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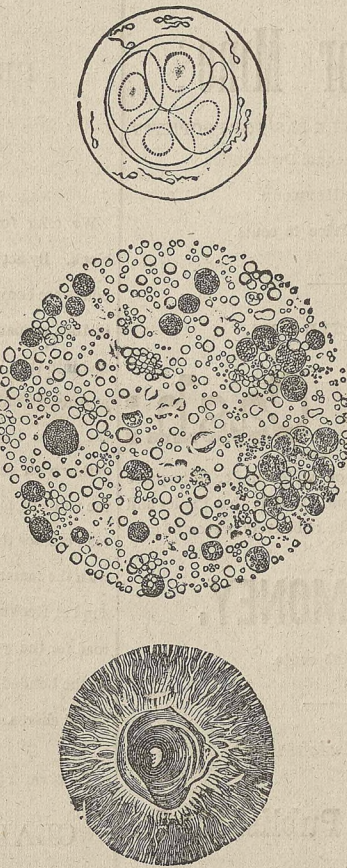
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[From Harper's Magazine for April 1873.]

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M. Godin, the owner and builder of the Social Palace—or the Familistere, as he also named it, for the purpose of expressing in its title the fact that it was an abode where the love and sympathetic interest of the members for each other (which, alas! are too frequently simply a tradition in the ordinary household) should make its inmates really a family—has recently published a work entitled "Solutions Sociales," giving an account of its organization, and justly claiming by its title that it contains a solution of the social questions which are exciting such attention among all civilized nations. For making this practical test of solving the problem concerning the relations between labor and capital M. Godin was peculiarly suited both by his natural character and his experience of life. The son of a working-man, he early in life served his apprenticeship to manual labor, and by the rough usage which this implies learned the condition and needs of those who earn their bread by the actual sweat of their bodies. Even from his childhood he has been possessed with the conviction that the recognition of labor as the basis of social organization was needed, in order to introduce the new order of human relations, in which justice, honesty and mutual sympathy should regulate our collective as well as our individual actions. To quote his own words:

"When, at the age of eight to ten, I was seated on a bench in a village school, where a hundred and forty other children were crowded together in a stifling atmosphere, passing the days in receiving the master's ferule instead of a profitable and regular system of instruction, I often reflected upon the insufficiency and imperfection of the methods of teaching applied to us. Frequently I said to myself, If I was a teacher I would teach the pupils better than they are taught here; and I asked myself whether I should devote myself to teaching. Soon, however, another thought came to me: No, I shall devote myself to learning the manual arts, for by these I shall have a great example to set the world in the sphere to which I shall devote myself. This persistent idea, at so early an age, is at least a singular fact, especially when considered in connection with the excessive timidity which then I displayed in all my actions, and the extreme difficulties which my frail and delicate temperament offered to my engaging in such labor as I saw carried on before me. Despite this, however, at the age of eleven and a half, under the control of the idea that the practice of the manual arts should lead me to play an important part, I commenced to work in iron in my father's workshop, and to take a part greater than my strength would permit in the agricultural work carried on by my relations."

During his apprenticeship, and while making, as a journeyman, the customary tour through France, his attention was directed to the unsatisfactory condition of industry, the inadequate justice of the wages system, and the want of harmony in the social relations of the various classes in the communities through which he passed. It was the time, in the early half of this century, when the study of social questions began to interest the thinkers of France, and the uneasy consciousness of a want of adjustment between the internal and external conditions of the body politic, between the education of labor and its social and political recognition, was seeking expression both in literature and in action. With an active interest in all questions of social development, M. Godin examined carefully all the new theories as they were presented, but found none of them satisfactory until he became acquainted with that of industrial association as proposed by Fourier. Here alone he found a theory which was universal in its application, and proceeded upon the strictly scientific method of studying human nature, and

from the facts thus gathered deduced the laws of social harmony. The theory of association is no ideal scheme which requires for its practical application a preternaturally devoted and unselfish set of men. It does not demand the reform of human nature, any more than musical harmony requires the destruction of the differences and discords of the musical notes of the scale, or that they shall all be reduced to a dull uniformity of quality and sound, even though the standard selected should be that of the sweetest and most musical. As all the natural systems of science are merely formulae to express the constant relation of the phenomena with which they deal, so Fourier, in his theory of association, laid the basis of a real social science, and M. Godin, in the Familistere, has made the first practical application of its fundamental principles.

Having commenced a new industry in France—that of replacing the use of sheet iron in stoves by the use of cast iron—M. Godin thus laid the foundation of the large industry which now is carried on at the Familistere. With the increased success of his business, and the necessity thus created for employing other men to aid in carrying on its processes, the opportunity was afforded him for continuing his study of the relations of capital and labor from the standpoint of the capitalist. In this position, however, no less than in that of a workman, he brought to the study of his duties the same love of justice and the enlarged human sympathy which are so characteristic of his course of life, while the wealth which his business foresight and enterprise brought him now afforded him better means and opportunities for the study of social questions, and for making practical attempts for their solution. The abolition of the discontented quarrels which lead to strikes and lock-outs he effectually brought about in his own case by an exhibition of the spirit of human sympathy, and the simple recognition of the necessity and advantage in this human relation, as in every other, of a conference between the two parties at interest, in which mutual good sense and fairness should be brought to bear upon the question in dispute. He had not needed this, however, to convince him that human nature was the same, whether living in a hovel or a palace, or that the question of development is one simply of conditions; and he soon saw that it was necessary to supply these conditions. The antagonism of the present social relations of labor and capital is no more to be removed by a reduction of the hours of labor, or an increase in wages, than that of the political relations which arose between the colonies and the mother country was to be settled by the removal of the hated tax on tea. It was a question of principle, of political freedom and equality, in the one case, and it is in the other a question of social freedom and equality. In our political relations the world has risen from the isolation of the savage horde, to whom each stranger is a natural enemy, to the sentiment of national sympathy, and the conviction of the universal brotherhood of man. Modern civilization has also in our social relations commenced to realize the necessity for supplementing the isolation of individual effort by the support of the collective aid of society. Our public-school system is an evidence of this; our boards of health, our police, our insurance methods, the joint-stock principle applied to industrial pursuits, are each of them evidences that in an imperfect and tentative way society is inevitably but unconsciously tending in this direction. But while the isolation necessarily inherent in our methods of domestic life continues, it is manifestly impossible that industry should obtain the culture which comes alone from social sympathy and friendly association with our fellow-men. The tenement-house system has kept pace with the growth of the public school, and its influences upon the young are of necessity greater than those of the school, since the child is brought more intimately into relation with them, and since he is subjected to their injurious influences more hours of the day.

The thought of the thousands of human beings whose lives are passed, from their cradles to their graves, without any opportunity of sleeping or living in a well-ventilated or decently furnished room, who have never sat down to a well-cooked or properly served meal, who have never enjoyed an hour's social intercourse surrounded with the conditions of culture and refinement which the wealth their toil produces has prepared for others—the thought of this cannot but be present to the hearts and minds of every one who recognizes the fact of our common humanity, and is aware how he himself is the result of conditions.

Aware of this, M. Godin felt the necessity of building a house which, in its construction, should foster the spirit of social sympathy, while its arrangements should interfere in no way with the domestic privacy of its inmates; and which also, by its air, its decoration and its character, should impress upon every one who entered it the dignity of the vocation of industry, to which the lives of those for whom it was erected were devoted. It was no improved tenement-house which he wanted, and still less was he desirous of erecting a set of model workmen's homes, where the narrowness of the garden patch, the smallness of the rooms, the crowded and confined arrangement of the whole interior, should suggest constantly to those who dwell in them the narrowness of their own fortunes, and the pittance of enjoyment with which the present constitution of society insists upon their remaining contented and happy. It was well enough for such men as Napoleon III. to bid for the admiration of the pseudo-liberalism of his time by designing and erecting such model houses for industry at Mulhouse and elsewhere. It was a part of the sham statesmanship which characterized the whole imperial regime. Nor did M. Godin wish to erect a vast structure, which, from a feeling of sentimental philanthropy, tempered with a desire for personal notoriety, should be a charity to those who were fortunate or unfortunate enough to live in it, to be admired and wondered at by the thoughtless, somewhat as the luxurious stables which other men, whose taste leads them to take greater interest in the well-being of their horses than in that of their fellow-men, have erected from their superfluous wealth. This was to be a social palace, and as it was to inaugurate a new era of social life, there was but little architectural precedent by which to

be aided in planning its construction. Though M. Godin himself is far from claiming that in the Familistere he has attained all that it is possible to attain in the new era of social architecture, yet he deserves great credit for what he has done; and so just was the method he used in the study of the problem which he sought to solve, that though the future will unquestionably see extensions and enlargements made upon it, yet they must be made in accordance with the principles which he has here first practically realized.

The plot of ground occupied by the Familistere and its dependencies consists of about eighteen acres, and, as will be seen from the general plan, is divided into two parts by the river Oise, which flows in a winding course through the grounds. The Familistere is upon one side of the stream, and the buildings of the foundry upon the other. Connection between them is had by a bridge. The general plan of the Familistere comprises three chief buildings united together. The structure was built in this form from the force of circumstances. The increase of M. Godin's manufacturing operations having attracted a large number of workmen to the town of Guise, it became necessary to provide some place for them to live, and as the idea of the Familistere was new, and experiment alone could show whether it would be a success or not, a first building was erected, and afterward the other as additions. As M. Godin says:

"To create a lodging for from 1,200 to 1,500 persons is a daring experiment; I had not the means to construct at once so vast a house, and it seemed to me enough to try at first with a building large enough to accommodate a third of this number. The plan of uniting a series of parallelograms together afforded an opportunity for realizing a unity of design, which could be realized by successive constructions, and would allow me at the same time to try an experiment which was too new not to afford in practice suggestions which would be of importance in the final developments of the work I wished to undertake."

Each of these three buildings incloses a central court, which is covered at the roof with glass, and each of them is four stories high. A gallery for each story runs around the central courts, and from these access is had to the various apartments. The stairways are placed in the corners of the buildings. The central building measures 195 feet front by 120 deep. The interior court measures 135 feet by 60. The other two buildings measure—the one upon the left 150 feet by 114, with an interior court 54 feet by 90; the other, on the right, 162 feet by 150. The courts are paved with cement, and upon each floor there are communications connecting the three buildings, so that the circulation through the entire palace is ample and easy. A cellar extends under the entire structure; that part which is under the dwelling portions is subdivided into compartments for the individual use of the residents, that under the interior courts is used for keeping the wines, vegetables and other stores for the consumption of the population of the Familistere. The entire structure is built of brick, and the division walls run from the foundation to the roof, as a protection from the spread of fire, in case such an accident should occur. These walls are placed at regular distances of thirty feet. During the winter the entrance doors to the palace are put up, turning upon pivots in the middle, so that the smallest child can easily open them. They are also provided with a spring which closes them after the entrance of any one. During the summer these doors are removed, so as to give free passage to the air. The staircases placed at the corners of the buildings are semicircular with the intention of furnishing an easy passage to children, who can more readily ascend the small end, while grown people prefer the broader portion of the steps. The galleries at each story, about the central courts, are four feet wide. Their balustrades are three feet high, and are placed near enough together to prevent any child from passing his head between them, while their height prevents him also from climbing over them. Experience has shown that this width of these galleries is sufficient for the circulation, while they do not extend so far into the court as to interfere with the light from the glass roof at the top of the court in the lower stories of the building. These galleries afford an admirable stand-point from which to overlook the court, the children playing there, or, on occasion of the fetes, the proceedings which are carried on below. From the galleries access is had to the apartments by means of a passage, which serves as an entrance to two apartments. The apartments are so arranged that a single room, or a lodging of two rooms, or as many more as may be desired, can be had. This allows the families to extend and contract their quarters with their own extension and contraction. In its construction it was necessary to provide lodgings which should be afforded at prices not higher than workmen could obtain elsewhere in the town such accommodations as are generally afforded to labor. It was not to be expected that the workmen were to be induced to occupy better accommodations, at higher prices, on account of their superior advantages. The question with labor is of necessity simply one of price, and a very small advance in rent makes a serious diminution in the pittance of wages.

At the same time, however, by a judicious use of his materials, by such a comprehension of the problem he had to solve as was gained only by the patient study of years, guided by a large-hearted love of his kind, and by making full use of the economies which are attained by operating at wholesale, M. Godin has succeeded in producing a building of which he speaks, with modest truthfulness, as follows:

"It can be readily understood that whatever may be the simplicity of its architectural execution, yet the result has been an edifice which is remarkable by its importance. Even though we notice some planning in its construction, though the facades are studied for effect and the architecture is careful, yet none the less we find that it is not one of those habitations which proclaim the poverty and suffering of their inmates, but that it is a remarkable palace, in which the workman's lodging is completely transformed, where his life is provided with entirely different conditions, where resources of every kind offer him the conditions for well-being

which it is impossible to realize in any other way for the working-classes.

"The Social Palace is, then, not only a better shelter than the isolated house of the workman, it is also an instrument for his well-being, his individual dignity and progress. It is precisely because it affords him the right conditions for the full development of his physical life, that it opens to the world a new horizon for our moral life; if it were not so, it would miss the end for which it was designed."

The accommodations afforded by the Familistere, if they were arranged as our villages usually are, would spread the population, which is now brought together in a sympathetic union, over a space a mile or two square. By it some fifteen hundred persons are enabled to see each other, to visit, attend their domestic duties, meet in public, or purchase their supplies, without going from under cover, and regardless of the condition of the weather. Not only is the time thus saved, and the convenience of living thus gained, most desirable, but the general industrial spirit of the whole establishment is constantly exciting to activity, since each member sees constantly all around him the evidences that his labor is directly productive, and productive for his own benefit. For the children, too, the schools are near at hand, and the parents can constantly oversee their progress in their classes and their behavior at play among their companions. This facility of social communication, with the spirit which actuates it, renders the Social Palace peculiarly efficacious in raising the moral and intellectual standard of the people, the necessary leisure being thus gained for the cultivation of social intercourse, for reading, and for culture of every kind.

In the lower story of the Familistere are the shops of various kinds necessary to supply the wants of the inhabitants. These are attended, managed, and the accounts are kept by persons from among the inhabitants of the Familistere who have shown a natural aptitude and an attraction to this work. The supplies are bought at wholesale, and sold at a small profit, sufficient to pay the expenses, and a little more, which is used also as a part of the general wealth for the benefit of all. By this means the oppression of commerce, which weighs with exceptional force upon the poor, is done away with. In our present system he who has the least money is forced to pay the most for everything he buys, and suffers more than any one else from adulteration. Each time that bulk is broken in the passage of industrial products from the hands of the producer to those of the consumer expense is incurred, and a further opportunity offered for adulteration; and to these additions to the cost of what they consume the poor are forced to submit from their very poverty. Economy to the poor is thus rendered doubly impossible; individually they have not the money with which to be economical. To many people economy is supposed to consist in not spending money; but, in fact, the very essence of economy is spending money, and spending it judiciously. From the exercise of this the poor are debarred—first, by their want of the money to spend, and, secondly, by the lack of the conditions to spend judiciously what little money they have. In the Familistere, however, by its organization, the quality of the supplies offered for sale is assured, the dealing is of necessity honest, and the poor have the facilities for spending their pittance as judiciously as the rich.

Nor is this all. The shops for the sale of various goods—shoes, millinery, hosiery, cloths, and so on—keep constantly under the eyes of each one of the population the sight of useful articles, and suggest the profitable employment of the wages for the good of the family. Hence it results that, however poor the inmates may be—and the Familistere has received very many such—the children are never squalid. There is a public sentiment of emulation concerning the appearance of the children; they are all well dressed. The parents, seeing them gathered together four or five times a day, and marching in procession to their classes, cannot escape a feeling of mortification if their own children appear ragged or neglected in comparison with the others. The fault is theirs, and they cannot avoid being sensible of it and remedying it, even though at the cost of personal privations.

Thus for the children a sure escape is organized from the misery and mortification which children are so constantly forced to suffer by an unfavorable comparison with their companions, and the culture of contentment and happiness, instead of that of privation and suffering, is secured to them from their earliest infancy. In fact, from their birth the Familistere has organized the conditions for the comfort and development of its children. In the first place, it adopts all its orphans, and their support until they are old enough to earn their own living is assumed by the collective wealth of the association. In this way the care and anxiety for the future is removed from the parents, and the mistaken economy which sacrifices the present for a possible future contingency is no longer necessary.

The education of the children commences from the cradle. There is nothing to prevent any mother from keeping her child in her own apartment, if she chooses to do so, but the Familistere provides for it so much better conditions for comfort and happiness that there is no danger of any one's refusing to allow her child to enjoy them.

Spacious buildings have been built for the accommodation of the children during the various phases of their education; and against the material conditions thus secured, and the intelligent methods used for the regular development, both moral and physical, of the children, without regard to the pecuniary condition of their parents, no one, however wealthy he may be, can hope to successfully contend. The course of education is divided into seven classes, each of which has its own set of teachers and directors, together with its own accommodations and its own appliances.

First, there is the nursery for the babies, from birth until about the age of twenty-six to twenty-eight months. Second, the pouponnat, for children who can walk, up to those four years of age. Third, the bambinat, for children from

four to six. Fourth, the primary school, or third class, for pupils from six to eight. Fifth, the second class, for pupils from eight to ten. Sixth, the first class, for pupils from ten to thirteen. Seventh, the upper course, for pupils who have shown themselves fitted for it by their intelligence and application. Finally, there is a system of apprenticeship, where the young begin to take part in productive industry, and are taught gratuitously the various arts which are carried on in the Familistere. According to his inclination, the apprentice can devote himself to any special branch of employment, and is paid for the value of the work he does.

An account is kept of the expenses of this educational organization of the Familistere, and they are carried to the general expenses, which are met from the profits of the industry carried on. The average number of children in the various departments reaches about 320, and the expense is about 20,000 francs—\$4,000—a year. In the nursery there is an average of about forty babies, and its cost is about \$2,000, making an average of \$50 a year for each child, or less than 20 cents a day. The pouponnat contains an average of about forty children, and its cost is about \$160 a year, or \$4 yearly for each child. The bambinat has an average of about eighty children, and costs \$400 a year, or \$5 for each child. The third class costs, for an average of forty-five pupils, \$280 a year, or a little over \$6 for each pupil. The second class, for an average of sixty-five pupils, costs \$460 a year, or \$7 for each pupil. The first class, for an average of fifty-five pupils, costs \$440, or an average of \$8 for each pupil. The upper class costs about \$200 a year.

In these estimates, made up from the accounts, are comprised the food and all other necessary supplies for the children, from their entrance into the nursery to their entrance to the pouponnat. For the other divisions of their education it comprises all the appliances necessary for their instruction. The course of education is the same for both sexes. The boys and girls are separated in their seats in the schools, but they participate in the same exercises, under the direction of the same teachers, the details varying only according to the aptitudes of each sex. The children, however, pass their lives with the same freedom of association which prevails among the boys and girls of any family. The method of instruction used in the Familistere is that of reasoning and persuasion. The object is to realize, as far as possible, the theory of teaching by attraction. The chief difficulty has been to find the teachers—persons who, impressed with the utility and importance of their function, should be enthusiastic in their work, and at the same time conscious of its demands, be zealous in preparing themselves, and constant in increasing their own culture. In this respect the Familistere suffers with all society. In the last report of the Massachusetts Board of Education great stress is laid upon the necessity of more normal schools for the instruction of teachers. The new spirit of the age has made it manifest that in our theories and practice of education we are now suffering from the evils incident to all periods of transition. The new is only in process of preparation for replacing the old.

The teachers, as all persons occupied in the Familistere, are chosen from among the inhabitants. Those who display a special attraction and aptitude for this occupation are employed in it. Though all the results desired are not yet attained, yet such success has been reached, and such a spirit developed, as justifies a confidence that time will complete the work which has been so successfully begun. The conception of the education afforded the children in the Familistere is that it should be integral; but for the organization of the methods, and for obtaining the conditions necessary for securing this completely, time and experience are still needed. In order, however, to supplement as far as possible the instruction of the schools, the persons employed in the industrial pursuits give instruction in mechanics, geometry, lineal design, vocal and instrumental music, and other branches to the pupils. Here, where the process of education has been so organized that the public spirit of the parents as well as that of the pupils themselves is secured as a support for the instructors, the necessity for using no other methods of government than purely moral ones has been most triumphantly demonstrated. All corporeal punishment is abolished, and the only penalty used is depriving the refractory of their pleasures. Rewards, decorations, distinctions, complimentary grades and the publicity given to these, together with an organized system of recreations, are the only methods used for stimulating the enthusiasm and friendly emulation of the pupils. The decorations are given the children once a week, according to their progress; and, in deciding this, a child's record is compared not only with that of his classmates, but with itself. Besides this, a friendly emulation between the classes is organized, and on the first Sunday of each month the collective honors thus gained are awarded. This ceremony takes place in the large court of honor of the Familistere, in the presence of the councils and the committees of awards and before the eyes of the assembled population. Medals worn with scarfs of various colors, according to the section which wears them, are the signs of distinction. In every class, the division, either boys or girls, which has obtained the greatest number of recompenses for its work during the previous week or month, has the right to precede the other divisions in marching to their class-rooms for the succeeding period. After each recess the classes defile in this order: A bell calls all the children together, and each child takes his rank in the procession according to his merit. Banners of various devices mark the various studies to which the sections are devoted, and thus before the eyes of their parents each child is made to declare the position which he owes to his own exertions.

During the summer the children are instructed in the gardens of the Familistere, under the direction of the head gardener, in the cultivation of fruits and flowers, and also in a respect for the labor of others. The groups of boys and girls elect from among themselves leaders and sub-leaders, whose duty it is to see that the orders of the head-gardener are carried out and the groups do not injure the plantations.

These elections are made every week. In order to encourage this spirit of industry, the children are paid for the work they perform and according to the skill they display. The gardens of the Familistere are an important adjunct in the education of the children. They are open to them all the time for playing and walking, while a reserved portion, which is specially laid out in winding walks, lawns and other landscape effects, is used for promenades of the classes, and the privilege of enjoying it is keenly appreciated by the children.

The theatre is also one of the means used by the Familistere to stimulate the friendly emulation of the children, and constitutes one of the higher branches of general instruction and cultivation. Here the general lessons are received, declamations are held and entertainments given, which form an amusement for the whole population. Those pupils who distinguish themselves by their excellence in reading and by the politeness of their manners, are chosen to form companies of actors and actresses who have the honor of presenting plays. The theatre is provided with scenery and a wardrobe for their use. Here the most intelligent pupils have the opportunity of learning to speak well in public, to improve their carriage and general ease of deportment. By the plays, which are carefully selected or composed especially for them, they are given lessons in history, in science, in true social morality, which, as they have learned them in the happiest circumstances of their youth, they never forget.

The Familistere has also two yearly festivals, in which all the population and visitors from the town of Guise take part. These festivals are held in honor of labor and of childhood. The first rewards the labor of those engaged in its industry, and of those employed in the service of the Familistere; the second rewards the labors and the progress made by the children. The first of these is held in May, the second in September, and in both of them the children are given the first seats, either to witness the prizes awarded to their fathers and mothers, or those received by themselves for their merits. These festivals are held in the grand court of the central building, which is decorated with trophies and emblems of industrial pursuits for the first, and with those of education for the second, while the galleries are festooned with garlands of flowers and foliage. During the festival of childhood the works of the pupils are exposed to the public, and all the classes, from the infants to the most advanced pupils, are publicly rewarded with the prizes they have gained by their good conduct, their industry and their progress during the year. These prizes are such as are suitable to the recipients, and consist of books, boxes of paints, mathematical instruments, musical instruments and other various, useful and desirable objects. The recipients are also crowned with wreaths of silvered or gilt laurel leaves. The smaller children are presented with the toys and playthings which are so sadly missed, as a general rule, by the children of the poor. Thus the gratification of all the moral and physical wants of the children is provided for as far as possible by the organization of the Familistere, and the attraction to pleasure, which is so strong in children, is made use of as one of the best means for exciting them to industry, in order to thus obtain the right to use the playthings or the materials for their moral and physical development.

To those of us who have experienced in our own isolated households the entire destruction of the usual orderly quiet of domestic life, which is caused by the advent of a baby, or who have in our boarding-houses and summer resorts passed a wretched existence from the disorganizing presence of numerous babies, the account of the nursery and pouponnat of the Familistere scenes like some fairy story of impossible results. Is it not impossible that an infant should be introduced into a house without causing it to become immediately a sort of museum of napkins, or without occupying the attention of all the adult members of the household from sunrise round again to sunrise? Nor is this the worst feature of the isolated home to those who feel conscious of the responsibility which naturally devolves upon the parents of a child. In our isolated condition of living it is absolutely impossible to provide the conditions requisite for a child's happiness. Our necessities as social beings for the association with our kind are at no period of life more peremptory in their demands than in infancy. Nature imposes upon a child an imperious desire to obtain control of its faculties by their exercise, and as the majority of these are such as cannot be called into action except by association with our kind, its lonely condition is a source of continued unhappiness for an infant. It is uneasy, it knows not why. Nor can the presence of adults, or even of children of an older age, take the place of those of its own age. As a rule, it is evident that crying is not the expression of happiness upon the part of an infant, and every one of us knows how universally infants protest against their lonely condition in the isolated family by crying.

In the Familistere, where some forty infants are together, the universal testimony of all the visitors who have written of their visits is that there is no crying, and that there is less difficulty in organizing the conditions for the happiness of these forty infants in each other's company than there is in securing the same for a single one in an isolated home.

The success which has attended the arrangements for the young children in the Familistere is so marked that it will be interesting to quote somewhat at length M. Godin's description of it.

The nursery will accommodate fifty infants besides the nurses' beds, and is provided with ample closets, a kitchen, water-closets, baths and other offices. It is warmed, lighted all night, supplied with water and well ventilated. The infants sleep in beds of a peculiar construction, which have been found to be the best by the Familistere after numerous experiments. The cradles consist of a stout iron wire bent into the form of an oval. This is supported upon an iron stand at the head and foot. The support at the head is extended and bent over to uphold the curtain to the bed. To the oval wire a thick cloth is laced which thus forms the bed. Upon this cloth is spread three or four inches of bran and upon a cloth covering this the child sleeps. This bran mattress is not penetrated by wet. When the child wakes th

dampened bran is easily removed as a small cake, and fresh bran put in its place. Experience has shown that upon this simple bed, which is so easily kept sweet, the child does not suffer from cold in winter nor from heat in summer.

The children in the Familistere are never rocked to sleep. Their education commences from the first. They are taught to go to sleep, and it is "a pleasure," writes M. Godin, "to see them put to bed awake, like grown persons, and go to sleep without crying, and wake up in the same way. The suppression of rocking is another conquest over the errors of routine.

"In the Familistere neither abandonment, want of cleanliness, inanition, poverty, nor indigestion are any longer the causes of that mortality among young children to which society closes its eyes. In the palace the child receives all the attention demanded by its age. The halls of the nursery and the pouponnat are in the building itself, near to the home of each one, always open to the child and the mother, while night and day good nurses watch with a tender care over all the children in the cradles as soon as their affairs call the mothers away. The child is in the conditions suited to its age, in the society of its kind, free from that loneliness which is so often for children separated from their natural companions a torment which they seek to escape by cries and tears. Forty infants in the nursery of the Familistere are less tiresome and annoying than a single one in an isolated home."

The education of the children begins even from their tenderest age. Much of it, of course, results from the well-organized arrangement of the rooms, from the material cares with which they are surrounded, the general cleanliness in which they are placed, and especially the choice of the nurses, for it is the maternal sentiment which is the best auxiliary of early education, when this sentiment is directed by science and reason. The exercises of the children at this early age are not numerous. They consist in waiting without crying when they awake until their turn comes to be attended to; to eat in their turn without trying, to take the food of their neighbors; to eat alone like grown people so as to become grown themselves; to stand up bravely in the little gallery in which they are taught to walk, and to pass their comrades without knocking them over or falling themselves; to go to the water-closets and use them skillfully, induced thereto by the example of the larger children of the pouponnat; to see the little babies play and listen to their songs; to admire the birds in the aviary and talk with the parrot; to call the squirrel and make him turn in his cage; to walk on the balconies and the lawns, guiding by the hand the little friends who essay their powers; to lie down and roll about on the lawns; to talk with their young friends; to obey the nurses; to go to sleep without crying.

These are the results which the Familistere obtains without constraint from the young children living in company with their kind by confiding their education to intelligent and affectionate women, in whom the love of good and of infancy is the chief quality. The infants remain in the nursery until, having learned to walk, they eagerly demand to go into the pouponnat, and take part in the exercises of the next grade of children. This takes place at about the age of twenty-six to twenty-eight months. The children then return to their parents for their meals and to sleep, but come every day to the pouponnat, making the journey alone if they can, or, if not, being brought by some comrade or one of their parents.

The pouponnat is the necessary complement of the nursery, as a guarantee that the children do not lose the supervision which they still need before they are able to attend the schools. It has also a most happy effect upon the nursery. Children are imitative by nature, but the child is attracted to imitate not the actions of adults—these are beyond his comprehension—but the actions of children a little more advanced. The pouponnat is thus a strong stimulant to the nursery, as it in turn is stimulated by the bambinat. The exercises in the pouponnat are as follows: Gathering upon the benches for the first lesson; inspecting the cleanness of the hands and face; singing; marching; first lessons of good fellowship about what is good and bad, upon what is due to others; lunch, with lessons in eating properly; gymnastic exercises while singing; walks in the garden and on the lawn; moral and instructive stories by the teachers, illustrated by pictures; first knowledge of letters; singing the alphabet; singing the numbers from 1 to 100, as they are pointed out by the monitors; drawing upon their slates; object lessons; playing in the garden without injuring anything; selecting the monitors for their merit; reception of the week's recompenses, ribbons, bonbons, toys, etc.; from time to time sights of fine dolls which open their eyes, run out the tongue, move the hands, and other surprises promised in advance; as exceptional recompenses, and at rare intervals, if all the children are very good and attentive to the directions of the teachers, a representation of a puppet-show; exhibition of images, artificial and living animals. These means for amusing and exciting the attention of the children are varied according to the intelligence and devotion of the teachers, so as to produce the best results.

The building for the bambinat, in connection with that for the theatre, lies in front of the central portion of the Familistere. The central building contains the theatre, serving also as a hall for conferences and a general gathering of the children. It contains also the hall for the orchestra, which serves for the meetings of various committees and societies. The building on the right contains the rooms for the bambinat and the third class. That on the left contains the rooms for the second and first classes. The system of education commenced in the bambinat can be most succinctly described as that of object teaching. To enter fully into a description of its methods would occupy too much space. It will be enough to mention for those interested in the matter that the works of Madame Marie Pape-Carpentier have been used as the source from which suggestions have been gathered for its methods, and for the training of its teachers, who are selected from among the residents of the Familistere. Froebel's works have also

been used for suggesting some of the exercises, and the works of other writers have been placed under contribution.

In the schools the methods of education thus admirably begun are continued. The educational advantages of the Familistere are all gratuitous, their expense being paid from the general fund, the only individual charge being a fine inflicted upon such parents as do not send their children to the schools.

The service of the Familistere is performed by those engaged regularly for this purpose, and paid for it. Scrupulous neatness and propriety are the rule for all the public portions of the building. Within their own apartments the lodgers are free. The Familistere requires nothing from them but the payment of their rent, and is not deceived in believing that the general spirit of order which pervades the entire institution will influence all its inmates. As the service is not thus individual, the persons who perform it being dependent upon no one, but relying upon the collective interest alone, all sentiment of servility in their function is destroyed, and their proper performance of their work is a title to general consideration, since all labor and all evidence of skill are held in great honor by the inhabitants of the Social Palace.

Besides the material advantages which the arrangement of the Familistere offers to its inhabitants, its theatre and library, its gardens and groves, its choral society and orchestra, its fetes and other entertainments, all concur in affording such opportunities for social culture as are not within the reach even of the rich in the ordinary conditions of isolated life.

The only rule and regulation of the Familistere is liberty, and this is the principle of its organization. Neither the families nor the individuals are subjected to any other rules than those written in their own natures. Hence they naturally seek the good, because the new habitation corresponds to the desires of them all, and each one respects the common good with which his own well-being is so intimately connected. Frequent infractions of this natural rule in any one particular would be simply an indication that the material conditions were imperfect in that particular, and it would be necessary only to reform these, and thus suppress the undesirable effects by suppressing their cause. Since the foundation of the Familistere, though it contains 900 persons, and their meetings and circulation are perfectly free, there has been but one single case which required the intervention of the police. When any act is performed by one of the inhabitants which is injurious to the order of the building in any way, a notice is sent to the lodging of the culprit by the administration, or a written mention of it is posted publicly, but without the mention of any one's name. If there is a repetition of the offense, or if it is one of sufficient gravity, the notice posted contains the name of the perpetrator, together with the imposition of a fine, for the benefit of the general fund. The notice is allowed to remain posted a length of time proportionate to the gravity of the offense. The councils elected by the votes of all the inhabitants, both men and women, united together form a council of criticism, and give the weight of their authority to the rebuke by signing the notice. In cases where the necessity arises this council can exclude the offender by demanding that he be dismissed.

The industrial and other interests of the Familistere are organized as follows: An administrative commission is charged with their direction. This body is elected by the inhabitants, and consists of the persons most fitted to direct the operations. It meets once a week to discuss the interests of the industry carried on, and another time to regulate the provisioning and all other matters which come naturally before it. This commission controls and oversees the operations of the palace by means of sub-committees, but puts the executive part of its duties in the hands of an officer entitled the Economist. He buys the provisions and necessary supplies of all kinds, and, with the aid of those attached to the various shops and branches of the service, sees that the quality and quantity are honestly delivered. Each shop and each branch of the service keeps its own books, and is carried on independently of every other. Each of these has an account with the Economist, who charges each with the supplies obtained from him, with the rent of the premises it occupies, the wages it pays its clerks, the interest upon the capital it employs, depreciation of its material, for its insurance, its portion of the general expenses, and so on, and credits it with its sales and deliveries. Every day the total of the operations of each of the stores and branches of the service is carried to its respective credit, and these accounts are balanced by profits or by losses in each balance-sheet, as they have been conducted well or ill during the week. This gives an opportunity, when it is judged best, to make a partial balance, so as to discover the condition of any particular branch of the service without waiting for the regular taking of stock.

The various duties of the different branches of the service require for their performance from seventy to eighty persons. The duty of the administrative commission is limited to the material control of the palace, to directing the employees of the service, and also to following the commercial and financial course of its operations. The various societies formed by the members of the Familistere among themselves manage their own affairs by the committees they elect. The administrative commission interferes with them in no other way than to advise when asked concerning the investment of their funds or concerning similar matters. The industrial interests of the Familistere are managed by committees chosen by the workmen engaged in them. These committees propose rules which are discussed and acted upon in the general assembly of the members of each society. The same method is used in the workshops, the societies, the corporations and the committees, and thus are considered all matters of education, prevention and aid, hygiene, the protection against fire, music, the theatre, the festivals, picnics, the club, the library, the claims of labor, etc. The election of these committees leads consequently to frequent voting.

A council of twelve men, elected from among the men, and

twelve women, elected from among the women, by universal suffrage, forms a peculiar social feature in the Social Palace. In voting for the members of these councils every one is considered an elector, who, having left school, can earn his or her own support; or when this qualification is wanting, the age of sixteen is fixed as the limit. The functions of these councils are principally suggestive and observing, though they are not in any way limited. For the most part the council of men is occupied with questions concerning improving the work, organizing methods of prevision, division, or in arranging the festivals. That of the women considers chiefly the domestic functions, the quality of the supplies, the general neatness and healthfulness, the care taken with the children, the wash and bathing houses, and all the improvements which can be introduced into domestic labor and life. These councils unite when occasion arises; they use their influence concerning measures seen to be useful; they give their advice concerning the operations of the Familistere, industrial or financial; the state of the accounts is made known to them, and the general disbursements made for the benefit of the population. From the minutes of their meetings the administrative commission takes suggestions for action. They are also the arbiters in important matters of order; they pronounce upon infractions made upon habits of fraternity, and in any way endangering the good order of the Familistere. They also see to the encouragements given to merit of all kinds, in the workshops or the domestic service; they call attention to zeal, or its want, displayed by any of the functionaries. Thus they have a great moral influence in maintaining the regular working of the administration, and in guarding the general interests of the community.

The spirit which controls all of the operations, which inaugurated the movement, and has carried it through to its present successful condition, despite the doubt and incredulity of all those outside of its influence and many within its shelter, is that of M. Godin himself. But he sees, more clearly perhaps than any one else, how incomplete is a social organization in which the stability of such an enterprise, enhancing as it does the well-being and the future of over a thousand human beings, is made dependent upon the frail tenure of a single individual's life, or the continuance of his interest in it. His object, therefore, in the beginning, was to make it an association; but this he has been unable to do legally. The laws of France, like those of this country, do not recognize the possibility of such human relations. As it has been succinctly stated, the position of the law upon this point may be thus summed up: "What is everybody's is nobody's, and what is nobody's belongs to the state." Now, however, that association has been shown to be a most practical necessity, the law will tardily recognize the fact as soon as the public conscience demands it, as it demanded recently the recognition of the futility of all the legal bulwarks of chattel slavery. It is gratifying, however, to know that in the building up of this enterprise M. Godin has had the hearty co-operation of his children. The family live themselves in the Familistere. M. Godin's son has been his chief aid in the enterprise, and his daughter is one of the chief promoters of its educational spirit, taking a practical part in its admirable organization.

With a confidence in human nature, M. Godin, though obliged legally to remain the owner of the capital represented in the Familistere, has placed the control of its affairs in the population, who elect those who carry on its operations, and the result has shown how quickly men demonstrate, where the only law is liberty, that human nature is inherently good, and learn to seek their own happiness in that of others.

Admirably as the Familistere appears in an examination of its social, its moral and its educational influence upon labor, it offers in this practical age a no less satisfactory answer to the question, "Does it pay?"

This will appear in a very brief statement: The first building erected was the left wing. The foundation of this was marked out in April, 1859; it was finished in 1860, but not completely inhabited until 1861. The other portions were commenced in 1862 and occupied in 1865. The cost of the land was about \$10,000. The left wing cost \$60,000. The dependencies erected in 1860 cost \$10,000. The central buildings cost \$80,000. The constructions for the children, built in 1866, cost \$8,000; the schools and theatre, built in 1869, cost \$25,000. The baths and wash-houses, built in 1870, cost \$7,000. This makes a total for the buildings of \$200,000. To this must be added about as much more for the furniture and other material, making the capital invested say \$400,000.

As the Familistere was built for the accommodation of workmen, its rents had to be made as low as those prevailing elsewhere. The rates charged vary from about three to five cents a day for each chamber, according to the location and the floor. From the rent the gross income is about \$8,000. From this about \$2,000 is deducted for the general expenses—gas, repairs, etc.—leaving about \$6,000 income from this source. This is about three per cent. upon the capital employed in the building. It would evidently be easy to increase the rent by seeking its population among another class of persons, but this was not the object of the enterprise. From the commerce carried on in supplying the population, after paying for expenses about \$3,000, and for salaries to those who are engaged about \$5,000, there remains a profit of about \$9,000 a year; of this a reserve fund of \$2,000 is yearly put by, leaving \$7,000, which, with the \$6,000, makes \$13,000 a year, or six per cent. upon the capital invested in the building. The daily experience also of the Familistere shows that with the skill which comes only from experience these results can be greatly improved.

In this country there are most probably now in operation a thousand industrial enterprises employing capitals larger than that which has produced the Familistere. Among those who control the use of this wealth, produced by labor, who will be the first to imitate this use of it?

MRS. PARTINGTON moved this spring to a house on a railroad, and she likes it very much. "It is so pleasant and sociable," she says, "when Ike is off to see to the cars forty times a day pass pro and con before her windows."

SOCIALISTIC.

NOTES.

BY O. F. S.

MORMON MARRIAGES.

The editor of one of our Liberal (?) Journals recommends legislation against polygamy in Utah. In the same issue of his paper he makes record of the public testimony of Brigham's nineteenth wife, which is simply a corroboration of what we have so often been reliably assured, viz., that the Mormon wives are held under their yoke by worship of the Bible, as expounded by their prophet. Against what, then, shall the legislative battery be aimed?—the Bible, their blind devotion to it, or the system which is its natural outcome? If legislation against the Bible would be deemed religious persecution, legal interference with conscientious imitation of the patriarchal lives which it records must be equally so. Has matrimonial felicity come to be such a very drug in the home market that we must needs export to Utah at the bayonet's point? I would venture to suggest, as a milder method, that the sympathizers with the sad-eyed wives of Salt Lake City contribute to a Marital Relief Fund, to be used in transporting a few hundred couples of such sweetly wedded monogamists as would like to do missionary work, and as could give satisfactory evidence that their conjugal happiness was of such remarkable endurance as to be likely to outlast the trip, to settle among the sad ones as living exponents of monogamic faithfulness and bliss. But, irony aside, such a fund might do most beneficent and much-needed work by way of aiding those who want to be released from wedlock, in finding homes and furnishing them employment until they become accustomed to standing on their feet, in the dignity of self-supporting womanhood. If such a fund be raised, I entreat that no odious distinction be made between the sufferers of the monogamic system, with its tearful wives and outraged magdalens, and the victims of the polygamic one. Let all be helped as they desire and need, in escaping from the miseries of marriage; and, more than all, let a knowledge of the laws of adaptation, of physiologic function, and psychologic power be so widely disseminated, and so easily available, as that discordant mating of the sexes shall become as rare as it now is universal.

When humanity wearies of its constantly defeated effort to legislate itself into happiness, and turns its attention to the discovery and dissemination of principles, the glad morning of the better era will begin to dawn; but while it finds crucifixion of its teachers more agreeable than patient and unprejudiced hearing of their statements, it will doubtless hold to the delusion that it can vote things right.

MARRIAGE AMONG FRIENDS.

I notice the WEEKLY has quoted the venerable Lucretia Mott as saying that, "When our young folks mate they trouble neither the priest nor the magistrate." Seeing that the statement of that fact unaccompanied by a statement of further facts behind it would mislead people to suppose that there is more personal freedom enjoyed by the members of the Society of Friends in the matter of mating than in most religious sects, while the reverse is absolutely true, and knowing that neither Mrs. Mott nor the editors of the WEEKLY would be willing to mislead the public in any matter, and especially in the serious one involving the best interests of the race, it seems right to make some further statement.

When young friends wish to mate, they are required to announce such intention in meeting one month previous to the final ceremony. Having thus laid their case open for discussion and consideration for one month, and no reason appearing why they should not proceed, they are at liberty to recite before witnesses the stereotyped pledges of faithfulness and constancy, the woman "promising to be unto him a faithful and affectionate wife until death do separate us," and the man making equal promise. The marriage certificate is then read aloud and signed by the wedding couple, the parents and other witnesses and friends. The certificate is so formal and so full of legal technicalities, that I never heard one read without a shudder at its painful resemblance to a deed or bill of sale, and think there can be no reasonable doubt that the original intent of all marriage ceremonies and documents was to put the parties in as absolute possession of each other as law could do it; and I am sure no Friend will question but that this is accomplished as thoroughly by the Friends' legal compact as by any other; the simple fact that the parties recite the ceremony instead of having the priest or magistrate do it for them, is the only favorable thing, while the end accomplished, viz., legal joint ownership, is the same everywhere. In one respect the Friends are far more illiberal than any other religious sect with which I am acquainted. "Marrying out of meeting," as it is familiarly called, and which being interpreted means marrying a person of different religious faith and church membership, or one with none of either, is a most serious breach of "discipline," for which the offender becomes liable to dismissal from the sect.

FROTHINGHAM'S APOLOGY

for the social evil, as quoted by the *Word*, is the worst thing I ever heard from so intelligent a source. I confess I can find no words adequate to my anger when pietism nonchalantly consigns to the fires of a living hell the "saviors" of its own neck and heels!

The old theologic dogma of atonement was a baby one of perfect innocence and sweetness in comparison with this which he would fain have us accept. No, no, Mr. F., we will "not scorn" the Magdalen, but we do scorn with utter loathing the bad teaching which would keep her what she is, "bearing the sins which but for her we might commit." I am glad to believe that you will sometime blush to call that virtue which can be bought at such a price. Some more human method must be discovered for rescuing our literary men from the consuming fierceness of their passionate fires than this fearful holocaust of virgins. Any schoolboy shames to think of shuffling the consequences of his dis-

obedience on his innocent playfellows; and the loss of this innate sense of justice is the greatest any man can suffer.

VINELAND, May 7, 1874.

JESUS CHRIST AND THE FREE-LOVE WOMAN.

WHAT IS NOW COMMONLY CALLED "LICENTIOUSNESS" JESUS CALLED "LOVE."

"And one of the Pharisees desired him (Jesus) that he would eat with him. And he went into the Pharisee's house and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet and anointed them with the ointment. Now, when the Pharisee which had bidden him saw it, he spake (within himself), saying, 'This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner.' And Jesus, answering, said unto him, 'Simon, I have somewhat to say unto thee.' And he saith, 'Master, say on.' 'There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty; and when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?' Simon answered and said unto him, 'I suppose that he to whom he forgave most.' And he said unto him, 'Thou hast rightly judged.'"

"And he turned to the woman, and said unto Simon, 'Seest thou this woman? I entered into thine house; thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, her sins, which are many, are forgiven her; for she loved much: but to whom little is forgiven, the same loveth little.'"

"And he said unto her, 'Thy sins are forgiven. Thy faith hath saved thee; go in peace.' (Luke vii., 36 and following.)

The incident related above is no parable, but a narrative recording an actual occurrence in the life of the most famous and radical social reformer known in history—the inspired Nazarene. Might not many of our modern social reformers learn a lesson of mercy and charitable feeling from this touching and beautiful episode. I refer now to the habit of making always and continually a vague but invidious distinction between *love* and *lust* when referring to the sexual conduct of other people, whether males or females. We are prone to regard in others as *lust* that which we would esteem in ourselves to be *love*. We are too apt to conjugate the verb "to love" after this fashion: First person, *I love*; second person, *thou lovest*; third person, *they lust*. First person plural, *we love*; second person, *you lust*; third person, *they lust*.

But how noble and tender is the language of Jesus when, in speaking of an outcast woman, "a sinner," a Magdalen, a "free lover." He did not denounce her as a lustful being, nor a prostitute, nor beastly. On the contrary, he spoke of certain manifestations or practices as *Love*, which many modern "reformers" are in the habit of flippantly branding as "lust," as though there could be no love outside of legal marriage and no lust within its pale.

"For she loved much." "Thy sins are forgiven." "Go in peace." Dare any bogus "Christian" who proudly "worships" (?) or prays or preaches in any modern temple exhibit any such benevolent and humane temper and tender consideration toward an erring woman in the present day? Surely this is a practical and a vital question, and one which "practical Christians" (if there be any such thing, and I do not believe there is) cannot safely ignore. "Except your righteousness (rightness, justice, equity, probity) shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "By their fruits ye shall know them."—(Jesus.)

"Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal." "And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. And now abideth faith, hope, charity, these three, but the greatest of these is charity."—(Paul.)

"To whom little is forgiven the same loveth little." In this saying Jesus recognized the truth that ardent, sympathetic, loving, amative natures require and crave more to satisfy or appease their conjugal demands than do individuals of a cold and impassive temperament. We must not think to "measure everybody's corn in our half-bushel." A great "sinner," sexually, is to be forgiven for the reason that they are great lovers; "they love much."

PERTH AMBOY, N. J.

EMORY FLETCHER BOYD.

THE SHAKERS SEE IT.

[From the *Shaker and Shakeress*.]

There is great confusion in society at the present time; and many minds are bewildered by the commotion. There is a disintegrating power at work; monogamy is being superseded, in a degree, by polygamy and incest. Infanticide is practiced to an alarming extent, and foundling hospitals are crowded with the innocent offspring of guilty parents.

It has been stated that there are thirty thousand female prostitutes in the city of New York at the present time. How many male prostitutes must there needs be to support those women? They are not supported by vagrants; for many of them dwell in splendid palaces and live in luxury. Who, we would ask, are their supporters, if not men of wealth and station, who cover themselves with a cloak of respectability, while their associates of the opposite sex are

marked and consigned to infamy and disgrace? But these "respectable" hypocrites—whited sepulchres—are the more dangerous to society because their true character is unknown.—*Ruth Webster*.

THE HOLBROOK DIVORCE CASE.

Boston society is now agitated over the disclosures made by Mrs. Zebiah M. G. Holbrook, formerly the wife of Charles C. Holbrook, for many years a conspicuous Boston merchant, in a little pamphlet, entitled, "The Mistake of a Life; or, The Other Side of the Holbrook Divorce Case." There has long been a suspicion that this divorce was "a put-up job," and that it was only "by ways that are dark and tricks that are vain" that Mr. Holbrook's attorneys and detectives secured him his divorce.

If Holbrook "was of such an overbearing temper that the misplacement of a knot in his cravat was sufficient to bring down upon her the weight of his wrath and petty tyrannies," Mrs. Holbrook, apart from pecuniary considerations, was fortunate in being divorced from him, even if the mode of getting rid of him were not to her liking.

Mrs. Holbrook was an early convert to Spiritualism, but since her divorce has found, or thinks she has found, rest and peace in the Roman Catholic Church. At one time she was an Episcopalian; and she having to submit to a severe surgical operation for a cancer, her then husband requested the prayers of the congregation in her behalf. "It advertised his business and flattered his egregious vanity," the pamphlet says, "but did not in the least soften his heart." For while this unhappy wife was under the surgeon's knife, and while the prayers were making for her recovery, the heartless husband, hatless and coatless, sat in his pear tree, regaling himself with the fruit!

The pamphlet will prove an admirable disenchanter to such as still worship the divinity of marriage as it now is. The divorce case itself is a famous one, and in it, in one way or another, many of the ablest lawyers of Boston were engaged—Rufus Choate, Gen. Butler, Judge Thomas, Judge Cowley, E. D. Sohler and G. A. Somerby. When men and women are left to form and dissolve their love relations according to their own will and pleasure, such scandals will cease.

R. C.

SPIRITUALISTIC.

ADAM AND HIS FALL.

FROM A DISCOURSE, AUGUST 18, 1872.

The passage of Scripture before us (I. Cor. xv. chap.), in its truer translation (just now read) inspires other and better and more cheerful views than those held by the churches. It is the same appealed to by them, but with how little consolatory assurance! Besides, as printed for the people, in the authorized version, and as interpreted by theology, it is a mighty prop to sustain the story of the fall of man.

The idea concerning the fall of man, as taught by the pulpit and as generally accepted, is that of an apostasy, by which was brought upon the race a diathesis of soul, a moral taint, whose inevitable consequence was death, both physical and spiritual. But such fall is fabulous, having no foundation in philosophy nor in historical fact. The extent of the mischief which such a doctrine has reached cannot easily be measured; it is world-wide. Poetry has embraced the myth, and lent its charms and mighty powers to affirm the theological fancies.

The storied statement received as foundational for the fall hath this averment—that Deity, in the concluding process of creation, made a man, manufacturing him mechanically from the dust of the ground; and that independently, it would seem, of the laws of generation and of growth, to which his progeny has ever been subject, over-stepped the stages of infancy and adolescence, which in all subsequent ages seem, of necessity, to have obtained in the life of man; that he also made a woman, manufacturing her out of a rib taken from the previously made man, having caused a profound sleep to fall upon him that he might not suffer pain from the cruel incision; that when these human fabrics were completed, he placed the original pair in a beautiful paradise—the Garden of Eden—and that he there forbade them to eat of the fruit of a certain tree therein; but, disobedient to the behest, they did eat of the fruit of the forbidden tree, and thereby enkindled the Creator's wrath, which eventuated in their expulsion from Eden, in their own mortality, besides the entailment of death upon their posterity. Thus, in epitome, runs the story of man's creation,

Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe.

Truly, a fine fiction this for poet's flights of fancy! Let his genius revel in such imaginings. Let his lyre thrill our souls. Let him sing enchantingly of Paradise lost. We can listen to the sad tale of temptation and the ruin of a race; but we cannot concede the claims of Christendom to infallible faith, when it rests on old-time legends and anomalous allegories concerning the genesis and the fall of man.

The dogma derived from the mythical origin of a first man and first sinner, whose name the historian calls Adam, however absurd, is important in the Christian economy of grace and scheme of redemption—important because if neither Nature nor what is called Revelation demonstrates any such genealogy or line of descent of the human family as that claimed for it in theology, but that, on the contrary, they plainly prove that the Adam of Scripture history and Christian polemics is not significant of specific personality, or of a single individual man, but significant of the whole embodied humanity—significant, generically and collectively, of the entire race of man, being a substantive word conveying the idea of multitude like *Anthropos* in the Greek, *Homo* in the Roman, *Mankind* in the English, etc., what then becomes of the ancestral attainder, dating back to the guilt and condemnation for the crime of the Garden and the expulsion from its paradise? Indeed, what then becomes of the fall of Adam, the inheritance of his depravity by his

descendants, that provocative of sin, which necessitated a vicarious atonement by the sacrificial shedding of human blood to remove the judicial taint, but not till centuries had gone by and millions upon millions of the children of Adam had gone to perdition!

Now, neither Nature nor even Scripture reveals the fact of a first man; the record relied on for such supposition and belief affirms that God said, "Let us make man"—not a man; and further, that God said, "And let them have dominion," etc., not let *him* have dominion, in the singular number. How lacking is the Old Testament in proper material for the items of a first man and his fall, in the structure of the religious creeds!

Nor does the New Testament, aside from the fraudulent interpolations, erroneous translations and false interpretations, in this behalf, afford anything to sustain the pulpit teachings concerning the fall of man and his redemption from the penalty thereby incurred. Witness the foregoing defects found in the common version of the Scripture translated for this occasion. To support the story of a first man, the father of the race, Adam by name, who brought upon his family, by an act of his own disobedience, sure destruction—and the fiction of a second man, Christ by appellation, dual of divinity and humanity, the redeemer of the race, suffering death to atone for the great transgression—resort has been had to a convenient amendment of the Apostle's statement!

By a comparison of the Greek text, as found in the *Codex Vaticanus*, with King James' version, it will be seen that the reader of that version is imposed upon and cheated by the use of the word "man" in the 45th verse, and the word "Lord" in the 47th verse, words forged and found in the Greek Testament in common use. Without these interpolated words, *anthropos* and *kurios*, what becomes of those important dogmas of the church, viz., the sin of the first man, Adam; and the imputed righteousness of the second man, the Lord? In soft theological parlance, this variation in the reading is characterized as interpolation; in legal phraseology it is pronounced forgery; in temporal matters, it is punishable by restricted locomotion for a period of years in the Penitentiary. Whosoever is familiar with the church teachings concerning the fall—to wit, inherited sin, redemption by vicarious atonement, etc.—will readily see why those words are found in the Greek testaments now used in our colleges and by our clergy, and why they are wanting in the ancient copy.

Thus it is seen that neither the legendary creature of Deity by whom sin was introduced into the world, yclept Adam; nor that historical personage, the spiritually Anointed One, called the Christ, by whom, as it is preached, the consequences of sin have been counteracted, was in the mind of Paul when he wrote concerning so-called Death and Resurrection—words of misnomer for man's fall and Reconstruction.

Paul meant to affirm, and he did affirm, only this—that the Adam, or the human family, is both animal and spiritual, having earthly bodies, for the uses of this life, which family he calls the first Adam; also having a spiritual element, which will be developed in spiritual bodies on entrance into the next life; which spiritual element or body, he calls the last Adam—the second man—after his spiritual reconstruction is finished, and he hath become a celestial; thus showing man to be dual in his nature, and making plain his proposition contained in the 47th verse.

Thus, it is conceived, is afforded a sensible solution of the question of man's fall and redemption—the mystery of death and resurrection: terms familiar and common among the majority of Christians, and suggestive to them of that poetic embodiment of their theology—

In Adam's fall
We sinned all.

—Dr. Horace Dresser.

[From the Pioneer of Progress, London, G. B.]

POSITIVE KNOWLEDGE.

In the light of positive knowledge ignorance would be dissipated, and in proportion as ignorance is dissipated from the minds of mankind, so will all the evils and miseries that at present curse it vanish also. Let us, then, pray for the light; let us search for the truth; let us apply that truth to the solution of all the problems of existence; and by so searching and applying it we shall build up a fairer and nobler life, draw nearer to our Father and our friends, and call down high and noble aspirations from the higher and the nobler life; and those friends of thine who once walked with thee in the ways of mortal life, who once shared all thy trials and troubles, who were once men and women even as you are to-day, they from their happy homes will draw near, join in the glad chorus of awakened humanity, and the divine song of universal love, flowing upward and onward, shall be borne through the infinite space to the glad heart of the great eternal cause; and that eternal cause, in its inner joy realizing the destiny of its children, shall send forward the mighty roll of inspiration that shall lift humanity onward and upward, bringing in the greatest and grandest day the world has ever seen, linking humanity in the bonds of fraternal love, calling forth every aspiration of the soul, developing every noble attribute, and then a resurrected humanity shall take the place of this one, and perfect order, brotherly love and holy influences shall hallow every relationship; and crime and all the incongruities of human life, all the excesses and diseases that afflict society, shall be known no more; every noxious thing shall be removed, and humanity, glowing in the divine inspiration, bound together by mutual bonds, shall live and grow in truth, justice and love forever and forever.—*Tien Sten Tie.*

RELEVANT THOUGHTS.

Is it less reasonable to assume that formation of forms began with the most simple in character and construction, and if constructed of matter consisting of two differing elements, that it must have had a beginning, than to conceive that evolution had no beginning in the construction of forms

in view of the fact of the existence of the exceedingly complex forms that now exist?

Can any rational mind conceive of a gradual development of higher forms out of lower, or higher succeeding lower of even the most simple character, without taking a step back to inquire whether or not matter was active at a point just previous to such beginning, and yet unproductive of the same immediately succeeding results?

Is it possible that any other conception of a starting point can be considered more reasonable than the suggested one that alternate periods of rest and activity have transpired in all of the past, the former of which was the primal period, in view of the fact asserted in favor of the evolution theory, that higher forms and conditions grew out of lower, and were constituted of unorganized matter?

Can the evolution of forms be believed to have commenced with the first combination of two elements (known now to exist, and of course without a beginning) without knowing that if the organization of forms implies activity of matter *per se* or applied, that the non-organization of matter implies immobility?

If these questions are not close and transparent enough, let us try the spiritual microscope (or try it alone, if you please) a little further, to find, if possible, the sanctum sanctorum of the cause of activity and the constructive power in matter.

If the statement of ideas is repetitive, it is because the writer desires to present his views in different forms, so that even the more careless thinker may be impressed therewith.

STREUBEN, Huron Co., O., May 21, 1874. S.

THE NASBY LETTERS.

THE WOMEN OF THE CORNERS MAKE A RAID ON BASCOM—THE TERRIBLE DESTRUCTION OF PROPERTY.

Toledo Blade
CONFEDRIT X ROADS
(Wich is in the State of Kentucky)
April 6, 1874.

The cyclone, whose wrath we hoped hed bin spent in futile endeavors, hez finally smote us, and we are sufferin under the blow. The wimmin uv the Corners riz in their mite on Friday.

The sun rose brite and smilin from the eastern horizon—the frost wuz all out uv the ground, and the day wuz warm and blamy. Deekin Pogam came down the road barefoot and hilarious. "It's warm enuff," sed the old innocent, "to go without shoes! Thank heaven, I shel not hev that expense on me for seven long months."

The Corners alluz rejoices when its citizens kin leave off shoes in the spring.

Bascom turned away and wept.

"Why do yoo weep?" sed Pogam. "Ef I don't hev to buy shoes you will hev jist that much more for likker for me."

"Alars!" shreekt Bascom, "can't you see that the warm weather wich enable yoo to come without shoes, also enables the wimmin to walk these streets without shoes? And hezen't Pollock and Bigler and them cusses bin incitin em to rage, and hevn't they been a bilin in agony to get at me, but wuz provedenshly prevented by the weather? They'll be here to-day shoor, and then—"

And Bascom bowed his head and wept agin.

Wat Bascom prognosticated did reely occur. At ten o'clock precisely a delegashen of wimmin headed by Lucindy Gavitt filed around the corner and approached the grocery. We stood on the porch in an agony of fear.

"They are comin," said Deekin Pogam, tremblin ez tho he hed ager, "ez terrible ez a army with banisters."

"Can't we fool em out uv this?" sed Bascom.

"Wood that we cood!" said Issaker, "but I doubt it. Lucindy is a running this thing and she's akoot. Yoo can't play any vermifuge on her."

"Subterfuge, yoo fool," sed I. "In sich a time ez this, be correct watever you are."

Slowly they approached. Bascom turned pale, and leevin the porch took his posishen behind the bar.

"Here," sed he, "I will endoor the shock. Here where I hev lived and had my bein will I die."

The enemy came on, until the hed uv the purcesshin reached the porch. Lucindy bore a banner on which wuz written, "Liz Bascom hez stockins—we hevn't. Death to Bascom!" and pokin it in my face ez she past me, she marched with the tread uv a grenadeer into the room, and took up her posishen in front uv the bar, where she looked Bascom square in the face.

"The regler thing," sed Lucindy, "ez I hev heard, is for the wimmin to pray. Kin yoo pray, Mrs. Pogam?"

"Nary," replied Mrs. P. "Sich a thing wuz never heard in our house?"

"Kin yoo pray, Mrs. McPelter?"

"Nary."

"And ther can't none uv uz. The fact is that we wuzn't brot up to it. I don't believe there's a woman within four miles uv Bascom's—unless it's a new comer—who kin, but it don't matter. I hev been looking at Bascom for five minutes and I don't bleeve prayer wood hev any effect onto him. Its works we want here—works with him, works!"

And that infooriated woman, pullin her sleeves back, displaying an arm wich a long course uv splittin wood and hoein taters and whalin Issaker had made ez muskeler ez a blacksmith's, uttered her war-whoop: "Remember, gentle sisters, Liz Bascom hez stockins and we haint none—our husbands sell corn wich we grow to pay Bascom for likker! More stockins and less likker."

With this ejackelashun, she sprang over the low counter and throttled Bascom, bearing him to the floor.

"Now, sweet sisters," sed she, "while my frail and fadin strength lasts I will hold this man uv Belial safely—lie stil yoo broot—be it yoor work to go for them bottles and barrels! Go for em—Bascom's wife hez stockins!"

A dozen uv em drawd axe helves from under their apers and kep us off, while the rest went inside the bar and rolled out the barrels and jugs and split em open. The precious

flood ran out on the floor and disappeared betwixt the cracks thereof forever. We cood do nothin' but look on and weep.

Finally, when the last barrel was bustid and the last bottle broken, Lucindy let Bascom up, and the percession, wild with excitement, marched out uv the place and dispersed. It wuz a pitiful site! Them empty barrels wuz mute witnesses uv our woe—them broken bottles hed each a tale of distress to tell. There wuz an aroma uv likker risin from the floor and that wuz all. But who cood live on an aroma?

"Thank heaven!" sed I, "we hev that reserve in the stable left. We kin live on that till yoo git a noo stock in."

"No yoo can't," replied Bascom, his voice broken with emoshun. "No yoo can't. That barrel wuz in among the rest, and is gone with the rest."

"Why, oh why, did yoo do that?" I asked.

"Kin yoo ask me after the nite yoo attempted to steal it?" said he. "I'd sooner trust it with the wimmin than with yoo. Dooplicity meets its own reward. Hed you played fair yoo wood hev had a barrel to go on. Ez it is, there ain't a drop in the Corners, and none kin be hed from Louisville for six days."

At this Deekin Pogam dropped a stave wich he hed bin lickin and fell faintin to the floor. Isaaker Gavitt, Elder Pennibacker and Captain McPelter turned away sorrowfully.

"Aint there suthin to revive the good old man?" I shriekt in agony, feelin that Bascom must hev a privit bottle somewhere.

"Yes," sed he; "I relent. I pervided for this catastrophe. I bored a hole in the floo, here, where it is the lowest. Under that hole, in the cellar, I put a tub. Go down and bring up a wash-basin full and revive him."

Droppin the old man's head, I ran. There wuz three inches in the tub. Fillin two quart bottles which I found there, and puttin them in my pockets, I hastened up with the wash-basin full and held it to his nose. He drew a long breath, and fastened his lips to the edge. He swallered! he wuz saved!

We are yet without likker. The Corners is ez dry ez a lime-kiln. I hid my two bottles where they cant find em, and four times a day I go and take a modrit nip. But they cant last long even yoosed ez sparlin ez I do. Deekin Pogam is askin me evry day uv my opinyun uv the hereafter, and the rest uv em would leave the Corners if they hed any earthly way uv gittin out. Bascom has ordered a new invoice, but Hevin knows when it will come. Ez I hev but a pint left, may the day be net far distant. Curses on Pollock and Bigler, who did this thing.

PETROLEUM V. NASBY,
(Wich wuz Postmaster.)

TO HENRI ROCHEFORT.

Representative soul of sister France,
America welcomes thee! Although her
Ruling sentinels—protecting shell—may
Fail to recognize thy mission here, or,
If so recognizing, fail t' appreciate,
Her yet unorganized soul-cules will
Thy advent hail with joy, as harbinger
Of love's unbridled reign, accompanied
By peace and plenty for the race of man.
That all do what they must—impelled by pow'r
Unseen but not unfelt—would seem self-evident,
When men in stations of authority
Will banish to seclusion those who need
It most, though motive for such action be
Far different from the love of him cast out.
Seclusion is the outcast's boon—oft sought
By weary brain the mind to recup'rate,
By prophets for recruitment of the soul.
Whatever by seclusion thou hast gained
Will doubtless prove for Freedom's benefit.
Hence welcome to the shore where Freedom's hosts
Are marshalling for battle. Nevermore
May they be scattered by dissensions on
Minor points of diff'rence. Let tolerance
Prevail for all opinions, charity
For all designs deemed ill or actions vile—
So easily to be misunderstood.

What viler criminal e'er walked the earth,
As measured by the time's morality
In which he lived, than he who even now
Is worshpted as a god by such as then
Reviled him most? In worshipping his name
His god-like charity they overlook,
And love for all mankind. "Let him the first
Stone cast whose self is guiltless" meaneth much,
When carried to its sequence logical.
Are those all guiltless who control the State,
Administer law, hang women—by such law
Unrecognized as peers of jury-men
Who render verdict for the hanging—leave
Children unprovided for, to starve or
Steal, whose parents by misfortune or the
State's revenge are rendered helpless; those who
For selfish interest most do legislate,
And through such legislation hold their pow'r?

My brother soul! the few perceive what all
In time must know: mankind a unit is
In embryo, whose vital forces now
Converging toward their central sun of love,
Whose warmth abounds, are casting off their old
And worn-out garments, needed only for
Protection in the cold extremes of their
Divergence. In love's pure light the naked
Truth needs no apology. Welcome home!

TRENTON, N. J., May 24, 1873.]

EXCELSIOR.

A NEGRO in a religious gathering prayed earnestly that he and his colored brethren might be preserved from what he called his "upsettin' sin." "Brudder," said one of his friends, at the close of the meeting, "you ain't got de hang of dat ar word. It's 'besettin', not 'upsettin'." "Brudder," replied the other, "if dat's so it's so. But I was a pray-in' Providence to save us from de sin of intoxication; an' if dat ain't an upsettin' sin, I dunno what am."

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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, JUNE 6, 1874.

TRANS-CONTINENTAL TRAVEL.

No. 1.

Three thousand miles of continuous railroad, with only three changes of cars! Across the continent in eight days! A wilderness transformed as if by magic into civilization in forty years! What limit is there hereafter to be placed upon human achievement? Forty years past! What of the forty to come? Guided even by that past, who can tell? Eight months reduced to eight days. Eight days to be reduced to eight hours. Wondrous, but what shall prevent the onward progress, made certain by the already acquired momentum? The necessity that produced the first reduction is made only more demanding by its achievement, for the second; and thus the human mind, outwrought by human strength, goes on conquering and to conquer. Shall it not ultimately reduce the subtle elements, not yet mastered, to complete subserviency, so that it may be said, truthfully, that man has become their master; and the powers of the material world do yield obedience to his mandates; he hath to command and they to obey?

Across the continent in eight days—New York, Chicago, Omaha, Ogden, Salt Lake City, San Francisco, and the vast expanse for which they stand representative—united by a common and mutual interest. Who shall dare affirm that an event so auspicious as this, that unites the two confines of a vast ocean-bound continent in commercial unity, shall not be the beginning of that still more humanitarian unity that shall eventually usher in the common brotherhood of at least the American race? Not any person in whom the basic principles of human existence have had birth can traverse this route and not feel that humanity is rapidly becoming one in purpose and interest. This interest will of course be first material; but a common interchange of material interests leads to common methods of thought and forms of life. Hence it is that commercial intercourse, carried on intimately between two widely different classes, or even races, of people, gradually moulds them into one people. What is true in this relation of two different peoples, will be true ultimately with the whole world.

Indeed, the primary foundation for this unity is already laid. As a sequence to the completion of this trans-continental line of travel a regular line of steamships has been established to Japan, China and Australia, while from each of these countries there are other regular lines plying to London and thence to New York, thus completing the earth's circuit. So much a matter of fact has this become that tickets are now sold in all the principal cities of the world for the tour round the globe, either eastward or westward. The trip can be made in three months. The distance by the route that steamships are compelled to take is, via Japan and China, twenty-three thousand five hundred and seventy-eight miles; cost of ticket \$1,105; via New Zealand and Australia, twenty seven thousand five hundred and sixty-four miles; cost of ticket, \$965. These prices include first-class passage and every necessity of the trip, excepting sleeping cars and meals while on the railroad portions of the route,

It is just about the right time of the year now to start on this trip from the eastern portions of the United States, so as to complete the journey across the plains before the intense heat of summer is upon that locality. It is no worse there, however, than railroad travel is in general between New York and Omaha during the summer months. In fact there is the relief of strong southerly winds to break the direct effects of the heat in mid-day, while, when the ascent of the mountains is begun, a delightful coolness is experienced that is entirely wanting anywhere eastward of there.

Between New York and Cheyenne the traveler has a choice among several routes. The most southerly is by the Baltimore and Ohio to Cincinnati; the Ohio and Mississippi to St. Louis; or by the Pennsylvania Central and its connections to St. Louis; or the Erie and the Atlantic and Great Western and the Ohio and Mississippi to St. Louis and thence by the Kansas Pacific and Denver Pacific, to Cheyenne. Few persons, however, will choose the route by the Kansas Pacific who start from the vicinity of New York, unless they wish to visit some point upon the route, incidentally to the trip. Most will prefer the more northern and really the most direct route by Chicago. Even by this city there is opportunity for choice among several routes, but they who go westward of Omaha, either upon business or for pleasure, desire to make the trip to that city by the route that offers the most inducements in ease, comfort and elegance. As between the Pennsylvania Central and the Pittsburgh and Fort Wayne, and the Erie by suspension bridge and Detroit to Chicago, there is little if any choice. So far as these matters are concerned both routes are noted for their regularity of time, for their elegant equipages and sumptuous eating houses at well regulated distances. The Erie, however, presents the advantage of more capacious through drawing room and sleeping coaches. The Pullman cars on this route, which are run from New York to Chicago, are models of elegance and comfort, being wider by a foot or so than those that run on any other route. This is a matter of no small moment, especially when more than two persons are to occupy a "section." This route is rapidly growing in favor with the public, but the larger portion of travel still adheres to the route by Pittsburgh.

For those going west from Chicago, however, (and it is for such that we are now writing), there is a very evident advantage in the Erie and Michigan Central route, since by this passengers arrive in Chicago at the same depot from which they depart over the Chicago, Burlington and Quincy for Omaha. The Pennsylvania Central arrives in the St. Louis depot in Chicago, from which there must be a transfer of a mile to reach this favorite route to Omaha. This transfer consumes the hour until the departure of the train on the "C., B. & Q.," which otherwise could be devoted to breakfast.

The only other route to Chicago arriving in the same depot from which a westward train for Omaha departs is the Lake Shore route. Persons using this road would naturally use the Rock Island to Omaha; but the objections to the Lake Shore route to Chicago are of such magnitude as to preclude its use by travelers who can reach any other route; while much the same arguments hold against the Rock Island and Pacific to Omaha. Those who manage these routes give more attention to manipulating their stocks for speculative purposes than they do to managing their roads for the accommodation of travel, while all of the roads in which Mr. Joy is interested are managed to accommodate the public. The Michigan Central, of which he is President, and the Chicago, Burlington and Quincy, including the Burlington and Missouri River Road to Omaha, of which he is a director, are really the best managed and equipped roads in the country, while their western and southwestern connections, which his genius has conceived and his ability is constructing, are rapidly making all that vast country west of the Mississippi river and south of the Union Pacific railroad, tributary to this popular route eastward. For the south and west, east of the Mississippi river, the Pennsylvania Central has the undoubted supremacy; but for the great west, and especially the trans-continental business, the route in which the Michigan Central and the Chicago, Burlington and Quincy form the connecting links, will, for popular reasons, retain its hold upon the public heart.

We speak thus particularly of these several routes because they form the important connections in that great system of international communication which is ultimately to produce such general and beneficial results to the human race. They are parts of the chain by which the whole world is to be bound, first in commercial and afterward in general interests, which will lead up to the possibility of organizing all the nations, peoples and races, in one human family, and thus make possible the prophecy of all past ages. Indeed, by no other methods can the peoples of the world be made as one people. Christianity, so called, can never effect it. As a means of regenerating the world and carrying it forward to the results that Christ is said to have desired, the commercial interests that make railroads and steamships a necessity are a thousand times more potent than all the priests the world ever produced. Religion alone is impotent for progress. The religion that has cursed the world has invariably stood in the path of progress, and has transferred the very idea of a universal brotherhood from earth to a future life, and then made it impossible there by dividing that life into heaven and hell, with about ninety-nine one hundredths of the people in the latter forever wailing over their failure in earth life. But, thank God, this religion is fast losing its hold upon the hearts of men and women, and they are coming to know that scientific

and commercial progress are prime factors in that evolution of humanity through which alone the millennium can be introduced upon earth.

In this sense, telegraph, railroads and steamships are mightier prophets of a real advancement to the time when the kingdom of happiness—heaven—shall be established on earth than churches could be were they multiplied in number ten fold and did their congregations include every living person. Churchianity might be made a mighty engine of civilization. The very things which, if the priests would do, would forever establish the church in the world, they are afraid to do lest they shall lose their power over the people, and through this failure the power they might otherwise create and hold will pass to other and more worthy hands. The failure of modern Christianity to adhere to the principles said to have been laid down by Christ will ultimately prove its destruction and consign it to the past, where so many other systems that have made the same failure have already gone. A remarkable exemplification of this is about to occur among the Mormons in Utah, of which further mention will be made at another time, as the record of trans-continental travel westward from Cheyenne shall appear, at which place we are supposed to have arrived in this article. To this point the matters of interest pertain almost wholly to the relations which railroads bear to general civilization. Westward from this point there are many local things that are of sufficient interest to form a part of any account that might be made of a trans-continental trip, and such will be the subject of our next number.

STILL MORE EVIDENCE.

Every day we are more and more surprised at the almost astonishing rapidity with which the public mind is being called to the vital issues involved in the Social Problem. There is scarcely an issue of any paper of any importance, daily or weekly, that does not contain, in some form, some important statement or argument relative to the absorbing question of the social condition, while the magazines are replete with able, if not exhaustive, articles touching the matter. *The Popular Science Monthly* is doing an immense work in this direction, and the *Galaxy* and *Harper's* are little if any behind it. All of these magazines are becoming a necessity, almost, to all persons who are deeply interested or actively engaged in reform movements.

It is very gratifying to us to see all this; to know that the public, which reads publications of the high order of literature which is represented by these monthlies, demands the discussion of these things. If there were no demand for these subjects they would not be found occupying so large a part of the limited space of these publications. Their conductors cater to the tastes of their readers, and they seem instinctively to realize that the great social question is the paramount one for the near future.

We do not think it is egotistic for us to feel that the WEEKLY has done much to create this demand in the public. Three years ago no such articles as are now constantly appearing would have engaged the attention of the reading public; and it is seriously to be questioned if they would have been tolerated had they been presented. Nobody will be found so foolish as to pretend to assume that there has not been a very remarkable change in public sentiment upon the social question, nor that it is not the chief topic of general conversation, where, but two years ago, it was almost unknown. This revolution, almost, has been brought about by the persistent discussions that have been maintained in the WEEKLY. People who have read it have begun to think upon the subject; while those who write begin to learn that they may safely present their ideas regarding it to the world, and publishers to find that they may print any, even a bald, consideration of the facts involved and be sustained by the public.

In *Harper's*, for May, there are two very important articles—not important particularly on account of any new theory advanced, or for any argument upon old ones, but, highly so, because they call attention to a certain class of facts that necessarily lead up to the theory and science of the social relations, to which the question of freedom in love is the first step in the advance from present enslavement. Sexual freedom is the first necessity, since nothing less than this will give to woman the control of her maternal functions; while the facts that are presented in these two articles in *Harper's* are true because the women, the mothers of them, by whom they exist, were not sexually enfranchised.

One of these articles is entitled, "The Skeleton in Modern Society," and occupies nearly ten pages of the magazine. While we cannot reproduce it so that the reader may fully estimate its value, we propose to select sentences and paragraphs that will indicate its general tenor:

"This story of Méry is a horrible romance, yet, frightful as it is, this description of means used to destroy death is no more shocking than the plain truth as to the prevalent means of bringing death into the world even in this boasted nineteenth century. * * * * We have learned how to take from wounds their sting and from pain its anguish, yet men and women murder themselves and their children as never before; and while suicide undoubtedly increases in all civilized countries, many of the conspicuous habits and indulgences of our modern society may be justly called the *chronic* type of the self-murder of which the actual suicide is the *acute* form."

"The Skeleton is an heir-loom in our great human family.

We all cover it up as well as we can with flesh and clothing, but there it is, the framework of this mortal coil, and to this complexion it must come at last. * * * * In all things a certain order appears, and crime, like death, has its periods and laws. * * * * Sickness and mortality are closely related to human folly and transgression, while intelligence and virtue are sure in the long run to prolong life. There has been a decided increase in the average length of life in civilized nations. In France, between 1771 and 1868, it had increased by twelve or thirteen years. In Geneva mortality has gone down in three centuries from one in every twenty-two to one in every forty-two. In London and Liverpool the death rates were one in twenty and one in twenty-eight; afterward the rates stood one in forty-five for London and one in thirty-eight for Liverpool."

From all this, and much more that is said that is similar, it would appear that the length of life is gradually increasing, and consequently that the virtue of the race is continually ascending higher in the scale. But before this should be assumed as decided, there are several facts that should be given their proper application and weight. It will be found that the countries in which the estimates are made are those in which there has been a very large decrease of death in wars, and that the periods estimated upon are those in which wars have decreased most rapidly. A century ago almost the whole of Europe was in continual strife, while for the last half century it has entirely changed. Since the "Allies" overwhelmed Bonaparte in 1814 war in Europe has been the exception and not the rule. It is true there have been large standing armies all the time, but the mortality is small in time of peace compared to time of war, waged as it is in Europe; and it is precisely in this time that the death rate is shown apparently to have decreased.

The fallaciousness of this showing will become evident, at least in a large degree, when it is considered that the causes of mortality have almost entirely changed within the last century. Formerly these causes were largely of the sort known as accidental, and not based in a generally deteriorated condition of health. Now the causes of almost all the mortality are in a low standard of health. A people may be robust physically and their death rate be much larger than another people whose standard of health is much lower. Therefore, the death rate may decrease in fact while the real condition of the people may at the same time be greatly degenerated. Not anybody who will stop to think for a moment can be deceived by any statistical facts into the belief that the standard of general physical health is anything as high now as it was a century since. And it is for the reason that it is not, that the statistics, which show a decrease in the death rate, while true in fact, are really untrue in regard to the deductions which they premise.

The writer of the article in question evidently holds the same view, since, after presenting a large number of statistical facts seemingly to establish an increased degree of health, he says:

"Oettingen, whose elaborate work deserves great respect, thinks that modern writers tend to overestimate the decrease of the death rate in recent years, and quotes leading writers to show that great mistakes have been made in the statistics of former centuries by false calculations of the relation between births and deaths; and also by mistake as to the mortality among children, and also by overlooking the fact of the decreased number of children born of marriage in recent years—a fact which does not allow us to regard the *absolute* diminution as a *comparative* diminution. Thus it would not do to say that fewer children, comparatively, died in France in the latter years of the period between 1816 and 1855, merely because fewer died in proportion to the number of families, since within that period, the number of legitimate children to a family fell twenty-five per cent. Oettingen thinks that on the whole the average duration of life remains the same.

He maintains that in Prussia the rate of mortality affirmed by Stussmilch so long ago—1 to 36—prevails now, and that in England, since 1850, in spite of all sanitary measures, the rate is higher than for the previous term—1838 to 1844. The explanation of this seeming paradox is to be found, undoubtedly, in the fact that every blessing has its attendant evil, and that our enlightened scientific age has a *dark shadow of depravity, an increasing corruption and recklessness* that seem to bear the character of a chronic self-murder, and to neutralize the advantages of our progress."

Now this seems to fully sustain our theory, that while the causes of death have been revolutionized the death rate itself remains about the same—that while deaths from accident and exposure have greatly decreased, other causes of mortality have been developed that have nearly if not quite offset this gain.

What are these causes, and where are they to be found? Evidently in the "dark shadow of depravity," "increasing corruption" and in "a chronic self-murder," of which Oettingen speaks. And these are the points to which we desire to call the especial attention of our readers, since they have their foundation and beginning in the sexual relations of the race. People live in these relations so that their acts bear the character of "chronic self-murder." Nothing could be more true! "A shadow of dark depravity" has settled over these relations, and the foul miasms that are exhaled because the sunlight of truth is shut out or held in abeyance by Christian bigotry and intolerance, are every day adding to its darkness and thick impenetrability.

If any one doubts this let him or her go among the aged

women and ask them about the women of their youthful days, and then contrast their picture of them with the sad spectacle which womanhood presents to-day. And then, if the causes are not self-evident, ask the scientific physiologist why women are so changed from what they were formerly, and he will tell you, if he tells you the truth as he knows it, that they are so because of their unnatural sexual conditions which are maintained so universally, into which their heart and desire do not enter. Trace the causes of every diseased woman's condition back to their foundation and it will bring you to false sexual conditions; to a time when she was the victim of undesired sexual commerce, or when she resorted to unnatural methods to destroy the natural results of what, at the time, was desired commerce.

These things are too patent to be longer ignored. It is more than folly to attempt to ignore them. It is a crime approximating nearly to willful murder to permit these conditions to continue to augment in number and force. It is saying, virtually, to the coming ages of the earth: If you are peopled at all it shall be by a race of beings deformed physically, idiotic intellectually, and degraded below the brute morally. Nor will this be so much the crime of man as of woman. So far as he is concerned "in the first instance" the relations are natural. They are desired by him, and are naturally consummated, and if the results to him ceased with the completion of the act he would be unharmed and blameless; but he suffers, secondarily, to the same extent that woman suffers, primarily, since the evil effects of undesired and unconsummated intercourse upon woman are reflected upon man, and the shadow cast brings back to him the just results of an unnatural act to which he may have been, ignorantly, an innocent party. So, with him, even though he may be innocent so far as each individual act is concerned, he cannot afford to remain in ignorance of the conditions which precede the act and make it right or wrong as they indicate or forbid it.

But it is different with woman. She is guilty in the first instance. She knows before the act is performed whether it is right or whether it is wrong. She has the conditions present in herself which make it whichever it is, and not only this, but also, notwithstanding the slavery of marriage and support, the power to prevent it if wrong. For there is no woman living who is absolutely compelled to submit to undesired sexual commerce, or if so compelled once who has not the power of self-protection.

It is because we know too well how much of the misery from which the race suffers is caused by the failure of woman to assert and maintain her sexual independence that we are so persistent in urging her to emancipate herself from this degrading and soul and body destroying servitude. Nothing that could come from her rebellion would possibly be so much to be deplored as is that which follows from maintaining her present condition. Woman's sexual freedom and the maintenance of her sexual purity can decrease the death rate, and elevate the standard of general health.

Think of this, so-called and self-styled virtuous women, before shrinking from those who are urging rebellion from present slavery upon you. Think of this before denouncing those who are striving to save the race from sinking into physical, mental and moral decay, and beware lest yourselves be found to be the really unvirtuous ones of our day—lest you be in reality the worst prostitutes of this age, and so to be denominated by your children, now prattling about your knees, whom you are permitting to grow up in utter ignorance of sexual science and of their sexual functions. It is upon the women of the world that the redemption, the salvation, rather, of the race depends. It is Eve who is now wilfully damning the world. It must be her seed that shall bruise the serpent's head—the head of sin—which, as the head of humanity, is to-day leading it onward to destruction through the gross perversion and prostitution of its sexual instincts.

MORAL MURDER.

Under the present ruling of society it is a very easy matter to morally murder a woman. It can be and often is accomplished with a word, a shrug, or even with a glance. Alas! how often have young, loving and beautiful girls been so slaughtered? Is the WEEKLY to blame for striking at a system which immolates yearly its thousands of such victims? Is it to blame for asserting for women the same personal rights that are now established for man only? Is it wrong in the WEEKLY to hold up to the scorn and contempt of all right thinking people the present partial rulings of society in sexual matters, and to affirm that their injustice is only equalled by their impertinence?

The above thoughts were suggested by the following item which is taken from the columns of the N. Y. *Sunday Democrat* of May 23:

"The Countess of London has died with a threat against Queen Victoria on her quivering lips. 'Dead or alive,' she gasped, 'I will be revenged on Victoria.' The Countess had a young sister, who, some years ago, was one of Victoria's maids of honor. The Queen had hearkened to gossip and scandal impeaching the integrity of the sister of the Countess, and finally banished her from the royal household. The falsity of the scandal was shown, but not until after the lady's death. The Countess blamed the Queen for her sister's untimely fate, and determined to avenge the wrong. In the will of the Countess, which has recently been opened, was a clause directing her right hand to be cut off and buried in a spot selected several years ago by herself and overlooking one of the Queen's country seats. A monument is to be erected over the buried hand, surmounted by a gigantic skeleton hand of marble, pointing to the Queen's castle. Hewn in large letters on the monument will be the motto:

'I bide my time.' This post-mortem pursuit of the Queen has thrown the whole royal family into consternation. The royal family being tinged with superstition, vague notions of ghosts and midnight spectres gaunt and ghastly disturb their royal repose."

The above is a grave charge to bring against the Queen of Great Britain. Alas, for the poor girl!

"Done to death by slanderous tongues!"

"Or in more expressive language" murdered by society—that's the word. When will the young, the true and the tender rise in rebellion against the withered old harridans that, in the fashionable world, generally rule in such cases? When will woman rise to the real dignity of her sex, by asserting her individual sovereignty, and by refusing to be measured by one foolish rule, which, were it not constantly broken, the world would soon be depopulated. Until then cases like the one that has been narrated must and do occur daily, though they may not be found, as this is, in the newspapers.

WEIGHTS AND MEASURES.

Our neglect of enforcing strict and exact truthfulness in these matters of trade may be said to have been the means of inducing the unwary to commit fraud, and may rightfully be charged with having created crimes. It is certain the future historian will largely attribute the defalcations of our public men and money dealers and the degeneracy of the present time to the many opportunities that have been afforded (by our laxity in our application of our just laws) to fraudulent operators in such business transactions. The very currency we have used has been the means of introducing moral corruption and disseminating it through the masses of the community. The old Spanish coin and its quarter cent division, for which we had no representative, was a prolific parent of speculation. Previous to the Rebellion the retail tradesman was often non-content with the just profits of his traffic, but on many occasions added to them evil gains acquired by superior craft in the exchange of money. Of course such openings for fraud were only afforded him by the heedless, the ignorant or the innocent. In all cases such impositions naturally operated to degrade his moral nature by destroying his self-respect. To the statesman or legislator the injury done to his neighbor was a minor evil in comparison with the crime and its consequences, committed against himself and his country in thus lowering the moral tone of society.

Our neglecting to establish, when we had the power, the wise constitutional laws with regard to the currency, viz., "that no State shall emit bills of credit, or make anything except gold and silver a tender in payment for debts," has not been without ill results in this particular. The London *Times* asserted, at the time the West suffered from the free bank currency, that it cost an Englishman less to exchange Turkish or Austrian money into English than it cost a citizen of Iowa or Illinois to purchase the bills of the banks of the cities of New York or Boston. Manufacturers often took their first step in wrong-doing by the facilities afforded for such practices by the use of an indefinite currency. Why should a manager pay his men in money at par when he could realize twenty, fifty or a hundred dollars by paying them with money at one per cent. discount? After a month, why not advance upon this and make twice as much by using money still more discreditable? The laborer, who received such in wages, did not purchase the necessities of his existence at less cost in consequence. Who could blame the butcher or grocer for charging more for his wares when he knew the money he was going to receive in return was not bankable and of less value than its face? These thoughts are not foreign to the subject under consideration, for it is certain if the general medium of exchange be not of an assured value and capable of exact division, those of all other commodities will also be unsettled and insecure.

As with our money operations so with our wholesale and retail trade transactions. In the former, close and sometimes short measure is the rule rather than the exception. It is true this is generally calculated on by the larger purchaser, so that fraud, when committed, does not enure to the benefit of the factor. In our markets, baskets of unknown and unrecognized capacities usurp the places of legal and standard measures. These, as in the case of the Jersey peach baskets, are sometimes built on bases so small that one wonders whether it be possible for them to stand alone, or whether it be not a physical necessity to dispose of them only in groups. As a natural result of the permission of such innovations in the regular markets, it may be asserted with truth that the weather itself is scarcely more variable than the quantity supplied by most hawkers and peddlers as a quart or as a bushel. From a loaf of bread to a ton of coal the public have little or no protection against individual dishonesty and rapacity in the law. There may be an inoperative edict upon the subject, which

"Like to an o'ergrown lion in a cave,
Now goes not out for prey,"

but of real, active, living, public protection there is none. In most civilized countries not only the quantities but also the prices of the strict necessities of existence are carefully defined and guarded. In Paris the price of bread is supervised by the Government, and sometimes it is supplied to the people at a loss, which is made good to the bakers out of the public funds. In London, the weight of the loaf is fixed, and the price regulated by law to rise and fall in exact proportion to the value of flour in the principal market. For a merchant of that city to send out coals without also carrying scales and weights in or under his wagon would

subject him to a fine of not less than sixty pounds sterling. It is the duty of the police to take note of all such offenses and bring delinquents to justice, and, as they also are held sharply to their work by the detective force, such infractions of the law are almost certain to be exposed and punished whenever and wherever committed in that city.

The best interests of society demand that, with us, these matters shall be inquired into and their present irregularities rectified. The power to originate and legalize standard weights and measures is rightfully limited to Congress by the Constitution. The people, therefore, have here a right most solemnly guaranteed which ought to be secured. No vessel or package containing an unrecognized quantity ought to be permitted to be offered for sale in our markets or stores. From the cubic feet in a cord of wood to the half grain in an apothecary's pill the public have a just claim to protection in this particular. To enforce such a regulation would not be difficult; it would injure no one, the price remaining under charge of the sellers. It would protect the true man and force even the knave to act rightly. It is hardly possible to compute the beneficial effects which might be expected to flow from a strict adherence to justice in all such trade regulations. Righteousness requires to be inculcated by proper action, as well as to be proclaimed from the platform. The compulsion of close attention to our appointed standard of weights and measures would originate a moral sanitary reform of the first magnitude. It would also certainly operate as a protection to the just manufacturer or tradesman himself, who is now oftentimes unwillingly forced into actions of doubtful integrity as measures of self-defense against villainy. Looked at in any aspect it can be perceived (and would prove) to be a sure corner stone, right capable of supporting a higher stage of civilization.

The scales of justice should be like Cæsar's wife—above suspicion. All doubtful balances ought to be condemned. It is not only necessary that the buyer receives his due weight but he has a right to be assured by ocular demonstration that he obtains it. For this reason all balances or steel-yards ought to be exposed in full view of the purchaser. Of course it is absolutely proper that they should be strictly accurate. It is usual in London for retail tradesmen to make contracts with balance-makers in order to secure and preserve this result. For a stipulated sum, usually paid semi-annually, the latter parties agree to furnish the weights, scales, etc., used by the former, and to attend to and guarantee their correctness; in such instances they are usually examined every three months. It is requisite to be thus particular, for juries are annually appointed in every borough, having care and supervision of such matters. Each jury consists of twenty-four, of which eight form a quorum. They meet, without public notice, whenever and wherever in the borough they please to appoint, and then, preceded by the police or beadle, visit whatever shops or stores they choose to select. If they find any delinquents they have power to condemn them on the spot and to order their false or incorrect weights, balances or measures to be destroyed. This is usually performed after calling upon all bystanders to hear the crime and witness the punishment before the doors of the parties offending. These juries have considerable power, and can fine to a certain extent. As a necessary result of such speedy justice, offenders are rarely found and public morality is secured. As instruments, the scales and balances should be implements capable of easy and exact rectification, though not liable to serious deterioration by constant use. The best kind are those that most simply indicate to the purchaser their own truthfulness. It is hardly proper to select (or refer to) an umpire whose power is hidden and whose decrees may be inaccurate, though, at the same time, incapable of ready detection and exposition. The circular dial spring balance is open to these objections: It is questionable whether it would bear the test of public approbation. The buyer certainly has the best right to pass judgment upon it, for the seller even to assist in doing so would be somewhat indelicate.

To the superficial a critique on such matters as weights and measures may appear trivial, but justice and morality, which are involved in the question, are not trifles, but the most important organs of national existence. It is stated by the Turks that when their prophet Mahomet visited the seventh heaven and stood in the presence of the Deity he found Allah employed in settling a dispute which had arisen between two sparrows for the possession of a grain of rice. The prophet is said to have smiled on beholding his Deity, Allah, engaged in such an operation. On being rebuked for his levity before so august a presence, Mahomet replied, "He could not avoid being amused at beholding the Lord of the Universe so earnestly engaged in arranging so miserable an affair." "A grain of rice," replied the Deity, "is to the hungry birds as valuable and important as a necklace of pearls to a woman or a crown to a monarch; but in this case, not only the possession of it hangs upon my decision, but my attribute of justice." Our Christian brethren will also do well to remember that possibly the only inanimate objects for which it has pleased their God to express his peculiar dislike or gratification are those which are treated of in this article, for their Bible says that "A false balance is an abomination to the Lord, but a just weight is his delight."

PHOTOGRAPHS—PRICES REDUCED.—We can now furnish photographs of Victoria C. Woodhull, Tennie C. Clafin and Col. J. H. Blood for fifty cents each, or three for one dollar. Send for them for yourselves and friends.

VIVE LA COMMUNE!

For four long dreary years the above cry boomed over the Atlantic to us almost weekly, from the bloody shambles of Satory. For four long weary years the best and noblest of Frenchmen there met their fates and sealed their patriotism with their lives. One after another, like a long line of heroes, they hailed death with the above words.

"And, self forgetful to the last,
In words of cheer and bugle glow
Their breath upon the darkness passed."

No, not upon the darkness, but upon the bright elysium beyond the grave, which their undying devotion to their country so well merited.

Such is and ever has been the opinion of the WEEKLY of the Communists of France. It holds to the same belief now, for it knows well that the Commune (like Lazarus) "is not dead, but sleepeth." It maintains now as it did in the stormy period after the surrender, when Frenchmen were freemen, the rights of the Parisians to rule Paris, which was refused by the Versailles traitors who surrendered their country to the Germans. It defends now, as it did then, the wisdom and justice of annihilating the worship of Mars by the destruction of the Column in the Place Vendome; and lastly it asserts now as it did then that the execution of Archbishop Darboy and the priests was due to the obstinacy of Adolf Thiers, who thrice refused to accept them in exchange for Blanqui, a leader of the Communists.

We have been led into the above reflections by reading in the New York Herald, of May 22d, that Henri Rochefort, the Communist, who was ever the steady foe of imperialism when Napoleon the Third was in power in France, having made good his escape from the penal colony to which he was expropriated, has arrived safely in San Francisco. The paper quoted adds, in a short leader upon the subject, that "he will probably seize the opportunity of his presence in America to explain the aim and objects of the Communal struggle, which have been so much misunderstood and so much misrepresented in this country." In the name of the Commune we accept this tardy "admission of ignorance" thus made by that paper, consoling ourselves with the reflection that the WEEKLY, in conjunction with the Spirit of the Times and the New York Standard, were not among the tory presses that degraded the republicanism of our country on that most melancholy occasion, which may well be termed the second and more fatal surrender of the city of Paris.

KING ALCOHOL'S MALAKOFF.

Potentates rarely admire the virtues of a community, but they love their vices. Napoleon the First said he made nothing out of the virtues of the French nation, but their one vice of brandy drinking paid into his treasury six millions of Napoleons per annum. The tax on malt in Great Britain pays into the royal exchequer forty-five millions of dollars yearly, and were Congress to withdraw the external and internal duties on wines, spirits and tobacco, Uncle Sam would find himself soon without sufficient means to carry on the government. The amount of loss that would accrue may be guessed at from the following statistics which are taken from the Evening Post of New York:

Statistics showing the amount of money spent in the United States for intoxicating liquors during the year 1870, as taken from official record:	
Imported and domestic distilled and spirituous liquors.....	\$1,344,000,000
Brewed and fermented liquors.....	123,000,000
Imported wines.....	15,000,000
Domestic wines.....	5,000,000
Total.....	\$1,487,000,000

The women crusaders may learn from the above the power of the foe that they are fighting. They may also be able to account for the defections or palliations of the Catholic and Protestant clergy on the subject called temperance, and why such clerical potentates as Archbishop Purcell and H. W. Beecher are not quite such geese as to be sound on the total abstinence goose. The WEEKLY is no friend to intemperance of any kind whatever in reprinting the above statement, but is simply desirous of preventing any further addition to the sufferings of woman. It does not like to hear of women being hauled off to prison *en masse*, as they have been at Cincinnati and Pittsburgh, and does not honor the men, whether they were clergymen or laymen, who incited them to the work and left them in the lurch on that occasion. In all probability, however, they were modern Christians, in which case they will assist them with their prayers rather than their persons. In the time of the great Nazarene, we are told, that the disciples could cast out one kind of devils, but that there was another lot, more stubborn, which would only come out with prayer and fasting. The women crusaders have tried the latter on King Alcohol, and some say without effect. There is yet another method which the WEEKLY would respectfully suggest, which, in this republic, is probably more potent than either, viz.: the ballot. But, alas! truth compels us to add that, in order to be consistent, before demanding even their civil and political freedom, it will be necessary for women to dispense with the services of their theological instructors and discard their bibles.

True, there are many of what may be termed the very liberal clergy who advocate the movement for woman suffrage, but they do so in spite of the doctrines on the subject of woman contained in the book on which they profess to base their faiths. The head of the Roman Church, who is more modest than Henry Ward Beecher, and who, though he claims to be infallible, does not take upon himself the

duty of manufacturing a creed for his followers like the latter potentate, in a late cyclical letter declared his opinion on the attempts made to enlarge the sphere of woman's rights and duties, he said such efforts only tended "to deprive woman of her native modesty, to exhibit her in public, to turn her aside from domestic life and its duties, and to puff her up with false and vain knowledge,"—and, there is no doubt that both the Old and New Testament sustain him in the above positions. We do not affirm that he does not need enlightenment upon the subject. We believe that, if woman suffrage is carried in Michigan or Iowa, a dispensation would soon be granted enabling Catholic women to drop their ballots in the boxes, for the glory of God and the advancement of the faith. We believe that Pio Nono will be more tractable than Sir John Falstaff, who declared that he would not give a reason, under compulsion, if reasons (raisins) were as plenty as blackberries; and furthermore, that, as in the case of Galileo versus Joshua, he will gracefully yield to the necessity of the time and permit the debris of St. Peter's to be carried over the social Niagara, which is destined eventually to renovate the face of modern civilization.

The above reflections are partially indorsed by the actions of the late annual meeting of the Woman Suffrage Convention in Irving Hall, New York. The pious element was not in force there. It was of the earth, earthy. The only cleric who harranged the meeting was that very independent Christian, if he be a Christian, the Rev. O. B. Frothingham, and the mention of the bible appeared to be a tabooed subject with the sisterhood. The WEEKLY is not the only press which recognizes that the game of pious cant is almost played out among sensible women on the question of Woman's Rights. The unfortunate New York Witness, the only religious daily published in this city, ran up the flag of woman suffrage (for temperance purposes) in a leading article which appeared in it about two days previous to the convention. It sums up the character of the meeting in the following melancholy whine:

We see that though the anniversary meetings of the Woman Suffrage Association have kept clear of the Woodhull-Clafin element, they have some of the most prominent opponents of evangelical Christianity among them. To take a part in these meetings is not therefore the way to obtain the beatitude promised in the first verse of the Book of Psalms. The fact is, the weakest thing about woman suffrage has been some of its advocates.

What the editors and proprietors of this paper or the subscribers to its doctrines had done that they should be thus inferentially anathematized, because the Witness had made a mistake, like the peace of God, passes all understanding and, therefore, we dismiss it with the contempt it merits. As for the first chap. in the book of Psalms, which discusses the subject of man only, we think it impolite if not insulting to refer women to it. Like the Witness we noticed with sorrow the lack of the male element on the platform and in the attendance. In our opinion man has as great, if not greater, interest in the full enfranchisement of woman than woman herself, and we abhor any division of the sexes on the subject. We look upon the movement as a battle between civilization and liberty against barbarism and tyranny, and trust that soon cheering accounts from Michigan and Iowa will prove that our Western brethren will cheerfully uphold the hands of their mothers, sisters and wives, nor leave them to fight alone the battle for their freedom. As to the clergy and their aids, we can trust them, as in the case of the anti-slavery crusade, to come over from the other side after the victory has been won, to celebrate it with *te deums* and sing *hosannahs* upon the occasion.

HOW ABOUT CÆSAR?

This very important question is asked by a correspondent of the New York Herald of May 25th in the following communication from Washington:

"I am saddened by the reports of the terror which fills the hearts of many of the poor women clerks who have families depending on them. They who have 'friends at court' are advised to appeal to them; but it happens that those who have no such influence to rely on are not only the most needy, but usually the most deserving, the very best clerks, obliged to 'work out their own salvation with fear and trembling.' They are industrious, circumspect and reliable. If a strict inquiry could be made, and the names of such employees as have other means of support should be stricken from the rolls, there would be more humanity, if not justice, in these dismissals. A friend suggests that all women who are in the departments through 'improper influences' should be at once dismissed to save the others. But that is clearly impracticable. Another says: 'All women about whom there is a breath of scandal should be obliged to walk the plank. Women in office should be like Cæsar's wife—above suspicion.' But how about Cæsar? How silent and desolate the enforcement of such a rigid code of morals would render yonder marble halls! I trust there would be a quorum."

It is all very well for "Cæsar's wife" to be above suspicion, but it must be admitted that she has a difficult role to play unless "Cæsar" is above suspicion himself. When will the world understand that the promiscuity of Cæsar's wife is, collectively, the natural result of the promiscuity of Cæsar? That, in sexual matters, the one sex is the exact counterpart of the other; that the old motto of this State, New York, can be written with truth over each of the above parties in all such affairs, viz., "*Alium sed idem.*" True, the superior tact of woman, engendered by four thousand (if not more) years of man's tyranny, and what the poet Burns calls

"Her better art o' hid'ing,"

enables her to cover her tracks neater in sexual transactions than her mate, but to suppose that a balance of what society might call "superior virtue" exists on either side is to sup-

pose an impossibility, Mrs. Grundy herself to the contrary notwithstanding.

This is the real state of the case, and now we can attend to the question before us, which is: How about Cæsar?

If we ask Custom, we shall find that he has a right to do just as he pleases in sexual matters; that whether as laborer, farmer, mechanic, shopman, clerk or clergyman he is on the free list. This is especially the case in the last instance. Neither States nor churches, bosses nor congregations, consider themselves in power to regulate Cæsar's affairs in such particulars.

If we ask Law we shall find that Cæsar is everywhere and his wife nowhere, or nearly so. If he wrongs another Cæsar by seducing his wife he pays the damage to the other Cæsar in money, and the female Pharisees not unfrequently pity him. "Poor fellow; that woman was an artful hussy to lead him astray." No, there is no lifelong social damnation for him; Cæsar is expected to err in such matters; it is, to him, rather creditable than otherwise.

If we put the question to the church where shall we find in the Bible the judgment of the man "taken in adultery, in the very act?" Nowhere. The Pharisees didn't bring him when they brought Mrs. Cæsar before the Nazarene. He is not told by Paul to shut up in church, or to submit to his wife. Oh no! Quite different. True, in the letter the crime of prostitution is the same in both sexes in the Bible, but where is the clergyman that dares to place the male prostitute who purchases crime (for love cannot be bought or sold) with the female prostitute who sells it; yet it is not too much to assert that the former is even lower than the latter in most instances, for it is assuredly less wicked to sell crime for bread than to buy it for pleasure. So much in answer to the question, How about Cæsar?

WE respectfully call the attention of our readers to the admirable description (copied from *Harper's Magazine*) of Goudin's celebrated establishment at Guise. It certainly presents results well worthy of the careful study of all industrial and social reformers, more especially because it can truly be said of it now, that it is no longer a speculation but an assured success.

ERRATA.

For the word "physiology" in the last paragraph of B. B. Hill's article on the 7th page of our last issue, please read "philosophy."

MISCELLANEOUS.

THE NATIONAL DEBT.

PAY OR REPUDIATE—WHICH?

This caption is the index of the public pulse beat. A debt of over two thousand millions of dollars, payable, interest and principal, in gold, hangs like an incubus around the neck of our industries; and the wealth producers, who, through the suspension of our industries, are now, for the first time since the creation of our national debt, making important inquiries as to the possibility of the payment thereof, in manner and form as our traitorous and purchased national legislators have stipulated shall be done. Seeing that it is absolutely impossible to carry out the contract of our national Congress, which contract was conceived in sin and shapen in iniquity, and has gone out from its birth speaking lies, they now begin to turn to the consideration of the justice of the debt itself, to say nothing about the injustice of the contract as to the manner of payment, which must be unjust as well as illegal, because impossible of fulfillment. We have not and cannot get the gold to pay the interest and principal of our debt; therefore the consideration of the debt, and the manner and circumstances of its creation, are being canvassed all over the country, and we hear from all parts the query as to the justice of the debt itself.

Let us look at it from an impartial and truthful basis. How was the debt created, and why created at all? The latter query we will answer first:

Our nation was assailed by enemies from within, urged on by enemies from without, who have always sought to destroy the integrity and independence of our government. Armed bodies of men, with all the paraphernalia of war, attacked us in our weakest points, and separated nearly one-half of our territory of States, as well as one-third of our people, from allegiance to our government, and therefore it was found necessary to have, for the defense of our liberties and our country, men by the million and money by the billion.

How to raise the men was a question of easy solution; because all that the Government had to do was to make its call upon the States for their quota, and the several States, each in its sovereign capacity, must furnish the men or join the enemy's side. The patriotic heart of the people held the States of the North and West to their allegiance to the Union, and put each her quota in, even though in some cases under compulsion by a draft—as witness New York city, which was forced to fill its quota under the pressure of fourteen thousand Union bayonets, marshaled into form under General Butler. Thus the men were forthcoming; for the Government laid its powerful hand upon the able-bodied of the country, with the demand of "Your money or your life," and 2,670,578 of them responded with their lives for the salvation of the Union, leaving dead on the field of battle, and its concomitants, 500,000 of their number, to say nothing of the cripples, wrecks and ruined constitutions scattered all over the country, to beg, grind organs, and starve, in the midst of bloated bondholders and aristocrats, who staid at home during the nation's peril, and grew rich out of the soldiers' blood and death.

But how was it in raising the billions of money? Did the Government lay its powerful hand upon the accumulated

wealth of the nation, which was individual property as much, and *no more*, in time of distress of the nation, than the able-bodied men were and are? Did the Government say to the representatives of wealth "You must respond with one-tenth or one-half of your wealth, that the other nine-tenths or one-half may be preserved to you under the protection of the Union." Did the Government say, "We will take your property for the purposes of war defense, and when the nation is saved and we are at peace we will restore to you dollar for dollar in kind, or as good as we have, for all that we thus appropriate?" "Not a bit of it." What did the government do? It went down on its knees, aye, its belly, to the bankers and capitalists of the world, in the nation and out of the nation, and beseeched them to take our securities at any price, as low as forty cents on the dollar, promising to pay the interest in gold, and in nearly one-half of our securities the principal also, and the highest rate of interest a nation ever agreed to pay, our government was ready to promise and pledge. But this was not enough for the rapacious usurers. As soon as our nation had conquered a peace, enriching during the war a class of foreign usurers as well as our own robbers, they set to work to make the national debt payable, all interest and principal, in gold; thus adding to their already ill-gotten wealth an increase which must necessarily come out of the wealth-producing classes.

All these questions are being canvassed now, and not a few of these wealth-producers have cut the gordian knot by repudiation. Shall this be the finale? or shall we pay this pound of flesh in national currency (greenbacks) and thereby force the capitalists of the country to invest their money in the useful industries, giving employ to all and enriching all? Tell me, ye wealth producers and payers of the national debt, which or if either it shall be?

MADDOX, of Maine.

SAN FRANCISCO, May 16, 1874.

TO THE EDITORS OF THE WEEKLY:

We hear that Mrs. Woodhull is at Salt Lake on her way here, and we are waiting for her arrival with pleasant anticipations of the good that will follow her labors. We of the extreme wing will try to reciprocate her services to the cause here to the extent of our ability.

No doubt she will have to contend against the adverse influence of some "purists" and some fearful souls that have not yet mastered either themselves or the Principles of Social Freedom. But the results will be a clearer definition of the issues stimulating the more progressive minds to bolder utterances that will win more converts than will fall from the ranks. There are many sappers and miners in the field of social reform besides H. W. Beecher. They are the unconscious allies of the bolder party now storming the citadel. We can only perceive our work in its collective results, but cannot measure individual efforts. I find no one as sanguine as I am, but when I note how much I have done without noise in one year, with but a small expenditure of power—uniting those that have never met by the chords of a common purpose, and that thousands are doing more than I—I have no doubt that the end is near. As large as the job is that you have undertaken, the number and power of your visible and invisible constituents warrant the attempt; but I must not imitate the parsons in their talk to God by telling you what you already know.

I inclose our community circular that we desire to get before the friends at once. We do not forget the demands made upon your columns by the selfish and impracticable, but as the WEEKLY is our organ and our interests are identical we depend upon its aid in all good works. In this effort we are not moved by the narrow views that have influenced most if not all previous attempts to establish communities. We seek relief from the burdens that have grown too heavy as a means—not as an end—to conserve our now wasted energies, not alone for our little band but for mankind.

We would found a retreat in which the faithful, by direct contact with the source of power, will grow mighty from which to sally forth with an irresistible force until our enlarging boundaries include all mankind; in which to develop men and women as leaders when society shall require their experience in arranging the details of a reconstructed nation. Some may object that our platform is too broad, but it is no broader than is our confidence in the ability of those who will be attracted to us to organize upon it, and in our capacity to harmonize conflicting interests by strict adherence to the principles laid down.

Certainly no State has such varied and natural attractions and resources, so many external conditions for a rapid and easy growth of communal homes as exists in California.

Yours truly, JOSEPH H. SWAIN.

LETTER FROM PARKER PILLSBURY.

READ AT THE DEDICATION OF COSMIAN HALL, FLORENCE, MASS.

EARLVILLE, Ill., March 2, 1874.

My Dear Mr. Connor—With my sincerest thanks for your invitation to assist at the dedication of Cosmian Hall, let me send also my hearty congratulations on its completion, and the auspicious prospects under which it presents its fair, fine form and beautiful proportions to the world.

Its name, "Cosmian Hall," is most admirably chosen. May it ever be true to its baptismal name and vows.

A hundred years ago, Fanueil Hall was given a new name: "The Cradle of Liberty." But I have seen it profaned into barracks for Massachusetts soldiers called down to Boston to protect the slave hunter in seizing his human prey from under its very eaves-dropping and from the base of Bunker Hill.

But even such sacrilege pales into innocence before the more frightful blasphemy against the name of Theodore Parker, in closing the doors of a sanctuary consecrated to his memory, against the advocates of the holiest enterprise ever committed to mortal beings as was lately seen!

What long lustrations will yet be demanded to cleanse both those Boston sanctuaries from such pollution and desecration! Let Cosmian Hall ever and forever be preserved from such!

Again thanking you, dear Mr. Connor, for your kindly invitation, extended in behalf of yourself and Executive Committee, which invitation distance compels me to decline, I am ever, and I trust forever and ever,

Your friend and elder brother, PARKER PILLSBURY.

MARRIAGE.

BY MRS. H. F. M. BROWN.

The New York newspapers have recently made mention of an atrocious assault upon a young Irish girl, who was going through New York, to her home in Providence. The man's, or the villain's, name is Higgins. He was identified by his victim, arrested and tried. Frightened at the prospect of a twenty years' sentence for his offense, he offered to marry her. And, strange as it may seem, the girl was advised, urged, to accept the fellow for life. And why? Did she love him? No. Did he love her? Of course not. But then the girl was poor, ignorant, and with but few friends. Tom Higgins knows the world; "he belongs to a good family," and can support a wife, so the papers say. True, he has defamed and defrauded one whose good name is her sole stock in trade. So, to escape the penalty of his crime, he frankly offers the girl his hand. In plain English, the fellow says; I have inflicted upon you a blow, because you were in my power. The law is against me, and twenty years' imprisonment will be meted out to me, unless you give me legal power to insult and abuse you all the days of your mortal life."

The girl listened to the base proposition. She was counseled to accept it. Her advisers were ministers, magistrates, Christians! What did the poor distracted child of Erin answer! Here is what she said: "I would not marry him if a court-house full of people told me to." Theodore Tilton wisely remarked, "No wonder this was the girl's reply; but what is to be thought of the men who would urge her to give herself for life to such a dastardly villain? Men must have singular ideas as to womanhood and its sanctities when they suggest such a method of condoning the grossest offense against it." Glory, honor, praise, and power be unto the girl who scorned the petty bribe. Let her name be written among the immortals. But, what of men who call the misalliance of souls marriage? Do they know anything of the holiness of heart unions? aught of the sacredness of marriage? Do they know that the marriage of convenience is productive of nameless evils, of unwritten wrongs? Drunkenness and vagabondism, in high and low places, are the legitimate fruit of ill-assorted, loveless unions. The government swindlers are, in nine cases out of ten, children of parents who were defrauded in love, and bankrupt in affections. Is it then any wonder that most of these very men regard womanhood as the cheapest of commodities, and hug to their hearts the heathen dogma which covers a multitude of sins?—*Common Sense, San Francisco.*

A WRITER in a San Francisco paper, concerning University matters, thus refers to the lady students at Berkeley, California State University: "A visitor at the debates of the several societies at Berkeley is struck with the entire absence of the lady students, of whom there are thirty on the University register. The young gentlemen don't take kindly to them. They are most conservative young villains on the woman question. The presence of girls is against college traditions, for which there can be found no greater sticklers anywhere than the students of our State University, which has none of its own. There has been a great increase of this nonsense since President Gilman has taken charge. Previous to his coming even the terms Freshman, Sophomore, etc., were scarcely known and never officially recognized. Now, however, they have their place in the published Register, and give countenance to all the other Eastern college technicalities, slang, strong class-feeling and the rest of it. As the girls, naturally, cannot indulge in this sort of thing, they are a fifth wheel. On more than one occasion the feeling of opposition has manifested itself on the part of the young men in anything but a gentlemanly way. It is not a matter of concealment that a number of the Faculty look with disfavor upon the girls being there, and at best they have but a cool welcome. In the University at Berkeley, as well as elsewhere, however, the weaker vessel is proving a capacity for holding knowledge that is bad for time-honored and sanctified dogmas. The records show that the girls stand quite as well as the boys. Even in mathematics and logic—those two peculiarly masculine studies—the young women hold their own very creditably. Co-educationists have a strong card in our University.

THE ladies are with the Rev. Florence McCarthy, the deposed Baptist clergyman of Chicago, and are giving daily lunches in behalf of his new church which is to be called the Amity. Mr. McCarthy is charged with saying that a man ought to have more than one wife; but he is persecuted, and that's enough for the lambs of his late flock.

A COLORED Mississippi legislator lately proposed a bill to make each member of the legislature, present and future, a bona fide attorney and counsellor-at-law. His reasoning was direct: "For," said he, "if we know enough to make the laws, why don't we practice um?" Sure enough, why not?

A SERMONIZER made these remarks on the following soul-saving question: "My brethren, a man cannot afford to lose his soul. He's got but one and he can't get another. If a man loses his horse he can get another; if he loses his wife he can get another; if he loses his child he can get another; but if he loses his soul, good-by, John."

THE ORIGIN OF LIFE.

INTERESTING EXPERIMENTS ON THE SUBJECT.

Professor Sundstrom, of Upsal, to whom the Arctic explorer, Professor Nordenskiöld, sent a portion of his collections of supposed meteoric dust gathered from fields of new fallen snow in Finland and Lapland, has made some very remarkable experiments with these singular microscopic substances. His experiments, if they will bear the test of repetition, go far to settle the vexed problem of the origin of life, so far at least, as our planet is concerned. It appears that, having received about fifteen grammes of the so-called meteoric dust, he divided it into six equal portions, and combined two parts each with sea water, with pond water and with common forest leaf mold. One series of these three parts (all adjusted so as to be constantly under microscopic inspection) he subjected to a concentrated actinic influence; the other series he left simply in the common light. At the end of twenty-four hours there were signs of organic changes upon the surface of all the metallic scales exposed to actinism, but there was no change at first in those put in common light, and only after a week did any growth appear in connection with the scales in sea water, which then, indeed, developed some feeble appearances of cells, but these soon perished, the condition being apparently unfavorable. Under the actinic process, however, first in the sea water, then in the fresh water and lastly in the soil, there was a distinct production, evolution of monera, precisely similar in each case, the only initial difference being the rapidity of the evolution. Dr. Sundstrom intensified the actinic influence, and the process of development went on before his eyes with wonderful rapidity. He had already produced *Amoebæ*, taking in the sea water the condition of sponges of the *Halisarca* type, in the fresh water the form of *Algæ*, not unlike *Spirogyre*, and in the mold a type resembling that of the fungoid *Spathulea*, when an undue desire to precipitate results was fatal to the further progress of this most interesting experiment. Wishing to try the effect of electricity, he applied the battery and destroyed his productions instantly. The loss in weight of the metallic scale after the experiment was only 1,684 grammes.—*N. Y. Telegram*.

IN THE COLD SHADE.

BY HENRY W. SUTTON.

When spring through thrush and cuckoo cries,
The root that in some cavern lies,
To cold and darkness thrall,
But dimly hears her call.

With sick shoots—pallid, piteous hopes,
Wan, idiot fingers—how it gropes;
Lost for defect of light,
A scandal to the sight.

Such are the minds unfeared, untaught,
Not blooming in the light of thought;
Poor, sickly growths that shame
E'en vegetation's name

What! suffer human souls to dwell
Thus dark in ignorance's cell?
Oh, give them to the light!
Teach them, it is their right!

Of knowledge all men must be heirs,
Her pathway should be thoroughfares:
Free as the woodland wild
To every human child.

Whatever can by man be known,
Common as grass-seed should be sown;
Oh, stint not! let it fall
Free, free—for all, for all!

CREMATION.

Cremation, which may now be regarded as one of the established agitations of England, was first proposed in that country by a woman—Mrs. Rose M. Crawshay.

This lady comes of an old family of Oxfordshire, where her ancestors have long enjoyed magisterial position. She is the wife of the famous iron king of Wales, Robert Crawshay, Esq., who recently sold his iron establishment at Merthyr Tydfil for one and a quarter millions sterling. His wealth may now be estimated at about three millions sterling. Mrs. Crawshay therefore occupies a position of some advantage for the aid of movements in which she is interested. She resides in a magnificent castle, which has long been known for its grand hospitality to men of advanced opinions. There have been entertained the Lyells, Groves, Huxleys and other scientific notabilities, and when Mr. Emerson was in that country he was entertained there.

Mrs. Crawshay is an active heretic in religious matters, and a sore trouble to the bishops, rectors and vicars of her region by reason of her fondness for writing and printing pamphlets calculated to unsettle people's minds on important subjects. Moreover, she is the president of the School Board of Merthyr, and joins with the Unitarian preacher there (elected by her influence) in successfully resisting the efforts of the clergy to carry their educational schemes. It was this extraordinary lady who began the agitation in favor of "euthanasia," and it is she, as I have said, who started the latter discussion by putting out, more than a year ago, a pamphlet in favor of burning the bodies of the dead. Having met Sir Henry Thompson at a dinner in London, where she resides with her family for a part of every season, she interested him in the subject, and the result was the celebrated paper in the *Contemporary Review*, which has been translated into all European languages. A society to promote "cremation" has now been formed, in which Sir Henry Thompson and Mrs. Crawshay are the leading officers, and which is gaining new and able adherents every day. Yesterday the organ of the government—the *Standard*—had an editorial in its favor, and intimates that permission may soon be given for the furnace, as in Dresden and Leipzig. It is remarkable that the project has met with so little religious opposition. Even the Catholics have offered no im-

portant resistance. The Bishop of Manchester has gone so far as to preach in favor of it. He argued to his hearers that it was not at all necessary to the "resurrection of the body" that one's dust should all be kept together until the Judgment Day; when that day arrived God could recal the atoms together from the four quarters of the world. Nevertheless, it was fortunate for the Bishop's eloquence that nobody can speak out in meeting to reply; for he might have been puzzled to answer the question what would be done in case two individuals should be found at the last day to have died with the same bit of dust in their organization. If the ashes of A go floating after his decease till they get into an apple and are eaten by B, who in turn dies with the said ashes in his bones, is Gabriel's trump to awaken the world to the painful spectacle of A and B contending for the possession of the material necessary for their completeness, and which was owned by each of them at death?—*M. D. Conway to Cincinnati Commercial*.

[From the *San Francisco Bulletin*.]

THE TREE THAT DESTROYS MALARIA.

The eucalyptus alobulus or Australian gum tree, is favorably known to all residents of California, where, probably, not less than 1,000,000 trees are planted. In this city, in front of handsome residences, you will find it with its magnificent drooping branches making an effective and graceful shade tree. In Oakland the broad avenues are lined with them; eucalyptus forests are planted in the country surrounding Oakland, and, in fact, in every county of this State where the cold winter will permit it to live, the eucalyptus will be found growing.

The wonderful properties of this tree have only within the past few years been discovered and appreciated. It is justly claimed that when the tree flourishes in low, marshy and feverish districts all miasma will cease. It destroys the malarial element in any atmosphere where it grows, and is a great absorbent of moisture, draining the subsoil almost as thoroughly as a regular system of piping.

The eucalyptus is an evergreen, and is found in its native country (Tasmania) in boundless forests, both on the hill-side and in the lowlands, under extremes of climate, both as to heat and cold, ranging from 130 deg. to 20 deg. Fahrenheit. Whether it will endure a greater degree of cold we think has as yet been undetermined. It is, however, worthy a trial.

Its remarkably rapid growth is a matter of much surprise, attaining, as it does, a maximum height of about 300 feet, with a circumference of from thirty to fifty feet. For timber and fuel it is exceedingly useful, being hard and easily worked, and very serviceable for such purposes as the keels of vessels, bridges, etc., where strength and durability are essential. It is estimated that from \$4,000,000 to \$5,000,000 in value of this timber is exported annually from Australia.

The leaves of this tree are of a dark-bluish color, about ten inches long, an inch wide, thin and oddly twisted. They exhale a strong camphor-like odor, quite agreeable and pleasant, which, with the large absorption of water by the roots, cause the beneficial influence of the tree. It bears a small white flower, having no odor.

In consequence of its anti-febrile qualities, the English Government has planted it extensively in the East Indies and Africa, in the fever districts, with the most satisfactory results. In France, Cuba, Spain, Mexico and many other places where malaria, fever, ague and other pestilential diseases prevailed, the eucalypti have also been planted. The wonderful properties of this tree have been discussed by many scientific institutions in Europe. In the Academy of Sciences in this city its medical and anti-miasmatic qualities have received considerable attention. Dr. Pigne Dupuytren testified before that academy of the virtues of the eucalyptus, and stated that he and Dr. D'Olivera had tested it in the French hospital. In the garden surrounding this hospital a large number of the trees are planted for sanitary purposes. It had been found efficacious in the treatment of affections of the larynx and of mucous membrane in general. Experiments, carefully made, have proved that in a medical preparation it cures cases of intermittent fever against which quinine alone proves powerless. It is also valuable as a disinfectant.

In Algeria its cultivation was undertaken on a large scale. Some 13,000 eucalypti were planted in an extremely pestilential and unhealthy section, where fever prevailed to a great extent every year. During the fourth year of their growth, at the time when the fever season used to set in, not a single case of fever occurred, yet the trees were only nine feet high. Since then this place is reported free from its unwelcome visitations. In the vicinity of Constantinople, another fever spot, marshy and sickly, the whole ground was dried up by 14,000 of these trees. In Cuba, marsh diseases are rapidly disappearing upon the introduction of this tree. A railway station in the department of the Var, France, was so pestilential that the officials could not remain there longer than a year. Forty of these trees were planted, and the unhealthy condition of the place was changed.

Two miles from Haywards, in this State, the Surveyor-General planted two groves of the eucalyptus, one of about ninety acres and the other seventy acres, the whole comprising about 150,000 trees. They are now only about five years old, yet many of the trees are forty to fifty feet high, the whole making a most extensive and beautiful forest, for fuel and timber purposes, being worth thousands of dollars.

EXTRACT FROM A LONDON LETTER.

7 BEDFORD ROAD, Clapham Rise,
London, S. W., England.

* * Strikes are rampant. The 40,000 coal miners who were "out of work" in the Durham district a few days ago are being employed again. Their "masters" are now allowing them to live by labor. How godlike! But there are yet thousands of miners in other districts standing idle, because their lords will not permit them to labor except on condition of paying an increased tax for the right to labor.

The "lock-out" of farm laborers—from labor—continues.

The farmers—hires of farmers—have formed a union to suppress unionism as a vile, unjust and indefensible thing! But the result will be good, as all results must be. The farmers' union will, ultimately, be arrayed against landlordism, and not against labor.

The Czar is expected to be here next week. He is really a kingly man, so far as his heart is concerned. I hope no Polish refugee will attempt to assassinate him.

Although the International, as an organized society, is reduced to a fragment of a skeleton, yet our teachings are bearing fruit, even in the House of Commons. This is plainly indicated in many ways to an observer who is able to read more than is written by pen and ink.

Your depletionists have, it appears, defeated the inflationists; and the price of money rose accordingly—or the price of labor fell, as the meaning is the same. If money is money—that is, unadulterated, genuine, truthful and trustworthy—then the cheaper it is the dearer or better remunerated is labor, except the labor of usury. Of course your American gold and silver coins are not your money now; they are but (uncurrent) metal mortgages.

You have again fought and won, and have well earned more real reward than is typified by a crown of laurel; but you have to fight on, as others have done, for means to continue the good work. The mere word-prayerers would have you fight without means, or would become possessed of the means without purpose or ability to use them for public good. You are too brave to waste much time by the way in returning the snarls of curs; and all who dare do their best can trust you, now and henceforward.

I remain, yours fraternally, WM. HARRISON RILEY.

SAN BERNARDINO, Cal., May 10, 1874.

Sister Victoria—Your plane of social development is so far in advance of that of the masses that even our foggy scientists and fossil physicists—would-be great—tremble with apprehensions as to the fate of the social world! Science is yet in its fetal stage—its would-be devotees, in their caterpillar phase of progress.

'Tis well, indeed, that America, the child of the Orient, has produced a specimen of *genus homo* sufficiently ably organized with all the elements of consummate human nature, to be able to dare the consequences of probing the loathsome, festering ulcer that morbid ignorance has so long and so successfully fastened upon the vitals of our social system. So poisonous has been some of the ulcerous discharges that they hurled the prober into jail, before courts, made her victim of a thousand slanders and of Christian hatred.

But with these subside the froth and scum, and soon will be seen a beautiful, and a better state—society reformed!

At a late seance held at Brother Carter's, of this town, the Planchette drew diagonally across each other two hands, and wrote: "These hands will deliver you from bondage through your friend Victoria."

The communication and illustration indicate that you have spiritual friends, and that your social-theory position is indorsed by them.

Your friends are increasing in numbers, despite the feeble, abusive efforts of your envious detractors.

Fraternally,

R. T. LOCKWOOD.

REVOLUTION—NOT REFORMATION.

VINLAND, Wis., May 17, 1874.

Ladies—Your paper, with reference to this community is "a stranger in a strange land," but I hope such a stranger as will in every wound drop healing. I have always laughed at the efforts at Reformation because I have observed that all reformatory measures ignore organic conditions; and conditions remaining the same, the same fruits will follow as uniformly as the same formulas in science evolve the same results. Reformation is addressed to existing institutions. It finds expression in the garden in the gardener's nursing a deceased plant while the sextons, the worms, claim the corpse. It finds expression on many a stock farm. The shepherd nurses deformities of health, and forever reaps its legitimate fruit, deformity. It finds its expression in nations. That hell-begotten phrase, "The union as it was, the constitution as it is," was the only answer Reformation gave when the voice of the African spirit called from the chains of slavery. Revolution on the contrary ignores unions unadaptable and sacrifices institutions no matter how petted for the good of the future. It instructs man to heed the fruits of labor, not the empty farce of a belief. It instructs the shepherd in the principles of germination rather than in the art of embalming. It instructs the moralist in the Christ of recompense rather than in the Christ of obliteration or forgiveness. There is no hope in Reformation, for it ignores organic conditions and consequently must prove abortive.

R. R. L.

A NEW BOOK.

Mr. Charles Nordhoff, one of the most sensible and useful writers of the day, has been for some time engaged in collecting materials for a detailed account of the Communistic Societies now existing in the United States. For this purpose he has been visiting and personally examining all of these societies—no slight undertaking, as they are scattered from Maine to Oregon. He proposes, we understand, to give an account of the religious creeds and practices, the peculiar social customs and regulations, the history and present numbers, conditions and industries of each society. The subject is novel and attractive, and in Mr. Nordhoff's hands, the facts collected by him ought to be so presented as to be not only of interest to the reader for amusement, but of value to the student of social science for their practical bearing and illustration of the possibilities and difficulties of a community of goods, a subject which is now widely agitated among workingmen here and in Europe. Such a work as Mr. Nordhoff will undoubtedly write, will be of great value in the discussion of these important questions.—*Oneonta Herald and Democrat*.

BLIND LEADERS OF THE BLIND.

In the WEEKLY of March 28, you quote from the *Oneida Circular* of March 9, this very especial daub from the pen of J. H. Noyes himself: "When a man discovers that the religious traditions, creeds, customs and forms in which he has sought the kernel, are but the shell furnishing no satisfactory nourishment to his soul, let him consider before he starts for some other quarter in quest of food that there are two ways by which he may get clear of the shell—a right way and a wrong one. The right way is to penetrate inward toward the kernel, *i. e.*, to hold on to the Bible, and with its guidance advance out of traditions, and forms, into the teachings of God, and spiritual life." My object in this writing is to call attention to such veritable bosh, and to the actual insecurity of following such advice. It is not difficult for me to understand that this remarkable feeling of reverence for the Bible grows out of an educated superstition for in ages past no child has ever been allowed to whisper a doubt in regard to the sacredness of this volume, and hence, speaking in common parlance, it has had the same effect upon the learned as unlearned. And this effect upon all may be illustrated in the responses of the good old lady, who upon being asked if she believed all that was found in the Bible, replied in the affirmative; when her questioner asked, "Do you believe that the whale (great fish) swallowed Jonah?" She replied as if feeling hurt at the bare mention of a possibility that she should doubt it: "Why, la yes, and if it had been put in the Bible that Jonah swallowed the whale, I should have believed it just as soon." Well, there are recitals in the Bible that are just as much a tax on human credulity as this story inverted, would be. The whole foundation for her belief was that this Bible—like every other book, itself a compound of types, ink and paper, its web and woof spun through human brains, collected from the wild dreams of men inscribed in scripts, authoritatively drummed together, and mechanically fastened—was the word of God, and that this story was inserted with its other babble, and therefore divine.

I do not wish to be tedious, yet I want to be thorough: at least enough to be understood. The minister, who after giving out for his text, "the world, the flesh and the devil," in order to secure the attention and keep up the patience of his audience, said "he should go hurriedly through the world, touch lightly upon the flesh, and hasten to the devil as fast as possible." Without caring to take this direction I will be as brief as doing justice to the subject will permit.

In Genesis first chapter from the 14th to the 19th verses inclusive, we read: "And God said let there be lights in the firmament of the heavens to divide the day from the night, and let them be for signs, and seasons, and for days and years. And let them be for lights in the firmament of the heaven, to give light upon the earth, and it was so. And God made two great lights, the greater to rule the day, and the lesser to rule the night; he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night. And to divide the light from the darkness: And the evening and the morning were the fourth day." It will be noted that the earth was regarded by this writer as the grand substratum of being, the only inhabited portion of the universe, and that all other material creations (as sun, moon and stars) were made for its especial use and convenience. That the earth was stationary, and that what he calls "the firmament of the heaven" was a something tangible, and solid like a plastered wall over head in a room, and that the setting of the stars in this firmament "to give light upon the earth," was analogous to the setting of gems or brilliants to sparkle in a coronet. That these days were none of our accommodating and indefinite geological periods, as impossible of measurement as a strip of rubber with a roguish boy pulling at each end, but literally days of about twenty-four hours each, made up of "the evening and morning" constituting a day, as we now, in our reckoning, take a day and night for a day, is evident. For it is transparent that this narrative was not written with any regard to the consistency or plausibility of what it said, but simply as setting forth the importance of some capable God. And had this been written of myself and the writer knew no better, I should have looked upon it as a weak performance, and if he did know better, as a malicious one. For there was never any such god nor any such way of creation. There had been three "evening and mornings" (each evening and morning constituting a day), and the exploits of each set down to the credit of its especial day; as, for instance, on the third day there was grass, herb, tree and fruit. And on the fourth day he created the sun, moon and stars "to give light upon the earth." Yet there had been three evenings and mornings before the great lights were made, "to divide the light from the darkness." What distinction there could be between an evening and morning the three first days is not exactly clear.

It is only about three hundred years since it has been an accepted fact that the earth turned on its own axis, or made its annual circuit around the sun. What it was about the three days before the sun was made there is no telling.

If we make a diagram or a circle denoting the size of the sun by comparison, whose diameter is 887,000 miles, while our earth is less than 8,000, and its volume nearly one and a half million times less than the sun, and then place the earth in the centre of this circle, with the moon at its present relative distance, say 239,000 miles, then subtracting this from the radius, or half diameter of the circle, 443,500 miles, we shall find that the distance from the earth to the moon would be but little more than half-way from the centre of the sun to the circle denoting its size or circumference. This looks as if the sun was made for the especial use of this earth! But this is not all. "He made the stars also to give light upon the earth."

Maidler, or Maudler, a German astronomer, who made careful and critical observations, with annotations, for over thirty years, and came to the very reasonable conclusion that Alcyone, the brightest star in the cluster familiarly

called the "seven stars," was the pivotal centre of the Milky Way, or, as I would prefer to say, our stellar universe, in which I should include all we can see by aided or unaided sight. This supposed central star (for if it is not this it is some other of equal magnitude) is rated at some twelve thousand times the volume of our sun, and would make near seventeen billions of worlds the size of ours. To me, what the Bible says of our creation, is making a light dinner of very small potatoes. And the accepting it in anything it says, as a guide to truth, is simply monstrous, since it would be the stultification of every reasonable thought of my being.

It is conceded that while our moon is making its circuit around the earth that our earth is making another circuit around the sun, carrying its satellite with it. So the sun with its attendant family of planets is moving in beautiful and harmonious precision with other suns and systems around this (to them) common centre, itself being but one of unuttered millions of just such centres to very similar stellar universes, careering on in the circuitless realm of being forever. For the position in what we call space we occupy but for the moment, leaving the next instant, when we shall be nearer to it than ever again. In making one circuit around Alcyone it is justly supposed that we take over eighteen millions of years. Now, taking the simple consideration of facts in regard to being, as our unpledged souls tell us that they must be, it looks like a very cheap way of getting rid of these thinking natures to ignore their use, and trust the Bible to guide us with safety even across the streets, much less out of the entangling mazes of creeds, itself being the prolific source of all creeds throughout the civilized world. If such teaching were intended for anything more than a joke, it would be cruel did we not know better than to follow it.

How absolutely wanting in adaptation is the Bible or any other abstract guide to direct man inward out of creeds and traditions to spiritual life. As well think of footing it all the way to China. Man's essential being is spirit, and nothing else; although for the time enshrouded in a shell. But for these abstract guides and the subtle influences that cheat man into trusting them, he would have never drifted so strangely from his inner spirit nature, since spirit substance alone constitutes his actual self. While the outer covering, in its adaptation, belongs to this mode of being, the inward spirit personality belongs to another. And to live in spirituality is to find familiar association there.

We should pity a poor old blind dog who persisted in barking up a tree for a coon, day by day, when it was known that a coon had never been in the neighborhood of it. Yet man will persist in looking into abstractions to find his spirit soul.

What does Mr. Noyes mean by inward and spirituality that can only be found by a paper and ink guide-board? The religious world to-day of all shades of belief, including those of Mr. Noyes himself, are equally sanguine of having penetrated inward and found the kernel by the teachings of the same God, and yet are irreconcilably antipodal to each other. If the inward is not in each soul personal to itself, where the possessor has more interest than any abstraction can have, existence has no meaning. When I can eat an orange for the essential benefit of another, I can tell just what would please them and just when they were pleased quite as well as themselves could, since pleasure is that which is felt, not seen. And a heaven being eternally made up of fine feelings, it can never be difficult to name its locality in the absence of all landmarks. For if it should be outside of myself it could be of no use to me. The feeling of melting sweetness and dissolving love within me will ever constitute my heaven. I resign all claim to any other. And I should as soon think of footing it all the way to China as of taking any abstract guide to find this heaven. The design in keeping before the race such rules or guide is to unbalance the human soul and throw man out of his own possession. If I cannot tell best when beauty pleases me and odors delight me, when love entrances me and happiness fills me, and when momentary or perpetual satisfactions make life all my heart can ask, my existence is without significance to me. That knowledge which is so familiar with outside rules, to point to the inmost of the personal soul, is justly suspicious; indeed, it cannot be trusted.

The bird can build her nest, lay her eggs, hatch her young and rear them without any abstract guide. But man, so less with all his intellect than birds by instinct governed, must have some guide or arbitrary control to find his own spirit-life. Mr. Noyes speaks of "the teachings of God." What does he mean by it? Must it have this on its own claims and because it came mysteriously aforesaid from the unseen? Let modern extravagances from the same source explain. Besides, what is meant by an infinite God, a personality everywhere present, where centre and circumference are always equal? How much more than useless such a greatness, since the very conditions that constitute personality confine it to attend to only one thing at a time as in every other case.

E. WHEELER.

AUBURN, N. Y., May 8, 1874.

MRS. WOODHULL AT SALT LAKE.
EXTRACTS FROM THE CITY PRESS.

MRS. WOODHULL'S LECTURE.—The theatre was crammed last evening, the audience embracing the most cultivated, learned and refined members of the best society, of both sexes, and from among the professions. The career of this lady is one of the most remarkable of this or any other age, and her fame has become so great that it is perhaps as much from curiosity to see her as to hear her speak that she draws such large audiences wherever she lectures. Mrs. Woodhull, on her appearance, was greeted with a round of applause, which was repeated frequently during the lecture, as she made some telling hit or bold assertion. At first she appeared modest, though not timid, reading from manuscript a severe censure on the government, the dishonest course of its officials, and the politics of the nation, sparing neither political party. But, finally, becoming warmed up in her subject, she cast aside the manuscript, and, throwing her whole

spirit into what she was saying, poured into the ears of her spell-bound audience such a torrent of more than womanly eloquence as few had ever heard from the tongue of either man or woman. Leaving her subject—"Reformation Revolution; Which?"—she referred to the social question, and told some plain truths in plain language, though not immodest. Mrs. Woodhull has such an unenviable newspaper notoriety that her every expression is watched to see if it cannot be tortured into a bad meaning; but those who went to the theatre last evening expecting to hear words unwomanly fall from her lips were disappointed. Her lecture was characterized throughout with an earnestness of purpose highly commendable.—*Salt Lake Daily Herald*, May 13, 1874.

MRS. WOODHULL'S SECOND LECTURE.—The lecture of Mrs. Woodhull at the Institute last evening was well attended by a mixed assemblage of ladies and gentlemen. The subject of her lecture was—"Tried as by Fire; or, The True and the False, Socially." The subject—the marital and sexual relations—is one seldom treated on in so plain and open a manner to a promiscuous audience of males and females, but she used such language as not to offend, while she made herself thoroughly understood. What she said was highly appreciated, and frequently elicited loud applause, both for the eloquent manner of the delivery and the sentiments expressed. The intense activity of Mrs. Woodhull's brain, and the tragic strength and wonderful fluency with which she is endowed, are remarkable; while the amount of information and facts she has picked up are still more so. She is evidently in earnest in the promulgation of her reform ideas.

—*Salt Lake Daily Herald*, May 14, 1874.

FREE LOVE LECTURE.—An immense audience gathered to hear Mrs. Woodhull last evening. Hundreds were unable to obtain seats.—*Salt Lake Daily Tribune*.

THE BREAK OF THE DAM.

BY J. D.

Wrought by the busy hands of men
The dams stretch strong between the hills
Above the villages where stand
Artizan's cottage and rich men's mills.
Round go the wheels in merry play,
The stream leaps flashing on its way.

Summer's rains and winter's snows
Quietly fall by night and day;
Sunlight dances and nightly stars
Smile on the stream in its merry play.
Turn the wheels and toil the hands;
Work the spindles and run the bands.

Turn the wheels and toil the hands,
For life is sweet and labor all
That bread can give to mother and wife
And the child that plays 'neath the deadly wall.
For the wall is crumbling day by day,
As the stream runs by in its merry play.

Behind that wall of crumbling stone
An angry, sullen demon lies,
Watching the peaceful vale below
With bated breath and hungry eyes.
Gnawing the stones all silently,
Waiting the day that shall set him free.

Ah, woe for the hearts that, loving life,
Are doomed to live the living death
Of cheerless labor and ceaseless toil,
And scarce for sorrow can spare a breath!
Turn the spindles and run the bands,
There's rest in death for the weary hands.

The mill-owner dwells in lordly ease;
Gathers his gold, from danger far;
In valleys beneath that waiting death
The homes of the humble workmen are.
Work away for money doled;
The poor must die lest the rich want gold.

Since was builded that deadly wall
Five and twenty years have flown
With poor still poor and rich still rich;
Opens wide the ghastly stone;
The demon is loose, with tiger leap
Bounds on his prey in helpless sleep.

And some were dreaming of happy days
Of childhood, or days that were yet to come;
Of life that should not be hopeless toil
From morn till night—and of dying, some.
But such a death! One dreadful cry
Of despairing, nightmare agony.

And then 'mid whirling timbers tossed,
Clutching for aid with helpless hands,
Hurled in maddening circles round
In tumbling waters and choking sands—
And the rich whose wall has broken down
Are quietly sleeping in Boston town.

Three villages—that was all went down;
Two hundred lives or so were lost;
A thousand broken hearts are left—
Some crazed. They should have counted the cost
Of wanting bread when the rich need gold—
And it costs to rebuild a wall too old!

Ah, well! to us all disaster comes,
And many a rotten wall is built
Above the builders of rotten walls,
Of reckless greed or shameless guilt.
And the mills of God grind slowly on
From age to age, till their work is done.

—*The Graphic*.

CLIPPINGS.

A WAG calls bigamy "Utah-lising" the female sex.
THE article chiefly sold at fancy fairs is—the visitor.

A CANDIDATE at the last English election took for his motto: "Civil and religious liberty, and no popery." As that is the kind of religious freedom protestants appreciate, he was elected.

SAID the Rev. Robert Ingersoll in his sermon on Sunday last: "Had such men as Robert Collyer and John Stuart Mill been present at the burning of Servetus they would have extinguished the flames with their tears. Had

the Presbytery of Chicago been there they would have quietly turned their backs, solemnly divided their coat tails, and warmed themselves." If the Rev. Robert persists in such irreverence he will bring up some day in a place where he will see the Chicago Presbytery comfortably "warming themselves" at a safe distance from the heat of his special location.—*Chicago Times*.

TWO INSCRIPTIONS.—The *Northern Border* says that a graveyard near Bangor has a monument with the following inscriptions, the first verse of which was written by the wife before her death, and the second by the husband after he married again:

"Weep not for me, my dearest dear,
I am not dead, but sleeping here;
Repent, my love, before you die,
For you must come and sleep with I."

"I will not weep, my dearest life,
For I have got another wife."
I cannot come and sleep with thee,
For I must go and sleep with she."

Mrs. VICTORIA WOODHULL has been lecturing in Salt Lake City upon her social theories, and the Mormons are delighted with her.—*N. Y. Sun*.

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, nove 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.

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DR. H. P. FAIRFIELD

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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."

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JOHN HARDY, Cor. Sec'y.

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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.

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.

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FARMINGTON, Mich., May, 1874.

The First Society of Spiritualists of Farmington, Michigan, will hold their Eighth Annual Meeting in the Union Church in Farmington, Saturday, the 4th and 5th of July, 1874, commencing Saturday at 2 o'clock, P. M. Good speakers will be in attendance. Also, the Quarterly Meeting of the Oakland County Circle will be held in connection with the yearly meeting. A general invitation is hereby extended to all. Our platform is free. Homes will be provided for those from a distance.

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In Des Moines, Iowa, during June. Address, Colfax, Jasper county, Iowa. He will receive subscriptions for the WEEKLY.

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.

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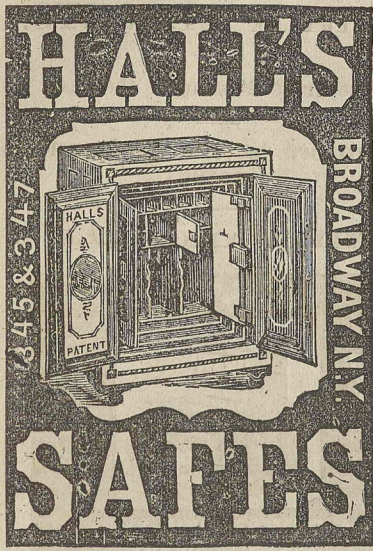
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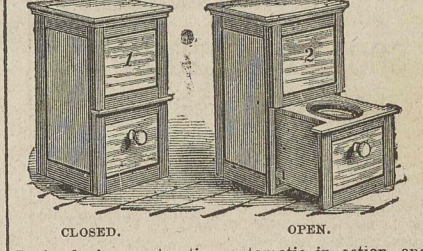
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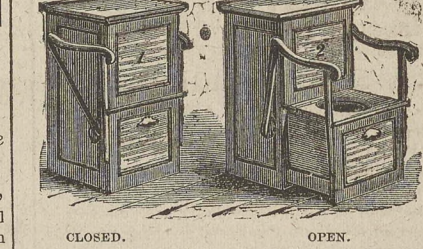
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