conversation with her a man would pawn anything he could borrow and subscribe for the WEEKLY. In appearance she is pleasant and has a business air, which, though unusual in one of her sex, is far from being disagreeable.

Victoria Woodhull will be here in a few days, when our citizens will doubtless have an opportunity of hearing something of her peculiar social views.

CLIPPINGS.

JUDGED by the final test, the chief thing in life is LOVE.—*Theodore Tilton.*

YOU may build your cathedrals until they kiss the heavens, and your altars until they glow like the rainbow with precious stones—if you build them without love they are nothing.—*Henry Ward Beecher.*

IN presence of these climacteric catastrophes which devastate and revivify civilization, one hesitates to judge their details. To blame or praise men on account of the result is almost like praising or blaming ciphers on account of the total. That which ought to happen happens; the blast which ought to blow blows. The Eternal Serenity does not suffer from these north winds. Above revolutions Truth and Justice remain as the sky lies above and beyond tempests.—*Victor Hugo in '93.*

THE ways of women are past finding out. It is said that the young ladies of Jacksonville, Tenn., have a fashion of tying up their taper fingers when young gentlemen are expected to call, and when they very naturally ask the cause, they, blushing, make the reply, "I burned them broiling the steak this morning." The result, as chronicled by the local paper, is that several young gentlemen have burned their fingers by believing the story.

A CLERGYMAN at Springfield, who has a bad habit of adding "ah" to many of his words, told last Sunday of those who had been brought up on the Lord's side-ah.

A QUESTION.—Not long since a very nervous lady took passage at the Tip-Top House, White Mountains, to descend by the almost perpendicular railroad. Her fears were apparent to every one, and the following unique dialogue took place between her and the conductor: Lady—Mr. Conductor, how do you hold these cars when you want to make a stop? Conductor—Madam, we apply the brake which you see there. Lady—Suppose, Mr. Conductor, that brake should give way, what do you do then? Conductor—Madam, we then apply the double-acting brake, which you see at the other end of the cars. Lady—But, Mr. Conductor, suppose that brake should not be sufficient to check the cars, where will we go then? Conductor—Madam, I can't decide; that depends upon how you have lived in this world.

HENRY WARD BEECHER calls greenbacks "government lies," and his words are as true as his gospel.

MRS. HARRIET D. WALKER, of Lowell, Massachusetts, has been licensed to preach by the Methodist Conference of the Lynn District. The examining committee said she was better qualified than any other candidate that had ever been before them, and she was licensed with only two dissenting votes. Something new for the Methodists.

"WHY," anxiously inquires the *Pittsburgh Commercial*, are there no he dolls? We beg to suggest that the gentler sex require no sort of early education to enable them to put on pantaloons. And the question had better be dropped—it's dangerous.

AN ambitious young lady was talking very loudly about her favorite authors, when a literary chap asked her if she liked Lamb. With a look of ineffable disgust, she answered that she cared little about what she ate, compared with knowledge.

WE don't know whether this funny parody of "The Three Fishers" has any present reference to the Rev. Canon Charles Kingsley or not. It is among the waifs of the moment:

A robin
Sat bobbin'
Out into the West—
Out into the West, as the sun went down;
He piped a shrill note,
But it friz in his throat,
And he laid himself down on the cold, cold ground,

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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, MAY 23, 1874.

THE FINANCIAL PROBLEM.

During the contest that has been waging in Congress over the question of solving the financial difficulties into which a long course of ignoring the principles of finance has driven the country, we have felt little inclination to take part in the controversy, knowing well enough that whatever we might urge would be so different from anything that is practicable in Congress, that it would be time and space worse than wasted. But since the measure adopted by Congress has been vetoed by the President, as it was certain from the beginning that it would be, and as any similar measure such as can pass the present Congress will be, we feel that some good may be done by a representation of the essence of what many times has appeared in these columns regarding this very important subject.

This virtual rupture between the President and Congress has a deeper meaning than is evident upon the surface. There must be something of considerable moment that could cause the President to part company with the ruling power at the Capitol. Nobody will credit him with having done this upon principle or upon any settled policy regarding the public welfare. Aside from the usual commonplaces contained in his first Inaugural, he has neither said or done anything that could possibly warrant such an opinion; but he has both said and done many things that indicate plainly a deep regard for his own future.

The President is constitutionally of a military cast of mind. He believes in authority and a power competent to enforce it. And he realizes enough of the tendency of events to see, clearly, that this country is approaching a crisis in which there is to be a contest between authority and individual liberty, and his judgment is biased by his constitutional tendency in favor of the former. He doesn't believe in the people any more or in any other way than the Astors, Stewarts and the Vanderbilts believe in them, and nothing could indicate this more clearly, except a direct statement, than this recent Veto message.

The bill that Congress offered the President for his approval was little more than an act to legalize what had all ready been done by the Secretary of the Treasury with the consent and approval of the President—the re-issue of a portion of the "forty-four millions." The same policy that issued this reserve during the panic of last fall ought, it seems to us, to have approved an act making the issue legal. But the same power that invoked that issue by its influence over the President in October reverses its demands in April, and induces the veto of the bill to make the issue legal. The men who recently visited Washington to secure the defeat of the financial bill were the same, or they represented the same class who, in the panic, were clamorous for more greenbacks. Then they needed the increase to help them carry their indebtedness through a "pinch;" now they want the volume of currency lessened, so that what they were enabled to carry through the panic may be increased nominally in value.

It is this influence that controls the President. He perhaps does not think or even know that the people—the industrial masses—have any interest, or any right to any interest, in this question. He probably thinks that the class who hold the wealth alone have any right to have anything to say about the matter; he probably does not realize that the interest of the debtor and creditor classes are not identical; or that lessening the volume of the currency one-half would virtually double the amount which the former owes the latter. General Grant is not a political economist. Hence, to have done anything else than to veto so-called inflation would have been to desert the bondholders and the money-lenders and the wealth monopolists generally, and to side with the industrial classes against them.

If there ever come a direct issue between labor and capital (and that such an issue is rapidly approaching not anybody who observes the progress of events can doubt), all the classes referred to will be found in league against labor. Nor can it be doubted that an understanding to this effect exists now between the representatives of these classes; nor again, seeing the power that these representatives have over the President, that he is already committed to their schemes, nor in the event of the issue being precipitated during his term, that he will be found with his influence upon their side. The veto message, then, has a much wider significance than any it can assume merely as a question of present financial policy, really extending, or rather merging, into the general issue between labor and capital; and in this view it is safe to conclude that, let Congress pass whatever financial measure it may, the President will act for the interests of capital.

The several classes who hold the aggregated wealth of the country desire a return to specie; all other classes who have any understanding of the subject deprecate such a return. A strictly specie currency is desired by the former because, as it would be necessarily small in volume, it could be easier controlled by them. The few hundred millions of specie would represent all the wealth, and they would own it and receive whatever usury for its use they might choose to demand. But they are not satisfied with this monopoly. They want, first, a return to a specie basis, and next they want the government to authorize them to issue currency, three or more dollars to one of gold, so that upon their several hundred million of gold they may really draw interest upon three or more times as much more currency. Other reasons may be advanced, but sifted of all irrelevancy this remains as the chief specie-payment motive.

This is so evident when the argument is advanced that national currency is better than greenbacks, that it is surprising to us that the people who pay interest do not see it. Why are national bank notes better than greenbacks to the money-lenders? Because they can convert their greenbacks into bonds and deposit their bonds with, and draw interest on, them from the government, and obtain a large percentage of national currency over the face of the bonds, and draw interest on that also from the public. Why should not this class want the greenbacks retired and national currency to take their place as a circulating medium? Why, indeed! but because they are thus enabled to obtain quadruple interest upon the same wealth—interest from the government as the representative of the people, and from the people themselves directly as individuals. Of course they will call for the currency and for free banking; that is, free banking under such limitations of law as will give them the entire control of the currency.

But what, at bottom, is really the underlying question involved in the present controversy? We hear a great deal said and see a great deal written about the "well known" and "well established principles of finance." We deny that there are any principles involved in any part of the financial question as it is now being discussed. The questions that are agitated are purely matters of policy. There is no principle in the proposition that the gold dollar is the true monetary standard. It is, on the contrary, the most arbitrary assumption possible to think of, having no conceivable basis in principle. It is a financial dogma as unsupported by any natural reason of fact as are now the long-since-exploded dogmas of theology. And it was invented for the same purposes that these dogmas were instituted for—to enslave the masses of the people; and it has succeeded industrially even more completely than they ever did religiously.

It doesn't matter much about the scientific definition of money. The best that has been given it is, that it is an invention to facilitate the exchange of the products of labor. This ought, however, to be supplemented by this: and to increase the aggregate amount of such products. The former is an original definition; the appendix being a result of its use, arising from the fact that by such use the manufacturer is enabled to increase the amount of his products. The practical definition of the money-lender, and that which best describes the uses to which money is put, is, that it is an invention to enable one class of persons to monopolize the products of another class of persons, and thereby to make it possible for the former legally to live from the labor of the latter.

This has been the result and still is the result of the uses of which money is made the subject; but in a humanitarian sense, in that sense which involves the public welfare—the welfare of all classes of people considered as one people—it ought to be deprived of the power that has been bestowed upon it to make one class subservient to another class.

Money in this sense—the humanitarian—is required so that commodities may be exchanged between producers without the actual transfer of one commodity for another, and should therefore be a representative of such commodities. It ought not to be used as wealth, because it is not wealth. It cannot be both the representative and the represented. It cannot be both wealth and money.

A financial error that has prevailed is, that wealth cannot be used unless converted into gold, or unless it is measured by gold; and, following this error, that wealth cannot be serviceable as a whole because there is not gold enough in the world to convert it.

This is a virtual contradiction, since to require a gold measure for wealth, and then to not furnish enough to measure it entirely, is to make the quantity of gold in existence at any given time a measure for all other wealth in existence at such time. This is illustrated by the fact that when the circulating medium—the money—of a country is reduced the nominal value of wealth is reduced proportionately. The real standard of value is the amount of comfort, of happiness, or of life that any given commodity possesses. A barrel of flour will sustain the life of a given number of persons a certain time; and it makes no difference if it cost a hundred or only five dollars, this time is neither shortened or lengthened thereby. So it is clear that the price of flour is nominal and arbitrary according to our present money system; and so also is the price of every other article and thing.

But passing the question of definitions and principles, for what do we as a people require money? Do we want a system that either purposely or as a necessary result will compel those who need more of it for present use than they have, to pay a bonus under the name of interest to those who have more of it than they can use otherwise? or do we want a system that will permit those who have this need, who desire to increase the amount of their products by advances upon their prospective delivery, to obtain it without paying a bonus to anybody?

If the former, then it follows that as a government we want to so legislate to promote the interests of the money-lenders and necessarily against the productive, industrial classes. For to enact that the former may charge the latter for the use of something that they could as well, or better, obtain elsewhere without cost, if it were not for the law, is to legislate in the interests of the former and against those of the latter. Nothing could be clearer than this. And this, we say again, is the reason that the former class wants national currency instead of greenbacks.

If, however, it is the interests of the productive classes that legislation should endeavor to protect and to promote, then the duty of Congress is clear. It should repeal the national banking law and provide a system of "greenbacks," or some other form of circulating medium, that would furnish currency to those who have need to borrow without cost. Instead of the government making money and paying interest to the rich to take it, who in turn loan it to the productive classes and obtain another interest by so doing, the government ought to loan it directly to the people for nothing. It is not necessary to pay them to take it off its hands, as the government now pays those who deposit bonds and receive national currency. This class of middlemen in our monetary system is an immense tax upon the industries of the country, of which Congress ought to rid them. If the government were to furnish money to the manufacturer as he needs it, all the immense amounts now paid nominally by him, but really by the laborers to the capitalists, could be saved to the laborers, and the pecuniary standard of this class would be constantly and positively elevated, instead of as it now is, depreciated, both comparatively and really.

There is no possible objection based upon the public interest or the general welfare that can be raised as an argument against the issuing by the government to those who can give the required security, of all the currency that they need. It is done now partially through the bankers and brokers who charge immense commissions in the form of interest and discounts. Let those who want it get it direct from the government or its agents, and without cost, unless it be a sufficient charge to pay the expense of maintaining the system, and thus do away with banking, as it is now conducted, at the expense of industry, by which conduct all the surplus products of labor are aggregated in the hands of those who hold the wealth.

It will be objected of course by the capitalist, if the government loan money to the people free, that their capital will be of no use to them. But they forget that it will enable them to live without work as long as it lasts, after which they would have to go to some productive labor. It will also be said that such an issue of money to the people would depreciate the value of property. Of their property, granted; because its present value is purely fictitious and arbitrary, and not determined by any natural or just standard. This much, however, must be clear to everybody, that the people would never have any more money than they should want, and this amount would be regulated or restricted by the possible security which they could furnish.

By such a system both the values of accumulated wealth and the volume of circulating medium would be naturally regulated, and would soon assume an established standard, which would never be subjected to appreciation and depreciation by panics, since under it there could be no causes to induce them. Panics are possible only because commodities and things have a fictitious value fixed upon them by an arbitrary money standard which is subject to all sorts of

influences. The real value of anything can never be either appreciated or depreciated except through change in the thing itself; while under a free money system the price of everything would naturally and necessarily advance or fall to the real value, which would become the established price.

Let Congressmen who are really desirous to advance the interests of the country, think of these things from a general instead of from a class standpoint, and putting aside the demands of the bondholders and money-lenders, insist that the interests of the producers of wealth have the attention of those who should be the representatives of the people, and not, as Congress now is, the promoters of the interests of those who have through legal measures monopolized all the wealth that the people have produced, and who want such additional legislation as will still more effectually make their designs successful—who want more national currency and less greenbacks, whereas the interests of the producers demand an abolition of the former and as many of the latter as their productive capacities severally require, in order that these capacities may be fully exercised. It is the amount and not the price of commodities that determines the aggregate wealth, and therefore whatever facility is added to the present capacity for production adds to the aggregate of wealth.

THE CHILDREN PROBLEM.

One of the chiefest objections made to the adoption of social freedom or the abrogation of legal marriage, and that one to which all objectors fly when driven from every other position, is to the children. What will become of them? is the universal query. The needs and necessities of the past and present are rapidly answering that question so surely, that every one must see it when attention is directed to the solution.

Our system of public schools grew up out of the need that parents found for a better system of education, mentally, than they themselves could bestow upon their children. To do by them as there was need that they should be done by, required that every father and mother be a competent teacher. As this was impossible, public schools were inaugurated to supply this deficiency, and they have gone on, step by step, until compulsory education is widely discussed as a national measure.

But it is beginning to be discovered that intellectual training is not all that children require to make them proper men and women, and, also, that parents are almost if not quite as incapable of filling this want, as they were unqualified to be teachers mentally. It is coming to be recognized that education means, rightly, a great deal more than stuffing one's mind with accumulated and formulated knowledge; indeed, that it means individual growth—personal development in all departments of human character. And, as we said, with this consciousness comes also the further consciousness that parents are as unfit to superintend this growth, this development, as they are to attend to the mental portion of it.

It is really beginning to be known that there are very few parents who are fit to have charge of children at all, and that their real needs demand as absolutely that their whole growth be superintended by those who have fitted themselves to perform this service, as their mental development demanded that their minds should be guided by proficient teachers, persons qualified first by natural inclination, and, secondly, by special training.

In a word, the rearing of children is to become one of the departments of the future organized industries. Then it will not become necessary that every woman be a household drudge because she is a mother. Women will then be free to fill the various departments of industry for which they are fitted by nature and physical capacity, and a vast economy will be thus inaugurated.

The following article, which we copy from the Chicago Times, indicates the direction in which the public sentiment is being developed:

"Among the serious problems that interest parents, is that of the best means of training children between the ages of four and seven years. It is one of the most important periods of life when the child is first brought in contact with the circumstances, extraneous from home influences, which give inclination to the growing character. Parents have long experienced the want of a system of training or education, by means of which these years of the child's life might be made profitable as well as pleasant, and turned to advantage in forwarding proper mental and physical development. In this country very little has been accomplished toward supplying this want, and, consequently, children of this age become a most perplexing care to their parents, or are temporarily abandoned by them to the sidewalks and gutters.

"In Germany this subject has received a great deal of attention, and the 'Kinder-garten' system, invented by Froebel, has been quite generally introduced. The published reports, and the testimony of persons who have witnessed the practical operations of the system, show that the most gratifying results have been attained. Some experiments upon a modified plan have been tried in different cities in this country with good results. For several years, two schools, conducted to some extent according to Froebel's principles, have been maintained in Chicago, and another, which will be essentially a 'Kinder-garten,' will soon be established. The result of this attempt will be watched with a good deal of interest, and it is to be hoped that it will provide a solution of one of the greatest difficulties now encountered by those intrusted with the care of children.

"Briefly stated, the 'Kinder-garten' system consists in making the child's play the instrument of its largest culture. While it has always been a matter of common observation that the earliest years of human life were devoted to play, educators have entirely ignored this circumstance while seeking a proper system for the development of the child's powers. Fondness of play has been regarded as an obstructive element in the way of all efficient instruction, an inclination to be held in rigid check. Froebel taught that the

true system of culture was in following nature; that 'what nature is striving to do in the plays of childhood, it is the business of the teacher's art to take up and foster.' The idea is to have the play organized and reduced to some sort of an intelligent system, arranged with reference to certain inherent capabilities of human nature, which are manifesting themselves constantly in the varied amusements of children. Thus it is observed that the instinct for cultivating the soil is common to nearly all children; every boy is a natural-born granger. This instinct is turned to account in the 'Kinder-garten,' where each child learns to take care of its own little garden patch, to dig, to rake and to water, and then to watch and study the processes of nature in the opening of the buds and blooming of flowers. The same plan is pursued for developing the plastic and artistic instincts of the children. Great stress is laid upon the education of the hands in early years, when the flexibility and softness of the limbs fit them to be easily trained to facile movements—a matter of equal importance whether the hand in training is in the future to glide over the keys of a piano or wield a pen or plane.

"The 'Kinder-garten' is designed to meet the formative instincts of the child on all sides. Building and shaping are going on in all sorts of material. Miniature houses and utensils are formed of wooden blocks and sticks, while working in paper—folding, cutting, etc.—furnishes an opportunity to practice endless artifices of the hand. In this way the hand and the senses are trained to dexterity and technical skill, which are useful in all departments of life. Children receive only the material, not ready-made objects, which they are allowed to fashion according to their own personal choice under the guidance of the teacher. It is intended that the production, however small and insignificant, shall be original and not merely imitative. The greatest care is taken to preserve the individuality of the children, so that the work of each one shall bear the impress of an individual peculiarity in process of training.

"It is apparent that in a system of this kind the acquirements necessary on the part of the teacher are manifold. It is scarcely possible that success can be attained in any instance unless the teacher is peculiarly adapted to the work. It is impossible to prescribe definite rules for the conduct of a school of this kind. It must be regulated by, and everything made subject to, the nature, disposition and circumstances of the children. So far as these are common to all, general rules will apply, yet the study of the disposition and capabilities of each one under charge must be the ceaseless, conscientious work of the teacher. The Germans are more patient than we are, and patience on the part of both teacher and child is an essential element of success in such an undertaking; yet, again, patience is a quality that American youth need more than anything else, and the 'Kinder-garten' is a means of cultivating it. Under this system, a child is early taught the value of patient application, and the influence of such training will be felt during the whole life. The benefits that will surely arise from a successful introduction of the 'Kinder-garten' system in this country will be readily appreciated. The work devolving upon those who have assumed to undertake the experiment is a most trying one, and for the sake of both parents and little ones we wish them unbounded success."

LEGISLATIVE LAMBKINS.

Since the Credit Mobilier expose the members of the House of Representatives have not been considered by the American public as pre-eminently virtuous. Some, indeed, have gone so far as to hint that the proper qualification of a candidate for a seat in that august hall was a knowledge of all the vices committed by human beings, from pitch and toss to manslaughter. But this idea is destined soon to be dispelled, for the question of polygamy is to come up for discussion at an early date, upon a resolution which is to be moved by Mr. Hazelton, of Wisconsin. We trust that all the members who engage in that debate will come to it chaste and free, to treat the subject upon its merits. The Election Committee have already reported that Mr. Cannon, who is a polygamist, is entitled to a seat in the House as the representative from Utah. Some very delicate matters will undoubtedly have to be critically examined into before the House comes to a decision, and the battle will unquestionably prove whether monogamy with prostitution is a match for polygamy without it. There is only one point to which the WEEKLY desires to draw the attention of the legislative lambkins who may engage in the encounter, it is: "No stone-throwing, gentleman, if you please, except under the condition prescribed by the Great Nazarene."

ST. JONATHAN'S CREED.

Below we give the creed indorsed and accepted by the members of Plymouth Church, Brooklyn. Our readers will find it is strictly orthodox. There is in it the ingenious vacillation in the description of the Trinity that may be found elaborated in the creed of St. Athanasius, the assertion of the doctrine of total depravity (modified to suit the times), of vicarious atonement, of the resurrection of the body in spite of eremation or maggots, and lastly of everlasting damnation.

We believe in the existence of one Ever-Living and True God, Sovereign and Unchangeable, Infinite in Power, Wisdom and Goodness. We believe the Scriptures of the Old and New Testaments to be inspired of God, to contain a revelation of His will and to be the authoritative rule of faith and practice.

We believe that the Father, the Son and the Holy Ghost are revealed in the Scriptures as existing, in respect to attributes, character and office, as three persons, equally divine; while in other respects they are united, and are, in a proper sense, one God.

We believe that our first parents were created upright; that they fell from their original estate by disobedience, and that all their posterity are not only prone to sin, but do become sinful and guilty before God.

We believe that God so loved the world that He gave His only begotten Son to die for it; that Christ appeared in the flesh; that He set forth a perfect example of obedience; that He purely taught the truths needful for our salvation; that He suffered in our stead, the just for the unjust; that He died to atone for our sins, and to purify us therefrom; and that He rose from the dead and ascended into heaven, where He ever liveth to make intercession for us.

We believe that God offers full forgiveness and everlasting life to all who will heartily repent and believe in the Lord Jesus Christ; while those who do not believe, but persevere in sin, shall finally perish.

We believe in the resurrection of all the dead; in a final and general judgment, upon the awards of which the wicked shall go into everlasting punishment and the righteous into life eternal.

To us there seems but little variation in essentials between this creed (written by H. W. Beecher) and that of the Catholic Church. A week ago the pastor of Plymouth publicly declared that he would ordain Pio Nino to preach the Gospel, and we see no reason why the Pope should not return the compliment. If there be any distinction between the two it is that the man in Rome is apt to call hell, hell! and the man in Brooklyn would prefer to call it Hades, or not to mention the subject to ears polite. As to infallibility they both appear to be pretty much on a par, for if Beecher don't claim it like Pio Nino, his people assert it for him, so that it amounts to the same in the end.

As the pastor of Plymouth suggested in his sermon of the 27th April, there is no reason why these two potentates should not be friends. In preaching, as teachers, they are about equally dogmatic; in singing and music it is difficult to tell whose church carries off the palm; if, in the matter of pomp and ceremony, Rome goes ahead of Plymouth, the latter makes up for the deficiency by its super-excellence in the flower-department. As regards the variations in their creeds they amount to nil. However, the words Cooper, in the "Spy," puts in the mouth of Bridget, would express our opinion with greater accuracy. The difference between her hero and his likeness on her sign exactly resembles, in our opinion, the difference between the Roman and the Brooklyn Churches. "The eyes," said Bridget, "are not so large nor so fiery as the Captain's, but the whiskers and the cap are as like as two pays."

THE SOCIAL DRAMA.

"The theatres will preach the truth on the subject of slavery before the churches," was the remark of the veteran reformer, Parker Pillsbury, some years previous to the election of Abraham Lincoln. It proved a true prophecy. "Uncle Tom's Cabin" was dramatised, and instructed thousands nightly in New York previous to that event, while the farthest footmark of the churches, before the people Christianized them in the War of the Rebellion, was that slavery was not *malum in se*. The clergy have got bravely over that idea now, all honor to our soldiers who posted them as to their proper duties on that subject. As with chattel slavery, so with sexual slavery; the theatres, in the play of Alphonse, are again instructing those who ought to be the moral instructors of the community. The *Day's Doings* reports that there is another play of a similar character on the *tapis*, in the following statement:

A lady, well known in New York society, has lately sold her own history to Victorien Sardou, and he is to make a drama of it. This lady, one day about seven years ago, feeling in her husband's coat pocket—which ladies never ought to do—found some letters in a feminine hand. They proved to be very ardent love letters from a mutual friend. She carried them to a lady friend of her own, who refused to receive them, but advised her to consult a lawyer. She did; and he told her she could obtain a divorce on the strength of them. This she did not choose to do at that time, but going to the reverend clergyman, whose most docile lamb this young lady correspondent was, she told him the whole story, and he dismissed the young lady from the communion.

Now the faithless husband had been very religious, and had taken his daughter to church, and had put her under the religious care of this young lady. The poor little girl had been the unconscious postman between the lovers. This, of course, on being known, aroused public opinion sadly. It ended after several years in a divorce being obtained, and the faithless husband has married his young lady! Now, all the money belonged to wife No. 1, but the poor woman offered half of it for the possession of her children. Her husband agreed to this, and took a very valuable country place as his moiety. He had paid all his legal costs out of his wife's money in the meantime. But having one of our New York judges to help him—and you know the ermine touches nothing less pure than itself when it touches a New York judge—after he had got the money he refused to give up the children.

The wife got one only, and sailed for Europe. The summer after she sailed she reappeared in New York, and, taking a distinguished officer with her, went out to her old country home and kidnapped the other. Sad to say, she had to fight with her own eldest daughter, who had been taught to hate her. The father and his second wife being away from home, she got the little boy and carried him off to Paris. She also took the young lady's letters with her, which she had found in the coat pocket, and has sold her whole wondrous history to Sardou, who says no such material ever came before him. It is to be played in New York, this new drama, next winter, and doubtless the faithless husband and the lady will come and see it at a dollar and a half a ticket. It is a good revenge, is it not?

The adjustment of matrimonial bickerings by men, *solus*, in our courts, is a monstrosity that the age will not—cannot—long tolerate. In cases of that kind, in which both sexes are concerned, both sexes ought to be represented, not only in the jury-box but on the bench. As things are now, all other nations laugh at British law, which obtains here also, on such questions. This being so, we congratulate Sardou on his purchase. The wildest flights of his imagination cannot equal the enormities that women have often to submit to under the name of law, but which to unrepresented slaves better merits the title of stereotyped injustice.

SET ASIDE.

Thanks to the efforts of our indefatigable counsel, Chas. W. Brooke, Esq., we are enabled to announce to our friends that the orders for our arrests under the civil suit for damages in the Challis case have been set aside. Mr. Brooke argued the motion before the Supreme Court in chambers, and Judge Spaulding presiding gave a decision on the 2d inst. vacating the orders of arrest; so we are now relieved from the further necessity and annoyance of bail in that case.

INDUSTRIAL DEMORALIZATION.

Last week a letter was published from one of our correspondents calling attention to the modern style of numbering mankind in factories, and deploring the effort to degrade workingmen and workingwomen into things by calling them hands, operatives, employees, etc. It is questionable whether this lettering and labelling of human beings, which at present obtains on our railroads and in our cities, is an improvement on the old Saxon system of collaring. True, the one is commanded by a corporation and the other was imposed by an individual. But, in fact, there is a great similarity between the livery of John Thomas and the honest old collar of the swineherd in Ivanhoe, ornamented with the legend: "Gurth, son of Beowulf, born thrall to Cedric."

There was a time, and that not long ago, when such aristocratic trappings were held in contempt in our Republic. That time is past. In our larger centres liveries are the order of the day; but let us hope, at least in the instances of private families, the wearers are imported. Americans would do well to remember that even in Great Britain John Thomas is usually spoken of with contempt. England's most popular authors, such as Thackeray and Dickens, never fail to pay their respects to him whenever they introduce him in their works. There must be some reason for this treatment. What can it be, unless they spy in his scarlet breeches and yellow vest the old iron collar of the past, and feel that those who will submit to be thus set apart from the rest of the community are not fitted to associate with freemen, but ought now, as they were before, to be placed by the people below the salt at the table of the public.

But the numbering and lettering of vast bodies of peoples in our cities is a still greater degradation. Fifty years ago, neither in Europe nor America, were men in public callings condemned to wear such badges as now often distinguish them. Why? The public had confidence in one another then, but that under the new system has departed, or rather has by it been destroyed. It is melancholy to see on our city railways the various contrivances now coming rapidly into use, which prove the utter lack of confidence that exists between employers and workers. Have corporations estimated what must be the natural result of such lack of confidence? Does not the tinkling bell that records each fare intimate to the public that the conductor is not a man to be trusted? If this be not "metallic slander" what is it? One thing is certain, if it be untrue now it ought not to be untrue long, and will not; for it is only natural to suppose that distrusted humanity will—must—sooner or later, revolt against such constant suspicion—by crime.

A somewhat similar system has also long obtained in our larger retail stores. The old affection between employers and employed is gone, and firms of the Brothers Cheeryble kind are almost obsolete. The motto of the new system is, "trust none." The effects of it are daily frauds and rapid demoralization. In our largest dry-goods stores there are from four to six checks on every salesman. He must not deposit the cash, the article purchased must be re-measured by one, packed by another, and noted by another before the transaction is complete.

But there is reason to hope that this wretched system has nearly run its course. It must fail for the same reason that cotton picking by monkeys, according to the late Senator Thompson, failed in the South. A young plantation owner who had been to Cuba and marked there the nimbleness of the monkeys in the woods, thought he would trap a lot of them and train them and set them to work at cotton picking on his plantation. He succeeded in obtaining and training them, and found that they did the work quicker than negroes. But notwithstanding, the speculation was a failure, for the reason that it took two overseers to watch every monkey. That is the fault of the Stewart system, too many overseers.

Admitting, however, that all these endeavors to secure property by the moral sacrifice of men are present successes, is that any proof that they will continue to be so long? When marine, life and fire insurances were first established they were successes. The tables they drew up were then correct. They are no longer; and in consequence such concerns are being destroyed by the crimes which they themselves have generated. But corporations can fail and cease to exist, not so with peoples. When oppression becomes intolerable in their case it is overthrown. When a system ceases to be available for man's good it is subverted, and another takes its place; although only to be itself in turn superseded when it also has ceased to conserve the interests of humanity.

CAOUTCHOUC CHRISTIANITY.

Bourienne tells us that when the first Napoleon went to Egypt, for political reasons he proposed to renounce what little Christianity he had and turn Mussulman. He sent for the Mollahs, and inquired of them what he would have to do in order to effect his purpose. They told him to believe in Allah and Mohammed his prophet; to submit to the rite of circumcision, and to renounce wine. He accepted the first of these propositions, but appealed to the priests to dispense, in his case, with the enforcement of the others. But the Mollahs were inflexible. They stroked their beards, and answered "Mashallah!" and consigned him forthwith to the gentleman in black below. A few years ago a child of Jewish parentage, Francisco Mortara, was baptized by a Cath-

olic housemaid. Pio Nino consequently took the child by force from its parents, and consigned him to an institution to be brought up in the Catholic faith. Louis Napoleon remonstrated with him by letter for so doing, but the Pope replied, "that as a Christian pontiff he could not do otherwise."

This kind of obstinacy may do very well for ancient faiths, but the modern apostles of the new orders of Christianity (if not of Mohammedanism) are far more accommodating. They never merge their individuality in their beliefs. They stretch the gospel to suit their necessities. If their churches dissent from their conduct, and dismiss them, they open shop, solus, on a new plan, in the next street. As to the doctrines they hold, they are never unnecessarily paraded, but lie, like Viola's text in Twelfth Night, "In Orsino's bosom," to be brought out as occasions require. Of course it is no use for their trained orthodox adversaries to fence with them, for they are as changeful as chameleons, and are as impervious to the mortal polemical weapons as the shade of Lodi was to the thrust of the spear of Fingal, which, Ossian tells us, melted into air, "like the column of smoke, which the staff of the boy disturbs as it rises from the half-extinguished furnace."

It is, therefore, neither with the intent or even the hope of fixing the status of the Rev. O. B. Frothingham that we present our readers with extracts from his sermon on April 26, as published by the New York *Herald*. We know that would be impossible; but rather by exhibiting his various kaleidoscopic views on the subject of religion, to enable our readers to guess where he is now, and to surmise where he is likely to be to-morrow. Here is his commencement; if our Spiritualist friends will substitute "Spiritualist" wherever the term "Christian" is used in the following extract, they will find much to profit by in its perusal:

Without announcing a formal text he began his discourse as follows: The subject this morning is "The Conflict with Evil." The writer of the Epistle to the Ephesians says: "We battle not with flesh and blood, but with principalities and powers; with evil spirits that rule in the air." The idea of the writer is this: that the chambers of the air are the abode of evil spirits whose aim is to lure men to their ruin. These spirits are organized in ranks and denominations, which he calls principalities and powers. The people, according to the early Christians and according to later Christians, too, in a great measure, are to battle not against flesh and blood, that is, against persons, against institutions, against wrongs—things as we call them; but against impalpable spirits that are always besetting the soul. It is in a measure an inward conflict, and therefore the principal teaching is to keep the heart pure, the soul clean and the mind free from debasing thoughts and desires. The Christian reformation from the beginning until now specifically has been for men to purify themselves from the world; that reformation begins from within; that the kingdom of heaven must first be within a man before being outside of him, and that, therefore, the great work to do is to regenerate the soul, and that has been the nature of the preaching from centuries past until the present time. The phrase "the battle of life," as applied to conflict with outward evil, against wrongs, is a modern phrase, and involves a modern idea. They who speak now of the battle of life speak of it as a grasping with existing evils in society—that is, it is a war with flesh and blood, not against "principalities and powers" in the air, but against principalities and powers on earth, and against evil spirits domesticated here in the flesh. And they who speak of the battle of life in this way have an entirely distinct idea of its significance. Their idea is that reformation begins outside and works inward—that if you will make the conditions right men will right themselves; that if you will abolish evil, wrong, error and injustice, you will at once fix in the grooves of law the men who are now wandering and working evil amidst conditions they do not understand. The specific Christian theory and the modern theory therefore differ, in that one confines the battle to the evil spirits that are always tempting the individual soul, and that the other confines the battle to those outward institutions which involve the soul in a fatal thralldom.

We are next treated to a dissertation on Satan, which commences thus:

And yet it is evident that this modern battle with evil is carried on in some respects to greater advantage under the old theory than under the new. For instance, the belief in a personal devil, a being either created or uncreated, having supernatural powers, rank and origin, presents to ordinary minds an object for them to fight against. It is a great convenience, to say the least. Belief in the devil originally was a very palpable conviction. Coming from the far East, it originally formed two dominions of light and darkness, which were presided over by chiefs or kings, perfectly distinct from each other; one the origin of light, the other of darkness; one of truth, the other of error; one of good, the other of evil; one was all life, the other was all death.

We have heard of slavery being termed an impediment, but that is nothing to calling the devil "a great convenience." Yet probably he is one to the orthodox clergy. The old Scotchwoman said, "If ye tak awa the deil what's to become of the Laird?" And another one, who asserted "that God made all things good," on being remonstrated with by her dominie with the words, "Why, Jennie woman, he made the deil!" replied, "E'en sac, dominie, and he's gude for a deil!" But if our readers hope they have fixed Brother Frothingham's position in the above quotation they are mistaken. Read this:

The modern idea is that evil is good in the making; that there is no such thing as intrinsic evil; that nothing is essentially and through and through bad; that there is a soul of goodness in things evil; that evil is often a friend in disguise, a benefactor wearing a mask, and consequently, even when a thing looks exceedingly ugly, they forbear to strike it, lest they may in some sense be committing suicide. We have learned in these days to pay some respect to very noisome things; to explain, qualify, compromise, adjust and make excuses. We will not destroy the muck heap, for it is manure; we will not heed noxious sewage, because when spread over fields it fertilizes the ground. Nothing is so evil that it cannot be made into good. The consequence is the moment we lift a hand to strike a blow at evil we fear to strike in the wrong place and kill the wrong person, and our weapon drops from our hand, and we lay our armor down.

Similar beautiful dissolving views are taken on the subject of total depravity:

The belief in total depravity is a very convenient faith to hold, because it blends that in a mass which if taken apart

and analyzed the evil vanishes away into thin air. The Christian who looks upon the world as a place to be regenerated, and upon men as beings to be converted and made over, enters upon his work with a whole hearted purpose.

Surely then, one would think Brother Frothingham would speed him on his errand; but not so, for further on we are told:

Now substitute this theory for the modern theory, the theory which we hold, that there is no such thing as total depravity, and that the task is not to convert or regenerate the world, or to turn it inside out, or to turn it round, but to instruct and educate and guide it.

We are thankful for the admission contained here, but even this statement seems to require further modifications.

According to this theory everything is good in its place, nothing so perfectly bad that it must not conform to conditions, and nothing so bad that conformity to conditions will not redeem it. Even war, slavery, violence, oppression, taken in their time and place, and all the circumstances that go with them, are innocent, are servants of the Almighty to do their good work in the world. This is the idea of progress. Even the monsters of the primeval world, though uncomfortable to look at, had their place, and creation could not go on without them. So in this law of progress all crime, all abuse has its place and fulfills its mission.

It is not known whether Brother Frothingham had our conservative Spiritualists in his mind when he uttered the following warning, but we think they would do well to heed his remarks:

We speak of the law of progress. Where would the law of progress be without progressive men and women? We speak of the law of evolution. What does the law of evolution mean but the evolution of our conscience, heart purpose, determination—the evolution of a grand will in us? Suppose the schools should be closed and all attempt at education be discontinued, would knowledge abound in the world? Would intelligence increase? Suppose that all the scientific men who are just now the active powers in instructing the world—the men of great mind and indomitable purpose—suppose they were at once to stop their work, what would happen? Would the knowledge of the laws of nature increase, or would a scientific understanding of the conditions of life be more largely diffused? You see at once it would not. The love of God is man's loving heart. God begins to live when man begins to learn. Ormuzd lives in us. A fatal reaction would make the cause of progress progress backward. In the determination to make the law of progress a living law we should consecrate ourselves and use as much energy as the old Christians used in working against the evil spirits in the air.

Ormuzd, in the above extract, we presume is Jehovah in Persian. It sounds harsh to us, as some time ago we were of the Christian faith, but we hasten to the conclusion. Strange to say the peroration is a discussion of the subject called "Temperance."

In contradistinction to the inductive method of Lord Bacon, Brother Frothingham's may be termed the deductive method of looking at a subject. Witness the following:

It is a very interesting question to know whether alcohol is always, under all circumstances and conditions, a poison, noxious and deleterious, and there are many other interesting questions; but the particular question we have in view is, what is the evil we are to assail, and how are we to assail it? It is not the partaking of spirituous liquors, because that is not drunkenness. Of course no one can be a drunkard at once but, though every one begins with moderation, all do not become drunken. The fact that so many people can go on to the end of their lives moderately partaking of these things is a sufficient proof that it is not the cause of drunkenness.

From this we gather that drinking rum is not the cause of drunkenness. It is evident that Brother Frothingham is not experienced on that subject. We pass on. What is, in his opinion, the source of the evil of intemperance?

It is not the wine shop that makes it its duty to supply, as far as possible, harmless and unadulterated articles to the community. It is not the restaurant or eating house where the noxious fluid is taken in connection with food. What is its source we all know; places we count in every great city by the hundred and the thousand, which exist purely and simply for the sale of that article, and that alone, to passionate people who are greedy to get it; professed places of temptation to lure men where men known to be the slaves of the evil habit are sunk deeper.

Packed up closely, this means as follows: You may sell good rum anywhere. You may sell bad rum in eating houses, but you may not sell bad rum unless you sell food with it. If you do you are reprehensible, and still more reprehensible if you dispose of it "to passionate people who are greedy to get it." That is the sum of the above statements. Now for the cure:

If these places could be limited—could be suppressed—intemperance would cease. Let any of them, the moment a disturbance is traced to it, be shut up. No extra legislation is needed—no grand crusade throughout the country. If this were done, in five years something like a revolution would take place in society. But in this war with evil the new method is not content with direct fighting with the wrong. It aims at fighting the wrong indirectly and outstripping, outwitting and supplanting it. Instead of rebuking error it plants the true. Any effort to lead men out of this slough of intemperance would accomplish more in the indirect method applied in the most simple way. For instance, it is perfectly possible by establishing coffee houses to draw people away from the low, bad places where they spend their money. The experiment has been successfully tried under adverse circumstances and made self-sustaining. Mr. Frothingham, in conclusion, expressed a wish that their society would make a beginning, and prove that this was an experiment that would succeed.

Coffee houses, eh! If there are no heavy brewers and distillers in Brother Frothingham's congregation there ought to be next Sunday. Dickens tells us that in the London Gordon riots, a wine merchant went to the Lord Mayor to ask protection, as he feared his house would be attacked. That official, in great trepidation, told him he would send him an alderman. The wine merchant asked what for. The mayor replied "To overawe the mob, sir!" "Oh Lord!" cried the discomfited wineseller, "if they were babbies they wouldn't care for an alderman." Yet, in our opinion, the offer of the mayor was princely in comparison with putting down intemperance by the erection of coffee houses.

As with religion, so with temperance, or rather abstinence. Many views are given but no conclusions are

arrived at. The only absolute stand taken in the whole discourse is against the doctrine of total depravity. But, though this is so, the public are presented with a variety of opinions on all the subjects treated of, from which they may select positions according to their individual desires. In this particular Bro. Frothingham reminds us of an anecdote told by the elder Matthews of a British penny showman, who was equally non-committal. He represented him exhibiting to a lad the battle of Waterloo and speaking thus: "Now, young gent, there is in the foreground of the field of battle a noble view of the Duke of Wellington, enveloped in smoke; and also, surrounded by a group of officers, you will see a fine likeness of Napoleon Bonaparte, with his back turned toward you." Here the young gent broke in with the question, "But, Mr. Showman, which is the Emperor and which is the Duke?" The answer to this sums up our view of the caoutchouc Christianity of the time, which is equally ambiguous, it is "Whichever you please, my little man; he makes no distinctions whatever."

MISCELLANEOUS.

A CONVENIENT 'EAR.

We thought everybody in the State knew that we are deaf, but once in a while we find one who is not aware of the fact. A female book peddler came to the office the other day. She wished to dispose of a book. She was alone in this world, and had no one to whom she could turn for sympathy or assistance; hence we should buy her book. She was unmarried and had no manly heart into which she could pour her sufferings, therefore we ought to invest in her book. She had received a liberal education, and could talk French like a native; we could not, in consequence, pay her less than \$2 for a book. We had listened attentively, and here broke in with: "What did you say? We're deaf." She started in a loud voice and went through her rigmorale. When she had finished we went and got a roll of paper and made it into a speaking-trumpet, placed one end to our ear, and told her to proceed. She nearly broke a blood vessel in her effort to make herself heard. She commenced: "I am alone in this world—" "It doesn't make the slightest difference to us. We are a husband and a father. Bigamy is not allowed in this State. We are not eligible to proposals." "Oh, what a fool the man is," she said in a low tone; then at the top of her voice, "I don't want to marry you; I want to sell-a-b-o-o-k." This last sentence was howled. "We don't want a cook," we remarked, blandly; "our wife does the cooking, and she wouldn't allow as good-looking a woman as you to stay in the house five minutes. She is very jealous." She looked at us in despair. Gathering her robes about her, giving us a glance of contempt, she exclaimed: "I do believe that if a 300-pounder were let off alongside of that deaf fool's head he'd think somebody was knocking at the door." You should have heard her slam the door when she went out. We heard that.—*Santa Clara (Cal.) Echo.*

SECTARIAN CRUELTY.

Protestants usually assume that their churches are free from the charge of persecution; but it is questionable whether, considering their powers for evil, they have not used their power for evil far more recklessly than their more potent Catholic neighbors. The following extracts, taken from a lecture lately delivered before the Society of Progressionists of Toledo, Ohio, by E. P. Bassett, Esq., for which we are indebted to the Toledo Sun, seems to bear out our assertion:

From the Simple Cobbler of Agawam, published by John Ward, of Ipswich, in 1645:

GOD'S BIBLE DANGLING AT THE DEVIL'S GIRDLE.

"My heart hath naturally detested four things: The standing of the Apocrypha in the Bible, foreigners dwelling in my country to crowd out native subjects into the corners of the earth, alchemized coins, toleration of divers religions, or of one religion in segregate shapes. He that willingly assents to the last, if he examines his heart by daylight, his conscience will tell him he is either an atheist, or an heretic, or an hypocrite, or at best a captive to some lust. Polypiety is the greatest impiety in the world. To authorize an untruth by toleration of the State, is to build a scone against the walls of heaven to batter God out of his chair. Persecution of true religion and toleration of false, are the Jannes and Jambres to the kingdom of Christ, whereof the last is far the worst. He that is willing to tolerate any unsound opinion that his own may be tolerated, though never so sound, will for a need hang God's Bible at the devil's girdle. It is said that men ought to have liberty of conscience, and that it is persecution to debar them of it. I rather stand amazed than reply to this; it is an astonishment that the brains of men should be parboiled in such impious ignorance."

The way the Pilgrim Fathers treated the Woman's Rights Question he discusses as follows:

WOMEN PERSECUTED AND BANISHED.

"Anne Hutchinson, founder of the Antinomian party in the New England colony, was another distinguished victim of Protestant intolerance. She belonged to the congregation of John Cotton, in England, and with her husband arrived in Boston in 1634. Her principal crime seems to have been the asserting of Woman's Rights in a theological point of view; and although Governor Vane, John Cotton, Wheelwright, and the whole Boston church, except pastor Wilson and four others, were her partisans, the country clergy and churches united against her, and in November, 1637, the Ecclesiastical Synod banished her, with several of her associates, from the colony. In 1639 an attempt was made by the Baptists for an organization at Weymouth, a town about fourteen miles south-east of Boston. Six of the persons thus engaged were arraigned before the General Court at Boston. Some were fined and imprisoned, others fined and disfran-

chised, and the organization was prevented. The next year a woman of distinction, Lady Moody, who had purchased a plantation at Lynn, was hunted out of the colony for denying the efficacy of infant baptism.

THE CHRISTIAN LAWS OF DEATH.

"As early as 1642 this colony enacted a criminal code making twelve offenses punishable with death. The several passages of Scripture on which the laws were founded are noted in the act as follows:

"If any man or woman shall have or worship any god but the true God, he shall be put to death.—Deut. xiii. 6; Exodus xxii, 2.

"If any person in this colony shall blaspheme the name of God the Father, Son or Holy Ghost, with direct, express presumptions, high-handed blasphemy, or shall curse in like manner, he shall be put to death.—Levit. xxiv., 15, 16.

"If any man or woman be a witch, that is, hath, or consulteth with, a familiar spirit, they shall be put to death.—Exodus xxii, 18; Levit. xxii; Deut. xviii, 10, 11.

QUOTE WITH CARE, THE BIBLE IS OBSCENE.

"Here our historian encounters laws quoted from the Holy Bible, that relate to incest, incontinence and wantonness, which he is too circumspect to quote, and whose prudent example we shall follow, at least until we learn the fate of reformers who, through the agency of 'The Young Men's Christian Association,' have been fined and incarcerated in jails, and are still on trial on the charge of 'circulating obscene literature,' for quoting these identical passages of the Bible and Christian laws of the New Haven colony. The history, however, continues as follows: 'For the remainder (of these laws) see Leviticus xx., 11, 12, 13, 14, 15, 16; also Deut. xx., 11, 25; Exodus xxi., 16; and Deut. xix., 16, 18, 19.' He adds: 'Before this time incontinence and wanton behavior had been punished with whipping at the tail of the cart, by fining, or obliging the delinquents to marry, at the discretion of the particular court.' Cursing and smiting of father or mother, and notorious stubbornness in children after a certain age, were soon after made capital offenses."

The inconsistency of our own Y. M. C. A. brethren and sisters is neatly touched upon here:

CHRISTIAN INCONSISTENCIES.

"It is somewhere asserted, and with what truth I know not, that in this process of whipping at the cart tail, the subjects, whether man or woman, were stripped naked and whipped through the public streets. One can get a good idea of another method adopted by our New England Christian fathers in dealing with delinquents by reading that manly, bold and thrilling production of Hawthorn's, 'The Scarlet Letter.' Is it not a conclusive proof of the continued hold that bigotry still has upon orthodox Christians, that while they are prosecuting and imprisoning not only men, but distinguished women, too, for publishing obscenity written in their holy Bible, they are still fighting to the bitter end those who would exclude the Bible from our public schools?"

The lecture closes with the following words of warning, which ought to be heard and heeded throughout our broad land; for the persisted in effort of the bigots to put God—their idol—in the Constitution proves that the spirit of intolerance is nearly as rank among us now as it was in the days of the pilgrims:

A WORD OF WARNING—GUARD WELL THE TEMPLE OF LIBERTY.

"Numerous legitimate successors of the dominating spirit of these Puritanical fathers are among us. They are now united, active, zealous and wealthy, and although we have not arrived at the Centennial Anniversary Day of the rearing of this Temple of Liberty, yet so soon their sappers and miners are thoroughly organized and vigorously at work, and with the same fell spirit of domination that characterized their ancestors, are engaged in tearing asunder the superstructure of this Temple of Freedom, to rear upon its ruins another Christian oligarchy. If liberated minds, if humane souls, if patriots everywhere cannot unite—if they will not devote their means, time and influence ungrudgingly to counteract and defeat this backward movement toward the dark ages of fanaticism—if, in a word, we will not realize that eternal vigilance is ever the price of such liberty as is worth possessing, and buckle on our armor and fight it out on that line, then is this progress and freedom to which we have now attained too great a boon; and we, unworthy of its enjoyment, ought to be driven out as baseborn slaves, and enjoy such liberty only as would be meted out by our John Calvins, John Wards and John Cottons.

EPISTOLARY.

VINELAND, N. J., April 23, 1874.

Dear Editors Weekly—With your approval I would like to publish a response which can answer dozens of inquirers, and, being of general interest, may answer scores anxious to inquire, perchance, elicit important thought in other scores:

THE RESPONSE.

Dear Mrs. M.—The questions you ask are on many lips and are favorable omens. From various quarters I am learning that the leaven of fashion-abolition, furnished twenty-four years ago to the famishing nature of woman, has lived, and raised her aspirations above the weak-minded dependence on despotic fashion and McFlimsy respectability. All pretensions to caste and popular favor shrink to things of pity in minds that scan the status of usages now under scrutiny. Popularity is but the synonym of falseness in these times of probing to the causes of vice and woe. It is demeaning to be termed respectable by devotees of aristocratic honors. You have already seen that the customary round of ceremonies and styles are the scare-crows and tethers which enslave and enfeeble women, bowing their heads to the tread-mill of squeamish reputation, chaining their hearts to the grindstone of complex prostitution. Now, my young student of equality and liberty, note this: few people are so dull as not to see that a sensible dress represents its wearer as saying: I am learning to take care of my life and be true to my knowledge. I value health and independence above the dis-

ease and degradation that yielding my body to the fashion demon imposes, and will avoid being sold and bought in the foul mart of hypocrisy and shame! Remember, also, that those who pretend to scorn know that you feel this, and secretly respect you for acting accordingly. And more, when you reason with them they will confess to the truth rather than to ignorance. A few more evolutions of law's chemical fires will convince them they deceive no one, and compel open recognition of the right. On this sustaining rock take your unswerving stand, though all alone, and never lower your truthful head. If your husband is grand and true enough to stand by you, be grateful for double strength; assure him a host of us will bless him with our esteem, and, better still, his own soul's high approval will be sure.

The men who come to our aid in this trial time of a reform that spoiled women do not seize because, probably, law does not oppose, will be honored by brave women forever.

If he cannot sustain you, then you must gird your moral armor the tighter, and move a self-poised heroine in the noble work. Others are doing the same, happier in their lone progress than they could be in wrong, with all earth's honors. Scattered, as we are, much lone labor must at present be endured, but it will be cheered also by the fact that every steadfast reformer rolls a whole system of wheels toward the success of her cause. We will communicate and feel united; will visit when able, meet at conventions when possible, and, though it cost time and means, know they are given to holy use.

In this long preface, your queries on style, etc., are not overlooked, and will now be considered.

Yes, your long dresses can be mostly made into good ones, and without using the torturing tight waist and back-heating gathered skirt. These are too depraving to use. A breadth of the skirt is long enough to cut the sack from the shoulder to the bottom. What remains of the dress will somehow cover the lining of the trousers.

It should not be an aim to imitate each other's patterns; that would create another fashion, which is not desirable. In the first stages of the change some imitating will doubtless occur, and later on experience will show what styles best serve health and useful activities, and an approach to uniformity may prevail. But let us cultivate individual taste, and wholly tolerate each one, though not two garments are seen alike. This is my idea of anti-fashion, and does not forbid learning of each other. I willingly give the idea my twenty-three years' experience has developed, merely craving that you bear in mind that active duties have prevented the extensive experimenting I would like. Main points to avoid are corsets, all tight bands or pressures, long, heavy skirts, high-heeled, tight, thin-soled shoes. In dry, warm weather soles need not be thick. Hygienic shoes are not yet made.

Skirts below the ever active knees I cannot commend to any one able to walk. Those having "large feet" have the right to a good chance to use them, and nonsense, not science, disparages them, and large hands and loose gloves also. Even deformity does not excuse obstructing and crushing. Women's gait is generally bad, but good garments will help to mend it.

The strong ridicule of women's trousers shows how well the power they invest a person with is understood. They are the main article in any wardrobe. Their language is protection, exemption from exposure. I think "tights" are not wholesome or becoming for either sex. If snug any where they should be at bottom, not at top. They can be full, or comfortably loose. I like them quite loose in the body and thigh, and quite tapering below. If gathered to an ankle band they are not tapered below the knee. This style suits thin, summer cloth. Young women who wish a jaunty dress for the leg can use knickerbockers, or some device over the knee, and cover the stocking or not, as desired; but in damp days, even in summer, a loose covering should prevent moisture from reaching the skin. In cold weather the firm trousers to the foot, or boot, are essential. The shame respecting them is all in going without them. This, and the imperative need of them, is being known and acted from. American women are wearing better than mere drawers under the skirts they confess they hate, and the English women's white trousers are no secret. If Dame and Dandy Fashion deem the fetters will be ever carried over them, let the hope be hugged a little longer, till bodies not worth retrieving fall away.

The shirt should have long sleeves, high neck and body of size to be comfortable inside the drawers. Wrapper and drawers are the articles for warmth, and should always suit the weather. (It is common for men to be insufficiently clothed by drawe Over the wrapper I wear a body, or waist, without sleeves, coming a few inches below waistbands, and having buttons on which to suspend drawers and trousers. This equalizes the weight suspended, is loose, and, to my comfort, preferable to elastic straps. Vests are good for those who like them, if loose enough; no lacing answers. You scarce need a word on the neck dress—collars, bosoms, small cravats and ties, or rouche and pin, as per occasion. The tunic completes the suit. Any ingenious woman can modify a good Gabriella or other sack pattern to a loosely, snuggish fit in the body. In flaring it over the hips be careful to not flare too much, for no underskirt asks for room there; lining is enough. Kind of collar, lappels, buttons, trimming, to your taste. Broad or heavy trimmings would not adapt. As to length, if you can begin with it a few or several inches above the knee and wear it a while, you will sooner shorten than lengthen it. Doubtless many will dispense with their cumbersome load by degrees, and be years in getting well relieved; but that need not deter those who are ready to profit by others' trials, and escape a series of half-blest probations. You will all consult your weakness in clinging to the fetters, and your power to rise immediately from them to full bodily freedom. But try to be brave and faithful, and climb the bright mountain of the emancipated as soon and fast as your development will allow.

You will be heartily welcomed by all you meet, and most happily so by

Everybody's friend,

MARY E. TILLOTSON.

COMPULSORY EDUCATION.

BY O. F. SHEPARD.

Conceding as indisputable the fact that society has a vital interest in the moral and intellectual status of the individual units of which it is composed, it remains to consider whether it has a right to attempt to regulate such status by legislation and why it will inevitably fail in the attempt.

The familiar declaration that every human being has an inalienable right to life, liberty and the pursuit of happiness becomes null and void when we deny the right of every human being to decide what for him constitute life, liberty and the pursuit of happiness, and how they are to be maintained.

Compulsory education will prove a failure, because it is working against the better part of human nature, instead of with and for it. To legislate to compel people to do in a certain way what every one inclines to do in some way—viz., acquire knowledge—is manifest inconsistency, impertinent and unpardonable meddling, and will be found unprofitable, as all such meddling is. The supposition that the average human being prefers to remain in barbaric ignorance from which state he must needs be driven by threats of courts and fines, is only equaled in enormity and falsity by the parallel and still existing, though rapidly declining, theologic one, that he is by nature wholly sinful, and cannot be rescued save through fear of hell, and by vicarious atonement! The desire to know is one of the strongest of human nature, being barely equaled in intensity by the desire to eat, and sleep, and love; and if we are not warranted in legislating to compel the adoption of certain methods of eating, sleeping and loving, we clearly cannot be in doing so for learning. If any one department of man's nature is sacredly his "to have, and keep, and hold," every other must be equally so; and if government may rightly interfere between the parent and child in respect to its training in the lore of books, it may, with equal justice in all other matters; if we admit the legislator's right to determine what the child's secular education shall be, we must concede this right to decide to what course of religious instruction it shall be subjected; from spelling-book to catechism is but an easy step, and the falsehoods of the one are scarcely less mystifying and detrimental to the innocent child-mind than the falsehoods of the other. To believe that

"In Adam's fall
We sinned all,"

requires no greater stretch of faith, than to believe that p-l-o-u-g-h spells plow, while c-o-u-g-h does not spell cow; and both have all the claim to respect which long-established usage and acceptance by "the best of men" can give.

I think the advocates of Compulsory Education hardly realize what systems of espionage and oppression may consistently be formulated, from the arguments they advance in its support. They admit that the conditions surrounding the parents, and the transmission of the effects of those conditions determine, to a great extent, the character and capacity of offspring. Where, then, shall legal interference properly commence, if not with the regulation of conditions under which children are begotten, and by which their physical, intellectual and moral capacities are determined?

But if, on the other hand, the claim of the friends of social freedom, that the sexual mating of men and women and the begetting of children can more safely be trusted to the individual than to statute law, be a just one (and I believe it wholly so), how much more certainly may the subsequent and, so far as character is concerned, far less important training in the knowledge books can give, be so intrusted?

But how shall society secure educated citizenship, if not by legal coercion? Plainly, by making education so attractive, its benefits so evident, and the facilities for its acquirement so cheap and universal that none will be found willing to live without it. When children choose to satisfy their hunger by the meagre and uncertain food which street-begging brings, we naturally infer that the home table is scantily supplied or harshly disciplined; and when the little ones turn with disrelish from home and school education, I must fain believe that neither home nor school has carefully considered and properly provided for their mental appetites.

It is argued that many parents are indifferent to the well-being of their children, and that this is sufficient reason for governmental interference. A few are undoubtedly so, but they are almost always the victims of those iniquitous systems of labor and finance which compel them to live at starvation point, and by making life one continued struggle for food and shelter, blunt the natural desire for knowledge, and sadly mar parental tenderness and love. Almost all parents I have ever known, of whatever rank in life, have greatly desired better educational advantages for their children than they themselves have had, and would count no sacrifice too great for the attainment of their object. In dealing with the few exceptional cases to the general rule, would it not be far better that community carry on such reforms as shall remove the causes of indifference, rather than to legislate against effects. Parents are sometimes compelled to put their children into factories and workshops at an early age to get them food at all, and it will be manifest injustice to require that such be taken out and placed in school before the necessity for excessive child-labor be removed. Let the wages of the father and mother be so increased by justice to the laborer that their earnings shall be sufficient to provide amply for the child, and there will seldom be found a parent so indifferent to the education of his children as the assumptions of those who advocate coercive measures indicate.

It is sometimes claimed that children with large back heads and small front brain need compulsion because they are by nature so closely related to the brute. I think it will be found that such children are nearly always the result of compulsion in the married state; and since those conditions which create any given development, whether harmonious or otherwise, must necessarily as long as continued renew and perpetuate such development, it seems reasonable to con-

clude that the continuation of a system which could beget unbalanced organisms, would serve to sustain inharmony rather than to remedy it.

Brute force has proved itself entirely inadequate to human need. Let us try some more potent agent; and unless we should frustrate our own efforts for the enlightenment of our common kind, let us rely wholly on attractive education rather than on that which is compulsory.

[From the *Alta California*.]

A TURKISH BATH.

CONSTANTINOPLE, Feb. 16, 1874.

I have read certainly not less than fifty times elaborate descriptions of genuine Turkish baths, by Bayard Taylor, Ross Browne and others, and I had always had my imagination filled with combined ecstasies of being scrubbed with hot water and perfumed soap, and iced sherbet, and I made up my mind not to leave Turkey without having had that delightful experience. You know that I belong to the softer sex, and they do not bathe promiscuously here as in Baden Baden, Long Branch and many other fashionable places.

This bath where I went is for ladies alone, and not even the common herd being admitted, for the charge is very high. I have made a few friends among the natives since I came here, and can speak a few words of Greek (the predominant tongue), and owing to my acquaintance with them, I got a glimpse, or rather a whole day's sight, of a paradise where man is excluded. The exterior of these baths is of the usual style, or no style, of Turkish architecture—but the interior fully recompenses for the lack of beauty without. It is in the upper part of Galata, and you go in Sedan chairs, which wait for you, as you must take the extremest care of yourself in coming out of the bath, particularly at this season of the year. A cold taken after a Turkish bath is always fatal.

Four of us went, together with two servants who carried our towels, bathing dresses and lunch. It is an all day's job, and the ladies all take lunch with them. I had a number of very handsome and curious things given me at the Exposition by the Egyptian and Turkish commissions, and among them were large bathing towels with borders of gold woven in; also a bathing dress similarly decorated. My friends insisted on my taking them, and they made of me while in the bath a person of no ordinary importance, for, as it happens, no one but royal ladies are permitted to wear such in public baths; however, nobody interfered with my right to wear them, only admired me, not always from a distance.

THE FIRST CHAMBER.

On entering we were conducted to a large room, where we must undress and leave our things. I think there were fifty women there in all stages of undress, who all paused to regard us with curiosity while we disrobed. Men can pull off their most sacred garments, toss them in a heap, and run about as if nothing were amiss; but somehow I felt as Eve did when she made the discovery that she was a little too thinly clad for that time of the year.

A servant caught up our bathing dresses and left the room, beckoning us to follow. We ran the gauntlet of a hundred pair of eyes before we reached the divan where I was laid, like a defunct, still with no clothes on. I raised my head to see if I could not find a friendly towel or anything, but the attendant ducked my head back on the pillow again, as much as to say, "lie there." I did, but rolled my eyes around a little, and saw that there were at least twenty mere women lying around in spots like myself; but they all seemed to take it very easily.

The room was very warm and grew warmer perceptibly, though how I don't know, until I began to feel as if I should suffocate, until my heart beat painfully and I grew very faint, when one of the women gave me some lemonade, of which I drank two glasses. Then, all of a sudden, I began to perspire, and I looked like a pumpkin that had lain out all night in a heavy dew. I felt as if I was dissolving, and waited patiently till the end should come, and I should be but the transparent essence of what was once a very substantial body; but that time had not come. I was so sleepy that I felt like calling very hard names when the woman came in and made me get up after she had rubbed me down like a race horse with a pair of very scratchy gloves, which left my skin as red as a lobster. Then we, all being in the same state, were led into another great, vaulted, marble-floored room, where the divans are made of marble, which is not at all soft to lie on. This room was warmer than the last, more vapory, and the vapor was more strongly perfumed with sandal wood. After lying a few moments the marble grows soft, and a sense of the most delicious repose comes over you. You feel a soft languor and a dreamy content, and your eyes close, and you lie with a smile of exquisite laziness on your lips, and your imagination flies off in every possible direction, when the sweet repose is again rudely broken, and you have again to "move on."

LED INTO PARADISE.

Now, indeed, opens the door of paradise. You are led, still without other covering than Nature gives you, into a large circular room, with marble pillars supporting the blue dome that is spangled with stars. All around the room are marble divans, and in the centre is an immense fountain, in the basin of which are sixty or seventy girls and women playing in the warm, perfumed water, or lying in all attitudes on the marble edges of the basin. The water rises in one grand column over fifty feet, and falls back into an upper basin, while the lower one is undisturbed, except by the beautiful white forms that it most delights to receive.

On all the divans lie women of all ages and complexions, even to some negroes, who only served to make the white bodies and polished limbs appear more lovely than ever. Small fountains were placed at regular intervals around the large room, and from these the attendants pour continuously over the bodies of those who lie on the divans warm water, which is carried off by pipes.

One attendant stood at my head, holding my gold-embroidered bathing apparatus, one lathered me with perfumed soap till I began to imagine myself a gigantic rose, and all

these beautiful beings laughing and singing and gliding around me but other specimens of flowers. Another attendant rubbed me with gloves made of sponge, and another poured warm water over me incessantly, not dashing it nor letting it trickle, but just emptying the beautifully chased silver ewer over me with the gentlest motions, till it seemed like a caress. Then soap of bitter almonds was rubbed on my face, and another kind was rubbed in my hair—all done in that caressing way that made it a positive ecstasy—then more perfumed water, till I felt drowning in a sea of all delights, in which I could distinguish perfumes, flowers, sweet-singing voices, and forms of heavenly beauty. Time and the outer world were lost in this delightful trance, and I desired nothing—nothing else in the world to make my life content forever.

LIVING STATUARY.

To lie there on the marble and dreamily watch the glorious white of the living statues, with the long, black hair and the rich, dark eyes; to see the soft, undulating motions of those swimming in the warm, delicious water; to look at the lovely forms stretched at full length on the divans and on the edge of the fountain; and others laughing, sporting, singing, mingling with affectionate glances and wrestling in the water or on the marble floor, dripping from every limb the perfumed water that glistened on their bodies, and the trickling of the fountains, and the rosy, subdued light that stole in through the jealously-guarded windows, were enough to send one of an imagination like mine off into the realms of fancy, and make one believe it the promised land, and cause the whole soul to be satisfied with the enchanting picture, which needed no imagination to embellish. For after all what is the heaven we have been taught to believe in but a place where all is light and perfume and love and beauty; where every sense shall be satisfied, and every desire filled with a pure and exquisite fullness? It is true that in this heaven of mine there were not any men, but I did not miss them in my supreme content, nor, I think, did any of the women who were lying about clasped lovingly in each other's arms, or laughing and sporting in the water, and I think now, as I have before, I had just as lief have my paradise one where no men could come.

Just as I arrived at this very sensible conclusion my attendant aroused me from my dreams of perfect peace by pointing to the fountain and signifying that I was also to get in. My four friends then made their appearance with the servants and our luncheon, and nobody can tell of the comical look of us five sitting round the baskets eating, without any clothes on. I have seen many sights in my life, but we women around those baskets, with chicken legs in our hands, and glasses of wine and other things, were too perfectly ludicrous for anything, and I laughed till I couldn't eat. If I had only a napkin to cover my face I think I should have laid down and died on the spot.

PLAYFUL SPIRITS.

All my dreams of a luxurious, sleepy, sensuous paradise filled with undulating figures of transcendent beauty, were gone, and I was fully possessed of the demon of mirth, and I provoked the others into my own state of mind—a capacity which has never deserted me at any time or place, or with any person, in my life—and we were soon the maddest of the crowd in the perfumed waters. I would be afraid to tell all the freaks we performed and antics and pranks we cut. Although it did not in the least startle the natives, it might some who have imagined me to be the model of perfection in deportment.

But then you must remember that Mrs. Grundy does not live in Constantinople, and she has no one to tell tales out of school except my own self, and I never tell more than suits me. It was two full hours before our wild sport ended, and we slid out of the water and sat talking in little knots of four or five, while the attendants were drying our hair, and separating it till it stood out in a light puff all around our heads. Not a tangle was left in it, and no comb or brush was used. Then we were laid on the same marble divans, though with a thick bathing towel this time under us, while the attendants punched and pulled, and rubbed all our joints, and cracked all our knuckles and elbows and shoulders, till I thought I should be always even more unsteady than ever. They don't give you the least chance to make protest to this sort of thing. They roll you and rub you, up and down and round and round, till you only want a chance to get your hands free to "punch their heads," when all at once, panting and perspiring, they grin at you and say *pekkey*, which means "all right."—*Olive Harper*.

THE CENSUS OF FRANCE.

The French, says the *Pall Mall Gazette*, must have in their census for 1872, recently published, more than one unpleasant piece of evidence of the losses inflicted on them by the war. Whereas, in 1866, the native population was returned at a little over 38,000,000, it now shows a diminution of nearly 2,000,000 on that number. The exact difference against 1872 is given at 1,964,000, of which 1,600,000 is due to the separation of Elsass-Lorraine, and the remaining 360,000 must be accounted for by the direct action of the war. The loss of territory is probably more difficult to replace than that of numbers; for the acreage of the missing departments now turned over to the German empire, taking it at a fair agricultural value, may be valued in fee-simple at not less than £173,000,000, being but a trifle less than the money indemnity exacted. In only thirteen departments of France has there been any increase of population during the four years, and such as to be found in any of these is under 3,000 excepting in the Nord, the Seine and the Loire, where the existence of large cities has had its usual effect of promoting an influx of inhabitants; but the largest addition, that caused by Paris to the Seine department, is only 55,000, whereas the war losses in the rural districts are terribly apparent, the population of the Dordogne having diminished by over 20,000 and that of La Manche by nearly 30,000. Of the 38,000,000 of Frenchmen left, there are no fewer than 13,500,000 returned as living actually in the country, while

over 18,000,000, or rather more than one-half of the population, are dependent on agriculture—an enormous disproportion when contrasted with our small rural population. The agricultural wealth still remaining, despite the immense exactions of war, is sufficiently shown by the fact that France has still left to her in round numbers, 3,000,000 of horses, 300,000 mules, 450,000 asses, 11,000,000 of cattle, 25,000,000 of sheep and 5,000,000 of swine. The educational part of the statistics appears far from satisfactory, since there are 13,000,000 (possibly this may include the infants) who can neither read nor write, and nearly 4,000,000 more who can read only. As to religion, the bulk of the population are, of course, returned as Catholic; but there are 580,000 recognized Protestants and very nearly 50,000 Jews.

A PRIVATE letter from Zina Fay Pierce, the female reformer of New England, is published in St. Albans, Vt., papers, giving her temperance creed, the main articles of which are that the reformers should make a distinction between the milder and more fiery liquors; that beer drinking and billiard playing are in themselves conducive to morality, and should be rescued from their present disrepute; that the true way to promote temperance is to establish good beer gardens, where young people may drink moderately of mild liquors, dance, play billiards and have a good time generally; that tea drinking is ruining women and they would be much better off if they would drink it but once a day and take a pint of mild beer every noon; and that the total abstinence pledge, except for people in whom drunkenness is a disease, is a "stigma upon the communion and a direct accusation against the wisdom and morality of our blessed Saviour Himself." Zina was brought up as a clergyman's daughter in St. Albans, and seems to have had a bad time of it, as she "cannot, owing to the prejudices of Christian society, and those of my parents imbibed from it, look back upon my girlhood and find in it one single ray of youthful pleasure from beginning to end."

[From the Chicago Times.]

WOMEN AS RAILWAY OFFICERS.

From a paragraph in the Times of 17th inst., it appears that that great and progressive thoroughfare, the Toledo, Wabash and Western Railway, has taken precedence of all other roads in the matter of employing lady officials! Under the head of "Superintendent's Meeting," the Times publishes the names of railway officers in attendance during the convention recently held in St. Louis, prominent among which are "J. B. Carson and wife, Toledo and Wabash."

It may not be generally known, though no news to a favored few familiar with the situation, that this deserving and accomplished lady has been connected with the Wabash road in various capacities almost from its infancy, and to her indomitable energy and indisputable business qualifications it is greatly indebted for its present prosperity. That the new management recognize this fact is obvious, since they not only retained the lady at a time when it was found necessary to reduce their operative force, but promoted her to the responsible position of superintendent!

The wisdom and policy of this departure from an orthodox method of procedure will not be without a liberal effect, and when another meeting of "Superintendents" is called, it may safely be predicted that Mrs. Carson will not stand forth a solitary example of justice to and appreciation of women. All honor to the Toledo, Wabash and Western. W. St. Louis, April 20.

THE ORIGIN OF DIMPLES.

My mischief-loving maiden, Belle!
Sit here and listen while I tell—
Awhile your saucy tongue to tame—
A pretty tale without a name,
Save this, of "How the dimples came."

A merry girl, the story goes,
With eyes of violet, cheeks of rose,
One day with feet that noiseless stepped,
Behind her lover tiptoe crept;
And peeped with many a bow and bend,
While he, all unsuspecting, penned
A timorous sonnet to the maid,
Which doubted, hoped, despaired and prayed.
She peeped and read, too pleased by half,
And smiled, and smiled, but durst not laugh;
And so a strange event occurred;
It happened thus, so I have heard:

The dainty mouth, too small, I doubt,
To let too much of smiling out,
Became a prison most secure,
And held the loving legions sure.
Wearied, at length, of durance vile,
Impatient grew each captive smile;
Still, fain some outlets new to seek,
They wreathed and coiled in either cheek,
Still at the ruby portals fast
Grown desperate, so the story closes,
Cleft a new passage through the roses.
Love's kisses healed the tender harm,
And gave the wound its dearest charm.
Since, not unthankful, Beauty keeps
Her cheeks less sacred than her lips,
And while they smile their prudent "No!"
So fair the deepening dimples show,
That love reminded of his claim,
May take the gerdon without blame;
And this is how the dimples came.

—Union, Detroit, Mich.

THE LAST VETO.

NORWICH, N. Y., April 28, 1874.

"How are the mighty fallen!" I had thought General Grant a man of ideas; one that could solve a problem and knew the source of evidence, but he seems to lack all those qualities. The advance guards of thought and reform have supported him supposing that back of his silence, there was study and wisdom; but when he speaks he betrays them.

He served us in the war, but has lost himself in politics; this last is the climax of his many failures, I care not for the veto, but the reasons he gives for it.

I supported him as did many others for re-election in the face of the notorious corruptions of his administration, and urged at the time that it was the politicians and party that were corrupt and not Grant; but since then things have been unearthed that leaves him not so innocent.

His chances seem good for a third term, through the help of the money tyrants, and I am not opposed to his having a chance to either redeem himself or to run his course to the wretched end.

ELMORE SHARPE.

OWATONNA, Minnesota, 1874.

From a full heart I say God bless you, Victoria C. Woodhull, for the moral courage to speak out the truth and bring to the light the social condition of woman. Woman has borne the wrongs, the insults and degradation of her social condition about as long as flesh and blood can endure, and now ten thousand voices are raised and concentrated in one unanimous call and demand for emancipation from a condition of slavery that is worse than death. Mothers are looking down from the spiritual plains of freedom to which they have ascended, and their hearts are pained and grieved at beholding the sad condition of their daughters; and it seems to me they could do no less than to unite in one grand effort for the emancipation of their suffering children. And these united voices from the upper spheres are a part of the inspiration that urges us on to the utterance of truth. Man has had his crucified and risen Saviour, and a John to foretell the coming of the new dispensation. To woman there is one greater than John preaching to those in the wilderness of social sin: Repent, ye, for the kingdom of heaven (harmony) is at hand. She deals heavy blows at the old tree, oppression, and already the leaves begin to quiver and the branches to tremble. Deal out your blows with a might and a will. Cease not from your labor until the sharp steel of your words penetrate the very heart of the old, scraggy, overgrown monster of the political and social forest. Your blows are well directed. You seem to hit where you intend, and the chips fly squarely into the faces of those that are trying to frighten and drive you from the forest. There is a great work before you; trees must be felled, the brush and rubbish cleared away, the sod broken up and the soil prepared for the good seed. In the reform field, laborers are indeed few, but their numbers are increasing; there are a few noble and true hearts that are willing to labor for humanity, and a few women that begin to inquire, What must we do to be saved? What can we do to save our daughters from being sold into the slavery of legalized prostitution, into the bondage of sin? The social question has been handled with gloves long enough. It needs a brave heart, a steady hand and strong nerve, as well as a sharp instrument, to probe the depths of the moral and social sore or evil; but it must be probed, deep, too, then cleansed and healed before those bodies can be inhabited by pure spirits.

Go on, in the name of humanity, and the God of justice, and freedom will go with you to sustain and bless you.

I, like many others, are still leaning upon some old theological fence or society-approved post for support, but am gaining strength daily and hope by and by to be able to stand without the aid of these time-sanctified crutches.

Yours, in the cause of truth and progression,

MINNE SOTA.

[From the Herald of Health, April, 1874.]

STRAY THOUGHTS, BY THE EDITOR.

Few things ruin the body and soul of men and women so rapidly and completely as excesses in the indulgence of sexual passion. If there is one subject that human beings ought first and foremost to study and understand, it is this part of their nature; and yet it is one on which there is the gravest ignorance. And this ignorance is wholly unnecessary. The means of information on these subjects are abundant, and only prudery and false modesty keep people from it. There are no more unhappy, unholy sinners in this wide world of ours than those who wantonly abuse their sexual nature. The body is a thing of time, subject to contending influences, able to be lifted to the highest pinnacle of health and happiness, or sunk to the lowest depths of darkness by sickness and disease. If, then, you wish to enjoy the present life, in a full and true sense of the word, do everything in your power, by every lawful agency, to maintain the health and integrity of the body—the most wonderful mechanism of the Infinite Creator.

MRS. DAHLGREN'S NEW BOOK.

All the world knows that Mrs. Madeleine Vinton Dahlgren is an out-and-out opponent of Woman Suffrage, Spiritualism and Free Love. She is not second even to Mrs. Sherman in active opposition to the woman's movement in every form. But as she never descends to personal vituperation of those who, with as good motives as her own, differ *toto caelo* from her, she is entitled to respectful treatment.

She has just published a translation of the Marquis de Chambrun's book on the Executive Power in the United States, which is meeting very general and not undeserved favor. But the question forces itself upon our attention—Why should a woman of culture and capacity waste her time in political studies, and in translating treatises on constitutional problems, if she is never to have a vote in determining those problems? Mrs. Dahlgren sees nothing unwomanly in writing or translating political discussions, nor in addressing Congressional Committees in behalf of public measures; yet she cannot think it within the sphere of woman to lay her hand on one of those powerful ballots

"Which execute the freeman's will
As lightning does the will of God."

It is a pity that ladies like Mrs. Admiral Dahlgren and Mrs. General Sherman should lend their influence, large as it is, to obsolete theories in government and ultramontaniam in religion. But truth is mighty; and whether these ladies

lend their influence to speed on the car of progress, or throw themselves recklessly under its wheels, the car will move on to its destined goal.

R. C.

THE NEXT GREAT BATTLE.

TRENTON, N. J., March 15, 1874.

To the Editor of the New York Tribune:

Your article in a late issue, with the above caption, so clearly represented the feelings of the masses of the American people of to-day, and has already been so heartily applauded in this vicinity by independent minds that I am led to offer a few suggestions as a sequel to it, if one in so humble a sphere of life may be allowed to enter the arena wherein the leading statesmen of the world are sparring.

The "Coming Man" has been so long in coming that many have despaired of his advent in the present age, their eagerness for which advent has caused them to overlook the necessity for a base upon which such leader must stand, a central principle around which he must rally his forces for "The Next Great Battle." To offer some ideas wherefrom may be crystallized such basic principle is the object of this communication.

I conceive that nations, like men, are governed by established natural laws in their creation and progressive development, and that a natural correspondence may be traced between the developments of the nation and the man, from germination onward, through all their periods of growth. This much admitted, it comes within the province of science to determine to what stage a nation has reached in its progress, and what is its next natural step in advance. A careful comparison of notes between earnest and competent physiologists and historians might enable them to arrive at definite conclusions upon this point. My system of correspondences has led me to conclude that a whole nation-child has not yet been born on this planet, but that the most advanced among them are still in embryo, but very nearly approaching the "quicken period," when the embryo must focalize its forces and produce a unitized fetus, or come to abortion from lack of vital energy to effect the transition.

That the various elements in this American nation are ripe for the focalizing process seemeth evident from the instinctive efforts within the different classes to centralize the forces of their respective class bodies, to which they are driven for self-protection from results of isolated efforts beyond the resources of present out-grown conditions; those class bodies constituting the main roots (to use a vegetable correspondence) whose united forces will push their representative sprout another step toward sunlight.

Though phrenology may not be generally accepted as an exact science, its general principles are accepted as natural truths by some of our wisest men. Each organ in the head of a representative man of any nation is supposed to have its correspondence in a class body of practical operators in that nation. This being admitted, phrenology may be elucidated through correspondence with national conditions, and the national focalizing processes may be directed through phrenology. If the head or capital of a matured nation must correspond to the head of a matured man, we have a clue to the formation or reformation of such head in its transition from embryotic to fetal conditions.

The brain of man is supposed to be naturally representative of his body, each distinct class of particles or cubes (animalcules) in the body being represented by a distinct organ in the brain, each brain organ being the special governor of its corresponding class of body atoms, particles or cubes. This admitted, we have a clue to the formation of a system of class governments in the nation, corresponding to the separate governments of the American colonies of a hundred years ago. The next step will be the formation of a general or national government, by a union of the whole.

Causality and comparison—the general or "reasoning organs," are supposed to be representative of the class or instinctive organs of the brain. Admit this, and our way becomes clearer toward the formation of a general national government, after Nature's model, which is the man to be governed.

The right side of the brain is supposed to be masculine or positive, the left side feminine or negative. Each instinctive organ on the masculine side sending one or more representatives to masculine causality, and the corresponding organs on the other side sending their representatives to feminine causality—in the new national creation this representation of classes—would form two legislative bodies for the nation at large, corresponding to our United States House of Representatives, the difference being in a distinct representation of classes instead of a mixed representation of localities.

Comparison being a double or central organ, is supposed to be representative of the two causalities, and to act as the judge between them. Its presiding officer in a rudimentary or provisional government might be the practical leader of the new national creation.

ROBERT SINICKSON.

PERSONAL LIBERTY.

An Ohio subscriber asks us if we are in favor of "Prohibitory Liquor Laws." We answer, no; we are in favor of "temperance in all things," not only in drinking wine, but in eating Sunday dinners, but are opposed to sending men to heaven by force. We consider it one of the inalienable rights of an American citizen to go to hell if he wants to—and a Bible right, too; for were it not so the God of the Bible would have sealed up the entrance to the "bottomless pit," so that men could not get in. The fact that he left the gates open shows that he recognized the right of people to go there; and the further fact that he made a "broad road" leading thereto, shows that he expected a great many to go. We don't want to abridge the liberties of the people, or thwart the plans of God.—The Freeman, Chicago.

BUSINESS EDITORIALS.

THE GREAT SENSATION:

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

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

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

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

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

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

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

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

Price \$2.50, in best English cloth. Gilt back and sides, \$3. All cash orders for this book, addressed to the WEEKLY, P. O. Box 3791, will be promptly filled.

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

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

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TO THE SPIRITUALISTS OF AMERICA GREETING.

LOMBARD, Ill., April 12, 1874.

Brothers and Sisters—We have run the gauntlet and still live. The Northern Illinois Association of Spiritualists will hold their Eighth Quarterly and Second Annual Meeting in Chicago, Illinois, at Grow's Opera House, 517 West Madison street, commencing on Friday, at 10½ o'clock, A. M., June 12, 1874, and continue over Sunday the 14th, a three days' meeting. We shall then meet under charter from the State of Illinois. All the members are requested to be present, as business of importance will come before the meeting, also election of officers for the coming year. There will be resolutions of vast importance to Spiritualism to be considered. We cordially invite all Spiritualists, Mediums and speakers, as well as all others interested in the cause of humanity and truth to be with us at this our second annual meeting. Our platform is free and shall remain so for the discussion of all subjects germane to humanity, truth and progress, under strict parliamentary usages.

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

E. V. WILSON, Sec'y N. I. Ass.

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

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

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

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

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

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

JOHN HARDY, Cor. Sec'y.

THE WORD,

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

E. H. HEYWOOD, Editor.

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DR. L. K. COONLEY is speaking and healing in Newark, N. J., the present month, and can be addressed at 277 Mulberry street, that city.

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Will speak during the Sundays of May in Springfield, Mass. Address 896 Main street, Cambridge, Mass.

W. F. JAMIESON

Will speak at Lynn, Mass., the Sundays of May; at Salem, Mass., Friday evenings of May. Will receive a few more week-evening engagements for April and May. Address, care of *Banner of Light*, Boston, Mass.

WARREN CHASE

Will lecture in Centralia, Ill., May 17, and will return to Des Moines, Iowa, the 1st of June. He will receive subscriptions for the WEEKLY and for our pamphlets.

MISS NELLIE L. DAVIS, in answer to calls received from the Pacific coast will go West next autumn. Friends along the route, desiring one or more lectures, can secure her services by addressing her at 235 Washington street, Salem, Mass.

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

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

AUSTIN KENT.

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

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PROSPECTUS.

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

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

It advocates, as parts of the new government—

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

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

Criticism and objections specially invited.

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VICTORIA C. WOODHULL AND TENNIE C. CLAFLIN, Editors and Proprietors.

COL. J. H. BLOOD, Managing Editor.

All communications should be addressed

WOODHULL & CLAFLIN'S WEEKLY,
Box 3,791, New York City.

The New Jersey State Association of Spiritualists and Friends of Progress will hold their Second Quarterly Convention for 1874 in Library Hall, Newark, N. J., on Saturday and Sunday, May 30th and 31st, commencing at 10 A. M. Three sessions each day.

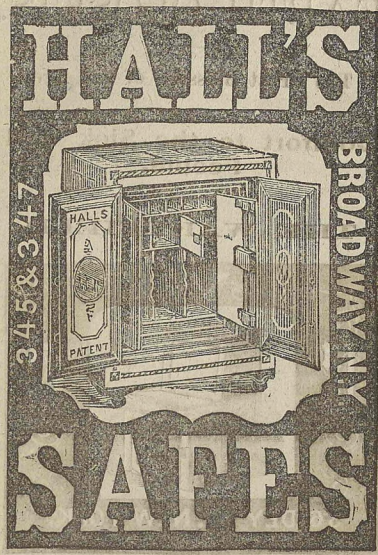
SPECIAL SUBJECTS.—Temperance, Indians and Law or Government; yet the platform will be free as usual for the discussion of all subjects germane to Spiritualism, in their proper order. Free accommodations as far as possible.

D. J. STANSBERRY, Secretary, Newark, N. J.

LONG LANE, Dallas Co., Mo., May 7, 1874.

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SYLLABUS OF THE SUNDAY EXERCISES

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MORNING AT HALF-PAST TEN O'CLOCK, A Scientific Sermon BY STEPHEN PEARL ANDREWS,

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(The desk will be occasionally filled, in the absence or by the consent of Mr. Andrews, by other distinguished Scientists and Reformers.)

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Lectures and discussions, by selected speakers and volunteers, upon religious, scientific and miscellaneous subjects.

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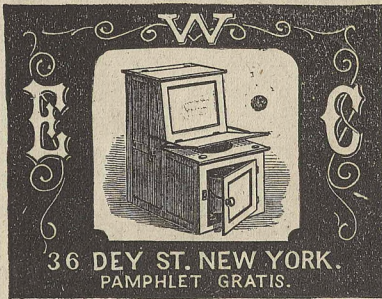
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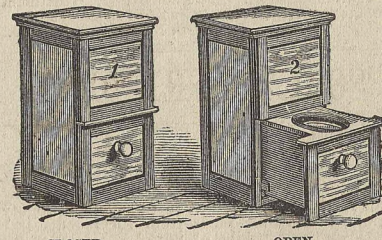
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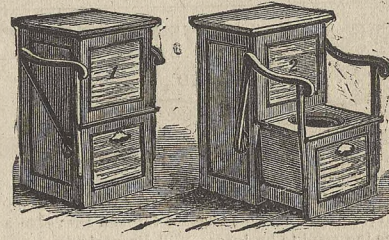


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