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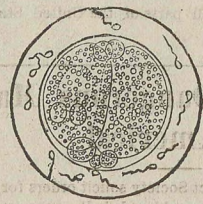
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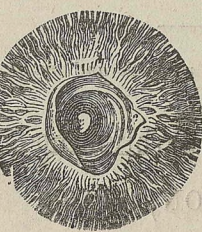
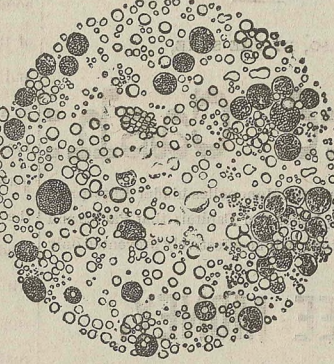
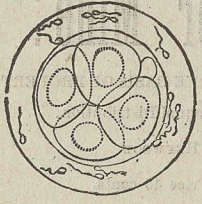
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PART I.

Whatever empirics and utilitarians may say of them, there are certainties apart from the experimental method, and there is progress disconnected with brilliant or beneficent applications. The mind of man may put forth its power in laboring in harmony with reason, yet discover genuine truths in a sphere as far above that of laboratories and manufactures as their sphere is above the region of the coarsest arts. In a word, there is a temple of light that unfolds its portals to the soul neither through calculation nor through experiment, which the soul nevertheless enters with authority and confidence, so long as it holds the consciousness of its sovereign prerogatives. When will professed scientists, better informed of the close connection between metaphysics and science, whence our modern knowledge of Nature has sprung, better taught in the necessary laws that govern the conflict of reason with the vast unknown, confess that there are realities beyond those they attain? When will science, instead of the arrogant indifference it assumes in presence of philosophy, admit the fertility beyond estimate of the latter? It may be that the hour of this reconciliation, so much to be longed for, is less remote than many suppose; at least, every day brings us nearer to it. The spirit of Descartes cannot fail to arouse before long some genius mighty enough to revive among us a taste and respect for thought in all the departments of scientific activity. Deserted as high abstractions are for the moment, they are not, thank Heaven, so utterly abandoned as to deprive study of its ardor, and essays of their success, when these relate to the problem of the constitution of matter. In fact, this is a question which for several years past has occupied some among our own savants and thinkers as completely as it has employed most of those of the rest of Europe—a question which bears witness with peculiar eloquence to this fact, that if philosophers are forced to borrow largely from science, in its turn science can retain clearness and elevation and strength only by drawing its inspiration from, and recognizing its inseparable connection with, the abstract consideration of hidden causes and of first principles.

Matter is presented under a great variety of appearances. Let us consider it in its most complicated state, in the human body, for instance. In this, ordinary dissection distinguishes organs, which may be resolved into tissues. The disintegration of the latter yields anatomical elements, from which direct analysis extracts a certain number of chemical principles. Here the anatomist's work ends. The chemist steps in, and recognizes in these principles definite kinds arising from the combination, in fixed and determinate proportions, of a certain number of principles that cannot be decomposed, substantially indestructible, to which he gives the name of simple bodies. Carbon, nitrogen, oxygen, hydrogen, sulphur, phosphorus, calcium, iron, which thus set a limit to experimental analysis of the most complex bodies, are simple substances—that is to say, they are the original and irresolvable radicals of the tissue of things.

We now know that matter is not indefinitely divisible, and that the smallest parts of the various simple substances existing in those that are naturally compound have not all the same dimensions nor equal weights. Chemistry, by a course of analysis and measurements, has succeeded in determining the weights of atoms of the different elements—that is to say, taking as a unit an atom of the lightest element, hydrogen, in determining the weight of the atoms which are equivalent to this conventional unit in the various combinations. Though many savants continue to maintain that atomic weights are nothing but relations, and that the existence of atoms is a mere logical device, it seems more reasonable to admit, with the majority of those who have studied this difficult problem closely, that these atoms are actual realities, while it may be very far from easy to settle precisely their absolute dimensions. In any case, we may affirm that these dimensions are very much less than those presented by the particles of matter subjected to the most powerful and subtle methods of division, or decomposed by the imagination into its minutest elements. "Let man," says Pascal, "investigate the smallest things of all he knows; let this dot of an insect, for instance, exhibit to him in its diminutive

body parts incomparably more diminutive, jointed limbs, veins in those limbs, blood in those veins, in that blood humors, and drops within those humors—let him, still subdividing these finest points, exhaust his power of conception, and let the minutest object his fancy can shape be that one of which we are now speaking—he may, perhaps, suppose that to be the extreme of minuteness in Nature. I will make him discover yet a new abyss within it. I will draw for him not merely the visible universe, but all besides that his imagination can grasp, the immensity of Nature, within the confines of that imperceptible atom." In this Pascal displays a feeling as true as it is deep of the infinitely small, and it is interesting to observe how the amazing revelations of the microscopic world have justified his eloquence and foresight; and yet this microscopic world, whose minutest representatives, such as vibrios and bacteria, are hardly less than the ten-thousandth part of 1-25th of an inch, how coarse it is compared with the particles thrown off by odoriferous bodies, and with the inconceivably minute quantities which chemistry, physics and mechanics now measure without seeing them, or make their existence plain without grasping them! We may mention some instances which can give us an idea of these.

According to Tyndall, when very minute solid particles, smaller than the luminous waves, are diffused in a medium traversed by light, the light is decomposed in such a way that the least waves, the blue ones, predominate in the reflected rays, and the largest ones, the red waves, in the transmitted rays. This ingenious physicist thus explains how the blue color of the sky depends and must depend on the existence of solid particles, excessively minute, diffused in infinite quantity through the atmosphere. Tyndall is not disinclined to the idea that these imperceptible atoms might very well be no other than those germs of microscopic organisms the presence of which in the atmosphere has been proved by the labors of Pasteur, as well as the part they take in the phenomena of putrefaction and fermentation. The ova of these beings, which are barely visible under the microscope after attaining full development, and of which the number, ascertained by the most decisive evidence, confounds the boldest imagination, these would be the elements of that vital ether, as we have termed it, that dust which gives its lovely blue tint to the vault of the sky. "There exist in the atmosphere," Tyndall says in closing, "particles of matter that elude the microscope and the scales, which do not disturb its clearness, and yet are present in it in so immense a multitude that the Hebrew hyperbole of the number of grains of sand on the sea-shore becomes comparatively unmeaning." And to give an idea of the minuteness of these particles, Tyndall adds that they might be condensed till they would all go into a lady's traveling-bag. Manifestly these particles escape any kind of direct measurement and observation. Their objective reality can no more be demonstrated than that of the particles of ether can be made evident. Yet there are certain facts which aid us to form a clear conception of them. Let us dissolve a gramme of resin in a hundred times its weight of alcohol, then pour the clear solution into a large flask full of pure water and shake it briskly. The resin is precipitated in the form of an impalpable and invisible powder, which does not perceptibly cloud the fluid. If now we place a black surface behind the flask, and let the light strike it either from above or in front, the liquid appears sky-blue. Yet if this mixture of water and alcohol filled with resinous dust is examined with the strongest microscope, nothing is seen. The size of the grains of this dust is much less than the ten-thousandth part of 1-25th of an inch. Moren makes another experiment, proving in a still more surprising way the extreme divisibility of matter: Sulphur and oxygen form a close combination, called by chemists sulphuric-acid gas. It is that colorless and suffocating vapor thrown off when a sulphur-match is burned. Moren confines a certain quantity of this gas in a receiver, places the whole in a dark medium, and sends a bright ray of light through it. At first nothing is visible. But very soon in the path of the luminous ray we perceive a delicate blue color. It is because the gas is decomposed by the luminous waves, and the invisible particles of sulphur set free decompose the light in turn. The blue of the vapor deepens, then it turns whitish, and at last a white cloud is produced. The particles composing this cloud are still each by itself invisible, even under strong microscopes, and yet they are infinitely more coarse than the primitive atoms that occasioned the sky-blue tint at first seen in the receiver. In this experiment we pass in steady progress from the free atom of sulphur parted from the oxygen-atom by the ether-waves to a mass apparent to the senses; but, if this mass is made up of free molecules which defy the strongest magnifiers, what must be the particles which have produced those very molecules!

A last instance of another kind will complete the proof as to the minuteness of the elements of matter. When a clear solution of sulphate of aluminum is poured into an equally clear solution of sulphate of potassa, the mixture at once grows turbid, and after a few seconds myriads of little crystals, sparkling like diamonds, make their appearance in the liquid, which are nothing else than crystals of alum. If we suppose the diameter of these crystals to be 1-25th of an inch, it will follow from this experiment that in the lapse of a few seconds crystals had the power of producing themselves containing tens of millions of molecules, each composed of 94 atoms, grouped in admirable harmony. The motions of these chemical atoms take place under the influence of the same forces that guide the motions of those enormous agglomerations of atoms called stars. The revolution of one sun around another takes a thousand years, while these atoms in course of combination perform hundreds of millions of such revolutions in the millionth part of a second!

By varied and delicate calculations, Thomson has succeeded in establishing the fact that, in liquids and transparent or translucent solids, the mean distance between the centres of two contiguous atoms is comprised between the ten-millionth and the two-hundred-millionth part of 1-25th of an inch. It is not easy to form an exact conception of dimensions so small, of which nothing among the objects that affect our

senses can convey any idea. Thomson judges that the following comparison may aid us to appreciate them: If we imagine a sphere as large as a pea magnified, so as almost to equal the earth's volume, and the atoms of that sphere enlarged in the same proportion, they will then have a diameter greater than that of a shot and less than that of an orange. In other words, an atom is to a globe the size of a pea what an apple is to the terrestrial globe. By arguments of quite another kind, drawn in part from the study of chemical molecules, in part from the phenomena of capillarity, Gaudin has ascertained, for the dimension of the smallest particles of matter, figures very nearly the same as Thomson's. The maximum distance apart of the chemical atoms in molecules is the ten-millionth part of 1-25th of an inch. Gaudin follows Thomson in the attempt to give some sensible notion of the truly amazing minuteness of a dimension like this. He calculates, upon this estimate, the number of chemical atoms contained in about the size of a pin's head, and he finds that the number requires for its expression the figure 8 followed by twenty-one ciphers. So that, if we attempted to count the number of metallic atoms contained in a large pin's head, separating each second ten millions of them, we should need to continue the operation for more than 250,000 years!

There are, then, atoms in matter, and atomism is a fact, whenever we rest in the affirmation of the existence of atoms. But these are not the real principles, the simple and irreducible elements of the world. After decomposing sensible matter into atoms, we must subject the latter to an analysis of the same kind. Let us, then, consider any two heterogeneous atoms whatever, an atom of iron and an atom of hydrogen, for instance, and examine in what respect they can really, essentially, differ from each other. What is it which at bottom truly distinguishes these two atoms, as atoms? It is not any peculiarity of form, solidity, fluidity, hardness, sonorosity, brightness, because these properties evidently depend on the mutual arrangement and disposition of atoms, that is, because they are not relative to the individuality of each atom, but to that of the whole which they form by being grouped together. Neither is it any caloric property, or optic, or electric, or magnetic one, because these properties result from the movements of the other, within the more or less complex aggregate of the respective atoms of these two substances. Now, if these atoms, taken separately, differ from each other in virtue of none of the properties just enumerated, they can only be dissimilar as regards two attributes, dimension and weight; but difference in weight results from difference in dimension, and is not a qualitative difference, but simply a quantitative one. Consequently, any two heterogeneous atoms whatever, compared together, as atoms, have scarcely any of the differential attributes peculiar to the groups which they make up by aggregation, and represent no more than two distinct functions, two different values of one and the same initial matter, of one and the same primitive quality or energy. This simple demonstration establishes the unity of substance, not as a more or less plausible physical hypothesis, but as a metaphysical certainty alike underrivable and necessary. If we add now, reserving the demonstration for a later period, that dimension, corporeal extension itself, as Leibnitz said and as Magy has lately proved, is only a resultant of force, it will become evident that matter in the last analysis is reduced to force.

Tyndall, in his biography of Faraday, tells us that one of the favorite experiments of this physicist gives a true image of what he was: "He loved to show how water in crystallizing, eliminates all foreign substances, however intimately mingled they may be with it. Separated from all these impurities, the crystal becomes clear and limpid." This experiment is especially the true image of what Faraday was as a metaphysician. For him nothing had so great a charm as those serene transparent regions, in which science, cleared of impurities, appeared to his great mind in all the glory of its power and splendor. He yielded himself to it with absolute abandonment. He particularly loved to dwell upon the problem which is now engaging us: "What do we know of an atom apart from force?" he exclaims. "You conceive a nucleus which may be called *a*, and you surround it with forces which must be called *m*; to your mind *a* or nucleus vanishes, and substance consists in the energy of *m*. In fact, what notion can we form of a nucleus independent of its energy?" As he holds, matter fills all space, and gravitation is nothing else than one of the essentially constitutive forces of matter, perhaps even the only one. An eminent chemist, Henry Saint-Claire Deville, lately declared that when bodies deemed to be simple combine with one another they vanish, they are individually annihilated. For instance, he maintains that in sulphate of copper there is neither sulphur nor oxygen, nor copper. Sulphur, oxygen and copper are composed each of them, by a distinct system of definite vibrations of one energy, one single substance. The compound sulphate of copper answers to a different system, in which the motions are confounded that would produce the respective individualities of its elements, sulphur, oxygen and copper. Moreover, Berthelot long ago expressed himself in exactly the same manner. As long ago as 1864 that savant said that the atoms of simple bodies might be composed of one and the same matter, distinguished only by the nature of the motions set up in it. This decisive saying a great number of savants and philosophers in France and abroad have repeated and are still repeating, with good reasons as the expression of a solid truth.

If the smallest parts which we can imagine and distinguish in bodies differ from each other only by the nature of the motions to which they are subjected, if motion alone rules and determines the variety of different attributes which characterize these atoms, if in a word the unity of matter exists—and it must exist—what is this fundamental and primary matter whence all the rest proceed? How shall we represent it to our minds? Every thing leads to the belief that it is not essentially distinguished from the ether, and consists in atoms of ether more or less strongly held together. It is objected that the ether is imponderable; but that is an unfounded objection. Doubtless it cannot be weighed; to

do that we must compare a space filled with ether to a space empty of ether; and we are evidently unable to isolate this subtle agent, whose particles counterpoise each other with perfect equilibrium throughout the universe. Yet many facts attest its prodigious elasticity. A flash of lightning is nothing more than a disturbance of equilibrium in the ether, yet no one will deny that lightning performs an immense work. However this may be, it is impossible to think of the energies that make up the atom otherwise than as of pure force and the ether itself, whose existence is demonstrated by the whole of physics, can be no otherwise defined than by the attributes of force. It follows from this that atoms, the last conclusion of chemistry and ether, the last conclusion of physics are substantially alike, although they form two distinct degrees, two unequal values of the same original activity. All those physico-chemical energies, as well as the analogous energies of life only show themselves to us, save in rare exceptions, clothed with that uniform we call matter. A single one of these energies shows forth, stripped of this dress and bare. It rules all the others, because it knows them all without their knowing it. It is not power merely, but consciousness beside. It is the soul. How define it otherwise than as force in its purest essence, since we look upon it as on the marble of the antique, in splendid nakedness which is radiant beauty too?

Whether we consider coarser matter which can be weighed and felt, or that more subtle, lively and active matter we call ether, or again the spiritual principle, which is energy simple, we have then always before us only harmonious collections of forces, symmetrical activities, ordered powers, more or less conscious of the part they play in the infinite concert for which the Creator has composed the glorious music. Let us set aside for a moment the variety of groupings which determine the succession and the manifold aspects of these forces, and there will remain, as constituent principles of the web of the universe, as irreducible and primordial ingredients of the world, nothing but dynamic points, nothing but monads.

The term of the rigorous analysis of phenomena is, definitively, the conception of an infinity of centres of similar and unextended forces, of energies without forms, simple and eternal. We ask what these forces are, and we assert in answer that it is impossible to distinguish them from motion. Force may be conceived, but not shaped to the fancy. The clearest and truest thing we can say of it is, that it is an energy analogous to that whose constant and undeniable presence we feel dwelling in our deepest selves. "The only force of which we have consciousness," says Henry Sainte-Claire Deville, "is will." Our soul, which gives us consciousness of force, is also the type of it, in this sense that, if we wish to pierce to the elementary mechanisms of the world, we are imperiously driven to compare its primal activities with the only activity of which we have direct knowledge and intuition; that is to say, with that admirable spring of will, so prompt and sure, which permits us every moment to create and also to guide motion.

Motion may serve to measure force, but not to explain it. It is as subordinate to the latter as speech is to thought. In truth, motion is nothing else than the series of successive positions of a body in different points of space. Force, on the other hand, is the tendency, the tension, which determines the body to pass continually from one to the other of these points; that is to say, the power by which this body, considered at any instant in its course, differs from the identical body at rest. Evidently this something which is in one of these two bodies and is not in the other; this something that mathematicians call the quantity of motion, which is transformed, on a sudden stoppage of motion, into a certain quantity of heat; this something is a reality, distinct from the trajectory itself, and yet nothing, absolutely nothing, outside of the inner revelation of our soul, gives us the means of understanding what this initial cause of the motive forces may be. The distinguished founder of the mechanical theory of heat, Robert Mayer, defines force to be "whatever may be converted into motion." There is no formula that so well expresses the fact of the independence and pre-eminence of force, nor so completely includes the assertion of the essential reality of a cause pre-existing motion. The idea of force is one of those elementary forms of thought from which we cannot escape, because it is the necessary conclusion, the fixed and undestroyable residue from the analysis of the world in the alembic of our minds. The soul does not find it out by discursive reasoning, nor prove it to itself by way of theorem or experiment; it knows it, it clings to it by natural and unconquerable affinity. We must say of force what Pascal said of certain fundamental notions of the same order: "Urging investigation further and further, we necessarily arrive at primitive words which cannot be defined, or at principles so clear that we can find no others which are clearer." When we have reached these principles, nothing remains but to study one's self with profoundest meditation, not striving to give an image to those things whose essence is that they cannot be imagined. From the most general and abstract point of view, then, matter is at once form and force; that is, there is no essential difference between these two modes of substance. Form is simply force circumscribed, condensed. Force is simply form indefinite, diffused. Such is the net result of the methodical inquiries of modern science, and one which forces itself on our minds, apart from any systematic premeditation. It is of consequence to add that the merit of having formulated it very clearly and noted its importance belongs to French contemporary philosophers, particularly to Charles Leveque and Paul Janet.

If the web of things, the essence of matter, is one single substance, who was the Orpheus under whose spell these materials gathered, ranged and diversified themselves into natures of so many kinds? And first of all, how can the extension of bodies proceed from an assembling of unextended principles? The answer to this first question does not seem difficult to us. Extension exists prior to matter. They are two distinct things, without any relation of causality or finality. Matter no more proceeds from extension than extension

proceeds from matter. This simple remark suffices to settle the difficulty of conceiving how the dimension of objects results from a group of dynamic points which have no dimension. Extension existing before everything else, it is quite clear that when certain primal energies come into union to give rise, through a thousand successive complications, to phenomena and to bodies, what they really produce is not the appearance of extension, which is the mere shadow of reality, but it is that collection of various and diverse activities which enable us to describe and define phenomena and bodies.

It is no longer a subject of doubt, in the minds of savants who have got beyond experimentation, that extension is an image and a show rather than an essential constituent property of bodies. The extension of bodies is a phenomenon which takes its rise in the collision of force with our minds. Charles de Remusat, so long ago as 1842, gave an original and remarkable demonstration of this. He maintains that force is the cause of extension, meaning by that that the sensation of extension is a modification of our sensibility, occasioned by forces analogous to those which produce sensations of a more complex kind. When you experience an electric shock you are struck. Percussion is the sensation of contact; in other words, of impulsion by something that has extension. Now, in this instance, Remusat says the cause of percussion, electricity, has no extension. Therefore, he adds, either electricity is nothing, or else it is a force which affects us in a way that may be compared to the effect of extension. So that a force, wanting the usual appearances of extension, may produce the same effects on us that a solid body in motion does. Within a few years, a profound metaphysician, Magy, has pointed out by new arguments that corporeal extension is merely a show which springs from the internal reaction of the soul against the impression made on the sensorium, and which the soul translates to outward bodies, by a law analogous to that which makes it localize in the separate organs of sense the impression which it has nevertheless perceived only in the brain. Each sensation of taste, smell, light or sound, is a phenomenon of psychological reaction, which occurs in the soul when it is teased with a certain degree of energy by nerve-action, which in its turn depends on an outward action; but there is no relation of resemblance between the latter and the sensation it provokes. The ether, which, by its vibrations in unison with the elements of our retina, produces sensations of life in us, has in itself no luminosity. The proof of this is that two rays of light, meeting under certain conditions, may annul each other, and produce darkness. Now Magy maintains that the subjectivity of extension is of the same order with that of light. Extension in general is explained by purely dynamic reasons, as readily as that particular extension is which serves as a kind of support for luminous phenomena, which evidently result from vibrations of the unextended principles. Helmholtz, in his latest writings, fully adopts this doctrine of corporeal extension.

We thus see that there is no difficulty in reconciling extension with unextended forces, and the phenomena of extension with principles of action; but this is only the first part of the problem, and it becomes necessary now to ascend from these unextended forces and active principles to those more or less complex manifestations which make up the infinite universe, adorning space with imperishable variety. Let us imagine this universe filled with the greatest conceivable number of active principles, all identical, diffused uniformly throughout immensity, and consequently in a state of perfect equilibrium. All will be torpid in absolute repose, in which form, without shape and force, without spring, will be as though they were not. Between a homogeneous, motionless substance, identical with itself throughout space at all points and nihil, reason perceives no difference. In such a system, nothing has weight, for there is no attracting centre; heat is no more possible for it than light, since these two forms of energy are bound up with the existence of systems of unequal vibrations, of diversified media, and varying molecular arrangements. *A fortiori*, the phenomena of life will be incompatible with this universal unity of substance, this unchanging identity of force.—*Review Des Deux Mondes.*

MISCELLANEOUS.

HOW SHALL WE PUNISH CRIMINALS?

[From Mrs. M. J. Holcomb's Lecture in Chicago, Ill.]

A question easily asked, but requiring the wisdom of a god to answer. First, we must know who are criminals, and what the circumstances surrounding them that made them criminals; and I fear, were all criminals unmasked, many would come down from high places.

One year before the great fire in Chicago there was a society formed, with the Rev. Rob't Colyer at its head, called "The Social Purity Society."

I being one of its members, was put on the list of visiting committee, whose duty it should be to visit the county jail, the police courts and houses of prostitution, and report the condition of said places to the board of benevolent workers for humanity, that they might take steps to better the condition and relieve the suffering of the unfortunates found in said places.

Shall I tell you of all the crimes I unmasked in the few short months I was doing this duty? I will begin by giving only a few instances, for did I give all the instances of crime that came to my notice, they would fill a volume in size equal to holy writ.

Go with me into our county jail, where were huddled together children from nine to thirteen years of age, in dark cells, shut out from light and air, and where, to keep the vermin from eating them up alive, they were obliged to keep a candle burning. (And here let me ask you what crime a child of nine years old could commit, equal to the crime of shutting him out of God's light and air?) I must tell you the way they procure the candles to keep a light: A little blue-eyed boy put his hand through the diamond shaped hole in the barred door, as I was passing his cell, and with a "Please ma'am, will you give me seven cents?"

"What do you want to do with seven cents, my boy?"

"I want to buy a candle, for when we have a light the rats don't bite us so bad. Just look at my shoulder and see where a rat bit me last night?" and at the same time turning his shoulder toward the diamond hole in the door, when I discovered he was naked, and asked the cause. He said the vermin did not bite them so bad when they had no clothes on. I gave him the seven cents, and he called to one of the prisoners who had the privilege of the outside corridor, and asked him to go to the keeper and bring him a candle, which he did, and as I stood there the thought struck me that seven cents was a good price to pay for a small tallow candle, and that I would go outside and buy a few candles for those poor boys. I got thirty for one dollar. Now, in my mind the keeper who could charge seven cents for a small tallow candle to those poor, unfortunate boys, because they were in his power, was a greater criminal than the boy who stole the loaf of bread because he was hungry.

But who shall declare this same jailer a criminal? Who of all our philanthropic reformers will cry out against such injustice, and how shall we punish this same jailer for robbing the unfortunates in his power?

Now, go with me to the police court, where justice is metted out to the tune a fiend incarnate might delight to dance a jig by. Should the name justice be applied to the man who deals out, in doses to suit his own majesty, such justice, as in his besotted state of mind, he may think proper?

I will give you a sample of this kind of justice—the justice poor unfortunates receive at his hand.

One morning, among the prisoners who were brought out of that pen where human misery and degradation are made manifest, was a sailor-fied looking man and a sorrowful looking woman. Her poor but tidy dress, her meek and gentle air, made an impression on me, and I waited with more than common interest to know why she was there. The policeman who had them in charge came forward and told his story. Said he had heard the cry of murder, together with the oaths of this man, and had gone up the stairs in the tenement building, and found this man with a hatchet in his hand, beating at the door of this woman's room. So he had arrested them both and took them in, as he termed it.

The man with the hatchet told his story: Said he had been there before, and he'd be d—d if he was going to be shut out now.

The woman told her story: Said she lived alone and was afraid to open her door so late at night. The man was fined three dollars and costs. The woman was fined twenty-five dollars and costs.

I, not seeing the justice of such a decision, asked the very just judge if reporters were allowed to ask his honor questions. He said I was at liberty to ask any question I thought proper. I said: "Will you tell me why it is you fine this woman twenty-five dollars and costs, and the man, the only offender in the case, as I can see, only three dollars and costs?"

"Well, madam, she is an old bummer, and ought to have been in the Bridewell long ago."

"I fear I should be something worse than an old bummer, were such injustice shown me. I should be a fiend incarnate, a very murderer." He looked up with a leer, and with an astonished countenance that I dare address his majesty in such terms, and with, "Well, madam, I will suspend her fine if you wish to try your hand at reforming her." I said I would like to talk with her, and with his permission would do so at the close of the court. I took this woman to my home, learned her history, and found she had been more sinned against than sinning.

I procured her a situation to care for an invalid lady, where she remained until the lady died, and that same "old bummer," as she was called by one of our police judges, is now the wife of one of our most respected citizens, and I doubt not but this same judge would feel honored to call her his friend.—*Our Age, Mich.*

A WOMAN'S VIEW OF CINCINNATI'S CONSTITUTIONAL CONVENTION.

FEMALE SUFFRAGE VOTED DOWN.

Editor Weekly—One hundred and thirty-fifth day actual session Constitutional Convention Ohio, female suffrage defeated! Let it be recorded!

Mr. Hitchcock wanted to be convinced that a majority of women desire the ballot before he lends his aid to establish woman suffrage.

It was sufficient for him to know, aye to be thoroughly satisfied, that a large majority of the women of Ohio are opposed to the exercise of suffrage.

Further, that with conferring the ballot are imposed weightier responsibilities. Give women the ballot and not only those who desire it but all women throughout the State will have imposed upon them the duty of voting!

The "gentleman from Logan," after speaking in a most touching and melting manner, from the sheer force of his innate gallantry slopping over, of woman's hallowed "spear," and arguing that her sweet and holy influence over the brute, man, would undoubtedly be lost, were she to mingle with man in the "rough and tumble" political arena, came to the conclusion that he would be content to leave the settlement of the question to woman herself.

Being opposed from sentiment more than from reason to female suffrage, "the gentleman from Logan" builded better than he knew by his willingness to let woman decide the question.

Thoughtful women, with any idea of individual responsibility, are in as sad a minority as men of that class and caliber. The "majority of women" would don their false hair, paint and panniers, and go trailing their disgusting dirty skirts to the polls once in their lives to vote against female suffrage, knowing as little what they were doing as the Jews who crucified Christ. 'Tis death to female suffrage if left to "woman herself" to decide!

But is it not strange men will argue from such a stupid standpoint, even supposing there were logic in their argument, which there is not?

They utterly ignore past precedent. When, since the world began, were ever the majority of any class in favor of their highest interests concerning future good or present development?

Would the ignorant rabble, if put to the vote, determine popular education? Would the "inhuman mob" decide for temperance, law and order? Would the "gentle savage" elect to become civilized? Would the heathen by acclamation forsake his wooden idols?

Was it the voice of the slave in majority that broke his fetters? Or was it an earnest minority, agitating with life and reputation at stake, that at last led us through blood to his freedom?

Was it the "majority" that quietly voted to bring about the Reformation? Was it the popular voice of the oppressed people that by ballot established equitable Corn Laws of England?

Is it the voice of the workingwoman that keeps her wages for the same labor below the figure of a man's wages? Where women's immediate, self-evident interest were concerned, men would see how soon they would want to vote, as for instance: The questions of equal wages for equal work, and the closing of dram shops and brothels.

But the ballot! That is a myth as yet in the ordinary female mind, for nine-tenths of the women scarce comprehend its meaning. Say vote to them, and they commence simpering and giggling, and immediately repeat the stale nonsense about "dragging their purity into the cesspool of politics."

They have heard their fathers and brothers and the interesting gentlemen of their acquaintance say something to that effect, and, parrot-like, they are pleased to chatter it after them.

But ask any sensible girl or woman if men shall receive no more than women for the same office and work, and see how soon her sense of justice enables her to vote in wisdom! Ask her if temperance in all things, except fashion, is the better part, and see if she isn't qualified to vote! The "majority" of women are ignorant and silly, and utterly wanting in executive ability, not from nature, but from custom and education. They have not the most remote idea that the ballot, though far from being the *summum bonum* of existence, is, nevertheless, one of the surest individualizers of mankind, a certain help out of the mire of ignorance.

Talk about man's and woman's interest being identical! They are no more identical than my interests and those of the King of the Hottentots, save in a general, eternal sense. Woman is individual as well as man; and, so long as man legislates for her, she may bear the burdens imposed by his selfishness.

Must the few who know their needs and the needs of all womankind, who possess a sense of individuality and a desire to exercise it, be compelled to the humiliating position all their lives of subordinates, chattels, things, because the ignorant majority don't know enough to desire emancipation?

Perish such halting arguments and the men who use them, for they are not fit to sit in judgment! Did those who gave the negro the ballot ask the poor wretch if he wanted it? No!

How many men, does Mr. Hitchcock think, weigh the terrible responsibility of the ballot? Take men and women as a whole, give them the right to suffrage equally, there is little doubt but as many women would be found qualified to vote intelligently and responsibly as men.

And such lame opponents as Mr. H. and "the gentleman from Logan" know it. I wonder if they are of the class that think it commendable in women to precede a mob of obscene loafers into dram-shops with songs and prayers, to achieve a temporal good, while they howl "unsexed!" after the women who seek the ballot on an intelligent, moderate basis of operation?

I'm not inveighing against the "temperance movement." God knows the cause has my deepest sympathy, private prayers and tears, my shoulder to the wheel in all legitimate channels of agitation. But I would to heaven my sex were as united and determined to wade through vice, obscenity and degradation to accomplish the rout of the tyrant fashion, the hells of the social evil and the foolish opposition to female suffrage!

HELEN NASH.

THE SPIRITUAL TORNADO.

Under the heading of "Intemperate Temperance Reformers," the letter of Archbishop Purcell, of Cincinnati, is given in the columns of the *Wine and Fruit Growers' Reporter*, of New York. It does not indorse the way in which the western women crusaders are carrying on the war against liquor, and is thus noticed in the *Reporter*: "This is the first public expression of the venerable prelate on the subject of the present temperance agitation, and is regarded as very significant."

As the opinion of one of the highest dignitaries of the Catholic Church on the epidemic it is certainly important, therefore we propose to examine the communication for the benefit of our readers.

The Archbishop commences with a quotation from the bachelor Paul, or, as he terms the Apostle, St. Paul. He then expresses his sympathy with the temperance movement, and asserts that he himself is and has long been a total abstainer from intoxicating liquors. As a priest or bishop he declares that—

"He has insisted on the necessity and exhorted on the observance of 'holy temperance, going so far in one of these letters, many years ago, as to express the wish that not one of his flock were a low, disreputable saloon keeper."

In the matter of the sale of intoxicating liquors, there is little difference between a "low, disreputable saloon keeper" and a "high, reputable hotel keeper," consequently our temperance friends, we fear, will object to the expletives. The pony of brandy at 75 cents and the glass of gin at 5 cents, both go the same way to the same end. The only difference is, the poor man would prefer the better article if he could pay the money. Shakespeare says:

"Plate sin with gold—
And the strong cause of justice hurtless breaks,
Arm it in rags—a pigmy's straw will pierce it."

Our readers will probably remember that, when the New York *World* newspaper was first established, it commenced its existence as a religious, temperance daily newspaper. For some months it fought the battle against Hans and Mike who kept small corner groggeries, but Hans and Mike took Emerson's advice "and hitched their wagons to the stars," by linking themselves and their business interests, to the large city hotels, and the *World*, not being able to conquer its reinforced enemies, was subsequently sold to the laity. To declaim against "low, disreputable saloon keepers" only, is useless. If the net is strong and the meshes fine it will catch large fish as well as little ones; if it is weak the large fish will break through it and the little ones follow in their wakes. On the question of the use of beer by laborers the Archbishop writes thus:

"He (the Archbishop) cannot instruct or preach that it is a sin for a day laborer, who has to carry the hod on a boiling hot day in July or August, up a steep ladder to the third or fourth story of a building, to restore his exhausted strength by a glass or two of beer. This he would consider cruel."

Granted, it would be so. But, let us hope the Archbishop means by beer malt and hops, and not coculus indicus or aloes, as is not unfrequently the case. Men that are over-worked need such stimuli as beer, or wine, or spirits. Franklin said, and he was a rigid economist, that four hours arduous toil per day was enough for a human being; but the insatiable greed of man compels ten—on that be the crime of intemperance and not on the poor hard-working toilers who are merely its victims. Women of Ohio, pray to the hard hearts of your husbands to mitigate the labor of their employees if you really mean business; that is the true way to accomplish the reform you have undertaken.

But it is on the biblical arguments against total abstinence that the Archbishop makes the greatest display. In answer to the appeal of the women for his aid and assistance, he thus writes:

"Again, the Archbishop can't ask a clergyman to blaspheme the divine author of our religion by asking him why he made wine at Caana, in Galilee, to recreate guests at a wedding; why He instituted the Eucharist, the Lord's Supper, partly in wine, of which He commanded the apostles to drink; why Jehovah's holy spirit teaches us in the Bible that God made 'wine to cheer the heart of man' (Psalm ciii., ver. 13), and the vine to ask why it should desert its 'wine that cheereth God and man' (Judges ix., ver. 13)? Why did the dying patriarch, under the influence of Divine inspiration, wish his son 'abundance of wine'? Why, again, does the Holy Ghost tell us that it is hurtful always to drink water or wine, but that to mix them is pleasant, or sometimes to drink one and sometimes the other, in the last verse of the Old Testament?"

These terrible questions to the praying Christians of the West are certainly unanswerable. They remind us of the remarks of an old deacon to the teetotalers in the last temperance crusade. On being asked to take the pledge, he replied, "No, to do so is contrary to the doctrines laid down in my Bible. This good book tells me," said he, holding it up, "that, at the time of the flood, God only found one man and his children worth saving, and he toddied occasionally. The Psalmist praises wine, and says it was sent to cheer the heart of man. In the New Testament our Saviour made wine at the marriage of Caana, in Galilee, and Brother Paul tells Brother Timothy to take a little wine for thy stomach's sake. In fact," said the good deacon, warming with his subject, "all through this holy book I can only find one man who asked for water, and that was Dives, in the parable of Dives and Lazarus; but he only wanted as much as would cover the tip of the finger of Lazarus, and he was in hell, where he ought to be."

Of course, after the quotations given on the subject of temperance, or rather total abstinence, it is easy to anticipate the verdict of the Archbishop; but here it is in his own language:

"Catholics then go to the Bible, and they understand it; and, with the blessed book before them, we cannot, with bell, book and candle, with praying and psalm-singing in the mud, excommunicate those who drink or those who dispense the liquid which God has made to be used with moderation and thanksgiving. This, then, is the edict of the Word of God. 'Use, but not abuse;' if you can't use without abusing, use not at all."

In the opinion of the WEEKLY this is a moderate, calm and wise conclusion. Much good is looked for by us out of this Western woman's tornado, but in another way. In our opinion this praying business is but the prelude to woman's entrance on the political field of action. In cleansing bar-rooms she is preparing herself for the sterner duties of cleansing our polls, our courts of justice and our halls of legislature. The flag of King Alcohol floats high above the Stars and Stripes over the Capitol at Washington. His tribute money is paid in duly from tariffs on imported wines and spirits, and forms the largest part probably of our internal revenues. That liquor is retailed in the city and State of New York is not the fault of the people, for they have condemned such sales by their votes at the polls. Wine and whisky and rum, gin, brandy and beer have been forced upon the people of the city and State of New York against the expressed will of the majority of the voters therein, by the dictum of the highest law court in the State, the Court of Appeals, and its members by such action constituted themselves the black body-guard of King Alcohol. Both Courts and Legislatures sadly need the prayers and presence of women, but the only road to them is through the polls. Not until woman plants her batteries on the rock of political freedom and loads her cannon with ballots will she be successful on earth in tumbling King Alcohol from his throne.

A FEMALE graduate of the Medical Department of Iowa University has taken the first prize for the best performed dissection in surgical anatomy, in a class consisting of twenty-four young men and one other young woman,

PEOPLES' PERPETUAL, POETICAL, POLITICAL PLATFORM.

The Union, one nation undivided,
From ocean to ocean preserved
With constitution and laws provided,
With peoples' States' rights reserved.
The *habeas corpus* protected,
The freedom of speech and the press,
A jury impartial, selected,
To try us—if laws we transgress.

In commerce no favored protection,
In finance one money for all,
No schisms of section 'gainst section,
The national heart to enthral;
But, a union of peaceful souls blending,
Whose millions of hearts throb as one,
The faith of our fathers defending
To throttle the freedom of none.

To the civil law, hail, high dominion,
O'er all other laws of the land;
Free exercise of faith and opinion,
Preserved from oppression's vile hand;
The flag of our nation respected,
Wherever its folds are unfurled,
The rights of her people protected,
The utmost ends of the world.

—PORTE WELCH,

Ed. Reform Leader, Oskaloosa, Iowa.

FREMONT, IND., March 13, 1874.

EDITOR WOODHULL & CLAFLIN'S WEEKLY:

If the gods in olden time "brought a strong delusion upon men to make them believe a lie that they might be damned," may we not innocently infer that he has been playing at that game in making those specie payment advocates affirm some of the grossest falsehoods man could invent. The falsehoods of which we speak consist of this: That bullion possesses an "intrinsic value," and on this account this people ought to be compelled to "resume specie payments;" that the "legal tender" is but a piece of paper and is not worth anything.

If these gentlemen had looked at the reports in the daily papers they would or could have seen that legal tenders are quoted but about 10 or 15 cents under coin! Now, if they are only "a piece of paper," why do they stand quoted at prices above other pieces of paper? These men know they do, and yet we see assertions amounting to this in almost every speech we have from a specie payment advocate.

If the nation has coin with which to carry on the business of the country, or if it possesses the means to purchase it in sufficient quantities to do the business of the country, then these men might be excused for doing what they do in insisting upon having it. But they all know this nation does not possess coin in sufficient quantities to do the business. They also know that in 1862, when Congress passed the legal tender act, we did not possess the means to buy coin; and they also know what efforts Congress made to both borrow coin and to purchase it by the sale of our bonds on the money markets of the world, and that both processes made us pay more for the coin than we could pay and keep it. The result was that we were left in debt and had no money. Hence it was debt or slavery. And this is the situation in which these coin men wish to keep us.

Who does not know that if we had coin in however great quantities, we would lay it away in safes and vaults, and then use paper instead? Will any of these wise men of Sodom tell us why we should adopt a policy which required our forefathers to pay all they could earn for coin with which to meet their indebtedness, and leave us, their posterity, a debt of \$23,000,000,000 to pay, which will require centuries of toil for all the laboring millions of all nations?

Now as this debt is the effect of said "specie payment policy," it is clear that this result is what this policy is advocated for: To obtain the fruit of the labors of the toiling millions by legislation, instead of by an equivalent consideration. To compel those who labor to give what they earn to those who manipulate the legislation requiring coin as the only lawful money of the nations. But to make it palatable to the laborers, they tell them there is "intrinsic" value in coin, and there is none in paper!

Suppose these sapient fellows answer us a few questions: Where is the "intrinsic" value? Where does it come from, and what makes it? Does it come the same as do all commercial values? If so, why call it "intrinsic"? If it does not come thus, are you sure it exists at all? Has any article for which there is no demand any value? Does not any article for which there is a demand over and above the supply of said article, possess a value in the ratio of the excess of demand for it over and above the supply? Is there any article which possesses a value unless there is a demand for it? We say demand is the origin of all values, and this specie payment idea, that bullion possesses a value which its advocates call "intrinsic," is that "strong delusion" which their God has brought upon them that they might be made to believe a lie that "they might be damned," and, as they do believe it, they "will be damned;" or, in fact, are now, as they are all in hot water, making all the haste they can to make this specie payment a finality in this country, knowing that when they have made this point they will have the laboring masses put under contribution to those who hold the specie and the bonds upon which the producers must pay the interest which will require all they can earn. This is the real object for which they hold that there is "intrinsic" value in specie, but it is the delusion which they believe, and for which that God of the Jews and of the Christians, too, intends (or rather said was excuse enough) to pay them off by damning them—they having no business to believe a lie.

But this question stands thus, to wit: If the "specie payment" advocates can make mankind believe there is "intrinsic value in gold and silver without demand for them;" and that this value comes, either because bullion costs more than paper or because this value is in the metals, without any demand for them whatever, by some law akin to that which gives these metals an existence, it matters not. So their clients who hold the \$23,000,000,000 in bonds on interest against the nations called civilized can only be allowed by

law to appropriate the bullion which these nations obtained or their bonds, made and sold for coin on purpose to involve said nations in debt—a debt to pay which will require all the earnings of the laboring millions in all these nations through all time.

Let these bullionists themselves or their attorneys in Congress answer our queries! But be sure of one thing if they do, it will be their own ruin.

W. HOPKINS.

"A SUGGESTION" FROM THE WEST.

The "ladies" are making quite an excitement just now, and attracting a great deal of attention, in divers small towns and a few big ones, in a crusade against the saloons. Quiet people who are not under the influence of the excitement are of the opinion that they are laboring in vain, because the show draws great crowds of men to the saloons, and the dealers are therefore selling more drinks than before. If this be true and (it seems to be a general statement), their time is worse than wasted.

At the same time that this war, doubly thundering, is swelling the gale, there is another fight going on in St. Louis, Cincinnati, and some other of our larger cities. That is on the "Social Evil" question. But the women who are trying all the powers of moral suasion with the whisky shops have nothing but fire and brimstone for the bawdy-houses. In the matter of poor, outcast women, who were once as pure and good as any of them, they have not one word except an indignant snarl. They kneel at the feet of the bar-keeper, but have not a morsel of charitable love for an erring and, perhaps, repentant sister. In the vineyards they call upon Him who sanctified the wine as an unending memorial of the blood of his cross and passion, but forget that He said unto the woman, "Go, and sin no more."

Cannot these virtuous dames, who see so great an evil in the grape, find something to labor for in the apple? The influence of a good woman may be far greater among the poor girls who are shut out from womanly sympathy, but longing to return to truth and honesty, than among any set of men. The "sterner sex" are coarser, and their moral perceptions are not so keen. A woman's gentleness can work its way into a woman's heart far quicker than into a man's, and work more good there.

A good woman need fear no place where she can do good. Her fair fame is as pure when she crosses, in the name of God, the threshold of a brothel as when she walks into a church or a saloon. And the good which she can do there strikes nearer to Heaven, for it is a direct influence on an immortal soul. And it is a woman's soul. Let the women put their works and exhortations where they will do the most good. Let them be brave in work that can do more for their own sex than anything they can do with men. Let them show half the love for their sinful sisters that they pretend for their sinful brethren. Then will they gain greater honor among all sorts and conditions of men, and bring more sunshine into the world than whisky ever carried out.—*Burlington Daily, Iowa.*

THE Mayor of St. Louis has sent to his Chief of Police the following order:

"My attention has been called to the fact that certain women are pursuing a mode of advertising themselves by the display of unusually painted equipages, drawn by horses of unusual color and appearance, on the street. Now, it is enough that our citizens have to endure what they cannot cure, without having it advertised in the way stated by women who should know that a liveried equipage is only an evidence of having prospered in sin. You are requested to notify such persons that such exhibitions will be treated as violations of the law."

In Washington a carriage and horses of "unusual appearance" blazes its way through the streets. It advertises, whether intentionally or not, a sinner against political decency and morality in public places. President Grant is the owner of this offensive equipage.—*N. Y. Sun.*

HAS CHRISTIANITY FULFILLED ITS MISSION TO THE WORLD?

SOUTH NEWBURY, O., March 12, 1874.

Dear Weekly: I am aware that the above question is too momentous to receive any adequate discussion in a brief letter. My only purpose is to make a brief suggestion or two, hoping more competent pens will take up the theme and give your readers the benefit of their matured thoughts.

That all religions are an outgrowth of the innate faculties of the mind—depending upon the physical, mental and spiritual development and culture of the people, embracing each particular faith for its form and mode of manifestation, I think no intelligent mind will deny. That Christianity forms no exception to this general statement, must be evident to all impartial thinkers. As intelligence increases and the race progresses toward higher and better conditions, old beliefs and unintelligent articles of faith gradually give place to more rational and common-sense ideas, and for the slaughter of "bulls and goats" is substituted a more spiritual offering. Hence when we know the religion of a people; their forms and ceremonies—we are at no loss to arrive at a sufficiently correct knowledge of their mental and spiritual culture. So on the other hand if we know the development of a nation in the arts and sciences and all the varied activities of human life, we are at once able to indicate its religious status.

These considerations, in connection with the acknowledged fact that the religious faculties are wholly blind, emotional impulses sufficiently explain the varied manifestations of this element of the soul in all ages and nations.

It seems to me that many of our reformers undervalue man's religious nature. It is true that among rude and barbarous nations the manifestations of the faculties of veneration and spirituality are extremely crude and oftentimes grotesque and ludicrous, not to say positively pernicious in their influence. But all these things must needs be, as they shadow forth the condition of the inner man.

When we witness the bigotry and narrow mindedness of many professing Christians, and see with what bitterness and vituperation they assail those who do not pronounce their Shibboleth, it is not strange that many mistake this bigotry and fanaticism, which is but the indication of the spiritual

condition of the individual, for a manifestation of Christianity itself, and hence plant their batteries against it; instead of seeking the cause in the ignorance and self-righteousness of the unfortunate victim of a religious mania.—Let us remember that what we, as reformers, are to aim to accomplish, is not the blotting out of man's religious nature; which is neither possible nor desirable; but the enlightenment and education of all religious devotees, Christian or Pagan, to such an extent that they may be able to admit the possible honesty of an individual who differs from himself.

The universal assumption of Christendom which makes their claim at once preposterous and disgusting is, first that the Bible is divinely inspired, and, secondly, that their interpretations of its doctrines are infallibly correct. On these presumptions they assume to deal damnation upon the heads of those who deny their premises or question their prerogatives. It seems to me the religious need of the age, is more of the Christ spirit of charity and good-will and less dogmatic theology.

D. M. ALLEN.

GOD IN THE CONSTITUTION.

MARION CENTRE, KANSAS, March 10, 1874.

Editors Weekly—When the subject of the recognition of God and the Christian religion by amendment to the federal Constitution is undergoing so much discussion, a knowledge of the opinions of the framers of that instrument, and other founders of our government, upon the subject, and the reason that no such recognition was made by them, is certainly of great importance, because all laws are supposed to be administered with reference to the motives and intent of those by whom they were made.

The fact that no such recognition was given place in the Constitution argues at least one thing, and that is, that the authors of that compact deemed it unwise and inimical to the free institutions they were then founding to legalize and perpetuate any religious dogma or superstition, and the reason they deemed it so cannot be otherwise than that they were the skeptics and infidels that their sympathetic followers of to-day claim them to have been.

The House Judiciary Committee, to whom was referred the memorial asking for the submission of an amendment to the Constitution recognizing God and Christianity, gave as one of their reasons for reporting adversely upon the memorial that they had examined the reports of the debates of the members of the Convention which framed the original Constitution, and found that the same subject had been discussed by them, and that it was with great unanimity agreed that such recognition would be antagonistic to the other principles of the free government they were then attempting to organize.

Orthodox religionists will no doubt dispute that such debates were ever had, and that such conclusions were ever reached by our political fathers, unless the original records thereof are brought before their eyes.

Those records can only be seen by visiting the national archives, yet the following verbatim copy of article 11 of the treaty with Tripoli, made November 4, 1796, published in 8, United States statutes at large, page 155, and which, by section 2 of article 6 of the Constitution, is part of the "supreme law of the land," as an authoritative expression of the sentiments of our ancestors and the character and policy of the government, is as conclusive on the subject as the debates of the convention:

"As the government of the United States of America is not in any sense founded on the Christian religion, as it has in itself no character of enmity against the laws, religion or tranquility of Mussulmans, and as the said States never have entered into any war or act of hostility against any Mohammedan nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of harmony existing between the two countries."

It is true the declaration is made that our government is not "founded" upon religion, but certainly no stronger language to repel the idea of any legal recognition of, or connection with, religious matters can be used, for surely nothing can have place in the superstructure which does not rest upon or connect with the foundation.

The treaty as an expression of governmental principles is in direct contradiction to the oft-repeated assertions, that all law derives its origin from religion and the Bible, and that Christianity is part of the common law of the land.

FRANK DOSTER.

WOMAN SUFFRAGE AND LIBERTY.

We cannot suppress a smile when we see man bracing himself to ward off that which must inevitably come; and unless we interpret the signs of the times and forshadowings of the near future wrongly, must come with a force and power that will carry everything before it. We do not apprehend great trouble in the adjustment of the vital question of Woman Suffrage, for, like all questions born of the necessities of the times and of humanity, it will gradually find its proper level; nevertheless, a few remarks may sweep away some cobwebs of the past in regard to woman and the ballot.

It has been put forth as an unanswerable argument that woman is physically unable to serve in time of war. If this is to be a qualification, then take the franchise from all those men who, through fear or any other physical disability, were unable to serve in our late war. When women vote there will be no more war, a condition much to be desired; besides, you degrade the ballot to a physical, instead of elevating it to a mental qualification. But, says some one, women have not the mental ability men have. Excuse us if we indulge in a little laugh, and permit us to ask, is it ignorance or egotism makes the assertion? Where or when have woman had the same advantages with man, that she has not shown herself his equal or superior? When Nobella, famous for her beauty, as well as wit and wisdom, went into Court, she veiled herself that her beauty might not accomplish for her what her logic failed to win. What man ever did as much? We claim that woman is man's superior, taking you back to your Bible for proof, where we find it took all the combined powers of the Serpent, the strongest influence then known, to tempt the woman, and only a few words from the woman to temp-

the man; and then—like his sons have done since—he, claiming to be the stronger, instead of shielding the woman, turns the blame on her to save himself. Again, you say woman cannot serve in court. Why not? Women are tried in court, and who so fit as woman to sit on trial in the cause of woman, whose necessities she understands, and she alone can comprehend fully and justly. You point us to those you please to call the degraded of our land (by whom degraded?), and say woman is her sisters' worst enemy. Remember why it is so; she must save her husband, sons and brothers.

Do you fear the trial of woman suffrage, thinking it will bring confusion and disorder? Look well into your affairs; can they be much worse than they are under your one-sided rule? Would not the woman element rather tend to elevation? If you say otherwise you give the lie to your eulogies on her purity and goodness. Woman cannot unsex herself; she is a woman, and cannot change her womanly nature.

Do you say she has her rights, and then commend the spirit of our forefathers when they fought against "taxation without representation?" Such inconsistency you would call womanly; we call it manly. Pull down your "Goddess of Liberty," and put the image of a man in her place, which will more fittingly represent your limited idea of that most glorious of God's gifts, liberty and independence.

PHILADELPHIA, Feb. 23.

M. J. 11.

A SONG OF SPRING.

BY A BURLINGTON (IOWA) SPRING LAUREATE.

I feel, from afar, the coming of spring,
A blue bird, this morning, I heard softly sing,
Up the window pane crawling, moreover, saw I,
A half-awake, half-asleep, bluebottle fly.

Next, casting my eyes on the paper, I saw
The Councilmen's meeting, like sages of law,
Majestic, as if in their togas and wigs,
Pass an ordinance intended to bother the pigs.

The crocus and snowdrop will shortly appear,
The season for shovel brigades is quite near,
The primrose and cowslips will blow by and by,
And the time for the jolly contractors is nigh.

Before opened violets shed their perfume,
The picks and the shovels will break out in bloom,
And hedges and trees will put forth young leaves,
And steamboats will bring us in beggars and thieves.

The rampaging cow as the herald I view
Of the daisies and buttercups, now nearly due,
Of martins and thrush and small birds of song,
But my shade trees and roses won't last very long.

The rampaging cow will be after them soon,
By the shine of the sun and the light of the moon,
While the Councilmen sit, all in gorgeous array,
Just wasting their time and our money away.

I hail the arrival of Spring which precedes
The cattle's mad onslaughts and murderous deeds;
The foretaste of Spring I perceive in my soul,
(I wish ev'ry cow were as blind as a mole).

The pansy and pink and the shrub and the hedge
Keep as sober as Turks without signing the pledge,
But the spring rain they drank without saving their soul,
For along comes that cow and just gobbles them whole.

—*Burlington (Iowa) Daily.*

SHEFFIELD, ENGLAND, Feb. 28, 1874.

My Dear Mrs. Woodhull—I have been a constant reader of your WEEKLY for two or three years, and thanks to its teachings I have become one of the happiest of women; but I am only one of the many thousands who owe their enlightenment to you.

If women were not so accursedly ignorant of the subjects you discuss so ably they would all be better and happier; but too many are afraid to become acquainted with your ideas and principles, and partake of the fruit of the tree of knowledge, lest they be served in the same way that poor old Eve was in the fabled garden of Eden.

My whole heart is with you in your noble efforts to do what a less talented woman would not dare undertake. I have watched you for three years, and every week increases my admiration which your late lectures intensify and strengthen; they should be read by all who hunger and thirst for more light and knowledge.

I will endeavor to send you some new subscriptions and increase the number of your readers. A friend sends me the WEEKLY and I send it on to another; a student of Mill's works and a lecturer on all liberal subjects.

I assure you your ideas are spreading rapidly, though not faster than they are needed.

With my love and very best wishes, I am yours in the cause of freedom and knowledge. MRS. REBECCA HOWARD.

LANCASTER, Texas, March 16, 1874.

Dear Weekly—I find it almost impossible to get along without the WEEKLY. I cannot find such healthy, natural ideas advocated in any other paper in the United States. I obtained one of your pamphlets, called "The Elixir of Life," and I am sorry that it has not been read by every man and woman in the world. I find, however, that it has been perused by very many in this country, and those being generally our most advanced minds. People are getting their eyes opened to the great truths advocated by the WEEKLY, which is the foremost paper in the world. It is astonishing to behold what a grand wholesale change has occurred here in the hearts of the people during the past year. Twelve months ago I was almost driven out of society for indorsing the principles advocated by Victoria C. Woodhull, and now I find myself cordially welcomed, and even asked to deliver the new ideas to attentive and appreciative family audiences. It is difficult to account for the great revolution that has taken place here upon the above subjects. In this place, I do not know that there is any other subscriber to the WEEKLY except myself; however, I make the best possible use I can of my copy, and spread its contents far and wide.

J. E. CLARDY.

MILWAUKEE, March 19, 1874.

Dear Victoria—While the Northern Illinois Association of Spiritualists was in session at Grow's Opera House in Chicago, just as we had adjourned on Saturday afternoon, the news reached me of your acquittal. I immediately went upon the platform, called the attention of the people, saying, "I have good news to tell you; the Woodhull trial is concluded, and they are pronounced not guilty." You should have heard the applause that followed the announcement. Then some one stepped up and proposed three cheers for Victoria C. Woodhull, which was responded to with such enthusiasm as made the Opera House ring. As I came down among the people many women and some men came to me with streaming eyes to offer congratulations on the triumph of free speech and a free press and say God bless Victoria. You have won a warm place, darling sister, in the hearts of all freedom-loving people, who are sufficiently grown to be able to judge of merit unbiassed by prejudice. Never was such a victory won against such fearful odds.

Angels bless the trinity that nobly sustain each other and unitedly and untiringly do battle for the truth—Woodhull, Claflin and Blood. Future generations will appreciate your work as the present cannot, and bless your memories. Yours in storm or sunshine.

JULIET H. SEVERANCE, M. D.

NORA SPRINGS, Iowa.

Mrs. Woodhull and Dear Friends of the Weekly—Inclosed please find P. O. order of five dollars for the WEEKLY. I have just learned that you are again in the hands of the law and I send my sympathy and blessing. You will remember that about a year ago after your lecture in Chicago I wrote you my views in regard to that lecture. My criticism was written from my most intense sympathy and desire for your success, but had I waited and reflected more I should have been assured that you could not act or see things from my standpoint; and I now see I was wrong and you right, and I feel strong in knowing that you have (as it seems to me) passed the Rubicon, and that the worst of the battle is over as regards your persecution.

You have made converts many, you have made warm friends not a few in your Western trip. I know this, for I have seen and conversed with many that have listened to your lectures, and one of the strong points made is that the people who have heard you have lost confidence in the press that so basely lie about you, and those lies won't go down as easily as formerly.

It seems to me if the real friends of the WEEKLY will only be true, be consistent, be practical, live true social love lives, and sustain you with their love, sympathies and money, a glorious conquest for the good of our common humanity awaits us all. In conclusion, I can only say be strong, take courage, look upon the bright side, and if prayers will avail you, you may be assured that they are numerous and sincere. Yours with love and sympathy.

M. E. CONGAR,
504 Warren avenue, Chicago, Ill.

To Victoria, Tennie and the Col.—Adding my congratulations to all those with which you are being overwhelmed for your recent triumphant escape from the perils of the law, I wish to add also a word of comment on the paper read by one of the jury, Mr. Church, to the Court at the rendering of the verdict, and giving the grounds upon which the jury had agreed.

In this document the jury say that their own opinion concurs with that of the judge in regarding your opinions and teachings as very pernicious. But, they add:

"At the same time, in the exercise of that large discretion confided to them by the State Constitution and laws in such cases as these, and in deference to the honest doubts which existed in the minds of a majority of the jury from the commencement of their deliberations, they have unanimously decided to yield to the defendants that charitable presumption of innocence where there is a reasonable doubt, by which the law protects those who are placed in jeopardy of life and liberty."

Where there is "reasonable doubt" of what? This is a very important point left unexplained. One of the chief points in the trial was the justifiableness of the end for which the alleged libelous matter was printed; and it was assumed, rightly enough, no doubt, that the end was to aid the promulgation of those same doctrines which the jury concurred with the Judge in regarding as pernicious. But the Judge had repeatedly charged the jury, and gone out of his way to impress it on their minds, that your belief or opinion that the end was justifiable, or what is the same thing, that it was a good and a right thing to do to promulgate such doctrines because they are true, and important, did not make it so; and that the end must be really justifiable; that is to say, the doctrines must be really true and good, irrespective of your opinion to that effect.

What, then, was the matter of reasonable doubt, the benefit of which the jury resolved to concede to you? Not, we must assume, whether you thought the end justifiable or the doctrine good and true, which the Judge, and seemingly the law concurred in instructing them had nothing to do with the question. To assume that this was what they doubted about, and upon which doubt they acquitted you, is to impeach their fidelity to their oath, to the instructions of the Judge and to the law; which, with so intelligent a jury, must not be done.

What, then, was the point of the doubt—of legitimate doubt—of which you were legally entitled to the benefit? It was clearly this: Whether the end was really, and apart from your opinion of it, a justifiable one, which it was if the free-love doctrine is true; whether, therefore, that doctrine is destructive of public morals, and pernicious, as the judge and jury both thought; or whether it is a new gospel which the world needs to have promulgated, as you think. This, then, we may fancy we overhear the jury saying, is the point of doubt; and how shall we decide it? We are warned that the opinion of the accused does not decide it,

but neither, on reflection, does our opinion and that of the judge, decide it. If they may be wrong, so we may be wrong. If we are not here to decide according to what the accused believe about it, neither are we here to decide according to what we and the judge may believe about it; but we are called upon to decide *what the truth really is*. The future and a better understanding of the subject may show that they were right, or that we were right. Here, then, is a real, a genuine, a legitimate cause of doubt, and in our inability to decide it, we are bound to give the benefit of the doubt to the prisoners, and we do so, and appeal to the world for our justification.

Interpreted in this way, the verdict of the jury in your case is a triumph of truth, an epoch in the development of practical wisdom, and a suggestion of right method which all men, whether jurymen or others, ought and must learn, sooner or later, in dealing with new and unpopular doctrines. Old Gamaliel had a squint at it in his day, and the jury in your case have emphasized it anew. They have virtually said, Woodhull and Claflin may be right, and we may be wrong, on this great social question, to which they have given a thousand times more study than we have. We cannot, therefore, condemn them on the mere assumption that we are right in our opinion and they wrong. There is, therefore, a legitimate doubt in the matter, and we feel bound to give them the benefit of that doubt, as the law requires.

STEPHEN PEARL ANDREWS.

SO. NEWBURY, March, 1874.

Editors of the Weekly—In a brief communication printed in your issue of the 14th inst. I said "God's people (?) seem possessed of a devil." Some good persons are greatly exercised to know what that expression could possibly mean. It means vastly more than I have time to write or you have room to print. But as a single illustration I refer to the national organization for putting God into the Constitution.

At its recent Convention at Pittsburgh Rev. J. W. Sloan, who by the way seemed to be a great favorite with the audience, in portraying the fearful condition of the country in consequence of the neglect to recognize God in the Constitution, said (as reported in the *Dispatch*) "that the Ohio committee had examined into the matter, and that there was not a county officer in that State who was not a defaulter!" which infamous and transparently libellous statement was received with cheers by the godly (less) assembly. When such manifestly false and outrageous declarations can be made and cheered to the echo by a convention of Christians *par excellence*, what milder conclusion can be drawn than that they must be "possessed of a devil?"

I have been a resident of Ohio sixteen years, during which time we have had all classes of men in office in our county—Christian and Infidel, Theists and Atheists—but never, to my knowledge, a defaulter. What shadow of excuse the Rev. libeller can offer for so flagrant a disregard of truth, not to say of common decency, I am entirely unable to conjecture, as also to account for the manifest stupidity of the audience that cheered. But all this is in perfect keeping with what we have always observed, to wit, that professing Christians are not always scrupulous in regard to the statements they make touching the lives and character of such as do not accept their dogmas.

In their first article of Declaration of Rights this "National Reform" (?) party assert that "this country was settled and its institutions founded by those who believe in God and accept His Word as the law of their lives, and this their religious faith, was not an external feature engrafted on their political existence, but an original, fundamental and essential element of it, manifesting itself in their criminal code, etc., etc."

And yet African slavery was introduced into this country and grew and flourished and spread under the protecting and fostering care of this people, until it produced devastation and material as well as moral ruin in nearly one half the States of the Union, and when the voice of the prophets of freedom was heard calling the nation to repentance, the grasping avarice of the trafficker in the "bodies and souls of men" found its most potent ally in the American church, which defended the "vilest institution of the age" from its interpretation of what was claimed as the "Word of the living God."

And now with an audacity that overlooks the fact that a large percentage if not a majority of our swindlers and defaulters, the Credit Mobilier thieves and salary grabbers, are professed believers in the popular faith and members of the dominant church, it is assumed that the corruptions of our public men grow out of the infidelity of the times and the failure of the framers of the government to insert a recognition of God's sovereignty in the organic law of the nation.

If such a stultification of facts and such practical Jesuitry be not sufficient proof that its authors are possessed of a devil, I know not what evidence will be deemed sufficient.

D. M. ALLEN.

NATURAL EDUCATION.

Natural education, by means of one's own reason and goodness, is dependent on right generation. Natural education is the first requisite in making a good citizen. A deficiency of reason and goodness is the worst kind of ignorance, which book-learning can never enlighten and make up for. Great learning and great ignorance are often found together.

Confidence in Nature and in man, when free from artificial law, is a dictate of reason and goodness. A love of equality amounting to enthusiasm proves a noble character. Jackson was remarkable for that quality. Garibaldi is. Great ability is inseparable from it. Aristocrats and monarchists are deficient in reason and goodness. The greatest crimes and the most dishonesty are committed by the leading men, including the wealthy, the business men, the politicians and the clergy. Their crimes are greatest, because they affect society throughout and lead to aristocracy and monarchy. They impress their character and example upon society, and have made it bad as it is. They are the "criminal and dangerous

classes." They are the cause of the less injurious crimes committed by the poor. The laboring poor have no influence upon society except for good. In all countries they are the most virtuous class. Jackson said to a visitor, "about all the virtue left is in the laboring people." "The clergy are aristocrats." The poor have more natural education than the rich. Ignorance of books is not a cause of crime. The learning of schools is not a promoter of virtue. Science is good but reason is better. To a truly rational person science is not necessary for a knowledge of truth.

We often read that education is the support of Republican government. What kind of education? The learning of schools is not of the first importance. A republican government cannot endure with commerce, rich men, luxury and fashion. Plainness and equality are the first requisites. A person may be unable to read, but if he has large reason and goodness he is not ignorant. A person may have great book-learning, but if he has small reason and goodness he must always be ignorant. The natural character is unchangeable. Nothing can ever make it better or worse. The conduct, however, is sometimes influenced by outward circumstances, but conduct and character are two different things. The tree is not always known by its fruit. Grafted trees are not. Grafting never changes the tree. Bend the twig, but it will always be the same tree. To have an educated people they must be rightly generated. Napoleon Bonaparte said he never had any education that was an advantage to him, except mathematics. Reason, goodness and firmness, each in the highest degree, are the qualities that make a great man a commander and statesman. All great commanders are great statesmen. The same qualities of mind make both; military abilities are civil abilities.

If anybody ought to be restricted from voting it is the wealthy men and the clergy, or else it ought to depend on the degree of reason and goodness a man was born possessed of. Nobody, however, ought to be deprived of it. As a general thing the rich vote with selfish motives, but the poor with motives of justice and the public good.

ELIPHALET KIMBALL.

OXFORD, N. H., Jan. 7, 1874.

KEEPING FAITH.

Sir William Napier was one day taking a long country walk, when he met a little girl about five years old sobbing over a broken bowl. She had dropped and broken it in bringing it back from the field to which she had taken her father's dinner, and said she would be beaten on her return home for having broken it. As she said this, a sudden gleam of hope seemed to cheer her. She innocently looked up into Sir William's face and said: "But you can mend it, can't you?" He explained that he could not mend the bowl, but the trouble he could overcome by the gift of a sixpence to buy another. However, on opening his purse it was empty of silver, and he promised to meet his friend on the same spot at the same hour next day, and to bring sixpence with him; bidding her meanwhile to tell her mother she had seen a gentleman who would bring her the money for the bowl next day. The child, entirely trusting him, went on her way comforted. On his return home he found an invitation awaiting him to dine in Bath the following evening, to meet some one whom he especially wished to see. He hesitated for some little time, trying to calculate the possibility of giving the meeting to his friend of the broken bowl, and still being in time for the dinner party in Bath; but finding this could not be, he wrote a letter to decline accepting the invitation, on the plea of a "previous engagement," saying: "I cannot disappoint her; she trusted me."—*Exchange*.

THE COMING REFORMS.

The agitation for religious liberty that is pressing its way through the land, the emancipation of women which is becoming the great thought of the age, and, more than all, the effort that is being made to secure a system of education which shall aim at physical culture and evolution of individuality for the child, are surely the torches yet to light a ponderous pile of State houses, jails, police courts, vast national law-capitols, and law and statute books. The welfare of thousands of children will not wait and cater to a supreme court, pleading that three good and wise women may serve them on a school board. The Supreme Court will be burned up in the general conflagration, and a supreme humanity will serve in its stead.

Temperance laws will not trouble hotel-keepers or craze the women; for no man who has learned the law of eating and drinking will abuse the wine that is pressed from the grape, though the article flow as freely as water through our streets. The marriage institution will not be forging iron bands to fasten man and woman together, when the perfected individuality of one sex seeks to complete itself in the perfected individuality of the other. Freedom and liberty are words we have heard from our childhood—they have made sweet phrases in which to sing and pray; they are to have a deeper meaning—the self-government of humanity.—*Louise S. Hotchkiss, in the Index, Mass.*

LIBERTY OF THE PRESS.

Around her waist I put my arm—
It felt as soft as cake;
"Oh! dear," says she, "what liberty
You printermen do take!"
"Why yes, my Sal, my charming gal
(I squeezed her some I guess),
Can you say ought, my love, against
The freedom of the press?"

I kissed her some—I did, by gum!
She colored like a beet;
Upon my living soul she looked
Almost too good to eat!
I gave another buss, and then
Says she, "I do confess,
I rather kinder sorter like
The freedom of the press."

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

NEW YORK, SATURDAY, APRIL 11, 1874.

TO OUR FRIENDS AND SUBSCRIBERS.

Having now passed safely through the ordeal of a trial in which our personal liberties were at issue, may we not ask all who are in any manner whatever interested either in us personally or in the doctrines advocated in the WEEKLY to come forward to its support. All the hard-earned money of our recent lecture tours of one hundred or more nights has been exhausted in securing a successful defense. Therefore we ask, with a certainty of ready response, that our friends and readers will at once see the necessity of standing by us in the present exigency. Renew your subscriptions and send in new subscribers should be your pleasure not less than it is your duty, since it is your battle which we have fought and won.

SPASMODIC VIRTUE.

It seems that some very moral individual has discovered a law among the statutes of this State which makes the owners of houses rented to be used for so-called prostitution, indictable. And the District Attorney has been pressed to eradicate prostitution in New York by the rigorous and vigorous execution of this law. Accordingly there is a terrible flutter among a large class of property holders, many of whom are men of the very highest respectability, not only socially and politically, but religiously as well; and there is an equal tumult among the prostitutes as to how they shall protect themselves from this movement.

A large number of owners have been really indicted, or at least it is so understood, but their names are not yet made public. We wonder if they had all been women whether there would have been space enough in any of the papers for the immense headings that the subject would have merited. The Eighth Ward especially has been generally ransacked, and every house examined and its owner's name acquired. These names are of so much importance—or at least there are enough that need the protection of the authorities—that "for motives of public policy they are for the time to be withheld from the public;" that is, until all those whose reputations would suffer by exposure have found methods of evading a public issue. To us this method of "suppressing vice" looks very much like compounding the crime—but men have such queer ideas of public good and justice!

There may be still another block in the way of which the zealous movers in this "warfare against vice" did not take previous cognizance. There are many timid animals, human included, which, when "cornered," will fight desperately. These moralists probably never stopped to think that these prostitutes, whom they have done all in their power to prevent from following any different means of livelihood, would fight desperately if driven to an extremity. We can, however, assure the officials and the property-owners that they will. We have been among them, and we know if the mistresses of these houses are desperately set upon, that the secrets which they will give up will cause a worse flutter

among the politicians, professional men, merchants, lawyers, the clergy, and officials, too, than has resulted among the owners of houses and the women themselves, as yet. This is more than a double-edged sword with which to play. It has, to our knowledge, not less than a dozen keen blades, bristling in every possible direction, and we shall not be surprised to see those who have taken up this dangerous instrument, perish by its use. The secrets which are hidden under the roofs of these houses, in the hearts of these women, and which have been religiously kept by them, would, if made public, shatter and crumble the already powder-posted and rotten structure of society, based, as it professes to be, upon the "Holy Sacrament of Marriage." We can imagine that what little has been revealed to us would cause Mr. Justice Sutherland to hold up his hands in a more holy horror than he recently exhibited, when we were called upon in his presence to announce our disbelief in the holiness of that sacrament.

We say, push on your work, gentlemen. Nothing would please us so much as to have you press it to the bitter end. It will do more to expose the rottenness of our social condition than all the scandals we could publish or repeat in a lifetime. Go ahead, Gentlemen Moralists. "Whom the gods would destroy they first make mad." Rush on to your own destruction, and we will bid you godspeed, since, when you fall, the people will awake from the pretended lethargy in which they sleep, and hail the dawning light of a newer and a higher freedom than has yet blessed the world, in which no woman will ever be compelled to barter her body for either shelter, raiment or food, and in which all sexua commerce will have a genuine basis of love.

TEMPERANCE REVIVALISM.

Spasmodic revivals of whatever kind have their origin in similar causes, operate by like methods, and ultimate in the same sort of results. Revivals aroused and stimulated by religious zeal have come to be generally regarded as nearly if not quite fruitless for good in ultimate results. 'Of all who "experience religion" under these sporadic movements, few remain permanently allied to the respective church organizations, while the most fall further away from "grace" than they were originally. And what is true of religious revivals is equally true of all others conducted in a similar way.

Nobody more than ourselves deplors the bad effects of intemperance; but intemperance does not cause so much of the world's misery as dyspepsia does; nor a tenth part as much of it as do false and unnatural sexual relations. Yet nobody would think of conducting a reform against unhealthy diet or unnatural sexuality after the manner of modern revivalism.

It is a cheap way for those engaged in the present so-called temperance crusade to charge all the crime and misery in the world upon intemperance. Many do so doubtless in good faith, thinking perhaps because some one has said so, that it is perforce true. If they are asked for the proof, however, the universal answer indicates that there is no proof to offer, except a sort of general opinion, lacking the support of statistical facts. These facts, of which there are a plenty already collected, refute the assumed position that intemperance is the cause of poverty and misery and fully establish the converse—that misery and poverty are the cause of intemperance. We do not notice the subject here, however, for the purpose of going into social statistics, but rather to enquire regarding the effects likely to follow the present crusade.

We said we deplore the effects of intemperance; but if it be desired to cure them it will be necessary first to cure the causes of intemperance. It is useless to attempt the eradication of fever arising from the continuous use of a poisoned atmosphere unless a removal from such surrounding is procured, when the fever is abated. So it is also useless to think that intemperance can be removed from society so long as the causes that produce it remain.

It may be said that if there were no liquor to be sold there could not be the same quantity used that there is; and that the crusade is logical upon the ground that it tends to lessen the sale. That might be plausible if it were true. But unfortunately the records stand before the community that no common evil ever was eradicated from a people by prohibitory methods. That which they are prevented from obtaining by the accustomed methods will be procured by others, if more difficult ones. There is but one way in which the sale of liquor could be stopped, and that is to prevent its manufacture. So long as it can be made it will find its way to the consumer, and if it were possible to prevent by law or force the manufacture of liquors as they are now manufactured, in large quantities, then every person who desires liquor would have a "still" for his own use. The manufacture of it in this way could not, of course, be prevented by law in a republican government.

We desire to see intemperance eradicated; but we are not so foolish in this desire as to urge methods to secure it that will ultimately revert to spread it. Before starting out for a crusade, we would study intemperance and all that goes to make it possible; and, having scientifically arrived at the truth, then to construct a theory of reform based upon such truths. In this way, and in this only, can any ultimate good be hoped for.

In this view of the subject we hold that the present movement is utterly illogical and unscientific, and is therefore calculated to do harm instead of good. It is a "maudlin

philanthropy," which ignores the future welfare in view of the merest pretence of present good. At best it can mitigate slightly in a few cases some of the present effects, while the causes that led to them are left to operate as before.

Many of our readers have been looking for us to speak upon this subject, thinking that we should encourage the "present movement." This we cannot do, since we feel that, so far as temperance is concerned, it will result in harm instead of good, and largely lessen the real influence for good of the earnest people who engage in it. From the first we have held this view, and believed that it would, if followed up to any extent, soon be made evident to the reflective among the people. We think that time has come, and we feel that whatever we can say will not militate against any good that can possibly follow. So long as we thought there was any doubt about this we held our peace.

To arrive at the cause of intemperance is the great consummation to be desired. This cannot be done by any glittering generalizations about crime, poverty and the like. It must be studied in the concrete; mere abstract speculation counts for nothing. If the women who are really committing breaches of the peace by invading the business places of people, and putting them to a use at once distasteful to the owner and in disregard of law, were to visit each intemperate person, and learn from him or her the cause that led to intemperance in individual cases, a substantial basis upon which to build a successful theory would soon be acquired. Moreover this interest in individuals would have a far greater moral effect upon them than all the prayers and songs that lips could speak. Tell an intemperate person, in substance even, that he or she shall not have "drink," and rest assured it will be obtained; but show that there is an interest in the misfortunes that the drink is needed to drown, and the chances are in favor of reformation.

It ought not to be forgotten either that the sale of liquor is a legal business and protected by law, and that if all the present dealers could be induced to close their traffic, others would spring up to fill their places. In this view then it is also a useless expenditure of time and force. A more rational as well as effectual method of procedure would be to endeavor to change the laws so as to make the dealing in liquor illegal. Such an effort might be productive of some temporary good; but it has been pretty well demonstrated that "Maine laws" have never resulted in anything but disadvantage to the cause of temperance, therefore this method is avoided as having been tried and found, even in its success to be a failure; and an equally if not still more unreasonable and unpromising one is incontinentally resorted to.

But there is another side to all this, and there can be no just or even sensible view of it obtained, unless it be viewed from all sides. At the outset of the inquiry upon this other side, we are met by the fact, startling it may be and undoubtedly will be to many, that those races of people who more generally than others indulge in the use of the prohibited fluids, have a better general degree of health than others whose use of them is less universal.

Observe Teuton people who from childhood drink the "Lager Beer," and the French who make equally as general use of wine. Their standard of health is greatly above the average of those who slake their thirst with water, tea and coffee. It is useless to ignore these things. Nothing can be accomplished by ignoring them. Centuries of effort may be expended without any real advance unless a right departure is made, and in the right direction. And here these facts meet us at the very outset of the inquiry we may well pause and ask if it is the best thing in the world to banish all distilled and fermented liquors from the earth.

Another important fact having a direct influence upon the methods for reform is also soon observed by the earnest inquirer. The use of distilled liquors was almost universal a century or two ago, and there were but a few drunkards then—not one in ten to the whole number who used liquor that there is now. This leads to another department of the subject that is almost wholly ignored by the "Reformers." They seldom ask why the use of this same quantity of liquor now, produces so much worse effect than it did in the past. If this were answered it would be found that it is not of the use of the spirit derived from the grape, from corn, rye and barley, that they have so much cause of complaint, as it is from the use of that which goes by the name of liquor, but which never had any of these for a base. Thus this should also play its part in any movement to mitigate the evils of "drink."

Another proper direction in which to push inquiry to arrive at a substantial starting-point, is, whether there is not intemperance in other things than "drink," that is equally as damaging both to individuals and to communities? If the sale of liquor can be prohibited by law, or if it may be suppressed by the force of moral suasion, or again by singing psalms and making wordy prayers, why may not the same sort of crusade be initiated against the direful intemperance that is exhibited in the dining-room? If "hot toddy" may be suppressed by law, why not hot pudding as well; and if saloons may be for the time converted into places for prayer meetings and sacred-singing to the end that no more wine shall be sold, why may not the groceries also be made theatres for a like demonstration against coffee and tea? Surely if it be permissible at all it is permissible for everything which by abuse is liable to do damage. It is the abuse and not the use of liquor that produces the effects of which we would rid the earth. So also is it the abuse and not the use of whatever we eat or drink intemperately,

that should be the object of attack. It would be just as consistent to say that, because the injudicious eating of hot mince-pies, induces dyspepsia, therefore there shall be no mince-pies eaten, or sold, as it is to say, because the intemperate use of ardent spirits, induces drunkenness, therefore liquors shall not be drunk or sold. The principle at bottom is one and the same in all cases; and the same power that may be used to prevent the sale and use of spirits, may be used to prevent the sale and use of whatever else any set of people might become prejudiced against. Plainly then the prohibitory method cannot succeed.

Our inquiries have not been so wide or our observations so general as to be able to state it *absolutely*, but they have been sufficiently so to authorize us to express our *belief* that nine-tenths of the confirmed drunkards are so by virtue of an inherited tendency to "drink," and that nine-tenths of occasional drunkards are so from unfortunate or unhappy industrial or social conditions. If these be true, is it not clear where a reform that would promise any desirable, permanent results should begin? To us nothing is more evident than that if we would do away with drunkenness we must first cease begetting children in conditions that transmit a natural desire for "drink;" and then to so far mitigate the social and industrial miseries as to reach the other class. We know of many a person in whom the desire for "drink" amounts to a mania. It is idle to think of reforming such people. They must not be born. But we also know of almost numberless cases of drunkenness, where the subjects drink to drown their troubles. Remove or abate the causes of their unhappinesses and this phase of the evil would cease.

So it appears if the same effort that is being made in false directions and by unwise methods were put forth in pursuance of a scientific theory of reform that a large part of the good intentions of the present crusaders might possibly be realized, whereas the failure of their attempts in the present movement, which was certain from the outset, will tend largely to discourage any effort in a future one, that might be expected to succeed.

But there is still another feature of the present movement which, if known to the crusaders themselves, would probably cool their ardor more effectually than the lack of success has cooled it now. Nobody believes if the question were to be left to men to vote upon that there could possibly be anything more than a respectable minority vote obtained in favor of the complete suppression of the sale of liquor; but the men know if women had the ballot that a large majority in favor of such a result would be given at the first election. The question of woman-suffrage is already a foregone conclusion in several States, and the opponents to it have raised this crusade in order to so array the male voters against women that they will vote down the proposition for suffrage, instead of the converse, when it shall come before them. This is the secret of the present movement. The Whisky Rings know that when women vote they will have their votes in a body directly opposed to them, and they have resorted to this method, not to favor temperance reform, but to kill the suffrage movement; and they make use of the very women who are most inclined to suffrage to accomplish their ends. This method was originated in Oberlin by the religious opponents to suffrage. The liquor interest saw the point and seized upon the movement, and are pushing it, to the disgust of all concerned, really to favor that which on its face it purports to oppose. And women are so blind and so ignorant withal that they are used, without being aware of the fact, by their enemies to defeat their own most cherished cause; since, if women had the ballot, they could at least vote liquor under the ban, whether they could keep it there or not being a question for after solution.

There is but one light, then, in which we can view the present crusade favorably. It has shown women themselves that the most respectable and reputable, and withal the most sensitive and delicate, may visit places where vice is supposed, popularly, to hold high carnival, and come forth unscathed and with their purity unimpaired. We think they will be able to see that "the polls" is a much less objectionable place for them to go upon duty than is the bar-room, and this bugbear against suffrage be thereby dispelled. It will, perhaps, teach women that it is right and proper for them to frequent any and all places where the public good demands their presence, or where the general weal may be promoted by their going. In this regard some good results may flow from the present crusade; but let them be ever so many, they can never overbalance the harm that is sure to follow.

LITTLE BROWN CHERUBS.

Elsewhere in this number of the WEEKLY will be found an extract from a lecture by Mrs. J. M. Holcombe, delivered at Union Hall, Chicago, on Sunday, January 25th, 1874. In it the lecturer (a member of the "Visiting Committee" of the Social Purity Society) reports the condition in which she found some of the "little brown cherubs" of that city. From her statements it appears that there are many of these "little brown cherubs," from nine to thirteen years of age, are shut up in jails, and occasionally bitten there by rats. The condition of the "little brown cherubs" of New York City may be guessed at from the fact that prizes were offered by the only religious daily published here, viz.: *The Witness* in order to rope the female "little brown cherubs" into

the highly moral and delectable business of hawking its penny paper about the city. As to the male "little brown cherubs" who follow that line of business, it is not very long since the police arrested over one hundred and thirty of them in a batch, and put them in prison for the grave crime of pitching pennies on Sunday. We mention these facts by way of giving a zest to our Y. M. C. A. readers, before they feast their souls by reading or singing the following hymn, which is republished by us for their special use and benefit. It is written by Jaquin Miller, and treats of the way in which the Great Nazarene received the little ones, eighteen hundred years ago, in Judea:

"And they came to Him, mothers of Judah,
Dark-eyed—and in splendor of hair
Bearing down over shoulders of beauty,
And bosoms, half-hidden, half bare;

And they brought Him their babes and besought Him,
Half kneeling, with suppliant air,
To bless the brown cherubs they brought Him,
With holy hands laid in their hair.

Then reaching His hands, He said, lowly,
"Of such is my kingdom;" and then
Took the brown little babes in the holy
White hands of the Saviour of men;

Held them close to His heart, and caressed them,
Put His face down to theirs as in prayer,
Put their hands to His neck, and so blessed them,
With baby hands hid in his hair."

Now, sisters and brethren, all you who claim to be followers of the Great Nazarene, the WEEKLY desires a word with you on the above question. Have some care for the "Joe all alones" in your cities, or society will speedily be called upon by them, and mulcted in heavy damages. We are not Christians in your estimation, but are willing to admit all our duties in regard to all the children in our community. You are Christians, you have means and power: that the "little brown cherubs" of our cities are as they are is your sin of omission—it is your crime. In old times, when the Catholic Church was the friend of the people, many of her bishops tore the plate from her altars and sold it, applying the proceeds to the redemption of Christians from Moorish slavery. You have a lighter duty to perform; it is to redeem the innocent from the slavery of poverty and crime. In old times the wail of the Christians was heard by their sisters and brethren for thousands of miles and answered; in your case the pitiful cry is ringing around your doors. It may be good to build marble churches, and profitable to sell the pews at auction; but, while thousands of children are starving and going to ruin around you uncared for and unnoticed, to waste your means on bricks and mortar, and neglect them, is not only a folly, but, if you be Christians, it is a crime.

CLUBS! CLUBS!! CLUBS!!!

We desire to call the attention of those of our friends who have been instrumental in getting up clubs, at our very low club rates, that a large number of such clubs are upon the eve of expiration. May we not ask that the same interest that first induced the effort may now secure the renewals? We have just passed through a severe legal ordeal which has taxed us largely. The character of the battle fought and the victory won is such as to warrant us in calling it a battle and victory for the general cause in which all who believe in Free-Love in contradistinction to enforced lust are directly interested. We hope, therefore, that all such will now put forth renewed efforts not only to maintain but to spread the truth of the new social era, by enlarging the circulation of the WEEKLY, the only organ in which the most vital interests of humanity are dispassionately discussed.

CURIOUS VERDICTS.

It is said that a Yorkshire jury once tried a man for the crime of uxoricide. It being proved on the trial that the deceased wife was a first-class shrew, the jury brought in a verdict of "Not guilty; it served her right."

Another curious verdict was given by the Flatbush Knickerbockers previous to the Revolutionary War. By British law horse-stealing was made a capital offense. A Dutch jury, who thought the penalty was too severe for the offense, tried a man for horse-stealing and brought him in guilty of manslaughter in the third degree, to which a lighter penalty was attached.

To these we now have the pleasure of adding a third, which we give in the words, and as nearly as possible in the type used by the *New York Herald*, the most popular journal in the Union.

THE BEECHER VERDICT.

Plymouth's Pastor is Declared
"Not Guilty."

BUT—DON'T DO IT AGAIN.

CHICKEN STEALING.

To the *N. Y. Herald*, with the compliments of the *Weekly*:

The *New York Herald* is grand on theological subjects. It usually devotes a page in its Sunday's issue to the doings of the clergy, and on the following day it illuminates the American world with faithful reports of their sermons. But nothing earthly is perfect—nor, for that matter, nothing heavenly—for there are spots in the sun. One of these appears to-day (Tuesday, March 31) in the superior luminary of the American press. In a leading article of the *N. Y. Herald*, headed "Mr. Bergh and his duty toward the Horses," the following passage occurs, which contains some gross errors in theological history, which the WEEKLY respectfully proposes to discuss and to correct. This is the passage alluded to:

"We know he (Mr. Bergh) is very fond of religious symbols. He talks a good deal, like good man Verges in the play, and frequently he touches on the deep religious significance of pigeons, which he is fond of calling doves. But none of the pigeons are more thoroughly symbolical than the cock which crew thrice in the night, and whose crowing was of most significance to a person whose character no one admires. Judas went out and hanged himself when he heard the cock crow three times," etc.

The WEEKLY respectfully asserts that, according to the biblical account, Judas had nothing to do with that rooster. It is affirmed that it belonged solely to Peter, who was told by the Nazarene that, "before the cock crow twice thou shalt deny me thrice." The evangelists report that Peter did so, and on hearing the second crow of chanticleer he was reminded of the crime he had committed, "and went out and wept bitterly."

We are aware that chicken stealing is a grave charge to bring against the editor of the *Herald*, but we submit that we have proved the same. As regards the prominence that paper has been pleased to award to Judas in the matter, the WEEKLY thinks it ought to be reciprocated—probably the best course for Judas to pursue would be to hand over the thirty pieces of silver he received for his betrayal of the Nazarene, to go toward the support of the soup-houses lately established by the historian to whom he has been indebted for an introduction (in a new role) to the American public.

LABOR IN LINE.

Labor organized means labor victorious. Whenever that is effected, distributors and financiers will have to take back seats. To toilers, division means defeat, and "divide and conquer" has long been the motto of the oppressors of the laborer. The WEEKLY therefore rejoices in the call, published elsewhere in this paper, issued by the workingmen of New York to their fellow toilers throughout the country. It is the first time in four thousand years that there has been a chance for the consolidation of the great labor interests of the peoples, by the union of the mechanics with the miners and the soil-tillers. All workers, female as well as male, ought to join in the demonstration called for on Monday, the 11th of May next, which has been appointed by the workingmen of New York as a fit and proper day on which to make demonstrations in all the villages, towns and cities of the Union, in honor of labor.

"AND EVER IS JUSTICE DONE."

Most of our readers will remember that we were arrested November 2, 1872, upon a charge of sending obscene literature through the United States mails. The statute alleged to have been violated is of course a United States law, and the process under which we were arrested issued from a United States Court, under the advice of the United States District Attorney. It will also be remembered by some that when we were brought before the Commissioner for a preliminary examination, to which everybody is entitled who is arrested upon a process issuing from a committing magistrate, the case had been taken out of the Commissioners' hands by the same District Attorney, by the means of an indictment found by the Grand Jury. Nobody now doubts but that illegal process was resorted to in order to prevent an examination and to secure our confinement in jail under such heavy bail—ten thousand dollars each—as would be impossible for us to furnish. Nor will those who read the report of what occurred before the Commissioner forge the language of the District Attorney—that "it was the duty of the United States to protect the reputation of revered citizens," clearly referring to Mr. Beecher, and plainly showing that the arrest was made for that purpose, while the charge upon which it was professedly based was a sham, used to cover the real issue.

Upon this charge we were *illegally* held in jail thirty-two days, when we obtained the bail demanded. When the case was finally brought to trial, as will also be remembered, Judge Blatchford decided that there was no law upon which to base the arrest, and therefore that the charge could not be tried.

So it was made to appear that the District Attorney, who first planned and executed the arrest, as we have good reason to believe, under the pressure of members of high standing in Plymouth Church, did so without any authority of law whatever, specially to protect the reputation of Mr. Beecher, by casting upon us before the public the odium of obscenity. Never in the history of this government was there such another outrage upon personal rights in the name of the law, and it deserves to and will consign its enactors to their proper place in history.

But who was this District Attorney who loaned himself to this infamy—who, in conspiracy with the detestable Comstock, so prostituted the office which he filled? Read the following—to which it is not necessary that we add anything—and learn:

NOAH DAVIS UNVAILED—THE VOICE OF THE PRESS—THE VOICE OF THE PEOPLE—PLACED HIMSELF IN A VERY UGLY FIX.

From the *New York Times*, the leading Republican paper of the United States.

The little breeze between Judge Noah Davis and Mr. George Bliss promises to become a lively one, and as impartial spectators, we are bound to say that Mr. Bliss appears to have the best of it thus far. There seems to be no doubt that Judge Davis did propose to divide the fees in the Phelps-Dodge case with Mr. Bliss; and if Mr. Davis believed at that very time that the firm had fallen into a "mere technical violation of law," it is a very inexplicable circumstance that he should have made such an offer. Upon this material point, Mr. Bliss has caught Judge Davis, or Judge Davis has placed himself in a very ugly fix. This is the way in which Mr. Bliss puts the case, and since it is founded on Judge Davis' own statements, we do not see how the Judge can get out of it:

"In other words he knew that neither in law nor in equity could or should Phelps, Dodge & Co. be obliged to pay one cent unless they had, in the language of the statute, knowingly violated the law; and yet he admits that he was not only a party to making them pay \$360,000 illegally and inequitably, but that he sought to put in his own pocket two per cent. on that amount."

Mr. Bliss also quotes two very nasty passages from letters of Davis to Jayne, in which the Judge says:

"I was so shabbily treated, but not by you, in that Phelps, Dodge & Co. matter, that I do not know but that similar things may be in store for me in other cases. Although I seem to have dropped out of existence in Federal matters, I hope you will not drop me out of your book of remembrance."

"The terrible botching of the Phelps, Dodge & Co. case was, as I well understand, produced by the efforts to cheat me out of the fee and add it to my successor's. If it had been closed, according to the agreement, that night we met at the Astor House, all the subsequent trouble would have been avoided."

The only conclusion we come to, after reading all this, is that Mr. Davis was quite willing, nay eager, to take his share of the fees; that when he did not get so large an amount as he deemed was due to him, he became very much provoked and went over to the side of the firm which he had been willing to "plunder;" and, finally, that he would have exercised a wise discretion in not provoking this last explanation from Mr. George Bliss, Jr.

HIS CHANGE OF FRONT.

[From the *New York World*, a leading Democratic paper.]

Mr. Noah Davis, the junior in point of service on the Supreme Court bench of Judges Brady and Barrett, but by the grace of Gov. Dix the Chief Justice of that court in this district, is a modern if not a model "reformer." The recent examination of Mr. Handcuff Jayne before the House Committee of Ways and Means has had the effect of bringing forth to the light a letter from the "reform Judge" written in March, 1873, upbraiding that worthy for having failed to "divvy the swag" to which he (Davis) claimed to be entitled from the Phelps, Dodge & Co. affair. It is easy to see through the whole matter, however, when we consider that on Davis taking his seat on the Supreme bench he was obliged to relinquish the United States District Attorneyship, and that the cunning Jayne probably promised his successor, Decoy Bliss, to keep the settlement of the Phelps, Dodge & Co. matter over, which would secure to Bliss a share of the fees, provided he made it all right with Jayne, *i. e.*, gave him a percentage. Bliss no doubt joyfully acquiesced, as he was thereby enabled to pocket a sum of money which otherwise would have been grabbed by Davis, who had planned the \$360,000 trap and counted upon his two per cent. Hence these tears from Davis, who, finding himself in the vocative and likely to get no redress from Jayne, as appears from the tenor of his March letter, and doubtless supposing his appeals for a share in the plunder would never see the light, came out on April 11 in the role of a sympathizer with the troubles and losses of Phelps, Dodge & Co. to the following effect:

"From this examination I became satisfied that there had been during the past five years a considerable number of violations of the customs revenue laws by your house, all alike in character; but that those violations had occurred without any actual intent on your part to defraud the revenue."

This ex-radical caucus candidate for the United States Senate and Judge of the Supreme Court, who advises the United States to prosecute merchants whom he pronounces guiltless, and then advises the merchants to resist such prosecution to the bitter end, has written his character down in quite indelible ink.

What has New York gained by getting Davis in the place of Barnard and Cardozo?

"HANKERING AFTER THE FLESH POTS."

[From the *New York Express (Independent)*.]

The private letters to "B. G. Jayne, Esq.," from Noah Davis, written in March, 1873, now published, show as much hankering after the flesh pots on the part of the existing Judge as on the part of Bliss, or Jayne, or anybody. Read and see:

SUPREME COURT, CHAMBERS, March 15, 1873.

B. G. Jayne, Esq.:
DEAR SIR—Has that thirty thousand dollars, which was to have been paid in before the 1st of January, been paid? I have heard nothing from Mr. Bliss in respect to it. He was to have sent me a check for my fees when it was paid in. Please advise what has been done. I was so shabbily treated, but not by you, in that Phelps, Dodge & Co. matter, that I do not know but that similar things may be in store for me in other cases. Although I seem to have dropped out of existence in Federal matters, I hope you will not drop me out of your book of remembrance. Yours truly,
NOAH DAVIS.

SUPREME COURT, CHAMBERS, March 21, 1873.

B. G. Jayne, Esq.:
I notice what you say about the Weld case. There, I suppose, Mr. Bliss will pocket all my week's labor without himself earning one cent or spending an hour about it. I think he is a little ashamed to do it, and that is the reason he is not willing to have the case closed just where it stands, and thus pocket \$2,000 which equitably belongs to somebody else.

The terrible botching of the Phelps, Dodge & Co. case was, as I well understand, produced by the efforts to cheat me out of the fee and add it to my successor's. If it had been closed, according to the agreement that night we met at the Astor House, as it would have been under other circumstances, all the subsequent trouble would have been avoided.

I suppose I understand correctly to whom I am indebted for that shabby trick, and I presume I know what you think of it. I note what you say about the Weld case, of course. I am not disposed to do a wrong because others do it. When I hear from Geo. Bliss or Mr. Craig, I will of course do what is reasonable and right in the matter.

Yours truly,
NOAH DAVIS.

Upon this the following editorial was published in the *N. Y. Sun*:

"THE FALL OF NOAH DAVIS."

"Noah Davis—the model Noah—what a figure he presents to-day!

"Having held this office (United States District Attorney) a while, Davis, in a period of great temporary public excitement, being mostly unknown to the voters of the city, was elected a Judge of the Supreme Court. His successor as District Attorney had already been appointed and commissioned, but had deferred qualifying for a few days at the particular request of the incumbent, when, on the 27th day of December last Davis, with the aid of an informer and several spies, made a strike upon the old importing house of Phelps, Dodge & Co. for two hundred and sixty thousand dollars, alleged to have been forfeited by that firm in consequence of non-compliance, in some particulars, with the revenue laws. He hurried up the business and attempted to close it hastily by a secret compromise, so as to put into his own pocket a percentage of the moiety which the law gave to the informer. Having failed in this, he proposed to his successor, Mr. Bliss, to 'divide fair,' half and half, share and share alike, the District Attorney's portion of the plunder. But Mr. Bliss, though entertaining no objections to oysters on the half shell, had not been brought up to divide the oyster itself, and he declined—whether even respectfully there may be a reasonable doubt.

"This awoke the slumbering conscience of Noah Davis. When he found he could not plunder, he at once felt sure that he could pray. If he could not share in the money he could, at least, turn and preach against the sin of abstracting it, and he quickly declared that it was a case in which no jury would render a verdict for the government except under special directions of the Court. This must be regarded as a novel and peculiar feature in this matter. The repentance and confession of a murderer, as he approaches the scaffold, is nothing uncommon; but we do not remember a single instance of a footpad declaring his penitence and conversion the moment he missed a purse. Davis, who, just before, had been so greedy to grab Dodge's money, now came to the conclusion that the law under which Dodge's books had been seized was unconstitutional; and he received Dodge at his house, and, according to his own testimony, advised him as a brother to resist the suit to the last extremity.

"The office of District Attorney is a semi-judicial office. Its incumbent is presumed to be a man of learning and integrity. He is to administer his office fairly. He is sworn to support the Constitution, and is expected to understand the law. Yet we find Noah Davis, while holding this office, trying secretly to extort hundreds of thousands of dollars from a merchant under a law which he immediately afterward declared to be unconstitutional! And in the same matter he told the merchant that he believed him guiltless of all fraudulent intent.

"And this is the same Davis who, a little while ago, with an overweening sense of his own importance, swelling like a frog by a pond at eventide almost to bursting, in a manner the most assuming, presumptuous and arrogant, was volunteering a superfluous public lecture to young men the latchet of whose shoes he was not worthy to unloose, upon professional integrity! 'It is a great thing,' said he, 'to be an able lawyer; it is a greater thing to be an honest one.'

"Yes, Davis, you were right. It is a great thing to be an able lawyer; it is a greater thing to be an honest one. It is most unfortunate, on the other hand, for a man who is a lawyer at all, to be neither able nor honest. 'Show me a great lawyer and I will point you to an honest man,' said Daniel Webster; and the portrait painted of himself by Davis, in his testimony before the committee of Congress, and in his correspondence with Jayne, seems hardly reconcilable with the possession of real ability.

"It is the privilege and one of the rewards of the greatest men, and those who have most distinguished themselves in the legal profession, to be remembered and imitated by the ambitious students of after generations. He who would never do as an example may answer for a warning. May not the eminent teachers in our law schools at the present day, like Washburn and Dana, and Dwight and Jaques and Davies, and Platt and Dutton, while they point their classes to Cicero for his invective; to Demosthenes for his eloquence; to Hardwicke for his breadth of thought and equitable views; to Marshall and Webster for their logic; to Story for his learning—while they exhort their pupils to follow the great names in the judicial history of the past, each in the particular track which he has served to make luminous, may they not add: And now, young men, while it is only by referring to a host of worthies that the most brilliant examples can be found of the various noble and admirable traits which you are to strive to acquire and cultivate, behold all those qualities of a lawyer which are to be shunned and abhorred exemplified in this single individual, Noah Davis!"

A PARIASH ON THE RAMPAGE.

Edmund Burke, the British statesman, derided the Anglican Church bigots of his day who opposed "The Bill for the toleration of Dissenters" in the following language. Alluding to the bishops of the Episcopal Church who had voted against its passage, "They are not," said he, "the proud prelates of Rome thundering in their commission courts, but a pack of manumitted slaves, with their limbs still galled with the fetters, and the lashes of the beadle flagrant upon their backs, who would drive their brethren into that prison house from which they have but lately made their escape." We recall this passage for the purpose of rebuking the uncharitable folly of a parson of the semi-Christian Universalist Church, who defaces a column of the *Mineral City Enterprise*, of Iowa, with a tirade against the editor of that paper for defending the right of free speech in the following paragraph:

"Victoria Woodhull was advertised to lecture at Chicago on Saturday night and Sunday last, but it seems that she was refused the house engaged for that purpose. We deprecate the attempt to stifle discussion by closing the doors of a public audience room to a renowned public lecturer. We are not Mrs. Woodhull's defender; but if people do not wish to hear her they can stay away; and those who do attend her lectures are probably not forced to accept them as all of truth."

For this the editor of the above-mentioned paper is taken to task by the unorthodox exhorter in a long letter aiming to justify the action of the proprietors of Kingsbury's Music Hall in closing its doors against the proprietor of the WEEKLY. He intimates that it is the duty of all the bantam Barnums in the country to conserve the morals of the public in that particular. In old times people thought that was the duty of the clergy, but it appears that modern unorthodox clergymen, like himself, wish to shift that burden on other parties. Well, he ought to know best the value of his own ministrations, and is not to be condemned for his candor in admitting that theatre owners and hotel keepers would better perform his duties; and, if he be incapable of meeting argument by argument, he is partially justified in denying to his opponent the right of free speech.

But, we are gratified to add, the editor of the *Mineral City Enterprise*, appears abundantly able to defend his posi-

tion in the matter and needs no aid from any quarter. He reminds the intolerant Universalist parson of old times around those diggings. He says:

"The Rev. Dr. W. H. Ryder, for a dozen or more long years pastor of the First Universalist Society of Chicago, will find upon the musty records of his own Society, that, more than a quarter of a century ago, his people, or what there was of them at that time, were prohibited the use of the 'old Dutch barn' of a church standing on the corner of Clark and Washington streets, in which to hold a convention of his order, even after it had been promised; for the reasons that the doctrines likely to be enunciated were deleterious to the good of society! About the same time, the Rev. G. W. Lawrence, now of Janesville, Wisconsin, who has grown old in doing good, was forcibly ejected from an evangelical church in Aurora for daring to utter what were then deemed heretical sentiments.

"Yes, good brother, you may truly say, it is hard to find the dividing line, not only upon the Woodhull question, but upon all the reforms that agitate the public mind. Universalism, forty years ago, was as much the target of abuse as Mrs. Woodhull is to-day. Spiritualism, which Warren Chase says will soon be taught as a science in our schools, is as loudly condemned as are the theories of Mrs. Woodhull. As, in the aforesaid paragraph we stated, we are not her defender, but were she to lecture in Fort Dodge the publisher of this paper would very likely be her auditor, but not necessarily—her proselyte."

Were we to put a Shakespearian question to our readers, by asking them, "Which is the Justice here, and which the thief?" we fear that the parson would not be selected as the former. But alas! our orthodox friends would instruct us that, though a D. D., he is not legitimately a parson. To them he is merely an interloper, a schismatic, or a heretic. There is something grand in the anathema of the Roman pontiff, the father of two hundred millions of children, who claims to represent an Apostle, and presents in his person the descendant of the longest line of monarchs in Europe. Respect also may be paid to the condemnation of an Anglican prelate, who has a right to claim for his creed the antiquity of centuries, and whose fulminations would be backed by the temporal as well as spiritual power of a great nation. But for the rebuke of a Universalist exhorter, a mushroom D. D. of a Society scarce half a century old, the hired advocate of a faith which is simply the fag end and miserable runt of the very numerous family of old mother Christianity, and which certainly does not embrace in its fold a decent fraction of humanity, we can feel nothing save contempt. With us, such an impertinent *ipse dixit* against free speech, from such a source, only awakens our disgust; serving, with us, only one purpose, viz.: to illustrate the truth of the old saw which says, "Set a beggar on horseback and he'll ride to the devil!"

CASTE.

Our country has exhibited to the world the grandest change that ever the world saw, in annihilating slavery. It has elevated four millions of people at one blow. It has decreed the extinction of caste in the world's republic, and it has carried out its decree. If caste lingers here at all, it lingers only in the hearts of the ignorant; that is, in the case of the negro. As regards the Chinaman, things are different. But let us hope it is our Senators only who are fools in this particular. In proof of our former assertion, the following item is given:

"There was a curious phase of the social equality question at Troy, New York, the other day. The Hampton colored students arrived at the Mansion House, whereupon the pretty white waiter girls went in a body to the proprietor and declared they would not wait on the 'niggers.' The proprietor was a sensible man, and stated his troubles to his boarders with a very satisfactory result. The ladies and gentlemen at once volunteered to act as cooks and waiters *pro tem.*, and the supper was prepared and the table waited upon. The colored singers, however, when they seated themselves, discovered the situation, and asked that some of their own number be allowed to attend to the table, and that the ladies and gentlemen sit down. This was refused, and the meal went on, the ladies and gentlemen acting as servants, while the Hampton students were much embarrassed but very grateful. The incident is peculiar and significant."—*The Press, Phila.*

We may learn from this incident that caste lingers long among the lowly. England is as much a country of castes as India. They draw the lines very close there. There are distinctions there even in trades. At the ball of the Lord Lieutenant of a county, where all are usually invited, the butcher's wife is said to have rebuked the buttermilk wife, who offered to precede her, with the words, "Stop, madam, in this free country of Great Britain nothing comes after cheese." Any worthy man can gain access to the old nobility of that country, but with new-made lords approach is difficult. It seems to be so here. The waiter girls could not recognize that negroes were men. They have received a lesson; let us hope they will improve upon it, and understand that, in spite of Senatorial ignorance, which refused naturalization to the Chinaman, our republic is based on the equal rights of all mankind.

BILLS FOR THE RENEWAL OF SUBSCRIPTIONS

From week to week, as subscriptions are about to expire, we inclose bills for the ensuing year. Our subscribers will greatly oblige us by an immediate examination of the number of the paper with which the new year begins, and the sending of the subscription price, so that it will reach us by the time that number of the paper is published. Under the pressure of present circumstances, we shall be obliged to erase from our lists the names of all those who do not thus promptly renew. On the receipt of these bills by subscribers who do not intend to renew for another year, they will further and greatly oblige us by immediately notifying us to that effect. If any desire a few weeks' "grace," it will be cheerfully granted on application.

SOCIALISTIC.

WOODHULLISM—PROMISCUITY.

BY JULIET H. SEVERANCE, M. D.

It seems to me that at this stage of the discussion of social Freedom vs. Social Slavery, a definition ought to be uncalled for, as it has been explained and re-explained; and yet I find at the present time persons who occupy the position of teachers and lecturers assume the position that the advocates of Social Freedom are spending their time and strength trying to teach the people that promiscuity is the great need of the age; that Woodhullism and promiscuity are synonymous. Were this true, their efforts would be entirely uncalled for; promiscuity and prostitution form the present condition that we are trying to remedy by the doctrine of a higher condition which we denominate Free Love.

Social freedom only says, live your own highest life each one. If you are on the plane of promiscuous sexual indulgence, be sure you do not interfere with the rights of any other individual, but meeting persons of your own belief, and with your own demands, do as you do now; indulge your passions as you always have done with all the laws we could make against it, and we will not by persecution compel you, as we now do, to add to that sin, if it be a sin, the crime of hypocrisy.

If there is any definition of Social Freedom that I would ring in the ears of every man and woman in the land until it would reach their understanding, it is this: "Live your highest life, be that what it may, and mind your own business."

I now ask the opponents of freedom if they think that would make them any worse, or the world any worse than it now is with our meddlesome laws interfering with the rights of all classes, whether on a high plane or a low one? Look at the case fairly, as it stands to-day. I believe promiscuity to belong to a low plane of life; others consider monogamy, which I believe to be a higher condition, belongs to an undeveloped state. Now, who is to decide that matter if not the individuals themselves? It is an honest difference of opinion, and I find this difference among scholars and clear thinkers, as well as others.

Now, who shall decide? If I decide I am right, and dictate to others, and try to force them to my plane of life, they may do the same in regard to me. You may say the majority of the people have a right to decide and frame laws accordingly. Do you admit that some one else knows how to regulate your own private affairs better than you do; and would you be willing to adopt that method in relation to other important matters? For instance, would the Spiritualists, that are such sticklers for law on this subject, be willing to let the majority decide what they shall believe and how they shall live religiously? If so, where goes our Spiritualism and free thought?

I claim our present social system interferes with the rights of all parties on all planes of life. It, as I have before stated, converts an honest promiscuous man into a promiscuous hypocrite; it makes wives submit to sexual debauchery of the worst kind, often causing disease and death.

It, by enforced sexuality in the marriage bed, either from belief in the infamous doctrine, "Wives, submit yourselves unto your husbands in all things," or from actual physical force, causes unwelcome maternity, and to save themselves from continual slavery to undesired offspring, wives often murder the children yet in their wombs, until society cries out against the prevalent crime of foeticide. All this is in consequence of not having social freedom. I can truly say from large experience in investigating this subject, that I honestly believe if we had social freedom to-day, that there would be less, instead of more, sexual indulgence. In the majority of cases, there is not one time in four that married people hold that relation because the wife demands it; and yet the demand of the woman should be the governing law. I hear people bring up the very evils that do and have existed always, under the most rigid legislation, and claim that such would be the result of social freedom.

We do not know what would be in social freedom, but we do know that all kinds of freedom that we have achieved have promoted the prosperity and progress of the people; hence we may justly claim it in the present case.

I see, prophetically in the future—when this vexed question is settled, and women have all the rights, immunities and freedom of citizens, with equal chances with men everywhere in the great world of work; when all shall have learned the grand ethics of Free Love, which define the highest sexual relation to be one founded on reciprocal love, entered into from a mutual demand, and followed by beneficial results; when we shall so understand the laws of our physical life that all disease and suffering will be banished from the earth—a glorified humanity such as the world has never known, vying in intellectual and moral power and grandeur with the very gods, and enjoying daily the companionship here in earth life of embodied spirits from spirit realms. Angels help us bear all persecutions with patience while laboring for this good time coming.

SEXUALITY IN SCHOOLS.

BY PROF. J. H. COOK.

Having been a teacher as well as a student of man and sociology for thirty-five years, I have seen human attractions in all forms, phases and degrees. It is an old saying that "murder will out." I know from long experience and observation that love, also, "will out;" or, if it suit the reader better, sexual attraction "will out." Boys and girls at school, under the impulse of the sexual forces, will form rings and get up plays and contrive some way to get together and come in contact. Either openly or covertly, arms embrace necks and waists, cheek touches cheek, lip impresses lip, and sexual magnetism pervades and invades in spite of all the nice rules of propriety and modesty dictated by fastidious prudes, refined (?) and sickly purity, sham religion or canting priests. Sexuality will often display itself in study hours, in spite of all surveillance, by word, look, motion, or glances on paper or slate. Town and country school-

houses and churches are often more or less defaced and disfigured by jack-knife incisions, or chalk or pencil, that trace in words or figures, both on the outside and inside of the school-house and the "sacred house of God," the conceived sexual form, image and function. A spelling school, for which scholars will plead with such persuasive power, is only another name for opportunities, sanctioned by custom, to let out and give vent and free play to the pent-up, pressing, burning sexual force in the half-dispelled darkness of lamp or candle-light, behind desks, or in halls, entry-ways or closets. We boast of our schools, academies and colleges, but could we all realize how much "solitary vice" is therein initiated and practiced, and to what extent sexual intercourse is anticipated, talked about and practiced, we should begin to think "There is something rotten in Denmark," and a little nearer home. When not under the eye, or within hearing of the master or professor, rudeness, roughness and vileness of speech and movement often characterize fast "Young America," and often lead to debauchery and suicidal masturbation. In view of these facts, "What shall we do to be saved?" Shall we continue to "prefer a destroying ignorance to a saving knowledge," or advocate that suppression that "roots up the wheat with the tares?" By all that is healthy, pure and sacred, by all that leads to life, vitality, longevity, mentality and spirituality, I say no, no. As the sexual nature is used and misused in our schools, so let it be an open subject of study, teaching, lecturing and discussion in those schools. Let sexual science be an indispensable subject in every institution, both private and public, in the land. Let this all-saving knowledge no longer be confined to the dissecting-room or medical library and a few true reformers, but let it be deeply impressed upon the rising generation, and the hitherto sexually damned and doomed world be led out of the wilderness of sexual destitution and prostitution to a natural, free, happy life.

DYING BETWEEN TWO THIEVES.

We are frequently and forcibly reminded of a story we heard directly from its home, and consequently as it had not traveled it had not grown to undue proportions; it occurred in St. Lawrence Co., New York as follows: A man who had been an infidel to Christianity most of his life and an eyesore to the preachers, was slowly dying by consumption, and when near his end of life, two neighboring clergymen visited him for a death-bed confession to save his soul and the reputation of the church. Finding him scarcely able to speak and nearly gone, they gently and softly asked him if they could be of any service to him in his last hours, and he replied yes, and asked them to move his bed out from the wall, which they readily did. He then motioned one to come on the other side and slowly drawing out each hand, extended one to each, which was eagerly and affectionately clasped on either side of the couch. Then the dying man rested and gathered strength for his next effort. When they had patiently waited and no request came from him for prayers, one of them asked if anything further could be done by them for him and received the reply "No, I am contented to die as Jesus did between two thieves." The story was too good to keep, and they told it and we told it; but they did not publish it as a death-bed repentance, neither in sermons nor in the religious papers.

Wasting away with a far more fatal and destructive malady are hundreds of victims of our marriage laws, dying daily in the countries where our Christian system of marriage prevails. Every neighborhood and nearly every family has its victims and its sacrifices to this Moloch. Everywhere we can find poor, delicate, sensitive females, rapidly wasting away from sexual and sensual abuse of husbands, and reaching one hand to the holy church—author of the system of slavery, and hence of the cause of her death—and the other to Mrs. Grundy—protector and conservator of the sacred institution, and hence accessory and *particeps criminis* in the many murders—the poor victims willingly die between these two thieves. No, worse than thieves, murderers of the thousands of innocent victims that are immured in the meshes of this terrible net. And yet even these poor victims dare not join their friends and rebel against the terrible institution which the church has set up to crush out their souls and remove their bodies to make room for new victims.

For twenty years we have urged the honest people of this country (of course we did not expect hypocrites to aid us) to change the law, and let parties to marriage make and unmake their own contracts, and secure by general law the right of all women to their own persons, and protect them from abuse by any person; to let the general law of contracts hold and control their relations as husband and wife. But of course this would not do for those who have victims, or expect to have, nor for those who make money by "giving in marriage" a victim to her seducer, as a perpetual slave to his lust, and sealing it with the bondage of God's authority, nor for Mrs. Grundy, who keeps up respectability by pandering to institutions.

On the marriage question, libertines and sensualists control the Church, the Church controls public opinion, and public opinion controls the press and the legislation. They hence the thousands of victims are annually sacrificed. They are not all females, but mostly, since the laws are made by man and for man, and of course he can escape, and not be disgraced if he chances to be caught in the reversed order of the marriage law. The only power in our country that keeps the marriage law as it is, and causes so much misery, suffering and death under it, is the selfish and sensual power. Many brutish men know they could not keep a woman or wife a week if the law did not aid them, or the Church or public opinion compel the victim to submit to them; and of course these are the loud-mouthed advocates of the holy institution, and are most terribly shocked at the horrible free-love doctrines of the advocates of social freedom and the protection of woman against the passions of brutal husbands. They are the men to protect virtue and chastity, even when no young woman would be safe while in their power without other protection! We have seen so many of

this class and so much of this, that we speak not hastily, but with knowledge.

We have dissected society from head to foot, from top to bottom, and we know where its rottenness lies; and we can warn those who want to keep out of trouble and out of bondage and misery, to keep clear of marriage to the strenuous advocates of our present tyrannical and corrupt system. If any woman desires to enter into matrimonial relations with a man, she should have the contract written out in full, and have it recorded and legally binding, and then let the ceremonies of priest or magistrate go unsaid; ask the friends in to supper, without a priest, and she should be sure to retain the legal right to control and defend her own person against her partner the same as against any other man. If he really loves her he will agree to this, and love her the more and try the harder to gain her love and retain it, and, if he ever gets it, will be far more likely to keep it. No woman or wife should ever be required to sleep with, or approach, or submit to a man sexually, except prompted by her love of him, and never submit because she is his wife.

WARREN CHASE.

CAN MEN BE CONTINENT?

BY O. F. SHEPARD

Christian civilization says no, and enslaves women to minister to their "necessities." "Her desire shall be to her husband and he shall rule over her," provided for man's lecherousness in the more ancient code and "wives submit yourselves to your husbands" did the same under the Christian dispensation. But even this wholesale legal prostitution of the best of the woman's nature to the worst of man's, was found insufficient to satisfy his amateness; and while we have in Utah the wives multiplied to meet the deficiency, we have throughout the length and breadth of this sin-cursed land a host of victims to the attempt to meet the want, unprotected even by the name of wife. Scorned by women, shunned in daylight and on the open street by men who hold them in their arms at night, maddened by stimulants, frenzied by the injustice everywhere accorded them, dying often of the most loathsome diseases or by suicide, no human beings are so wickedly and wantonly dealt with as these, and for none are my indignation and sympathy so fully roused. If man cannot be continent, and if, as the bible indicates, woman is the natural servant of this unfortunate incapacity, then all honor to the faithful ones who attend to their heaven-appointed work. They are our saviours and shall be our saints! Let our daughters be taught that it is a martyrdom noble beyond all others, and one to which we consecrate them with the most faithful care. Let no fond mother turn with blanched face from the thought of such a fate for her loved and artless ones. Let no pride wince and cower when the question is pressed home if she has no virginity to offer in the market. The sweetest, purest and most innocent, are not more precious than the smallest, weakest and least beautiful, and I scorn to believe that any can with impunity suffer wrongs which I could not.

Press home the question, Victoria, Addie, Helen, "Is the debauchery of two hundred thousand of our sisters inevitable in order that the rest of us may go scot-free?" I swear with you I will have no freedom bought at such price of infamy. Side by side with the most outraged Magdalen I take my stand and insist for her, as for myself, and for all human kind, that man be continent and woman free. Let her lover's desires be unto her. This is the command of the new dispensation which is to bring peace, joy, life, health and bounteous love to the sad old earth; it will necessitate different governments, commerce, institutions, creeds and customs. Sexual debauchery, based upon the assumption that men cannot be continent, rules our senate, stands in our pulpits, manipulates our commerce, makes our fashions, prescribes our social regulations, directs the preparation of our food, makes woman everywhere to serve, man everywhere to rule. This is why as women we have no citizenship, why college doors are shut against us, why men monopolize the profitable trades and professions; this is why women get two shillings a day for honest work, and men three dollars; this is why her legs are fettered, her feet cramped, her vitals pinched, her aspirations dwarfed, while all the tendencies of popular literature, all the provisions for amusements, all the habits of daily life, and especially all the fashions of dress, are such as tend to send the life forces in unnatural quantity through the sexual organs rather than to diffuse them to all other parts. We are a nation of male and female prostitutes, no one of its inhabitants escapes the degradation, and no one of us can be wholly free and pure until all are so! The first word spoken for woman's freedom was the first blow struck at the above-named wrongs, and especially at the fatal error on which they have been based, and without which they could not have been inflicted. Every woman who takes control of her own life and person in the least degree, is helping all women to break the chains which bind them, is helping also all men to self-control, to new vigor, to greater brain and muscle power, to new life and love, and hope and joy.

VINELAND, March 7, 1874.

WOMEN AS VOTERS.

General Edward Ley, who was acting Governor of Wyoming Territory when suffrage was granted to the women, delivered a lecture at Boston recently on its workings. He declares that no domestic jars have occurred, even when in one case a husband and wife were rival candidates for the same office, the one on the Democratic, the other on the Republican ticket. The women usually vote for the best candidates and cannot be bribed, and the whole political situation is improved.

ARE SCHOOL GIRLS INJURED BY STUDY?

The school teachers of Worcester, Mass., have arrived at the conclusion that over study does not injure children, but that late hours, badly ventilated rooms and evil habits do. This is especially true of girls. Not one in a thousand is in-

jured by study. Idleness and unhygienic habits are the true source of ill health among school girls. Their emotional natures are stimulated by sensational novels. Unwholesome diet and the dissipation of late hours have also their share in bringing about the disastrous results which are attributed to over-exercise of the brain. So far is it from being true that girls are injured by study that, were studies so increased that they would have no time for idleness, the result would be a decided improvement in their health.—*N. Y. Telegram.*

EVERY GIRL TO HAVE A BEAU.

A number of highly respectable and strictly moral young gentlemen of St. Louis have organized an association to be known as the "Gallants' Club," the object of which is to furnish young ladies who have no regular beau an escort to church, concerts, lectures and places of amusement. All members have to undergo a rigid examination as to character, etc., before they are admitted, and they obligate themselves to obey all the orders of the executive committee. Any lady wishing an escort has only to apply to the president of the society, naming the evening, and a young man is detailed for the purpose. As soon as a young man becomes engaged he must withdraw from the organization.

THE HOLY INSTITUTION.—An extremely sharp and intelligent American gentleman from the West walked into the office of Dr. C. T. Jackson, the chemist. "Dr. Jackson, I presume?" said he. "Yes, sir." "Are you alone?" "Yes, sir." "May I lock the door?" And he did so; then, having looked behind the sofa and satisfied himself that no one else was in the room, he placed a large bundle done up in a yellow handkerchief on the table, and opened it. "There, doctor; look at that!" "Well," said the doctor; "I see it." "What do you call that, doctor?" "I call it iron pyrites." "What!" said the man; "isn't that stuff gold?" "No," said the doctor, "it's good for nothing; it's pyrites." And putting some over the fire in a shovel, it soon evaporated up the chimney. "Well," said the gentlemanly man, with a woe-begone look, "there's a widow up in our town has a whole hill full of that, and I've been and married her."

SPIRITUALISTIC.

A GREETING.

A word of good cheer to my mother!
Aye, gladly, a word I will bring
Unto her, as I would to none other,
I come—with mine offering.
For I know of the darkness that's near her,
Of the clouds that are pressing close down;
And I feel that my true words will cheer her,
For my love is a binding crown.

O'er every dull cloud and dim shadow,
And out of the mist and the foam;
Like a flower fresh found in the meadow
Is the love of a child for home.
For an earthly home where may linger
The beloved of our earth-life so dear;
So, with touch of an angel finger,
Your Linda to you draws near.

Let it stay both the eyes in their weeping,
And the heart-beats quickened by fear;
Oh, mother! The angels are keeping
Watch over you—be of good cheer!
Though the vine may trail gray on the trellis,
And some of life's roses depart;
The spring-time again will embellish,
And sorrow will vanish—dear heart!

And I know that the summer's sweet roses
Will bloom when thy heart lieth low,
For the law of their being disposes
Of darkness, and sorrow, and woe!
Be cheerful, the clouds are now fleeting,
The sunlight will pleasure bestow;
Your truth will be welcomed with greeting
And blessings around you will flow.

There is a crisis in life, dearest mother,
Tell papa that he'll find it all true,
That the right yet will triumph, none other;
And the false must give way to the true.
For the angels, the spirits, direct you,
They lead you along your fair way;
In the night the bright cloud shall protect you,
And the pillar of fire by day.

And you will be helped forward, oh, loved one!
As a guard at your door I will stand,
To ward off the ills that might reach you
Should trouble come over the land.
Let me comfort you all, and tell sister,
I have put unseen hands in her own,
With my arms round her neck, I have kissed her,
When she thought she was sitting alone.

But parting must here follow meeting,
Good night—but an hour will be mine
To bring to your souls a sweet greeting,
From a land that to you is divine.
From a land that is bright and ne'er blighted,
Where the roses are always a-bloom;
Where for you, when its shores you have sighted
Is waiting a heavenly home.

A CANDID ADMISSION.

The *Catholic World* for November has a thoughtful article headed "Spiritualism," which opens with the candid admission: "It can hardly be denied that the question of Spiritualism is forcing itself every year more and more upon the public attention, and that a belief in the reality of its phenomena and, as almost a necessary consequence, a suspicion of their, at least, partially preternatural character, is on the increase among honest and intelligent persons.—*The Spiritual Magazine, London, G. B.*

THE SEVENTH QUARTERLY CONVENTION OF THE NORTHERN (ILL.) ASSOCIATION OF SPIRITUALISTS.

CHICAGO, ILL., March 16, 1874.

Dear Weekly—Another battle has been fought, and another victory has been won. After all the efforts that have been made to crush our convention, by ostracising its officers and traducing its speakers, its seventh session has been more successful than any previous one, there being present one hundred and sixty-eight delegates from the different parts of the country, with a constantly increasing audience, which, on the last evening, amounted to eight hundred persons, assembled (according to its villifiers) to witness the funeral of the N. I. A. of S.

But if we may judge from the uneasiness manifested by the city press, as well as the opposing element in our own ranks, it was more like the birth of a giant than the death of a pigmy. The convention met in Grow's Opera House, was called to order by the president, Dr. O. J. Howard, at 12 M. on Friday, March 13.

The following resolutions were considered and passed by the convention:

WHEREAS: The Northern (Ill.) Association of Spiritualists is organized for the purpose of exposing error, developing truth, and benefiting the human family in all departments of life; it is therefore

Resolved, That we are Spiritualists, not Christians.

Resolved, That we recognize the necessity of more practical work, which shall be instrumental in bringing more directly before the people the best thought of the age to further our purposes to the end that all may be made purer, better and happier.

Resolved, That one of the great wants of the age is a free press, untrammelled by an issue, wherein truth can find expression regardless of public opinion.

Resolved, That we will defend the truth and stand by the right, maintaining the freedom of speech, the press and the platform.

Resolved, That we recognize the perfect family circle as the nearest approach to heaven on earth.

Resolved, That we believe in religious, political and social freedom.

Resolved, That we indorse temperance in all things.

Resolved, That we indorse the rejection of the theological amendment to our constitutional form of government by the Judiciary Committee of the present Congress.

Resolved, That we object to the present system of sending the children of Spiritualists to sectarian schools on week-days or Sundays.

Resolved, That, as a people, we are opposed to prostitution of every form, whether religious, political or social.

Resolved, That it is the duty of all honest men and women to place the male seducer and fallen man on an equality with the seduced woman and fallen female.

Resolved, That we indorse universal suffrage for all persons over eighteen years of age, without regard to sex, caste or color.

Resolved, That we urge the education of the masses by the government, through compulsion, if necessary, in non-sectarian schools.

Resolved, That we advocate and pledge ourselves to seek for the just and equitable taxation of the churches, and all property and income belonging to the church, or its rents, as of other property and citizens.

Resolved, That this Association is not responsible for the views or thoughts or words of the individual, our platform being free.

Resolved, That we will not pronounce anathema against any human being, remembering our liability to err: but while we apply the scalpel of criticism to what we deem error, we will not forget that in the victim of the error are the possibilities of a God.

Resolved, That we are uncompromisingly opposed to the continuance of the practice of capital punishment, and will use all our efforts to abolish that inhuman practice, which disgraces the intelligence and humanity of the age in which we live.

Resolved, That the officers of the Convention be instructed to organize the Association under the general laws of the State of Illinois, approved March 18, 1872, entitled "an act concerning corporations," at their earliest convenience.

The following resolution was brought forward, and after sharp discussion was rejected:

Resolved, That we recognize the monogamic law of marriage, under legal and just regulations, as the higher form of social life.

The radical party opposed this resolution on the same ground that they opposed a similar one last fall, because they thought dictating a law for others was incompatible with individual liberty; whatever we ourselves may think, we have no right to dictate for others.

The Convention continued its sessions for three days, and on Sunday evening adjourned to meet in Grow's Hall, Chicago, Ills., on Friday, June 12, 1874.

Our Convention was a success, financially and otherwise, notwithstanding the efforts that were made to destroy it. And now we ask all lovers of truth and progress to come forward to our annual meeting in June next, to help set the truth echoes humming that in the march of the eternal ages shall bring heaven to humanity and joy to the angels.

C. W. STEWART,

Assistant Sec'y N. I. A. of S.

[NOTE.—The Secretary furnishes us with a very full report of this Convention's proceedings, but the above is all we can find space for.—EDS.]

PASSED ON.

We regret to learn of the decease of our friend H. V. Libhart, of Lyons, Mich., who left this lower sphere on the 3d of March last. He was an earnest and conscientious Spiritualist, and deeply interested in all the reforms of the day.

THE CHEMISTRY OF CHARACTER:

AN INSPIRATIONAL POEM GIVEN BY MISS LIZZIE DOTEN.

John, and Peter, and Robert, and Paul,
God in His wisdom created them all.
John was a statesman, and Peter a slave,
Robert a preacher, and Paul—was a knave.
Evil or good, as the case might be,
White or colored, or bond or free,
John, and Peter, and Robert, and Paul,
God in his wisdom created them all.

Out of earth's elements, mingled with flame,
Out of life's compound of glory and shame,
Fashioned and shaped by no will of their own,
And helplessly into life's history thrown;
Born by the law that compels men to be,
Born to conditions they could not foresee,
John, and Peter, and Robert, and Paul,
God in His wisdom created them all.

John was the head and heart of his State,
Was trusted and honored, was noble and great;
Peter was made 'neath life's burdens to groan,
And never once dreamed that his soul was his own.
Robert great glory and honor received,
For zealously preaching what no one believed;
While Paul of the pleasures of sin took his fill,
And gave up his life to the service of ill.

It chanced that these men, in passing away
From earth and its conflicts, all died the same day.
John was mourned through the length and breadth of the land;
Peter fell 'neath the lash of a merciless hand;
Robert died with the praise of the Lord on his tongue;
While Paul was convicted of murder and hung.
John, and Peter, and Robert, and Paul,
The purpose of life was fulfilled in them all.

Men said of the statesman, "How noble and brave!"
But of Peter, alas! "He was only a slave."
Of Robert, "'Tis well with his soul—it is well;"
While Paul was consigned to the torments of hell.
Born by one law through all nature the same,
What made them differ? and who was to blame?
John, and Peter, and Robert, and Paul,
God in his wisdom created them all.

Out in that region of infinite light,
Where the soul of the black man is pure as the white:
Out where the spirit, through sorrow made wise,
No longer resorts to deception and lies;
Out where the flesh can no longer control
The freedom and faith of the God-given soul.
Who can determine what change may befall
John, and Peter, and Robert, and Paul?

John may in wisdom and goodness increase,
Peter rejoice in an infinite peace;
Robert may learn that the truths of the Lord
Are more in the spirit and less in the word;
And Paul may be blest with a holier birth
Than the passions of man had allowed him on earth.
John, and Peter, and Robert, and Paul,
God in his wisdom will care for them all.

MISCELLANEOUS.

THE PATRONS OF HUSBANDRY AND THE INDUSTRIAL BROTHERHOOD.

Persons not familiar with the workings of the Patrons of Husbandry in their granges, or who have had no opportunity to observe, have but little idea of the educational influence of that order over its members. Heretofore farmers have been too isolated and have been compelled to confine themselves so closely to their business, that they have hardly given any thought to political or religious matters, but have been content, as a general thing, to let rascally lawyers, politicians and priests do their thinking for them upon these subjects, and lay their plans to swindle them and the balance of the laborers of the country, out of the greater share of their hard-earned productions. But now that they are organizing and coming together in their granges, new and liberal ideas are being promulgated; they are beginning to learn why they have been compelled to work 14 to 16 hours each day the year through, for barely enough to live upon, while thousands of their brothers live in idleness and wasteful extravagance. They are learning to think for themselves, to reason and find out the causes that produce these unequal conditions; and, having learned to think, when the time comes they will act, and act in unity, and let the old political organizations that have so long ruled and controlled them, become things of the past. The members of the Grange are not only learning to think for themselves, but they are learning to express their thoughts, learning parliamentary rules, and will show the world that they are "capable of managing their own affairs," and that professional politicians, lawyers, bankers and other leeches can take back seats for a while. They are also learning how to break all combinations that are gotten up to swindle them, for instance: When the plow manufacturers combined to raise the price of their plows, and said they would not sell them only through their regularly established "middlemen," the farmers, by a concert of action in their organization, sent back word, "keep your plows and eat them, and we will keep our produce and eat it, and see who will live the longest;" it broke the combination, and instead of paying \$18 for a plow, we are getting them for \$12 and \$12 50; and the mechanic whose labor builds the plow, gets quite as much as formerly; so the ring of thieves is the only loser. Not only are the men of the order learning all these things and many more to their advantage, but the women are learning the same and learning to vote. By the side of their fathers, brothers, husbands and lovers they go to the grange, take part in the exercises, vote, hold office, and it has never been hinted, as yet, that any had become "unsexed" by so doing. And thousands who have denied that they wanted to vote, and who have ever been ready to say, "I would not vote if I had the opportunity," take the ballots and deposit them with as much eagerness and interest as though it was entirely within "their sphere." In this way they are learning in the good time coming in the

near future to take their places by the sides of these same fathers, brothers, husbands and lovers, and vote, hold office and assist to make laws that will change present conditions and give equal rights and justice to all. What the order of the P. of H. is doing for its members, the Industrial Brotherhood will do for that large class of laborers not eligible to the first order. The P. of H. has been one step in the march of progress. The I. B. is another, as it is more simple in its workings, and has a broader and more liberal platform.

But the Patrons of Husbandry is a Western institution, does not "take" in the East, and friends send word from New Jersey that "the tariff affects the West so differently from what it does the East that the Industrial Brotherhood will only work in the West." Must our interests remain so divided then that we cannot unite, work together, and educate ourselves so that we can act in concert and overthrow those monopolies that are robbing and enslaving us? Wipe out the tariff laws; give us free trade, free money, free lands, free speech, free press, free souls and free bodies, then there will be no east, no west, no north, no south, but one united people seeking the greatest good to the greatest number; and to this end the order of the Industrial Brotherhood is "another step in the right direction."

Yours for justice and equal rights,

A. WARNER ST. JOHN.

THE "WEEKLY," JESUS & CO.

BY W. F. JAMIESON.

I do not suppose the WEEKLY intended to misrepresent my statements, but they are misrepresented nevertheless. It refers me to a "cavalry soldier" to settle the question whether "Put up thy sword" is not a military command, as if I denied it was! My statement was, "If the command to sell garments and buy swords was not a military command, but hyperbole, how can it be shown that 'Put up thy sword' was a military command? Was it not hyperbole too?" This refuted the WEEKLY's declaration that the only military command Jesus ever gave was, "Put up thy sword." I showed that he gave the command to sell garments and buy swords. It seems that it was literally obeyed, for Peter had one, with which he hewed off an ear.

The WEEKLY has inquired if I believe the "Nazarene was a friend of war." He must have been a singular military commander if he was not. The order to "buy swords" has more of the air of a military command than "put up thy sword."

The next point is, Jesus as a legislator. The WEEKLY refers me to my own language to prove it. Because his teachings are popular and revered in European and American society is no proof of it. The WEEKLY has persistently asserted that this same Christian society is corrupt. Does a corrupt society prove great legislative talent? Victoria C. Woodhull calls Christian society damned. I may be told this is because society does not adopt his teachings. But I will show in future articles that if it should adopt them it would be double-damned, "two-fold more the child of hell."

The WEEKLY admits my statement—that the teachings of the "Nazarene" are popular and revered—is "both sufficient and correct." Then why did the WEEKLY say that Beecher was obliged to condemn his teachings "in order to please society?" Is society pleased with a condemnation of teachings which it reverences and has popularized? For it is admitted that it is popular to praise both Jesus and his teachings. Beecher condemned not Jesus nor his teachings, but a literal construction of those teachings. The WEEKLY now says it "never bound itself to a literal construction." Really! It was upon this very point that it picked up Beecher. Speaking of the "Sermon on the Mount," the WEEKLY said: "Henry Ward Beecher tells us that a 'literal construction of it would destroy the very things for which the gospel is revealed,'" etc. Believing this statement to be false, the WEEKLY proposes to defend the doctrines of the great Nazarene as they are written, and as it understands them. Now, if the WEEKLY "never bound itself to a literal construction," I confess I do not understand it any better than it thinks some popular parsons understand Jesus. The words "door" and "vine," etc., which Jesus applied to himself are self-explanatory figures of speech. Under this cloak the clergy exercise their ingenuity to explain as figurative every passage which they dislike in a literal form, even to the Eucharist. The Catholic has taken the whole Protestant world off its feet on this doctrine of transubstantiation. Contexts play havoc with most of the so-called spiritual renderings.

In my next I will show by the words of the Nazarene, "as they are written," that he was not a Communist, but was a mendicant, and advocated mendicancy. To quote Peter to prove Jesus a Communist is a method by which "corrupt" churches sprang into life. I do not deny Peter was a Communist, but I do deny that it proves Jesus to have been one. If any class of Communists want to build upon Christianity, there is no better plan than to do as the Roman Catholics do—start with Peter.

THE NEW CATHOLIC CHURCH.

A very able and instructive lecture was delivered by Stephen Pearl Andrews, to the members of the above-named church, who hold their meetings at De Garmo Hall, corner of Fifth avenue and Fourteenth street, New York. The lecturer commenced by asserting that a duality of sex existed in every human being. He deduced it from the two separate sections of the brain, and remarked the distinct separation between its two hemispheres was shown in paralysis, which not unfrequently affected only one side, usually the left. He asserted that the right side was masculine and the left feminine, and lamented that the education of the left side was usually neglected; claiming that from this base might be traced the present inferior condition of woman.

From that subject the lecturer passed to the consideration of the bearings of the vertebræ of the animal creation. These he classified as longitudinal, latitudinal and altitudinal. Of the first of these—longitudinal—he cited the fish known to

naturalists as the Amphioxus Lanceolatus, or lance shaped, an animal in which the head is not developed, and these together with a larger part of the finny tribe he said might be considered as the lowest types of the vertebrate creation. Another fish was also mentioned as a specimen of the latitudinal order, viz.: the "cyclostoma monorrhina," so termed from the formation of its mouth, and from its having only one nostril. This was mentioned as a specimen of animals of the latitudinal order. From these he passed to quadrupeds, monkeys and man, the last being quoted as the most perfect specimen of the altitudinal order of the animal creation.

Their places of abode next came under consideration. The water line was mentioned as dividing the lower orders from the upper. The fish—the lowest order (longitudinal) inhabiting the sea under the water line; next the tenants of the swamps, reptiles, etc.; thirdly, the air and the bird family; and, fourthly, the highlands inhabited by quadrupeds and man. After the lecture Mr. Andrews elucidated it by answering several questions which were put to him by the audience, illustrating his positions, and concluding with pointing out the connection between the animal world and the world of morals.

The Scientific lectures of Mr. Andrews, of the last of which the above is an imperfect sketch, have now been continued nearly a year. They are all illustrated with beautiful charts, and are rapidly advancing in the popular favor. Yesterday the hall was well filled, and the audience appeared to be highly delighted with the able manner in which the lecturer treated the subject under discussion.

IMPORTANT LABOR MEETING.

On Sunday, March 29, the Workingmen's Central Council, the Industrial Political Reform Association and the Workman's Lyceum, met at Munzinger's Hall and agreed upon the following appeal, which is ordered to be distributed throughout the Union:

"The Workingmen's Central Council to the labor organizations of the United States:

"We appeal to the organized workingmen of every village, town and city of the Union to hold a mass meeting upon the same evening as the above Council shall hold a meeting in this city, for the purpose of demanding the removal of the corrupt agents of the Government connected with the Department of Architecture and all subordinates from office, on the ground that instead of enforcing they flagrantly violate the eight-hour law by extending the contract system in every department of building, which contracts are given to special favorites, as has been clearly proven by the Central Committee to the Congressional Committee, who were authorized to investigate the violation of the law on the new Post-office in New York.

"We appeal to the secretaries of all labor organizations to at once communicate with their representatives in Congress, and specially request their attention to this subject, and to authorize further legislation on this subject in order that the working people may derive the benefits originally intended by the framers of the law.

"We appeal to the labor organizations of this city to at once appoint committees and assist in arranging details for a mass meeting such as never was witnessed in this city, and let the voice of the working people be heard in thunder tones throughout the length and breadth of the land. We propose to fearlessly expose the corruptions existing in all of the departments of the government, and the manner in which the claims and rights of the working people are ignored by the powers that be and a proper remedy proposed."

This will be laid before the Grange Associations and the Patrons of Husbandry, in the belief that the agriculturists will unite with the artisans and mechanics in making a grand demonstration in all the cities, towns and villages throughout the country, on Monday, the 11th day of May next, which time has been selected for that purpose.

PRAYING OR VOTING—WHICH?

TO THE PRAYING WOMEN:

My Dear Sisters—That is the question—To pray or to vote, which? The silly talk about women becoming unsexed at the polls is a perfect humbug and bugbear. Now, how is it? Are the polls worse than whisky saloons—more vulgar and degrading? No, you know better. The ballot is beautiful and harmless—clean, quiet, silent and powerful! But your praying crusade is crazy, exciting, mobbish, childish, foolish. Then I seriously exhort you to be wise and change your tactics at once. Just go in as energetically and zealously for woman's suffrage and your power will be irresistible against rum and tobacco and every social vice. Humanity will be blessed, and women may then be proud of themselves.

A great lover of women and temperance.

A. GAYLORD SPALDING.

CHAMPLIN, MINN., March 28, 1874.

[From Yonkers' Statesman of March 20, 1874.]

A JUDGE DOING CONTEMPT IN HIS OWN COURT.

On Saturday last, the libel suit of Challis against the Woodhull-Clafin sisters and Col. Blood, was finally concluded by the acquittal of the defendants. The city Judge, Justice Sutherland, expressed great dissatisfaction at this verdict, which he pronounced infamous, and refused the usual thanks to the jury. The defendants were immediately arrested for damages on complaint of Mr. Challis. The testimony of Challis was rejected by the jury, and, finally, after five for acquittal had secured five doubtful ones, they next addressed themselves to two advocates of conviction, and finally succeeded.

The extraordinary endeavor in 1872 to procure the imprisonment of the accused by exacting prodigious bail, when no case was made out, has finally yielded this fruit.

We are astonished at the indiscretion of the Judge. If courts are to be respected, we know of no method to procure it but by giving due consideration to the juries as well as to the magistrate on the bench. The Court of General Sessions in New York can hardly be admitted as an exception.

Twelve hundred and forty-six school-houses have been built in Iowa within the past two years. This is exclusive of those built to take the place of old ones.

DR. H. B. STORER.

We are glad to know that the Clairvoyant Medical practice of our esteemed friend, who has for more than twenty years been identified with the beneficent work of Spiritualism, is meeting with large success and thorough appreciation. We seldom enter into his cosy rooms, which are just under our editorial sanctum, without finding patients awaiting their turn, either for examination by Mrs. M. J. Folsom, the Doctor's excellent assistant, or for consultation with himself. His remedies are sent to every State and Territory of America, involving a very large correspondence with patients afflicted with all classes of disease; and we hear of many cases where persons considered incurable, have, as a last resort, decided to try the Doctor's medicines, and, having done so, have been restored to health.

It is worth everything to a patient to know that the physician whom he employs is a thoroughly honorable and reliable man; and that where nothing can be done to help, his money will not be taken for services that can do no good. Dr. S. enjoys this perfect confidence of all who intrust their life and health to him; and we feel that while he is not as actively employed in ministering to the souls of the community as formerly, that he is none the less aiding the spirits to help humanity, by restoring physical health, without which the mind is unfitted for spiritual growth.—Banner of Light.

THAT CHRISTIAN FRAUD.

SPRINGFIELD, Mass., March 26.

While reading the summing up of Mr. Brooke this afternoon, I noted the Court said: "We are living under a government founded on, or originating in, the Christian religion, * * * this nation recognizing the Christian religion as the common law of England does."

In fact, I might with more literal accuracy say, here we have a brace of pious frauds. 1. Christianity is not a part of the common law. 2. Our American government was not founded on, or originated in, the Christian religion. And I rejoice greatly thereat.

W. F. JAMIESON.

DE KALB, ILL., March 28, 1874.

Editors Woodhull and Clafin's Weekly: I write to inform your many readers, that the able and eloquent young radical, C. W. Stewart, of Janesville, Wis., came to our place from the Chicago Convention, and gave our people a course of lectures, which for logical and philosophical reasoning have never been surpassed in this part of the country.

The lectures were well attended, and the one on "Darwinism, and Immortality" was repeated at the request of the audience.

The last lecture on "The Rights and Wrongs of Woman," was well calculated to stir up the Rip Van Winkles of Society to the comprehension of the fact that there is a day of reckoning for them approaching. He has made a lasting impression for good, in this place, and if he is one of the "bummers" we want to see more of them. He may be addressed for the present at McHenry, Ill.

He goes from here to Terre Haute, Ind., to attend an anniversary of Modern Spiritualism.

We liberals in this part of the country repudiate the idea that there are side issues to Spiritualism as a reform movement.

Neither do we see any wisdom in having divisions among us; if we are really seeking truth, we should fear the discussion of no question whatever.

Yours, for progress and free thought,
P. W. VAUGHAN.

EDITOR WOODHULL AND CLAFLIN'S WEEKLY:

The remarks of friend Jamieson are not without force, certainly (relating to the press), and applicable to the press in general, secular and religious—each editor or proprietor is exceedingly complaisant when soliciting subscribers, and as arrogant and dogmatic when fairly seated in the editorial sanctum.

I have heretofore supposed the WEEKLY editors were as liberal toward writers as was consistent with circumstances connected with their publication; for after all there must be some limitation within their control, as their space is limited with regard to the rights of all writers, readers and editors. I would be truly sorry to know that those in control of the WEEKLY exercise their authority arbitrarily and capriciously. It doth not seem quite evident, even if taking for granted all that Mr. Jamieson says with regard to your agreement, that it should be quite so liberally construed as he seems to claim. For one, however, I would be glad to hear enough of his Jesus-annihilating ideas as would serve to satisfy myself of his boasted ability in that direction. The writer is inclined to believe that there is at least one standpoint from which he has not viewed, and one way in which he has not analyzed the pretensions of Jesus, and that he will, therefore, signally fail in his effort to supplant and substitute the one J for the other J, as he would inevitably do if he could place his own counter views substantially above reasonable doubt upon the questions at issue; in which case, truth would then be according to Jamieson, and not according to Matthew, Paul or Jesus. Nevertheless, Brothers, truth is what we need, so pray let Jamieson out with it, if he has it, even at the cost of a second death to Jesus.

Truly yours,

STEBEN, O., March, 1874.

S.

COMSTOCK AGAIN ARRESTED.—Anthony Comstock was again arrested to-day (Friday, March 14), this time on a suit for damages for false imprisonment, brought by W. C. Crempeau, clerk for Dr. Sherman. Crempeau was arrested for mailing a book on rupture, and the case was dismissed by Commissioner Osborn, there being no grounds for the affidavit made by Comstock that the publication was an obscene one. It has been ascertained that the Young Men's Christian Association is liable for damages in these and similar cases which will be brought up. These suits will show whether or not Comstock is a blackmailer, as charged.—Daily News.

SOME murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night.

—Trench.

REFORMATORY LECTURERS.

C. Fannie Allyn, Stoneham, Mass.
J. I. Arnold, Clyde, O.
J. O. Barrett, Battle Creek, Mich.
Chas. G. Barclay, 121 Market st., Allegheny City, Pa.
Capt. H. H. Brown, Brownsville, Mo.
Mrs. I. F. M. Brown, National City, Cal.
Addie L. Ballou, Terra Haute, Ind.
Warren Chase, St. Louis, Mo.
Prof. J. H. Cook, Columbus, Kan.
Mrs. Amelia Colby, Winona, Minn.
Mrs. Jennette J. Clark, 25 Milford st., Boston, Mass.
A. Briggs Davis, Clinton, Mass.
Miss Nellie L. Davis, North Billerica, Mass.
Lizzie Doten, Pavilion, 57 Tremont street, Boston, Mass.
Mrs. L. E. Drake, Plainwell, Mich.
R. G. Eccles, Kansas City, Mo.
Dr. H. P. Fairfield, Ancora, N. J.
James Foran, M. D., Waverly, N. Y.
I. P. Greenleaf, 27 Milford street, Boston, Mass.
L. A. Griffith, Salado, Bell Co., Texas.
Anthony Higgins, Jersey City, N. J.
E. Annie Hinman, West Winsted, Ct.
D. W. Hull, Chicago, Ill.
Charles Holt, Clinton, N. Y.
Mrs. Elvira Hull, Vineland, N. J.
Moses Hull, 871 Washington st., Boston, Mass.
R. W. Hume, Hunter's Point, L. I.
W. F. Jamieson, 139 Monroe street, Chicago, Ill.
Miss Jennie Leys, 4 Tremont Temple, Boston, Mass.
Cephas B. Lynn, Sturgis, Mich.
Mrs. F. A. Logan, Ogden, Utah.
Anna M. Middlebrook, Bridgeport, Ct.
Dr. Geo. Newcomer, Jackson, Mich.
Thos. W. Organ, Painesville, O.
Mrs. L. H. Perkins, Kansas City, Mo.
J. H. Randall, Clyde, O.
A. C. Robinson, Lynn, Mass.
Wm. Rose, M. D., 102 Murison street, Cleveland,
Elvira Wheelock Ruggles, Janesville, Wis.
Julia A. B. Seiver, Houston, Florida.
Mrs. J. H. Severance, Milwaukee, Wis.
C. W. Stewart, Box 1306, Janesville, Wis.
Laura Cuppy Smith, Daily Union Office, Detroit, Mich.
M. L. Sherman, Adrian, Mich.
John Brown Smith, Amherst, Mass.
Mrs. H. T. Stearns, Corry, Pa.
Dr. I. D. Seely, La Porte, Ind.
Russell Skinner, Lyle, Minn.
Mrs. C. M. Stowe, San Jose, Cal.
Dr. H. B. Storer, 137 Harrison avenue, Boston, Mass.
C. W. Stewart, Janesville, Wis.
J. H. W. Tozhey, Providence, R. I.
F. L. H. Willis, Willimantic, Ct.
Lois Waisbrooker, Battle Creek, Mich.
Elijah Woodworth, Leslie, Mich.
Prof. E. Whipple, 898 Main street, Cambridge, Mass.

BUSINESS EDITORIALS.

W. F. JAMIESON

Will speak in Boston for the First Primary Council, Harmony Hall, 18½ Boylston street, the three last Sundays in April; at Lynn, Mass., the Sundays of May; at Salem, Mass., Friday evenings of May. Will receive a few more week-evening engagements for April and May. Address, care of *Banner of Light*, Boston, Mass.

DR. H. P. FAIRFIELD

Will speak in Springfield, Mass., during the month of April. He would like to make other engagements. Address, Box 972, Springfield, Mass.

A GOOD TOILET SOAP.

A good article for the toilet is a very desirable thing, especially when so much that is sold as such is unfit to use. We have used X. Basin's Poncine Soap for the last ten years, and find it immeasurably superior to any other we have ever tried. There is no foreign article that, in our estimation, can compare with this home manufacture. It is evidently composed of the very best materials, and contains a peculiarly pleasant detensive quality and perfume, which are present in no other sand soap sold. Nor is it, like foreign soaps, so high in price as to put it beyond common use, but in every particular it is indicated to meet the popular demand. Those who once use it will never consent to do without it.

Gentlemen and ladies of liberal views desiring to obtain board in a pleasant home in Brooklyn after the 1st of May, are requested to address for particulars, terms, etc., H. A. Beach, Room 21, No. 33 Park Row, N. Y. city.

D. W. Hull will be glad to make engagements every Sunday in the vicinity of Chicago. Will also attend funerals when desired. Keeps all kinds of reform books for sale.

Office, Western Department of Hull's *Crucible*, 148 West Washington St., Chicago.

NORTH WESTERN WISCONSIN ASSOCIATION OF SPIRITUALISTS will hold their quarterly conference at Berlin Wis., the 10th, 11th, and 12th of April, 1874. The best speakers, also a good Physical Medium, have been engaged for the meeting.

A general invitation to all to come and enjoy the meeting, bringing their lights with them, thankful for this age of reason. A free platform and free speech.

Progression the pass word. Mrs. S. H. LEE, Sec.

Dr. Slade, the eminent Test Medium, may be found at his office, No. 418 Fourth avenue

WARREN CHASE

Address him at Council Bluffs, Iowa, till March 29th; after that, Colfax, Jasper Co., Iowa, till further notice. He will receive subscriptions for the WEEKLY and for our pamphlets.

"THE GREAT SENSATION."

We have just been shown for the first time a copy of this new book. We have received a great many letters of inquiry regarding it, which, from want of knowledge, we could not answer. We are now prepared to say that it is all that its publishers claim for it, and a book that every person interested at all in the great social movement now in progress in this country should have. It will be a necessary volume in every library of the immediate future. Those who desire to do so can order it through this office. It will be promptly transmitted on the receipt of its subscription price, \$2.50.

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-union, yet whatever of principle has been evolved they may well discover and understand; and also, as I hope, they may profit thereby."

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

SARAH E. SOMERBY, Trance Medium and Magnetic Healer, 23 Irving Place, N. Y.

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

JOHN HARDY, Cor. Sec'y.

THE WORD,

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

E. H. HEYWOOD, Editor.

Terms—75c. annually in advance.
Address *The Word*, Princeton, Mass.

MEDICAL SCIENCE—AN IMPOSITION.—In these days when it has come to be understood that there is no such thing as science in medicine, that all practice is experiment merely, it is well for the people to know where to find reliable magnetic treatment. For such we confidently refer the afflicted to Dr. R. P. Fellows, of Vineland, N. J. We would say to those who are unable to visit the doctor in person to send \$1 for his *Magnetized Pellets*. The sick are being healed by these Pellets who have heretofore been in perfect despair.

FARMINGTON, MICH., March 18, 1874.

Dear Weekly.—The Michigan, "Oakland county, Association of Spiritualists," will hold their first quarterly meeting of this year, at Milford, on Saturday and Sunday, April 11 and 12. The speaker, Mrs. Laura Cuppy Smith.

NORTON LAPHAM, Pres.

E. L. ROBERTS, Cor. Sec.

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 North Billerica, Middlesex Co., Mass.

MRS. F. A. LOGAN.

This earnest worker in the reforms of the day, has been speaking of late in Ogden, Utah, to large and appreciative audiences and proposes visiting California soon. Parties along the line of the C. P. R. R. desiring her services will address her immediately at Ogden, Utah.

Send Austin Kent one dollar for his book and pamphlets on Free Love and Marriage. He has been sixteen years physically helpless, confined to his bed and chair, is poor and needs the money. You may be even more benefited by reading one of the boldest, deepest, strongest, clearest and most logical writers. You are hardly well posted on this subject till you have read Mr. Kent. You who are able add another dollar or more as charity. His address, AUSTIN KENT, Stockholm, St. Lawrence Co., N. Y., Box 44.

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

AUSTIN KENT.

MR. MADOX,

Of the Internationals, will hold himself ready to lecture before workingmen's organizations and lyceums throughout the country; subjects, "The Political Economy of the Internationals," "The Suspension of our Industries—the Cause and Remedy," "The Currency and Finance." He will also organize Sections of the Secret Order of U. O. I. Address, G. W. MADOX, Sec. U. O. I., 42 John st., N. Y. City.

ROBERT G. ECCLES ENGAGEMENTS are as follows: April 2d to 9th, Andover, Ohio; 10th to 14th, Berlin, Wis.; 15 to 20th, Cherokee, Iowa; 21st to May 15th, Kansas City, Mo.

CARD.

A LADY contemplating starting an Educational Institution for Youth would like to meet with a party with means that would be willing to invest that way for the good of rising generations. Site a short distance up the Hudson. It can be made a paying Institution. \$5,000 is needed immediately to make a beginning. Address, Anna Wilson, No. 7 Jane Street, New York.

APPROACHING CONFLICT—

The irrepressible issues between universal liberty and despotism to precipitate a terrible war within five years that will terminate in the overthrow of the American Republic and the establishment of a military dictatorship.

Church, State and Capital are combined, under the leadership of the Republican party, to precipitate the conflict that will end in a defeat of their aspirations, and the ultimate triumph of industry, socialism and rationalism.

The nation is slumbering upon the brink of ruin as unconsciously as the citizens of Pompeii and Herculaneum in that awful moment that preceded the belching forth of Vesuvius.

The most astounding foreshadowing of the future destiny of this nation ever issued from the press.

A book of 250 pages will be sent to any address, post-paid, for \$1.15. Liberal terms given to agents.

Address, JOHN WILLCOX,
172 and 174 Clark street, Chicago, Ill.

PROSPECTUS.

WOODHULL & CLAFLIN'S WEEKLY.

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

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

It advocates, as parts of the new government—

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

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

Criticism and objections specially invited.

The WEEKLY is issued every Saturday.

Subscription price, \$3 per year; \$1.50 six months; or 10c. single copy, to be had of any Newsdealer in the world, who can order it from the following General Agents:

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

COL. J. H. BLOOD, Managing Editor.

All communications should be addressed

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



Dr. Geo. Newcomer, THE HEALER, PHYSICIAN AND SURGEON, HURD BLOCK, JACKSON, MICH.

Thirty years' experience. Examines diseases and sends prescriptions for one month for \$3. Has a specific remedy for CATARRH and THROAT DISEASE.

SOCIAL FREEDOM COMMUNITY No. 1.

This Institution is situated in Chesterfield County, Virginia, about nine miles from Richmond. It is founded on the principles of Social Freedom, as laid down in the address of Victoria C. Woodhull, in Steinway Hall, New York, November 20, 1871.

Champion Cure AND Liberal Institutet.

Carversville, Bucks Co., Pa. Will be opened for patients and pupils, September 15, 1873.

The Medical Department is under the charge of Mrs. MAUD C. WALKER, M. D., a regularly-educated physician, of wide experience in hospital and ordinary practice.

She will be assisted by S. M. SAWIN, M. D., educated at Conception Medical College, Chili, S. A., an experienced army-surgeon.

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