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Vol. VII.—No. 17.—Whole No. 173.

NEW YORK, MARCH 28, 1874.

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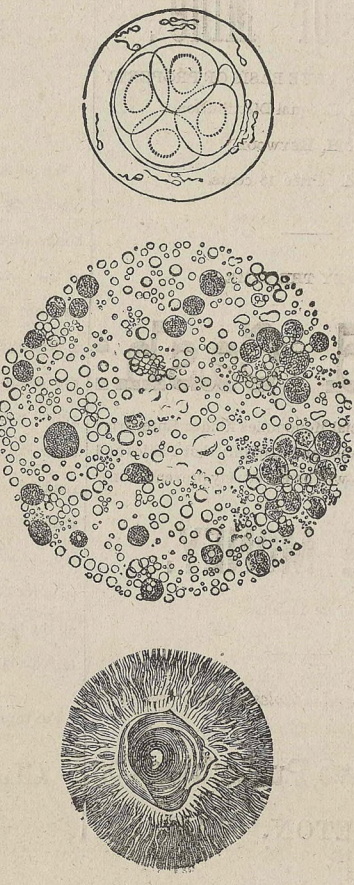
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INDUSTRIAL JUSTICE.

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

QUESTIONS AT ISSUE.

EDITORS OF WOODHULL AND CLAFLIN'S WEEKLY:

Esteemed Ladies—Though you are much more fair toward your opponents than editors in general, perhaps a little more leaven in that line might do you and your readers good. I beg, therefore, that you will publish the accompanying article from the *Argus*, of Feb. 27, which, I believe, is as thoroughly a Democratic and Catholic paper as we have; certainly one of our most influential and ably-conducted:

“DOWN WITH THE COMMUNE!”

“The French detective who was mixed among the rioters who were driven from Tompkins' Square, New York, some time since, both before and after the riot, in his full report to the Chief of Police, states that they are almost all Communists, who advocate sacking of houses of wealthy men; and a Mr. May, who is the leader, told them after the riot that it had been a day of great success, as it had shown that the workingmen would stand by them even to death, and that their organization was now made sacred by blood.—*New York Papers*.

“After this exposé of the principles and designs of the vipers from abroad, who have imported these ideas into our uncongenial atmosphere, no honest laborer or artisan, born or adopted into our freedom, can afford to compromise himself by any affiliation with the bandits of society claiming the title of ‘communist.’ The schemes and plans they have at heart, as acknowledged by themselves, are not warranted under any form of government.

“Revolution to overturn a hopelessly obnoxious and oppressive form of government is justifiable, and associations to that end may absorb the purest and most patriotic; but organizations for plunder under the disguise of ‘division of property’ or other specious term can never command the assent of civilization nor the indorsement of any good people.

“The people of this country offer the members of them freedom of speech; but when their theories are reduced to practice, such persons violate the hospitality with which this untrammelled and generous country invites all who are oppressed, throughout the globe, to her shores. Here oppressions cannot exist, and the idea that one class of citizens must be pulled down to set up another class, is as gross an attack on our liberty as if made with the mailed hand of a feudal baron, who would reduce all but himself to serfdom.

“Society can, therefore, give no shelter to him who prefers to pillage in order to possess himself of riches, rather than obtain them by the needful processes of industry, skill, self-denial and enterprise, which are the means by which any man here, if he chooses, can, as God prospers him, gather them in greater or less degree. Adventurers from every clime should learn this by their own daily observation, and not need reminder of it.

We gladly comply with the request of our correspondent. We are specially desirous of putting journals like the *Argus* on record in these columns. A sufficient answer to the charges of the *Argus* against the Communists, is their principles as frequently published in the WEEKLY. This paragraph, copied from the “New York Papers,” was concocted by the authorities to cover from public view their outrageous and villainous interference with one of the ‘rights of the people as guaranteed by the Constitution itself. Of this escape, papers like the *Argus* are glad to avail themselves. Hence we say we are glad to put them on record. In doing so, however, and in making these comments, we do not at all call in question the honesty of our correspondent. On the contrary, we know him to be a conscientious and honorable gentleman, who would disdain to make use of a lie to bolster up any cause. He, however, says further than the request:

Please pardon me, also, for some little assurance, to wit: I would take from that conspicuous place in your paper those ridiculous lines, “Go to, now, ye rich men; weep and howl,” etc. James, as most of the disciples of Jesus, expected that the “Lord” was soon to return and reign on earth, and so, perchance, “give fits” to their enemies and oppressors; but if the epistler referred to said howling to “the last days” of time, or even to man's last days, it was putting the howling off to such an indefinite period it could have no possible effect—evidenced thenceforth.

In the same chapter (of James v.) occurs, also, the following, which manifests the intelligence of the writer: “Is any sick, let him call for the Elders of the Church and let them pray over him, anointing him with oil in the name of the Lord.” Professor Tyndall recently suggested that this pray-

ing experiment should be tried in our hospitals; but neither the very Christian doctors nor their patients were willing to risk the credibility of the statement on the practical issue.

When the world was ruled by, as was supposed, a theocracy, why, if so opprobrious, were rich men countenanced at all? Why were there Solomons and men with vast flocks and herds and costly courts and priestly jewels and ephods and other tomphoolery-phods? Rich men, relatively, have always existed and always will; and when the incentive of riches and fame is taken from us, we shall lapse into a state of barbarism with incredible rapidity.

Jesus said: “The poor ye have always with you.” *This is true* and will continue so; and, as you are so fond of Bible quotations, why not stick to this, using it for charitable purposes; the “howling” device being of little moment, *God* having failed to accomplish anything with it for eighteen hundred years.

We shall ever have the monetarily and intellectually rich and their antipodal expression. We must have day and night, light and shade, and ever the duality in all things.

Regarding the pay of laborers, I know an old carpenter who says that he could lay up more money when he had \$1 50 per day, than he can at present at \$4 per day. Equalize, now, all wealth; quadruple, now, if you please, the price of labor, and the result will be the same: at the end of every week there will be, relatively, the rich and the poor. Those who wish it otherwise, let them join the Shakers. That there should be vastly more education—compulsory, thorough, gratuitous—and vastly less *whisky*, is undeniable; and in this lies the solution of all the troubles of which your discontented contributors of the Communistic stamp—foreigners all—complain. G. L. DRISON.

[EDITORIAL REMARKS.]

In regard to the text standing at the head of our “Industrial Justice” column, we have to say that, in so far as the Bible is concerned, we keep it there as a rebuke to professing Christians; and if that book be as contradictory as our correspondent infers, so much the worse for them. But aside from this, we take that text, not because it is in the Bible, but because it contains a truth in and of itself, and totally irrespective of its connections, which would be just as appropriate for our purposes had it been found in any of the foreign spiritual papers which our friend so well reviews; or even in the Great Harmonia of the author of The Diakka, among whom we are accounted by him.

We hold to the literal fulfillment of the words of the text. For the hire of the laborers who have produced the wealth of the world, which is kept back from them by non-productive laborers, these shall weep and howl for the misery that will come upon them. It cannot be otherwise. Injustice in all things must and shall meet its reward. Cause and effect follow each other inexorably, and none may hope to escape. We should like to oblige our correspondent, but, really, we cannot, for we fear the time is not far distant when the weeping and howling will begin among those who have kept back the hire of the laborer by fraud, as it did among those who kept back by force the freedom of the negroes until justice overtook them. As to the consistency of the context as written by “James, the Servant of the Lord,” we have no care. No matter if he never wrote a sensible thing outside of our text, that would not invalidate its truths. We are ourselves inclined to think they were rather too much for his mental calibre, and that his intellectual machine broke down with their conception; but admitting this, even, we do not therein see any reason for hauling down this Bible warning to Christians. If they don't like it, let them charge it to the Bible, and not attempt, as the Y. M. C. A. did in our case and that of Mr. Train, to whip Jesus over our backs.

Our correspondent wants to know why all things recorded in the world's history have occurred? He must apply at a higher source of knowledge than any that we have had opened to us. We confess that we should like to solve the reasons for many of them; and some of them in which this very Solomon and another David were interested. For instance, we could never perceive why Solomon wanted and had so many wives and concubines as he had; nor how the modern Christians can call him the “wisest man,” while they are so terribly down on Brigham of Utah. Verily there are many inexplicable things occurring even in these latter days.

We cannot coincide with our correspondent's view that there will always be the rich and the poor as now, even if Jesus did so intimate there would be. At least we hope that the time is drawing near when the incentive of riches will be somewhat less operative than it is now. It is this incentive that has developed the “Tweeds,” “Credit Mobiliers,” and a thousand other “evidences” of civilization. We live in hope for a time when men will want to benefit the world for the sake of the good itself, and not for the despotic or arbitrary power it may give them. Indeed, we know that such incentives do now move many persons, and from the experiences we have had with such, we think the world will be more blessed than by any previous thing, when individual wealth shall have been consigned to the realm of the past. Look where we may, it is now the living curse. It has demoralized the whole country, and really done more to cut short the production of wealth, than all other causes combined. In the effort to amass, the necessity of producing has been ignored. If to be a community of brothers and sisters, having common purposes and common blessings, instead of, as now, when everybody is endeavoring to obtain the advantage of somebody else, monetarily, is to descend into barbarism, then we want to make the descent as soon as possible, thinking, perhaps, that it may turn out as did

the Pagan's honesty in London, superior to that of the Christians.

We also take issue with our correspondent's view about the eternal existence of antipodal extremes, and assume that all artificial and arbitrary inequalities, maintained by any power or rule whatever, will be leveled, and only natural differences remain. As the inequalities of a titled nobility have disappeared with the progressive march of civilization, so will all others, wealth included, also go down under the same inexorable juggernaut. We shall have the lights and shades of day and night, but such as are created by man to shade his brother and sister shall fall before a higher and rising manhood.

We are aware that all that is suggested in the last paragraph may be so. But, if so, it does not alter the case from the standpoint of justice. The equitable price of labor is what labor produces. This is all we ask for labor. It is all that the Communists ask; but they do ask this and they mean to have it. And in the taking of it, if what has been kept back in the past by fraud suffers, let the rich blame themselves for their injustice, and not the Communists for demanding and taking their rights; and the sooner the rich awake to the injustices of the present system of industry, the better it will be for them when the time for the weeping and howling shall come.

“OUR CRAFT IS IN DANGER TO BE SET AT NAUGHT.”

So said Demetrius to his fellow-workmen in making silver shrines for Diana, when Paul and his companions came to the proud city of Ephesus, bringing a gospel of glad tidings to a people politically and spiritually oppressed. This business “brought no small gain to the craftsmen,” and it is not wonderful that “there arose no small stir,” when earnest men visited them, “saying that there be no gods which are made with hands.” No wonder that, for “the space of two hours,” they prevented any of these reformers from being heard, by calling out, “Great is Diana of the Ephesians.” These men were masters of a trade, the prosecution of which was alike pleasant and profitable. It is true it operated to the impoverishment of people engaged in all respectable industries, such as farming, fishing or tent-making. But of that they had little care. The business was pleasant and profitable, and they had a sort of monopoly in it. Besides this, Ephesus was the chief city interested in the matter, and their homes and property were there.

Human nature has not changed much during eighteen centuries. No sooner do reformers commence to preach deliverance from old wrong and oppressions than the cry is raised that “our craft is in danger to be set at naught.” It is nothing to these elegant and wealthy craftsmen that their operations greatly damage the farmers, or all the people who would be content with small gains in hard and laborious pursuits. If their Ephesus only prospers, they care not for all the country around it. Less than two years ago, when the fire fiend laid waste a city and destroyed hundreds of miles of fences in the West, the cry went up to Congress for a repeal of the import duties on lumber, that roofs might be erected for the homeless and that fences might be built to secure the farmers' crops. But the lumber men cried, “all with one voice,” “Our craft is in danger to be set at naught,” and the duties were continued.

“Our craft is in danger to be set at naught,” cry the politicians, when they see the people moving toward an organization that will secure better men for office and prevent wasteful extravagance in the administration of public affairs. The same cry of alarm is heard to come from the men who, by unjust means, have secured monopolies in the form of franchises or patents granted by congressional enactments. The sentiments, in other words, are spoken by that large class, who, in every business, stand between the producer and consumer. These men, whose way is easy and whose burden is light, do not want to be disturbed in their pleasant occupation, even by the class that has so long furnished them the means of their support. As in that olden time, they cry in one voice and act in perfect unison.

Now, as then, cities as well as crafts are in danger, and the dwellers in them are intent in the matter of saving them. These cities may do no more to assist the prosperity of the country about them than Ephesus with its splendid temple to Diana did; still they ask to levy tribute on the productions of the country around about. Let the farmers of the West ask Congress to aid in securing better advantages for communication on the Missouri and Mississippi rivers, and Boston, New York and Philadelphia will defeat the measure if it lies in their power. Every commercial city in the East will labor to defeat any measure looking to transportation by the Northern lakes and Canadian canals. We must all labor to keep up and perpetuate their costly shrines. For this reason the question of the cheapest routes and the cheapest transportation have never been discussed on their naked merits, but the side issue of how this measure will effect the trade of Boston, how will this route change the commerce of New York, will this new departure injure the prosperity of Philadelphia, engross the attention of those interested in those cities, and investigations are never carried on in the interest of producers.—*Ex.*

From Burlington (Iowa) Daily.

THE CURRENCY QUESTION.

It is a remarkable feature in our present currency question that opinions are not only widely apart, but that all the different positions are ably defended, making it very difficult for those who have not studied or thought much over this apparently intricate question, to decide who is right and who is wrong. During our late war, it frequently occurred that events came to pass in the field, movements were made by our generals, or else Congress proposed measures the importance or usefulness of which were a mystery to the observer, while his patriotism was nevertheless thirsting for

enlightenment. In such a quandary, all that an otherwise intelligent observer had to do was to look at the sources, whence came either the advocacy or else the condemnation of such and such measures or movements, and all difficulties to decide their virtues or viciousness vanished at once. If, for instance, such a paper as the *Chicago Times* in those days abused a general's movements or a proposition in Congress, it was easy, without any further examination of the subject, to conclude that such movements or propositions were for the benefit of the Union.

Why not apply a similar simple and easy process in the present financial war? The mystified but interested observer has only to take notice who are the leading advocates of particular systems, who and what class of citizens are loudest for a so-called specie basis, and to not only count the votes but, so to say, weigh them. A small assemblage of Chicago merchants, for instance, adopt resolutions protesting against any further issue of paper currency. Why? Evidently because they have a share in the monopoly of the existing currency. Their patriotism surely goes not beyond their own individual pockets. In those same resolutions they condemn the action of the Illinois State Senators on the subject. These Senators are clearly acting, on such an important question, on their best judgment, guided by the voice of the people of the State of Illinois. Since this opposition to more currency and to low interest, comes almost exclusively from the monopolists of the people's money and their hired organs, it is logically clear that a return to specie payment, so called, must mean that the government shall protect those poor devils of monopolists and money changers. What's the State of Illinois, in the eyes of the government, compared to those merchants and bankers of Chicago?

This currency question is the advance-guard of the great coming struggle between capital and labor. Capital cracks its whip in the halls of Congress, just as the slave owner used to do in the good old times when "niggers" were "specie." But no Missouri compromise could long stay that irrepressible conflict, and the Taney's only hastened it. Neither will any Chicago or Wall-street Mason and Dixon's line be able to avert this war. But it may possibly be staved off and postponed, and so, after the example of Madame Pompadour and King Louis XV., capital inscribes on its flag the motto, "After us the deluge." W. B.

THE INDUSTRIAL BROTHERHOOD TO ALL MECHANICS AND LABORERS OF AMERICA.

Greeting: Labor creates all wealth. Capital is dependent on labor for its very existence. Yet we find capital so thoroughly organized that it controls the legislative and judicial departments of our country, and dictates the price the laborer shall receive for his toil. By and through the organization of capitalists, money (which of itself never produces anything) is so used as to double the wealth of its possessors every four or five years from the toil of the laborer; and while the possessors of wealth live in affluence and wasteful extravagance, millions of toilers, the producers of this wealth are suffering for food, comfortable clothing and houses. A few years ago millionaires were unknown; but now we have them in the Eastern States in great abundance, and a merchant prince (Stewart) with an hundred millions, and a railroad king (Vanderbilt) controlling one hundred and forty-five millions of railroad property. And who will pretend to say that these men have earned or produced this wealth? We know full well that systems have been in vogue that have permitted and are now permitting the "upper ten" to gather their wealth from the toil of the "lower millions," thereby building up an aristocracy based upon wealth that is fast binding the chains of slavery upon the laborers of our country. "Eternal vigilance is the price of liberty" no less to-day than when uttered a hundred years ago by our revolutionary fathers. In view of these facts it becomes an imperative necessity that all laborers organize and unite, that they may work together in their efforts to secure freedom, justice and equal rights to themselves and their posterity.

To this end and for this purpose the order of the Industrial Brotherhood has been inaugurated, launched upon the world, and claims the attention of every laboring man and woman of America, for it is only by thorough and complete organization that we can hope to accomplish anything to better our condition by overthrowing all monopolies that are fast sapping the vitality of our country. The history of the past shows that we have been too isolated, too much divided and split up, either individually and alone or in our different labor leagues, trades unions and other organizations calculated to benefit one class only, to accomplish any lasting good, and the fact is patent to every thinking mind who has the interests of humanity at heart, that we must all unite and stand with an unbroken front before the common enemy, or succumb to the power of capital and be mere serfs and slaves subject to the whims, caprices and avarice of the holders and controllers thereof.

In our demands we ask nothing but justice and equality. We ask no division of present spoils, but we do ask and demand that every man able to labor shall earn his own living, and that those conditions that now permit those who "toil not neither do they spin" to amass colossal fortunes from the labor of their brother men, and tend to make the "rich richer and the poor poorer," shall be done away with. Then will peace and harmony prevail.

We make no war upon individuals. It is the unjust and unrighteous systems and conditions that permit non-producers to rob the producers that we strike at—then let us unite and all strike together. As we mean business, we have but one (a very impressive and instructive) degree; the applicant being balloted for, received and initiated, remains a member in good standing and has an equal voice in the transactions of all business. As our mothers, wives, sisters and daughters are not only interested in our welfare, but equally if not more oppressed by existing conditions, we welcome women to equal privileges and duties in our order.

Constitutions, blanks for applications and all other information can be procured by addressing the Secretary, R. T. Sitterley, at Carthage, Mo.

Deputies are at work and lodges being organized in all the principal States.

Respectfully,

A. WARNER ST. JOHN,
Temporary Master National Lodge.

CARTHAGE, MO., March 5, 1874.

DAWN.

Individuals represent but the scattered fragments of the future unity of the race—shapeless blocks from which the future artisan is to construct a temple that is to transcend the grandest conception of human thought. Now we are discordant, inharmonious and careless of each other's wants. One tears down while the other struggles in a hopeless effort to build up, and in this ceaseless multiplicity of discords the noblest of human impulses are crushed out.

The individual, the community, the state and the nation repeat themselves in one continued effort to make the selfish well-being of the individual paramount to the welfare of the community, and in this continued process of crushing out of the nobler sensibilities of the human soul we have arrived at that critical period in our national history when we must from necessity pass upward to a higher order of human jurisprudence, or pass into the shadow of the coming midnight, like unto that which has rested for ages over the ruins of Greece and Rome. The nation will not move in time to save it from a second terrible baptism of blood; she slumbers unconsciously while the elements in every department of society are assuming a hostile attitude. When the extremes of society, represented on the one hand by concentrated wealth and Christian bigotry, and on the other hand by productive industry and rationalism, become so estranged toward each other that they cannot be brought together in mutual consultation as to each other's interests, war and bloodshed are inevitable. Such are the painful auspices of the present hour. No human efforts can stay the elements that are gathering their respective forces for the approaching storm that is to sweep the last vestige of those laws and customs that make the many but servile slaves to the despotic tyranny of the privileged few.

In view of these important facts I herewith present a plan for a community, and cordially invite the co-operation of all who have become tired of the continued strife and discord that meets us at every step taken in the highest welfare of humanity. The approximate plan herein given only covers the prominent features of the enterprise, while the minor questions are left to be settled by the members of the organization. It is contemplated that the industrial pursuits of the community will be growing small fruits, vegetables, grapes and nursery stock within six or eight miles of the city of Milwaukee. Two hundred acres of land is to be procured, and that amount is thought to be sufficient for forty families. The organization is to be effected in compliance with the statute of Wisconsin providing for the formation of stock companies. Stock certificates will be issued to those who pay into the general fund, to the amount thus paid in, as security to the individual in case the society by a four-fifth vote determines to disband. When \$100,000 is subscribed the association will proceed to erect five commodious buildings, containing modern improvements and conveniences to accommodate forty families. The forty families are to be divided into five groups of eight families each, each group to be drawn together in obedience to the law of fraternal attraction. This plan, as given me by the powers that are guiding me in this movement, is thought to be a complete solution of the oft-repeated objection that you cannot make so many individuals of different characteristics work in harmony with each other.

This plan gives the opportunity of dividing the community into five distinct parts, thus giving to each individual an opportunity of choosing his associations, and, as far as practical, the choice of employment. Each group is to have its industrial pursuits, and thus enable them as far as possible to be independent of all other groups, while they are to be bound together by a Board of Directors and a President, who shall have general supervision over the Association. All questions pertaining to the welfare of the community that might ordinarily produce discord and dissensions are to be disposed of in gentlemanly debate at the regular evening meetings, observing at all times strict parliamentary usages, conducted in a fraternal spirit of kindness. Friendly criticism and advice will be admissible, but beyond this there will be no appeal from the action or decisions of the President and Board of Directors, except as herein specified—namely, that the official acts of the Board must be sanctioned or rejected by a majority of the voters of the community at their regular meetings.

The President and Directors will be elected annually, and will hold office during the year, if not removed by the expressed wish of a majority of the voters in their sovereign capacity, and others elected in their stead. It is expected that there will be no necessity for kid-gloved officials, as the Association is to be based upon perfect industrial equality. Individual ownership of property and interest on money loaned or furnished the community by individuals will be entirely ignored. Persons desiring to make application for membership, and who may have real estate that they cannot dispose of readily, can turn out their property as collateral security to others, whom it is expected will furnish the money to go forward with the enterprise, and as soon as the money can be realized from the property or spared from the community, the money is to be refunded to such individual, less, of course, their proportion to entitle them to a membership in the community.

If at any time a member should become dissatisfied and wish to leave, he or she can do so and have the amount refunded that they brought into the community.

All members in their sovereign capacity will be protected in their right to control their destiny in the union of the sexes. This question will be left free to settle itself according to the wishes of families or individuals. Children

will be reared, trained and educated collectively, as in the Oneida Community. It is thought best that each member who labors should be paid small wages, for the purpose of enabling them to visit their friends or to use for other private purposes. At the same time they will be held strictly accountable to the community to put in full time at work if they are in good health. The general welfare of the whole will always be considered above individual expectations.

In conclusion, I will say that this movement is the inauguration of the grandest success ever attempted in unitary life. The hour has arrived when it becomes an absolute necessity. The highest intelligences in spirit life stand behind the movement and it must succeed. This example that is about to be inaugurated is to be the guiding star to this nation as soon as it passes through its next baptism of blood that is soon to be upon us and that is destined to be the most terrible war of the centuries.

The three-fifths of the productive industry of all the laboring classes that goes to make up the aggregated wealth of the tyrants who hold despotic sway over us is to be swept away, and its possessors are going down into the same tomb in which the hypocritical ecclesiasticism of this age is destined to go in the near future. All who wish to avail themselves of this opportunity to retire from the bitter strife and selfish ambition that constitutes so much of this life around us can correspond with me, as I shall hold myself ready to answer all inquiries concerning this movement. Thousands are looking hopefully for a successful movement in this direction, and that all may have a more definite understanding as to the pressing necessity for this movement, I have determined to send out my work, entitled the "Approaching Conflict," for one dollar, and fifteen cents to pay postage. Every liberalist throughout the land should read the work, as it gives inevitable conclusions as to our destiny as a nation in the near future.

Send for the book to my address accompanying my advertisement on the last page of this paper. As my time will be devoted to this work exclusively for the next year, and as I have to depend upon my industry for a living, those addressing me will please enclose a few stamps when they can do so. Address JOHN WILLCOX, Omro, Wis.

SOCIALISTIC.

WANTED—A NEW OBJECTION TO THE SOCIAL THEORY.

The objections urged against our views of the social theory have been so many times met that we are getting tired of the old routine of argument, and we should be glad if some ingenious person could invent some other question for the benefit of the immaculate. The principal objection is: "What is to become of the children?" Now, we do not mind answering that question ninety-nine times a week, but we seriously object to answering it the hundredth time, especially when the objector declares he knows all about our views, and has read all our arguments, among which are numerous answers to that one objection.

Another objection is, "That this will destroy the foundations of society." This piece they speak nicely. But they have been a long time practicing; it was spoken against the innovations of Socrates, and then Confucius had to meet it, and then it came up in the Christian era. Directly it was fired at Faust and his printing office. Then it appeared as an objection to the Reformation by Martin Luther. Then it was used against the rebellion against King George III. in the Revolutionary War. Then it was used against the abolition movement in the United States. Afterward it reared its ugly head in opposition to the Woman's Rights movement. At the same time it disputed the march of Spiritualism, and now once more this universal enemy to human welfare confronts the social reform. In Heaven's name let us have an objection that has not been answered so often. These old bare-bone hobbies have been ridden so hard, and are so jaded, that they would be objects of contempt if it were not that their extreme poverty excites the more of pity.

The third objection is, "The universal depravity doctrine." The world will run riot, and depraved human nature needs restraint to prevent promiscuity. The idea is held by these would-be criminals that everybody is as base as they know themselves to be, and hence it is necessary that the law should hold the whole human family as prisoners whom it would be dangerous to turn loose.

If there are not brains enough among our opponents to get up a real objection to our views, cannot some of our radical friends help them, or is it utterly impossible to find material out of which to manufacture an objection?—*Hull's Crucible.*

TESTIMONY OF THE PEOPLE.

VICTORIA C. WOODHULL:

Dear Friend—Having visited many places in the West where you have lectured, I find an almost universal desire to have you visit the places again, and lecture more on the radical social questions you so ably and boldly discuss. Many people regret not hearing you before. Some, whose prejudices, or the misrepresentations of enemies, had kept away, are now your most ardent advocates and desire much to see and hear you, and I am assured that in every place west of the Mississippi River where you have spoken the past fall and winter, you would have better audiences and many new friends. Nothing is equal to your presence and your lectures in disabusing the public mind and placing you in your true light before the people. The noble and holy cause you are engaged in—the rescue and elevation of woman to her true place and dignity—is rapidly gaining in favor in spite of the malice of enemies, the envy and jealousy of the self-styled leaders in reforms, and the ranting hypocrisy of religious bigots and quasi reformers.

In places where you have spoken I am often called upon, and not unfrequently by ladies, to lecture on the social question and to explain the theory of social freedom, which I am ever happy to do as well I can. There is much sympathy

for you and your co-laborers in the persecution you are obliged to bear for the cause you have so ably and nobly defended.

Truly yours,
OLATHE, KANSAS.

WARREN CHASE.

SOCIAL EVIL IN CINCINNATI.

NASHVILLE, Tenn., March 2, 1874.

Cincinnati has of late been in throes of agony over the social evil ordinance, which has proved abortive at last, whether owing to the special Presbyterian prayer-meeting, called to particularly invoke the power of the Almighty, just before the discussion in the Board of Aldermen, or whether attributable to the fact that a majority of the city fathers were not, from the first agitation of the question, in favor of the passage of said ordinance, and, through their influence, helped bring over a few of the minority on the other side, is a question for theology and reason to determine.

The prayer-meeting was called in the interest of the "sanctity of marriage" and "public decency"—mere sentiments, that those most earnest in prayer scarce know the meaning of. Mr. Harries, in his bill, that called out the Christians and their prayers, also their self-righteous anathema upon himself, evidently was in earnest to some extent for the public good, in view of a fact, of our social system, which he is not disposed to wink at.

In the *Commercial's* reports of proceedings there are several excellent arguments both for and against the passage of the ordinance. One opposed it in terms that were not minced (Mr. Bissell), because of the rank injustice it fostered—he would have men registered and examined as well as women. Good for Mr. Bissell; he is in the way of salvation.

Another (Mr. J. Stacey Hill) would go a step beyond Mr. B., and make it a penitentiary offense to visit a house of prostitution. He is doubtless a little wild, else he would know there were no possibility of government taking care of its convicts, much less room to keep them.

Mr. Harries, the originator of the measure, made a rather telling speech in favor, of course, which contained more fact than fancy, in which he challenged the Rev. Hatfield, who had called in question the morality of Mr. H., to prove himself a more moral man than he (Harries) was. Whether there is a "cat in the meal" or not, deponent saith not—only the Rev. Hatfield's self-righteousness is something stupendous.

Seventeen physicians sent in their names against the ordinance; the *Methodist Book Concern* was also well represented in opposition, and thousands of citizens, including women. And the *Commercial* sugar-coated a complimentary pill for the "ladies of Cinti." for staying away from the proceedings where men were to talk on a "naughty theme." Though they did send in their names, they didn't transcend the *Commercial's* notion of their "spear," so they were God-blessed by the paper for their "modesty and good sense." Doubtless the "ladies of Cinti." appreciated the condescension of the reporters—they must have felt "like angels were pouring 'lasses on their heads."

But the bill was defeated, and wisely certainly, till legislators can learn not to make such discrimination between men and women. Prostitution, in the common acceptation of the term, is a curse to humanity; its blight falls on woman and is transmitted by her to helpless souls unborn. Woman is at once cause, effect and victim of it. And eighteen hundred years of Christian precept, example and prayer have not abated the evil one jot nor one tittle; and eighteen hundred million years will not abate it, till people wake up from their sentimental dreamings and learn what prostitution is.

Ask those women who are so loud in prayers for God to balance his power on the side of "decency and morality," to look this question square in the face of its facts, and they would veil their faces and cry "Shame!" Nine-tenths of them are not aware they are intrinsic prostitutes themselves; and nine-tenths of the men so loud in condemnation of the above ordinance, who degrade their wives in their demands against the woman's protest, don't dream they are in essence worse than the frequenters of a brothel.

There are phases in this mooted question that will not down at the bidding of robed authority. There is a morality vastly different from that social sham which is blatant in pulpits and barefaced in respectable parlors. She is not alone prostitute who is registered on a brothel's book, in black and white: there is a volume of nature that is an ever-open book for him to read who runs, that sets an indelible mark upon the human face, divine, in the life-blood that courses through our veins, to give the reader assurance of a prostitute.

Laws of time will never regulate this widespread evil till laws of nature are better comprehended. Shocking ignorance prevails that passes for innocence. According to the established code, nothing but ignorance is innocence. Whence, in God's name, comes the brand that is on the brow of knowledge? Somewhere on the tree of knowledge the fruit of the tree of life is ripe. Whosoever plucks and eats shall never die, but give everlasting life to millions yet unborn.

Hacking at the branches of evil, and leaving the root to flourish like a green bay tree, is after the manner of Church and State since first the life and teachings of Jesus of Nazareth were misunderstood. Women follow the lead of blind zealots, even into low grog-shops, dressed out in all the nature-distorting tricks of fashion, skirts trailing in the dirt, heads encumbered with disgusting masses of false hair, backs disfigured with unsightly humps, weighed down with a weight of rigging enough to sink a ship, tight laced and tight shoed, they parade in all the paraphernalia of licensed custom, and offer prayers to the unknown God to smash whisky bottles and drain beer barrels, while they go on at home, in their ignorance, begetting drunkards, thieves and murderers—victims of the debauchery of a legal marriage bed. Branch after branch they lop off and let fall to earth, where it shall spring up anew and bear fruit a thousand-fold. But once say to these Christian enthusiasts, "Know thyself!" and they

hurl anathema at us, brand us with abominations and all manner of uncleanness. Aye, they pray for our conversion to their dry husks; we, who have drank the rich wine of life in freedom.

The social evils are, and their name is legion; and as Christianity has thus far failed to do aught but make clean the outside of the platter, so it will fail till Christ comes again to His own to find Himself again rejected, compelled again to mingle with publicans and sinners, and a new dispensation, whose merit is knowledge, dawns into the circles of time.

Before I close, I would thank Alph. Briggs Davis, through these columns, for his outstretched hand of recognition, and would also extend to him the right of fellowship. High words of cheer to those who wear their hearts upon their sleeves for daws to peck at, are as a light in the window of home to the wanderer.

HELEN NASH.

THE SEXUAL CONDITION OF OUR CHILDREN.

BY JULIET H. SEVERANCE, M. D.

The majority of our children are the unwelcome results of sexual gratification on the one hand and servile subjection on the other—are sexual monstrosities or abortions. Some are born with excessive sexual demands, others with disgust for all sexuality; the former stamped by the father's, the latter by the mother's feelings.

There can be no such thing as true, natural, exalted sexuality so long as those entering into that relation occupy the position of master and slave—controller and subject. And the damnable doctrines that have been sounded in the ears of women, as the commands of a masculine God, taken from a masculine Bible, preached from masculine pulpits and incorporated into masculine laws, which make her man's inferior, subject to his will in all things, a mere convenience to him that he may use or abuse as he pleases, and she has no right to question, or even to assume that she owns her own body, has been the death knell of love and true sexuality, and has substituted in its place prostitution, sexual disgust and debauchery; and its effects are found everywhere among our children—the offspring of such unhallowed relations.

We find at the present time, in city, town and hamlet, children ruining themselves by sexual abuse, killing out by unnatural excitation all possibility to enjoy or bless in after life in a conjugal relation; while thousands go to untimely graves, many become imbecile, and some insane, from this practice; and although it has become almost universal, and its effects are to be seen by those who can read the causes of the hollow cheeks, sunken eyes, stooping shoulders, imperfect vision, nervous excitability and general physical degeneracy we behold all around us, yet we are told that this subject is not fit to be discussed—not suitable to be lectured or written upon—though ignorance of the facts in existence and the means of ameliorating the condition may depopulate our fair country, or people it with a race of mental and physical pigmies.

How can these things be remedied?

First, by our people possessing themselves of such information as will enable them to rightly relate themselves sexually, so that mutuality in that relation will exist, with perfect equality.

I claim that every time a husband takes to his sexual embrace a wife who has not the same demands, he is debauching not only her but himself, as a mutual demand is the only condition where the result will be a mutual benefit, or if offspring be the result, it will be well balanced. And yet I know from the heart histories that have been poured into my ears by the diseased and soul-crushed women of the country, who have come to me for treatment, that there is not one time in ten that this relation is entered into because of the demands of the wife; on the contrary, there are but few cases where people have been long married that it has not become repulsive to the wife by having it forced upon her when there was no demand in her nature for it and there was no responsive feeling.

We need to so understand the sacredness of that creative act that all idea of vulgarity will be entirely removed, and a desire to understand the highest uses so as to avoid the abuses of this relation will claim our most profound attention.

Then we should see to it that our children, as soon as they are old enough to understand the functions of their bodies, are taught to look upon them as divine, and that especially sacred is the fountain of life, and that they fully understand the evils that would result from any abuse of them. Every mother should feel that her duty is poorly done until she shall have taken her little boys and girls to her heart and unfolded to their understanding the grand mystery of life, impressing them with the sacredness of their own blessed bodies, teaching them how to preserve them in every possible manner, from all harm, and thus shield their young minds from the imperfect and vulgar impressions they would soon receive from association with the ignorant in outer life. This knowledge, with the impression that can be made upon the susceptible mind of childhood by a wise, loving mother, would forever save them from the evils that come to children when the first flickering of sexuality is dawning in their being—natural and beautiful if rightly understood and directed, but productive of misery and death if treated ignorantly. Then would this beautiful budding of sexual passion, nurtured carefully and wisely shielded from all interference, grow into perfected beauty and be a blessing to its possessor and to the one that in more mature years the natural laws of attraction would draw to them. I claim a fully developed, strong, healthy sexuality is not only the foundation of health, but of intellectual and spiritual strength and grandeur, being the fountain of all life in every department of being.

Angels protect and strengthen every soul who, in this Grundy-ridden age, shall dare to speak the truth on this most important subject, and bear the opprobrium that is ever meted out to every true reformer by the ignorance of the times. Though at present thorn-crowned and crucified, yet

coming ages will recognize them as saviors of humanity, and crown them with immortal glory.

[Special Telegram to the Commercial.]

SCANDAL.

LANCASTER, O., February 16, 1874.

"The village of Sugar Grove was the scene of a lively affair Saturday night last. It seems that for some time past one James Foster has been on suspiciously familiar terms with a Mrs. Flowers. The denizens of the town have, for many weeks, repressed the indignation they felt in regard to this intimacy, but on last Saturday night their feelings were wrought up to an uncontrollable extent by Foster's calling at Mrs. Flowers' house, openly, in the absence of her liege lord. A half hundred or so of the exasperated citizens surrounded the house, resolutely bent on administering summary justice, but Foster escaped by jumping through a window, and firing a revolver into the crowd as he ran. The disgraceful James migrated, while Mrs. Flowers will be 'churched' to-night."

The above is not a burlesque, but a *bona fide* "special telegram to the Cincinnati Commercial." Isn't it "rich?" in the parlance of the unwashed. Wouldn't it excite the risibles of even so great and good a man as Deacon Richard Smith, of the Cincinnati Gazette.

Only to think that the pious denizens of a "mean, green, little one-horse town," should so get their "backs up" over a mere suspicion, which is as natural to isolated burghs as miasma to a swamp, that they repair in an indignant body, say of half a hundred, to the castle of one Flowers, there to protect, in his absence, the honor of said Flowers!

Pity the pistol shots of Foster hadn't taken effect in the abdomens of some of that crowd, where their brains are, for then the world were happily rid of a few more meddlesome fools. Supposing we had the horoscope of the past lives of that indignant half hundred, so tenacious of the honor of the absent Flowers, who, in his absence, was doing—Lord knows what!—what think you the dial of destiny would indicate? Doubtless many a debauch in a brothel! For pure citizens generally have enough to do to mind their own business, and too much good common sense to interfere in another's concerns, even to protect the marital honor of an absent woman-owner, which perhaps is jeopardized only in the prurient imagination of vulgar minds. Bah! one is disgusted at such absurd trifling in a paper of the *Commercial's* pretensions.

Supposing the roofs of all the brothels in the land were to open in the night-time, and reveal to all the weary, watching, waiting wives the whereabouts of all their absent liege lords, then the *Commercial* might well reserve space for "special telegrams," for great would be "weepin' and whalin'," and it would require more than a delegation of a half hundred from Sugar Grove to settle the little unpleasantness that might ensue.

HELEN NASH.

MISCELLANEOUS.

FAN THE FLAME.

From our English exchanges we are glad to find that the doctrines of the WEEKLY are finding a foothold in the London press. The wise man says, "Cast thy bread upon the waters and it shall return after many days."

"In earth's wilderness of sorrow
Sow the seed;
Time shall, on some glorious morrow,
Send the meed.
Scatter it upon the world
Bleak and bare;
It shall crown the earth with gold
Rich and rare."

It is, therefore, with a delight which nothing but an earnest desire for human welfare could give us, that we present our readers with the following letter from the ably edited *Pioneer of Progress*, a Spiritualist weekly, published at 31 Museum street, Bloomsbury, London, G. B.:

"To the Editor of the *Pioneer of Progress*—I have read your first and second issues, and so far, I see undeniable evidences that you practice what you preach, and you have my unqualified personal approbation and sympathy with you in your difficult task as editor of a perfectly free and liberal paper. You are sure to get some cuffs and kicks, but maintain your principles, and the ultimate will redound to your credit and honor. One of the evidences that you mean to tolerate and not condemn the opinions of your brothers and sisters who differ from yourself, I find in the insertion of Miss Hay's letter, in your recent issue on that most labored and unpopular subject, Free Love, as advocated by Mrs. Victoria C. Woodhull.

"This question is almost universally condemned by Spiritualists in this country (G. B.) and I don't know why. Its very unpopularity should not lead us to discountenance it, for that is the way the unthinking now treat Spiritualism, and when it is said that a thing is very unpopular, it goes a long way toward impressing my mind in favor of it, for 'if it were of the world, the world would love its own,' still holds good as it did 1800 years ago. Then let us have every subject well ventilated, ever bearing in mind that the truth can take care of itself, and the more its torch is shaken the more it shines.

"I find that whenever the unmentionable subject Free Love has been alluded to in society, it is generally presented in a most repulsive form which might more properly be termed Free Lust; hence the probable cause of prejudice against it. But I have invariably found that those thus acting have never read a pamphlet upon the subject written by those who advocate it, and therefore I consider that their views spring rather from bigoted opposition than from an enlightened knowledge of its claims.

"I have seen no work upon the subject except a number of Woodhull & Claflin's WEEKLY, which fell into my hand a short time ago, and I must confess that I saw nothing in that paper but what I considered to be in harmony with truth and nature, which are both equally sacred to me. To improve our social relationships has been at the bottom of all reforms.

"The reproduction of our kind and the intelligent and harmonious direction of the laws which govern and control the origin of life, and are made by the creative energy of the divine mind to be channels and vehicles through which alone are produced those grand types of humanity, who, by the splendor of their genius and the true nobility of their lives, have done more to elevate the race to which they belong than ten thou-

sand of their contemporaries united were able to do, for their works do follow them, when those of their contemporaries have been forgotten."

"If there is any science in life and its grand issues, surely that science which seeks to unriddle the mysterious nature of love, which, in spite of all man-made laws, is constantly asserting irresistible power, annihilating all restraints, and, like a force in nature sustained by the mighty will of the Supreme Power, operating through all nature's laws and proving that we can only guide and direct but not control or suspend those laws in relation to our present and future well-being. I say, if there is any science in relation to the nature of love and the production of nobler and better offspring into the world, he or she who seeks to understand and diffuse a knowledge thereof, is worthy of a nation's praise, as well as all support from the intelligent hosts of ascended ones now basking in the sunshine of a higher life."

"It is too often said with unmeaning formality, 'They whom God hath united let no man put asunder;' but I am afraid that of the many of whom this is spoken, but a very few are united by that most sacred bond, true and lasting love, the only tie conceivable by an enlightened judgment, which would have the sanction and approval of that infinite intelligence everywhere directed by wondrous wisdom whom we call our father—God—whose operations are obviously based upon universal and immutable principles; whereas the rites of marriage and other human institutions vary in almost every country and nation in the world, where almost all claim the authority of the imaginary Deity whom they worship for their justification in the performance of those rites which constitute their social and religious life, while the advanced intelligence of the people of to-day too often trace them back to the ignorance and superstitions of the past."

"G. R. HINDE"

Immediately following this is a letter from Mrs. Mary Hay on the same subject, and on the right side of the question. We hope even to hear from France, Spain, and Germany also, and do not fear the results when the profound thinkers of those countries examine the question of Free Love. To readjust the present woefully disordered state of human beings on social and sexual matters, will tax all the powers of the wisest and worthiest women and men that the world can produce. We are as yet only in the commencement of the movement; we are only looking into paradise through the gate of sexual freedom. Of the temple of true liberty which will adorn the future, but little more than the foundation-stone has as yet been laid. It has not been placed there by the magnates of the earth, but by the weak and the oppressed. As in the great Nazarene's marriage feast, the halt, the blind, the weak and the wounded have come to the supper, and the mighty, the noble and the reverend have not yet made their appearance. But notwithstanding the opposition of that calling itself society, nothing is more certain than that the great West is moving in the matter, and that even in New York popular sympathy is beginning to side with the reformers against the Chief Priests and Pilates of the age.

THEN AND NOW.

The poet, in the days of old,
Sung of the streets all paved with gold
Where Christians walk; in pious tone
Praising his God upon a throne.

Dressed in his purple robes, all bright,
He blessed his God both day and night;
Deeming that heaven's highest bliss
Was gained by just such work as this.

But time rolls on—the saint gets weary—
He finds his heaven's awful dreary;
He looks about—begins to think—
And from his duty strives to shrink.

He asks himself, "Is this to be
My work throughout eternity?
It cannot be; I long for change—
A broader, freer, wider range.

"My soul expands—I cannot bind it!
There's joy that's higher—I must find it!"
He plumes his powers, free as thought,
And pines for joys by fancy wrought.

In Nature's fields he seeks delight,
And finds it, too, by searching right;
Then learns progression is the road
By which the soul can rise to God.

Onward! the watchword is for all,
And soon or late all hear the call;
The deaf, the blind, the weak, the lame,
Shall all join in true Freedom's strain.

The poet then shall sing of flowers
As soft and sweet as April showers;
Where love-lit groves their perfumes shed,
While birds make music overhead.

Then shall the deaf hear harmony,
The blind rejoice his friends to see;
The feeble then his strength shall gain,
And, in the dance, shall join the lame.

Oh, happy time of peerless joy,
When sorrow shall no more annoy!
When Freedom—true—shall draw the plan,
And Love shall rule the race of man!

C. B. S.

HOIST ON THEIR OWN PETARD.

The country is agitated now over the seizure of books and papers belonging to sundry merchants charged with infractions of the customs laws, and delegations from all our commercial centres are crowding Washington to protest and obtain a change of the law. The newspapers in the main are denouncing the practice, having published enough on the subject to make a respectably sized library. Why this excitement; this general outcry in such highly denunciatory terms? Why this rushing to Washington and besieging Congress and the committee so persistently? It is because the owners or handlers of the money bags are hit—men of "respectability and standing" as those men were called who dragged Garrison through the streets of Boston with a rope around his neck in the early days of the anti-slavery enterprise. When respectability is interfered with there is always a hubbub, especially if that respectability has a var-

nish of piety. But there was no outcry a year ago when two defenseless women were hounded down by the minions of bigotry; had their papers seized and were, with ferocious intent, obstructed in obtaining bail, thereby causing them to be immured in prison. No; respectability cried amen, and the public press generally justified the outrage. But another ox is gored now, and the country is stirred; the great dailies are charged with canister and grape against the agents of the seizures and the injustice and iniquity of the law which permits the Philistines to lay hold of the merchants and importers. If a heinous offense has been committed against the merchants, what shall be the expletive to characterize that against the women? Put the two cases side by side and weigh them. Take that of Dodge: a large sum of money was paid to settle the charge. If innocent, why consent to sacrifice more than two hundred thousand dollars as a penalty paid government? Dodge says now it was through terror on all sides of him. Bah! if he was so very innocent why did conscience make him such an arrant coward? Why did he not stand up and defy his accusers and meet the question, not wait months, then go whining around the corridors of the capital? It was all very well that Mrs. Woodhull, Miss Claflin and Col. Blood were pounced upon and victimized—had papers seized and were subjected to great losses and expense.

I am not sorry that these men on 'Change have been mulcted, for if honest truth telling is to be followed by pains and penalties, then let acknowledged cheating also receive its pains and penalties, even if the delinquents are merchant princes and God's anointed. The blow at Mrs. Woodhull was aimed at the liberty of the press, and a deliberate attempt to stifle truth—a base proceeding intended to silence her pen and seal her lips. She had uttered some unpalatable truths, torn the masks from men in high positions and probed a social ulcer, and hence must be disposed of; these merchants were charged with fraud, and by paying damages admitted the crime. Perhaps, after a time, the people will learn that despotic power will not always be satisfied with the unpopular and heretical. The lesson is before their eyes and they will understand it if they are not dullards. They will possibly come to understand that in the struggles and rivalries of life men sometimes will be "hoist on their own petard."

WILLIAM FOSTER, Jr.

PROVIDENCE, March 10, 1874.

FIRST LOVE OF CHIEF JUSTICE CHASE.

Some time ago we alluded briefly to the contest for the diary of Chief Justice Chase, now pending between his daughter, Mrs. Sprague, and a Judge Warden, whom he selected to write his life. It was stated as a reason for Mrs. Sprague's desiring to get the diary, that she wished to suppress certain passages showing that the Chief Justice, who had been married twice, held his first wife, who was a Miss Catherine Garniss, in higher esteem than he did his second wife, Mrs. Sprague's mother.

A very pretty romance was built up about Chase's devotion to his first love.

The publication has elicited considerable comment and some contribution of reminiscences.

A correspondent of the Louisville *Courier-Journal* writes that so far from the marriage of Chase to Miss Garniss proving happy, it was a most uncongenial match, and that the young bride wilted away under an unfortunate mating.

The writer thus reveals the true state of that marriage:

"A blight crept over the bright spirit of Kate Garniss. Her old associates scarcely recognized her in the pale, cold woman, who glided phantom-like about her husband's house. (So they told the writer of this article, whose interest led her to inquire closely regarding her friend whenever occasion presented and accurate information could be obtained.) Is there such a thing as perishing of too much superiority in those about us, especially when nature has marked out different spheres?"

It is not difficult for the writer of this article to believe that Mr. Chase was sincerely attached to, even in love with, the bright, gay, sweet-tempered, though superficially educated woman he wooed and won. Men like him need the contrast of light with shade, color with sombre tints; but the common error of such natures is in striving to remodel the beings whose very opposites they are. However this may be, it is certain that the intimate friends of Kate Garniss (and the writer of this article claims to be one of them) never believed that on either side there existed the sort of affection and the spirit of compromise necessary to make happy the married estate. Nay, there were those who whispered that the gold of Mr. Garniss had much to do in determining the persistent courtship of Salmon P. Chase, and that his very persistency was the chief charm of his character in the eyes of her he sought, unequal herself to such resolute constancy.

Catherine Chase died soon after the birth of a child, that survived her but a short time, and already whispers of the estrangement of the newly-married pair were rife in society. Her death broke her mother's heart. Nor did her father live very long after the wreck of his household. His estate went to collaterals.

It would be almost impossible, by any description, to convey an idea of the peculiar charm and fascination of Catherine Garniss. She reminded one of the butterfly hovering over a rose. She was a sallow blonde, with very perfect features, light, curling hair, and a bright bewitching smile. In evening dress she was radiantly beautiful; her skin, because of its sallowness, imperfect in the daytime, appearing of marble whiteness by lamplight, and her rounded figure, arms and neck bearing admirably the *decoulete* style of dress. She was not above the medium height, but very stylish, graceful and striking in her appearance and movements. Her conversational powers, and her tact and refinement were remarkable in one whose parents bore the mark of early want of culture and breeding.

She was, in spite of her many external imperfections, a devoted daughter to her plain and warm-hearted father and mother; nor did she, by nod or look, give token in any instance of being aware of their social deficiencies. Their

wealth carried them into the solid society of Cincinnati, in which their daughter achieved a very decided triumph.

Her sweet and joyous disposition, her innocent, unoffending nature made her a universal favorite; but she was never designed, either by birth or training, to be the companion of a man of letters, or to live in the shadow of a scholarly seclusion. The world and society were as necessary to her as warmth and sunshine to a bird or butterfly. Fashion was her element, and despoiled of its gay adornments she found herself without the resources which habit had made essential to her being. Her freedom was as dear to her as life. She could no more bear confinement than a colibri. Liberty was accorded to her in the only way possible under the circumstances—that of an early death.

It is not meant by these remarks to throw the slightest disparagement on Mr. Chase or the ball-room belle he selected to grace his home.

Their marriage was a mistake on both sides. The very grandeur of his nature, and its consequent inflexibility, was a barrier between them. He was an impending cliff above a rose, stretching every branch, every bud, for sunlight beyond its shadow.

He was never conscious, probably, of the obstruction his cast of character presented to everything like true hope and enjoyment in one who could not brook such restraint. It was like surrounding a babbling fountain with marble walls, and thus converting it into a cold and stagnant tarn.

Who knows how much of this same influence entered into the brief lives and early deaths of the successors of Miss Garniss.—*Lynchburgh Republican*.

FALLEN MAN AND WOMAN.—Man sunk below his natural level, hates and affects to despise the height where he has walked. Woman, fallen from her fair estate, looks ever back to it with longing and regretful eyes. He proclaims himself not worse than his fellows; endeavors to pull those above down to his flat. She admits her fault, deploras it, is glad there are women so much better and more fortunate than she; strives to have hope for the future, and listens with bounding blood to every voice that brings back to her the spotless past. Never does she quite renounce morality; humanity claims her to the last. Miserable, down-trodden, wholly forsaken, she looks up from the dross and the mire, and hears the lark of her love still singing at the gates of heaven.—*Galaxy*.

[From the Chicago Times, March 8, 1874.]

The fellow Comstock, who has made a cheap notoriety throughout the country by his crusade against the circulation of obscene literature, has at last come to grief. Not content with the legitimate exercise of his business, he has resorted to means to fill his pockets that are the reverse of honorable. Under different names and by means of decoy letters he has endeavored to entrap respectable druggists into the commission of unlawful acts, and has succeeded in making himself a nuisance generally, both among the druggists of the country, who have appealed to the Post Office department for protection against his outrageous conduct, and to the Post Office authorities, who are seriously compromised by his eagerness for fees. He seems to be an informer of the worst description, and is charged with levying blackmail where he cannot obtain a legal hold upon his victims. He obtains his living from a moiety of the fines imposed upon those he succeeds in convicting. Of course he is a prominent member of the Young Men's Christian Association.

STEUBEN, O., March, 1874.

Dear Friends of the Weekly—May I ask of yourselves or some one of your numerous, able correspondents, answers to the following, viz.: If any one chooses to embody truth in any such form of expression as to even designedly conceal it, it being at the same time possible to be perceived, even through the veil thrown over it, whose right is it to say, individually or collectively, that the apparent, instead of the real, meaning must be adopted, and the author approved or condemned, in accordance with the apparent, instead of the real?

If a figurative, allegorical or symbolic mode of representing thought be adopted by any one, is not that his right; and if so, whose fault is it if it is misconceived—the utterer's or hearer's, or either?

Is it possible that any theory or doctrine, true or false, can be embodied, in even plainest words, that may not be misapprehended and misrepresented? And are not allegorical, fabulous, figurative and symbolic modes of representing thought, especially so liable?

Can there be anything uttered that is unqualifiedly true or false, or anything done that is either good or bad in an absolute sense?

If there is an infallible standard by which truth and error, or good and bad, can be tested or determined, where may it be found? And if there be no such standard, to what can one appeal (to whom, is out of the question) for a decision? To reason, says one. Reason! why, is not reason (so called) in different persons, as it seems to be developed, as discordant and unreliable, as an umpire, as popular opinion itself (so called)?

Let me say, to conclude this, that men are not necessarily fools because they are unlearned and uncultivated, nor necessarily wise because they are fools, yet they may be wise, although popularly esteemed as fools.

Yours in the bond of truth and its correlatives. S.

PORT HURON, St. Clair County, Mich., Feb. 28, 1874.

Editors Weekly—I am a member of a private circle, where spirits clothed in material forms come to us.

At a recent meeting of the circle, a spirit, who gave her name as Ida Eva Barton, came and gave me the enclosed poem, and, at my request, gave me permission to send it to you for publication.

She says she has been in spirit life only a few months, and is a mere child in spirit experience; that when she passed

from earth life she was received on the other shore by an angel who brought her to the band who control this circle. She also says that her parents reside within a few miles of New Orleans, and that they are subscribers to the WEEKLY, and that they will recognize her in the poem.

I have not written to her parents, as I prefer that they first see the communication in your paper, and I request them to respond.

I will state that I have no knowledge of them, save what the spirit herself tells me; but I have perfect confidence in her statement.

The circle being private, I cannot disclose its proceedings any further than what is granted; but I will say that the near future will reveal to the astonished world the grandest manifestations of spirit presence ever made upon this earth, that will forever set at rest all doubt upon the subject, and every person will have an opportunity to see, hear and feel the loved ones gone before.

Yours respectfully, JOHN L. NEWELL.

ANGELS' GREETING.

We come, a band to bless you,
From a world that knows no blight—
Where's a sun without a shadow,
And a day without a night.

We have come, dear friends, to greet you
With sweet messages of love,
And to tell you of the beauties
Of our angel home above.

We have come to banish Error,
And to hasten Virtue's reign—
To unfold her spotless banner,
That shall never know a stain—

Come to make your earth an Eden
Where e'n angels' feet may tread—
Where the serpent of pollution
Ne'er shall raise its slimy head.

To the outcast and abandoned
We have come with words of cheer;
We will fold our arms about them,
And will wipe away each tear.

For to err is simply human;
And no one who views the past
With its many lights and shadows
Will e'er dare a stone to cast.

We have come to teach earth's children
To be natural and free,
For to Him alone who thinketh it
Is evil sure to be.

But to those whose souls are pure,
And illum'd with God's own light,
No truth can clearer be
Than, "Whatever is is right."

IDA E. BARTON.

DRESS REFORM.

Editors Weekly—You seem so generously resolved to keep my name before your readers as one of the leaders of the free dress movement, that honor compels me to remind you that I am comparatively a new recruit in the free dress army, very many women having delivered themselves from bondage to the requirements of suicidal fashions years before I had dreamed of such a charming possibility for woman as the unrestricted use of lungs and feet. I have watched with great interest and a good degree of hope the recent awakening in Sorosis and Woman's Club to the important demand for a more healthful dress for woman—one which will help her in all ways to take and keep possession of herself.

I am sorry that after stripping women's legs by reducing length of skirts, they are willing to accept no better covering for them than leggings! Think of a woman being compelled to stop to button fifty buttons in a pair of leggings before she can run out of doors!

We want to help women to get out, not to hinder them. The present interminable fussing required before a woman can enjoy a sniff of air is enough to drive one frantic with simple thought of it, and I pray Sorosis not to make it worse. Then leggings fit the limb so closely, that in damp weather they hold the moisture, with its chill, close against the muscles of the leg, while loosely fitting trousers leave a stratum of air between it and them, and also leave space for added under drawers when the weather so demands. These drawers should, of course, reach entirely to the foot, both inside the stocking and out, if necessary for warmth. The cloth gaiter used by men is as admirable a contrivance for protecting the tender instep as could well be devised, and should be in general use by women who wear shoes. Not to use a good article of clothing simply because men use it, is a thing so foolish it would seem to need no rebuke; but unfortunately for the present status of common sense, it is the one chief hindrance to the work of dress reform. But the Boston women are busily promulgating a still more fatal error, viz., that "closed drawers" cannot be worn by women without risk of incurring uterine diseases! Heaven help the race if that were true, for there would, indeed, be no way out of skirts and into pants for women. The multitudes of women who have been cured of such diseases by the use of shortened skirt and pants stand as living witnesses of its falsity, and their testimony is strengthened by that of numerous others who have worn the "American costume" for more than twenty years with uninterrupted health of all organs. I had hoped some good would come from the recommendation for "loosened corsets," but a letter received to-day by Mary Tillotson from a staunch dress reformer, makes me feel I have been "foggyish" on that point. She writes: "Dr. Charles Jewett said when asked to favor a bill to prevent the adulteration of liquors: 'No; I only wish they would put in poison enough to kill at first dose;' and I say, if women will wear corsets let them wear them tight, and commence when young." I believe she is

right, for that would kill off our foolish girls before they reached motherhood, and so the race escape the numerous maladies which lacing now entails.

O. F. SHEPARD.

VINELAND, March 13, 1874.

MR. BEECHER AND THE COUNCIL.

Barring unforeseen hitches, that Congregational Council will meet in Dr. Buddington's vestry, Clinton avenue, Brooklyn, Tuesday, March 24. It is given out, we don't know on what or how good authority, that eighty churches will put in an appearance by their pastors and delegates.

As the time draws near, the jaunty indifference that has hitherto characterized the public utterances of Mr. Beecher and the Plymouth brethren on this subject visibly begins to yield to much more positive emotions. At the close of their Friday evening prayer-meeting, during which Bro. Shearman, late of counsel of the late James Fisk, Jr., explained his views on heaven, an adjourned business meeting was held. Mr. Beecher was the first to take the floor. He spoke at some length, and with a bitterness that suggests the old proverb about vinegar made from sweet wine. He was very sarcastic at the expense of the churches calling this council, virtually arraigning them before the tribunal of public opinion for false pretenses, malevolence, discourtesy and trickery. "We are not only excluded," he said, "from this council that comes to deliberate on this church and its affairs, but we are asked at the last moment to come there as a committee to furnish whatever they are deficient in, in the knowledge of either the complainants or of the council itself, and it is in their power to invite us in such a way as that we shall have one week's notice, but without any power to consider what we shall do. I must say that, while once I would have as soon thought of cutting off my hand as that such a trick could be done, I am sorry to say now that I firmly believe that just such a trick may be played on us." To defeat this trick, to insure themselves against being caught at this disadvantage, he would move that a committee be appointed, there and then, to consider what reply should be made to the expected invitation, with power to call a special meeting of the church to take action upon its report. Also that those sections of the Plymouth manual relating to discipline be printed in a convenient form for distribution among the members of the council. Amidst "laughter" and "great applause, he closed his speech as follows:

"If that council is convened and will confine itself simply to the action of Plymouth church, one of two things is sure—they will sustain us or cut their own heads off. It is not a question about the position of Plymouth church, it is a question whether the council is going to sink or not. It is a question whether a council called to meddle with a case such as ours is a fit thing; and if the council attempts to put us in limbo, they will put themselves there. They cannot live, and, by the help of God, they shall not live."

After a few inconsequential remarks from other brethren, Mr. Beecher was authorized to appoint a committee for the purpose he had indicated, to have the printing done, and to call another meeting, either by pulpit notice or by advertisement in the Brooklyn papers.—*Springfield Republican*.

JAUNDICED VISION.

PROVIDENCE, March 9, 1874.

Prejudice is a remorseless perverter. One who is filled with it has a clouded mind and a jaundiced vision. Hence it is that all reformers have to travel up the mount of crucifixion and bear the cross as they labor to lift the world up to higher and better conditions. It has ever been so, and the present is no exception. This tendency of men and women to become blinded as to those advocating unpopular doctrines was recently illustrated in this city in a striking manner. A friend of mine had received a photograph of Mrs. Woodhull from New York by mail and opened it at the office. Seeing an acquaintance at his elbow whom he knew to be a furious opponent of Mrs. Woodhull, he handed the picture to him, remarking:

"What do you think of this?" The gentleman looked at it critically, and pronounced it a fine, expressive face, and was quite enthusiastic in expatiating upon the good qualities indicated. When he had fully committed himself, my friend lifted the paper which he had purposely kept over the name, and said, "This is Mrs. Woodhull; what do you think now?" The man was evidently "taken back" and somewhat confused, on seeing the dilemma he had involved himself in. He grasped the picture again, and pretending to take a more searching view, changed his opinion. "Well, I might have known it if I had only looked; I didn't see it. The face shows what kind of a woman she is," and went on more volubly than before, expatiating on the incarnated evil he saw before him. Such is prejudice. If he had not been told that it was Mrs. Woodhull, that face would have been the same image it was at first, and he would not have thought of evil. The wondrous change was not caused by what he saw in that face; it was the outcome of his prejudice, the waking up of his animosity, engendered by a religious bias, which was akin to that ingrained prejudice of old which declared that no good could come out of Nazareth.

WILLIAM FOSTER, JR.

HOW JUDGE DAVIS STOLE A POOR MAN'S TRADE.

I see in the WEEKLY of February 21 that Victoria C. Woodhull was refused a hall in Bloomington, Illinois, belonging to Judge Davis, he thereby repudiating a square business contract. Those not familiar with the old hint may be surprised at such conduct, but I am not, my acquaintance of the man being of thirty-three years' standing. My first acquaintance with him, if so large a shell with so little principle in it can be termed a man, was in the summer of 1840, being then located in Clinton, Ill., as a plasterer and cistern builder. Wishing to introduce my calling into Bloomington I called on Judge Davis for a job, and found no difficulty in closing a contract to build him a cistern; but

the materials for its construction were not in Bloomington, and to save me trouble the Judge very generously proffered to send for the articles, as he was well acquainted in Pekin, where they were to be obtained, and he could get the materials forwarded on his order, and so soon as at hand notify me by letter. The mode of building I had explained to him, none of the kind having been made in Bloomington before. Then to enable him to get the materials the articles and their proportions were given, not once suspecting that his generosity was prompted by other than honorable motives. But so it turned out; in his seeming generosity he stole my trade; he never sent the promised notice, but instead sold my trade to another man, who forever, to my exclusion, run the craft in Bloomington.

Here you have a likeness of the Judge thirty-three years ago, when his dimensions would not accommodate half the devils that it will to-day; and from late developments, enacted and prospective, it is presumable at least that they keep the enlarged space well filled, if they do not force the extension. Certain a corrupt administration could not have found a man whose honor and conscience would, rubber like, expand and contract for the furtherance of its ends more readily than his.

The decoy and selling of the workingman's party in the last presidential canvass, if true, was just in keeping with stealing the poor man's trade, though on a larger scale. That he would betray a workingman's party is not surprising to me, but what did surprise me was that the party should have chosen as its standard bearer a man whose past record ought to have taught them better.

In the future, to be successful, the motto of the people must be, "Old Foggies clear the track, no more Judge Davises at our front." My verdict of the man to-day will be the verdict of the world ere his race is run. And that verdict is, that his promotion was the result of his being found a pliable, fit tool for the aims and ends of the Young Men's Christian Association.

But what shall be the end of our modern Judas, the querist may ponder! Shall he fall and burst, or burst from further expansion? Certain the future is ripe with forebodings fearful to contemplate, but most direful to those that set the ball in motion.

PETER GIDEON.

EXCELSIOR, MINN, Feb. 23, 1874.

HATRED OF PRIESTS IN FRANCE.

The most marked result of the war of 1870, in France, is one which could scarcely have been expected to have arisen from it. It is a growing and a very virulent breach between the masses of the French people and the priests. The feeling is not confined to the lowest classes, nor to the inhabitants of towns, nor even to men. There is a repugnance to the priests, and an alarm at their designs, and a detestation of them as the secret causes of the war of 1870, which is found even in Brittany, and is spread generally throughout France. That the priests dragged France into the late disastrous war, that it is to the priests that almost every family owes the loss of some well-known face in its home circle, and that it is the priests who have made sugar and oil and soap and candles enormously dear by the new taxation which the war has made necessary, is the firm belief of the suffering heads of countless humble households from Calais to Nice.—*Saturday Review*.

RELIGIOUS EMANCIPATION.

Mr. William R. Alger, of Boston, read a paper entitled "Steps Toward Religious Emancipation in Christendom," before the Liberal Club last night (Feb. 27.) His delivery was easy and pleasant, and his paper contained many brilliant points, but their brightness was quite impaired, if not obscured, by glittering generalities, with which the lecture teemed. In a few sentences the lecturer sought to annihilate church philosophy and theology. He stigmatized both as technical and adverse to the grand truths of science. In former times, he said, science was made to agree with theology and the Bible, but now it was *vice versa*. For instance, in the olden time it was held that the world was made in six days—actual days—and now that geology has demonstrated the fact that the formation of the globe took millions of years, theology steps in and declares that that is just what is meant by the Bible.

In speaking of the religious slavery which existed in the first thousand years of Christianity, Mr. Alger used the following strong but inelegant figure. "These monks had spread over the whole earth a web of diseased logic, woven of the entrails of their own sickly brains."

In concluding, he maintained that Archimedes, Aristotle, Newton and the thousands of lesser lights were the apostles of God as much and even more than any of those whose names are to be found in the calendar of the Church. Science, he said, was being disseminated among the masses, the doctrines of the great philosopher were being popularized, and the great cloud of doubt and bigotry which has for so many centuries obscured the landscape of humanity was being rapidly rolled away.—*N. Y. Herald*.

At the laying of the corner-stone of the new capitol of Ohio, the other day, a few remarks were made by a workman who got his fingers pinched, and they were brief and to the point.

"Ah! my dear," said the philosophic Miranda, "the arrangements of nature ever excite my wonder and admiration. The same wind which musses our crinoline blows dust in the eyes of the young men who are so anxious to examine it."

"Come, Bob, get up," said an indulgent father to his hopeful son the other morning; "remember that it is the early bird that catches the worm." "What do I care for worms?" replied the young hopeful. "Mother won't let me go a fishing."

WHAT is it that which the rich man wants, the poor man has, the miser spends, and the spendthrift saves?—Nothing.

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

NEW YORK, SATURDAY, MARCH 28, 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.

VINDICATED.

INTRODUCTION.

It is now nearly two years since we were first instructed by the Spirit World to begin a system of aggressive moral and social reform. We were informed of all the dangers by which such a course was surrounded, and asked if we were willing, in view of the cause in which we were engaged, to encounter them. We knew that arrests, imprisonments and trials were before us, but we have never hesitated, because we have always had the assurance that, let them lead to whatever they might, the objects which we have ultimately in view, would be, thereby, best advanced. So, from the first, we have boldly, calmly, reverently gone forward, as we have been instructed, turning neither to the right or left from the threats of enemies or the falsity of friends, who, at sundry times, could not see the wisdom of our course. Had we done otherwise, had we faltered or fainted by the way, had we deserted from fear of consequences, in a word, had we done otherwise than as we have, we had not to-day been able to realize that our course is approved by those whom we serve. But we feel that, when on Saturday at eleven o'clock and ten minutes the voice of the foreman of the jury, Mr. Keefe S. O'Keefe, sounded out "Not Guilty," an anthem of "Well done, good and faithful servants" rang throughout the Spirit Land.

It would be an assumption of indifference if we were to say less than that we feel an internal sense of joy and gratitude swelling in our hearts at the result of the terrible ordeal through which we have just passed: joy, that the cause to which we have devoted ourselves has thus been advanced; and gratitude to the Over-ruling hand that has been able to stem the terrific powers that were conjoined against us; and joy and gratitude again, because we feel that when these words shall reach the eyes of our numerous readers, they will join with us in a glad song of thanks and praise that it was not necessary for the advancement of the cause which we all love, for us to suffer, physically, further this time.

We say conjoined against us; and verily it was enough to

cause us almost to lose hope that anything simulating to justice could be reached. In the first instance, the Court—Judge Josiah Sutherland—was, as will be clearly seen by the review of the case, determinedly hostile and prejudiced, taking every opportunity, by interlocutory remarks, to instill his feelings and sentiments into the minds of the jury—a course which, to us, seems unbecoming in a judge, and very improper for any Court. That this course was evident, will appear from the comments of almost the entire press. The Judge, undoubtedly, went upon the bench in this case to secure a conviction, believing honestly, as we are willing to concede, that a conviction ought to follow. His prejudices against our social theories were so strong, that they outweighed his sense of judicial propriety, causing him to forget the judge and become the advocate for the prosecution.

To this, which, in common parlance, was sufficient almost to predetermine the case, was added the fact of the prosecution being conducted, not by the District Attorney or any of his able assistants, but by a firm of lawyers ranking among the ablest in the city, and who are, besides, understood to be personal friends of the prosecutor; who are, at least, his attorneys in business affairs, and who then had, besides the well-understood duties of prosecuting attorney, the motives of self-interest and personal friendship to urge on the prosecution in every conceivable way. This remarkable proceeding, whether had by reason of the refusal of the District Attorney to conduct the case, or by the influence that the prosecutor had with him, thinking that the case could thus be made stronger, so as to secure conviction, we do not pretend to know. Suffice it that these lawyers are personal friends of Judge Sutherland, between whom, it is not unfair to presume, there was a previous understanding of the case, since, as will appear further on, the lawyers did not want the case to come before the Judge who alternates monthly with Judge Sutherland. But with just this combination we came to trial. There was, however, a saving fact, of which, before the trial, we were not so well aware as now. This co-alliance did not, and in a case of libel, could not, include the jury—the most important part of all such cases, since they are the judges both of the law and the facts, and are not bound by the rulings of the Court as in all other cases. Had it been different, had there been, besides the Judge and the attorneys, the jury also under such influence and control, then, indeed, our case, though as clear as daylight, had been lost. The wisdom of the legislators who passed this law is thus made evident, and we have to thank them that we are not to-day under sentence.

The jury, in this instance, was an unusually intelligent one; remarkably different, for some reason, from juries usually impaneled in this city. Indeed, it was constituted of conscientious men, who, while not hesitating to avow their disapproval of the theories which we advocate, nevertheless could become and were impartial jurors, from whom the Judge might well take lessons of propriety for the future. It has been our idea that the duties of a judge were to secure an impartial conduct of all cases brought before him, equally in the interests of the people and of justice, but specially to stand between the accused and all unjust proceedings from all sources whatever. In this instance, however, the converse of this was of no effect; the jury could not be swayed outside the evidence and the law, though the Judge permitted the prosecuting friends of the prosecutor to bring in irrelevant matter outside of the issues of the case, purposely to prejudice them. The jury were governed in their actions by the evidence and the law, and through them justice has been done and the truth and the right vindicated.

REVIEW OF THE PROSECUTION.

It will be remembered that on the 2d of November, 1872, we were first arrested—Victoria and Tinnie—by the United States, upon the charge of sending obscene literature through the mails, and Col. Blood upon this charge of libel. The former two were confined in Ludlow-street Jail, the latter in Jefferson Market Police Prison. On the 8th and 9th of that month, the latter had his preliminary examination, and though the truth of the alleged libel was maintained, he was held in ten thousand dollars bail to answer in the Criminal Court to the charge, an indictment being soon found by the Oyer and Terminer Grand Jury. It was the intention of the prosecution to "railroad" us through in ten days; but finding an opposition of which they had not dreamed, this enormous bail was afterward reduced first to five, and then to three thousand dollars, upon which he was released, but was immediately arrested upon the civil suit for damages in the same case and confined in Ludlow-street Jail.

On the 3d of December, the former two secured the required bail of eight thousand dollars each, in the United States case, three thousand dollars each in the criminal charge of libel, and five thousand dollars each in the civil suit for damages. Some days later the latter was also released upon the same last-named bail and all were again free.

It will be also remembered that we were all again arrested on January 9, 1873, upon a second charge of sending obscene literature through the mails, and consigned to Ludlow-street Jail, but were quickly released on bail of five thousand dollars each. An examination, which had been prevented in the first arrest upon this charge, quickly followed, and we were also held for indictment, and were indicted. This arrest was planned and executed, but failed to prevent Victoria C. Woodhull from lecturing in Cooper Institute on that evening upon "The Naked Truth." The day following this second arrest for obscenity, we were all again arrest-

ed upon a second charge of libel, and, after one night's confinement in the Tombs, again released on bail, being this time held in three thousand dollars, together with all previous bail, amounting to the unprecedented sum of sixty-four thousand dollars. Upon each bond, two sureties were required, each of whom had to justify in the sum of double the amount of the bond, so that the entire bonds represented two hundred and fifty-six thousand dollars—a sum which at that time, under the prejudice that then existed, it was indeed remarkable that we could obtain at all, and still more so, that we did obtain such sureties as the prosecution did not dare to refuse. As there could be no further charges "piled up" against us to increase the sum total of our bail, and as there was no hope of securing our confinement permanently in jail in default of bail, by which they had hoped to thus attain their end without ever bringing us to actual trial, the tactics were changed and the manipulation of the courts began. Early in June, as was detailed in the WEEKLY of June 14 last, they attempted to bring us to trial upon the first criminal indictment, under circumstances entirely at our disadvantage, which was prevented only by visitation of sickness—providentially, seemingly—which came upon one of us, as will be remembered by our readers. Since this time there was no effort made to press this case, and it was generally conceded to be dead until recently, in January, when it was revived, as will be hereafter explained.

Immediately following this effort in the State Court, we were called to answer to the second indictment for obscenity, the first, under which we were imprisoned thirty-one days illegally, having been *nolle prosequi* as incapable of holding together. The details of this trial were given *in extenso* in the WEEKLY of July 5. The result, as it will be recollected, was, the case was thrown out of court by Judge Blatchford, because there was no law under which the arrest ought to have been made. It was probably the effect which this terrific defeat produced upon the prosecution which made them timid about pressing any other cases. It was well known and widely commented upon, that all who had been instrumental in those cases were liable to us for heavy damages for false imprisonment, which was probably another reason for caution. And thus it was that nothing was heard about the cases, except it were the unavailing effort of Mr. Brooke to press Mr. Maxwell's case to trial. He had been indicted for perjury for testimony given at the Jefferson Market preliminary examination, as to the truth of the alleged libelous matter for which we have just been tried. A *nolle prosequi* was, however, entered in this case by the District Attorney, under the constant pressure of counsel for defendant for trial, which was the only method by which it could be avoided by the prosecution. As this cause was begun, in the first instance, merely to deprive us of Mr. Maxwell's testimony, it was, of course, abandoned; and thus matters stood, down to the sixteenth of last January.

THE RENEWAL OF THE CONTEST.

Early in January, the prosecution having learned that we were in the West, lecturing, being engaged many nights in advance, thought it a good opportunity to take "Snap Judgment" on us. At eight hours' notice, on the sixteenth of January, they appeared in Court of General Sessions, having secured the transfer of the indictment from the Court of Oyer and Terminer, where it was originally "found," to this Court, and moved that we be brought to trial, hoping thereby to secure the forfeiture of bail, as they knew it would be impossible for us to respond. By the efforts of our eminent Counsel, Chas. W. Brooke, Esq., however, this movement was defeated. He only asked a sufficient postponement to enable us to return from the West; but the prosecuting lawyers before referred to would not consent to a trial in February. In that month Recorder Hackett would be on the bench, which evidently did not suit their convenience, so it was set down for the first day of the March term, when Judge Sutherland would be again on in Court.

Having learned all this, we arranged our lecture engagements to close in time to permit of our being here March second; but the case was not reached until the fourth. We should have been glad to have given a verbatim report from the official stenographer of every word that was uttered during the case; but this was impossible, first, on account of its great length; and second, because of the large expense, which would have been not less than twelve or fifteen hundred dollars. Especially should we have been glad to present the "summing up" by the prosecution, so that our readers might have contrasted its presuming character with the quiet yet powerful effort of Mr. Brooke for the defense. The former was characterized by all of the dramatic art and points so well known and so often and so well used by the eminent lawyers in question, but it lacked entirely the calm dignity and moral force which made the latter of so great effect with the Jury, which elements have so properly elevated Mr. Brooke in a short time to a front rank in his profession, and gained for him the respect and admiration of all the Courts. His conduct of the case, throughout, was so distinctly marked from that of the prosecution, that no one doubts, who witnessed any considerable portion of the proceedings, that this alone contributed largely toward the result. So also should we have been glad to have given some portions of the testimony bearing most upon the points at issue, as well as the various gratuitous remarks of the Judge; but we cannot. In presenting the argument of Mr. Brooke, however, all the rest may be readily conceived of, since general reference is

made in it to every important matter, both of law and of fact.

THE CASE ITSELF.

The case was opened Wednesday the 4th inst., which day, together with the next, was consumed in impaneling the jury. Each juror summoned was examined at great length, both by the defense and the prosecution, many being found legally incompetent, while both sides exhausted the legal number of peremptory challenges to which they were entitled. The following are the names of the jurors finally impaneled: Keefe S. O'Keefe, 580 Third avenue; William Campbell, 112 Franklin st.; John H. Hindley, 81 W. Forty-fifth st.; Chris. Heiser, 20 W. Twenty-third st.; Edgar P. Hill, 48 E. Twenty-first st.; Jas. A. Smith, 230 E. Thirty-fifth st.; Col. W. C. Church, 2 E. Fifteenth st.; Thos. Croly, 241 E. Seventy-seventh st.; Louis Keiser, 233 Houston st.; Adolph Loeb, 180 E. Seventy-fourth st.; Jas. L. Plimpton, 33 Stuyvesant place; Robert Y. Martin, 136 Worth st., and their names will go down in history and be remembered by unborn generations as illustrious examples of that civilization which puts it beyond the power of less than twelve persons to convict of the crime of libel.

Friday was consumed by the examination of witnesses for the prosecution, principally for the purpose of proving the publication of the WEEKLY containing the alleged libelous article, which it fell upon them to do, affirmatively, before there was really a case. Having "rested" with doing this in the best way they could, which really only clearly involved but one of us, since the paper admitted as testimony and the only one so admitted or offered, was proven to have been sold by but one of us, and without the affirmative consent or approval of the other two, which was necessary in strict legal term. The defense began on Saturday. Mr. Brooke's "opening" was admitted by every one who heard it, even by some who have frequented the courts for years, to be the ablest, most comprehensive and yet most clearly defining all the issues it involved and to be tried, that they had ever heard made. It won for him many golden encomiums, and for us the sympathies and good wishes of all the *attaches* of the Court; and from the jury, it gained for him that respect which prepared it afterward to accord such weight to his theory of defense and method of conducting the case, resulting ultimately in the verdict of "not guilty."

The examination of Victoria, the principal witness for the defense, began Saturday, which, with the cross-examination, carried on at great length, extended into the day Monday. It was upon the breaking down of her testimony, together with the supposed prejudice of the public and the hoped-for hostility of the press, that the prosecution depended to secure a conviction. But the most determined effort of one of the lawyers engaged to conduct the prosecution, who is known in all the courts of the city as the terror of witnesses upon cross-examination, and who was probably engaged to do this specific work, failed to mar its perfect accord throughout, which was clearly attested by the facts which were gained from one of the jurors after the rendering of the verdict, as detailed in the extract from the *Times* newspaper quoted below, while the public sympathy and the tenor of the press reports, generally, were manifestly in our favor from the very outset.

The following day, Tuesday, was devoted principally to the examination and cross-examination by Mr. Brooke of the prosecuting witness and others in rebuttal, after the conclusion of which several in sur-rebuttal for the defense, closed the case.

Wednesday was occupied entirely by Mr. Brooke in his summing up for the defense, his argument consuming four and a half hours; while Thursday was used for the same purpose by counsel for the prosecution.

On Friday, at half-past eleven, Judge Sutherland began his charge to the jury which occupied one hour and a half, which was followed by Mr. Brooke, for an hour, in asking additional charges, most of which were refused by the Court.

The charge of the Court was hostile to us to the very last degree, and had the jury been compelled to be governed by it, its verdict would have been altogether different.

At one o'clock and twenty minutes, the case was given to the jury.

OUR COUNSEL.

It is with pride and gratitude that we speak of Charles W. Brooke, Esq., the able, eloquent and eminent counsel who conducted this case alone. We are largely indebted to several others for valuable services upon previous occasions; to Messrs. Howe & Hummel, who were first to volunteer their services when we were first arrested, and who, together with Judge Edward MacKinley and J. Parker Jordan, Esq., so ably conducted our defense up to the trial in the United States Court, where Mr. Brooke for the first time appeared with them in our behalf. To these gentlemen, one and all, we desire to express our heartfelt thanks, and to say that their kindness will always be held in grateful remembrance; and if we have not been able to pay them so much in money as we should have been glad to do, we trust that the memory in after days of what they did for us when we were in need of them will be a higher and a better reward.

But it is to Mr. Brooke specially that we are now under obligations. Coming into our case at first reluctantly, from the connection that it had with that of Mr. Maxwell's—for whom he was counsel—he grew to an interest in its results scarcely less intense than our own. We do not say more than we feel when saying that we believe we owe our

acquittal to his wise conduct of the case. Having everything against us, at the outset, his wisdom seemed to turn each thing as it came up to our advantage; and from that with which the prosecution hoped to crush us, he snatched our strongest defense, and turned it upon them, to the discomfiture of the prosecution.

We might have gone into details to show upon what sort of things the prosecution relied to convict us of libel in this case, and upon which to consign us to the Penitentiary; and to also show, if the prejudices of the Judge were not his ruling power, that something simulating to complicity in such reliance was at least liable to be suspected from his, to say the least, remarkable rulings. But we desist. It was, however, incidents of this character—which constantly occurred throughout the trial—that, perhaps, more than anything else, convinced the jury of the real status of the case; and that they were turned to favor our side is due wholly to the ability of Mr. Brooke. He was more than a match both for the prejudices of the Judge and the intense bitterness with which the prosecution was conducted. By his coolness, clearness and alertness, he was able to seize upon every assailable part of the prosecution, while his wide legal knowledge and retentive memory gave him the evident advantage in every contested point. As to his comprehensive grasp of all the material issues of the case, and his eloquence in presenting them to the jury, as well as his liberal Americanism, we have only to refer our readers to his "summing up," which is regarded by all who heard it as the ablest defense on record.

This case will be hereafter known as one of the most remarkable of modern times. It is to this century what that of Zenger's of a hundred years ago, as given in the WEEKLY of December 28, '72, was to the last, with this difference merely: his was instigated by religious fanaticism and intolerance, while hypocrisy and sham morality, of which our social system is constituted, was at the bottom of ours. The whole tendency of the conduct of the prosecution was to show that people holding such social theories as we hold, could not possibly be actuated by "good motives," or have "justifiable ends" in view, both of which are required by the Constitution of this State, in addition to the truth, in justification of an alleged libel. The jury, however, found all three of these requirements present in our case, and in spite of all efforts to the contrary, rendered a verdict accordingly.

NOTE.—We had intended to publish the entire argument of Mr. Brooke in this number, but as the stenographer's notes were not written out in time to so permit, we defer it altogether until next week.

THE PUBLIC SENTIMENT.

Not only did the jury "find" as stated above, but the public in attendance, filling the Court-room day after day for the whole ten days, were evidently in sympathy not merely with us as related to the case *per se*, but with our sentiments and theories as well. This was made evident whenever the prosecution, in pursuance of their theory, endeavored to bring our social theories to the front. Whenever anything was elicited from us of a radical character, or whatever was uttered by our counsel of like tendency, was sure to be received with applause by the audience. The Court was awfully outraged upon several occasions by this "unwarrantable conduct." Upon one of these occasions he not only expressed "surprise that Mr. Brooke should defend such things, but what was still more astonishing to him, was that so intelligent an audience as this should approve such infamous doctrines."

OUR ABSENT WITNESSES.

One of the principal dangers with which we had to contend was the impossibility of compelling the attendance of witnesses by whom we expected to prove the truth of the alleged libel. Twenty or more men had from time to time stated to us that they were knowing to one or more of the facts alleged, who together would have given such an array of evidence as would have annihilated the prosecuting witness. But the fact that they had been connected with the scenes which we related was sufficient cause to make them evade the processes by which their evidence could be secured, or else to induce them to testify that they knew nothing about them. Men who had conversed frankly and freely about the facts in the case, and agreed with us that they ought to be made public as a warning to mothers and daughters, when brought into Court and interrogated, declared that they never heard of the matters alleged. We had always relied upon other testimony than our own to establish the facts charged, but we are glad to be able now to say that the moral delinquency and degeneracy of those who call themselves men, did not secure our conviction. We hope that these things may never come home to any of them by the ruin of a daughter or the destruction of a sister; but if they do, then let them remember that they wantonly put us in danger of conviction and imprisonment by their moral cowardice upon this trial. Especially did we rely upon the evidence of Mr. Maxwell, who had so honorably come forward, unasked and unsought, upon the preliminary examination, and testified to the truth of all the material facts alleged. But even an "execution" could not produce him now. He could not be found, although four detectives were hunting him during five days. When it became evident that he would not appear, and Mr. Brooke offered, in his absence, his testimony as taken at the examination, forming a part of the papers present in the case then on trial in the Court, the prosecution objected, and it was not admitted. It was not strange that this should have been. It was in

keeping with all the rest of the prosecution. They knew to admit this testimony was to prove the facts alleged, and of course it was fought out. But thanks to the overruling hand it was not required. The obduracy of the prosecution and the bias of the Court did not prevent us from convincing the jury of the facts. It was, perhaps, this very conduct of the prosecution, endeavoring by every method known as "sharp practice," to deprive us of legitimate evidence, that, as much as the evidence itself, convinced the jury of the merits of the case. Thus were the means used to convict us overruled in our behalf, which, with many other things connected with the subject, goes to show that there was a "power behind the scenes" which really controlled everything.

THE PROSECUTING WITNESS HIMSELF.

Now that the battle is ended and the smoke has cleared away, what of this individual? How has he been vindicated? We had always hoped that he would never be so foolish as to press this case for trial. We had never entertained any ill-will toward him personally more than toward any other man of the class which he represents. It was not against the man that we testified, but against the common practices of a whole class of men, any one of whom might almost as strikingly have been made the illustration. We think the Jury comprehended this motive, and that this alone was sufficient to convince them that it was good. Indeed it was evident that it was not so much even against this class of men that we moved, as it was for the class of women which they imperil. The stupid ignorance of daughters regarding such things makes them an easy prey, while the abominable modesty of mothers, which prevents them from educating their daughters in this regard, also makes it almost necessary that the practices of this class of men should be heralded to the world in the public prints. It was meet that Judge Sutherland and the prosecution should condemn such motives; but the jury were not to be blinded in their verdict, by their evident desires. So then this verdict is not so much one of acquittal for us, as it is one against this class of which we have spoken, of whom the particular person used is only a representative; and a condemnation of the ignorance in which young maidens are allowed to develop into womanhood. It would be unkind in us to call attention to the evident meaning of this verdict as regards the prosecutor. Others have stated it better than we can, and we have neither the inclination or the right to further aggrive him in this matter. For the bitter animosity with which he has pressed our prosecution, and for the many unwarranted assertions which have been lavished upon us, we freely and heartily forgive him. For the general good which the use of his name as an illustration of modern hypocrisy, has done, we are willing to endure all this, and to say we bear him no ill-will.

CONCLUSION.

Before closing these already too lengthy remarks, we feel that we must refer briefly to those other parties who have rendered us needed service during the progress of our persecutions. We refer specially to those who from time to time became our bondsmen. For Dr. A. D. Ruggles, James Keiran, Fisher M. Clark, John MacKinley, James King and G. Goldsmith we entertain the deepest gratitude. They came to our relief when few dared to admit that they knew us; and they will be ever remembered by us with a sacred respect. If, in our various trials, vexations and cares, we may have seemed wanting in gratitude by a failure to frequently express it, it was nevertheless not wanting in our hearts, and we ask them to accept this in lieu of whatever we may have failed to render previously, as we ought to have done; while to our many friends and enemies we say we have fought the battle given us to fight as well as we knew how, and that we shall continue to do the same whenever called upon, in whatever way; but we hope and trust that we may never again have cause to enter a court in defense either of our acts or of our theories.

THE SPIRIT OF THE CITY PRESS.

[From the *Times*.]

THE WOODHULL LIBEL—ACQUITTAL OF THE DEFENDANTS—SCENES IN COURT—REARREST AND DISCHARGE OF THE DEFENDANTS—DELIBERATIONS OF THE JURY.

The now celebrated case of Victoria C. Woodhull, Jennie C. Claflin and Col. James H. Blood, charged with libeling Luther C. Chellis in WOODHULL & CLAFLIN'S WEEKLY, was brought to a termination last Saturday by the acquittal of the defendants. From an early hour in the morning the approaches to the General Sessions court-room were filled by a crowd of the general public and friends of the accused, who were anxious to be in attendance at the rendering of the verdict, it having become known through the morning newspapers that the jury, which had retired at 12.20 P. M. on Friday, would be brought into court at its opening. The spacious building was quickly filled, and the result of the deliberation of the jury was freely canvassed by the expectant throng of spectators. The majority were confident of a disagreement of the jury, but others, more sanguine, gave utterance to their belief that the defendants would be acquitted, and the proportion of those who expected a conviction was noticeably small. Shortly before the opening of court the rumor that the jury had agreed to a verdict went through the audience like wildfire, and created the utmost excitement. The defendants, who were accompanied by their counsel, Mr. Charles W. Brooke, and a number of friends, eagerly discussed the probable result, and freely expressed their expectations on the subject, and appeared not over hopeful of a satisfactory issue. Mr. Knox, accompanied by a number of lawyers, sat within the prosecutor's enclosure. At 11 o'clock precisely Judge Sutherland took his seat on the bench, and five minutes afterward the jury, amid breathless silence, filed into court, and took their accustomed places. Every eye in court was turned upon them, and their faces as they passed were closely scrutinized by the parties most interested.

In answer to the questions of Mr. Hall, Clerk of the Court, the foreman of the jury, [Mr. O'Keefe, announced that they had agreed to verdict, and the suspense thereupon became painful. "How say you;

do you find the prisoners guilty or not guilty?" asked the Clerk; to which Mr. O'Keefe replied in clear, distinct tones, audible in the most remote part of the building, "not guilty." The announcement of the verdict was greeted with the most tumultuous applause, which continued for several minutes, notwithstanding the efforts of the court officers to enforce silence.

The scene which followed can scarcely be described, and was certainly one of the most extraordinary ever enacted within the court-room. The female defendants burst into tears and were unable for several minutes to speak, while Col. Blood appeared scarcely less agitated. The friends of the parties pressed forward and warmly congratulated them, as well as their counsel, on the verdict, while the aged mother of the Clafin sisters clasped her hands and tearfully expressed her gratitude to the jury. In the midst of the excitement the crier adjourned court and the immense throng of spectators slowly began to disperse. The foreman then handed the documents which had been admitted in evidence over to Mr. Knox, counsel for Mr. Challis, and the jury left the court, evidently much fatigued after their protracted deliberations.

The defendants were immediately arrested by Deputy Sheriff Gale, who had been in attendance for that purpose during the past two days, on the civil suit instituted by Mr. Challis. The parties proceeded to the Sheriff's office, where the necessary amount of bail was furnished and the defendants were released. The trial occupied ten days, having been commenced on Wednesday the 4th inst.

HOW THE VERDICT WAS ARRIVED AT.

In all trials of so notorious a character as that of the Woodhull-Challis libel, and one occupying, as it did, so much of the attention of the court, the jury and the public, the community are naturally curious to look within the mysterious precincts of the jury-room, and see the manner in which the verdict has been arrived at. The following facts in relation to the deliberations of the jury in the present case are entirely reliable, having been obtained from the most trustworthy sources: After retiring to deliberate on their verdict, the jury unanimously acquitted Col. Blood from all responsibility in the transaction, the evidence not having shown him to be in any way connected with the publication of the alleged libel. They then considered the evidence at great length, and determined on rejecting the testimony of Mr. Challis, who had been, in their judgment, directly contradicted on material points by several reliable witnesses, and the whole of whose testimony, therefore, they considered unreliable. The truth of the alleged libel, as testified to by Mrs. Woodhull, was then, after considerable discussion, admitted, and the first point to be decided was thus disposed of. The great question to be decided, however—and that which occupied the attention of the jury during the remainder of their deliberations—was the good motives and justifiable ends of the defendants in publishing the article, and it was on this point, it will be remembered, that they came into court for information. On the first ballot on this point the jury stood five for acquittal, five were doubtful, and two stood for the conviction of Victoria Woodhull. Through the night the question was argued—at times in the most heated manner—the advocates of acquittal slowly winning over the vacillating jurors, by the force of their arguments. At an advanced hour the number stood ten for acquittal and two for conviction, and so determined were the minority in their opinions that an agreement was looked upon as impossible, and the majority expressed their regret that a trial which had occupied so much time could not be disposed of one way or the other. After further discussion a ballot was taken for about the hundredth time, and it was found that only one juror held out for conviction. The wordy war was now resumed with redoubled vigor, and the utmost pressure was brought to bear on the obstinate juror in order to gain his adhesion to the views of the majority, but evidently without success. At length he consented to vote with the majority, and a verdict of acquittal was agreed upon, it being by this time 9 o'clock A. M. The jurors were influenced in their votes by various considerations. The majority of them had no sympathy with the defendants, but considered the case was one of grave doubt. Some considered that the character of the complainant had not been injured, while others considered that a certain amount of intimidation had been used toward them, and were determined to show their independence by rendering what was, in their opinion, an impartial verdict, founded entirely on the evidence in the case.

[From the New York Sunday News, March 15.]

THE WOODHULL-CHALLIS LIBEL—A VERDICT WHICH SURPRISED EVERY ONE AND SHOCKED JUDGE SUTHERLAND.

At an early hour yesterday morning groups of anxious individuals had congregated in the corridors of the Court of General Sessions, in order to insure admission at the opening of court, the fact having become pretty generally known that the jury in the case of the Woodhull-Clafin-Blood-Challis libel would bring in their verdict. The utmost excitement prevailed, and on the opening of the doors a general rush was made to secure places. Owing to the comparatively early hour, however, the crowd was not so great as on the previous days of the trial.

Those within the building conversed eagerly on the result of the deliberations of the jury, and speculated on the verdict which would be rendered. A disagreement was generally expected, the gentlemen composing the jury being men of intelligence, and many of them of liberal ideas. It was thought by a few that the defendants would all be acquitted; but in view of the hostile charge of Judge Sutherland, and the intimidating nature of the remarks of Mr. Knox, counsel for Mr. Challis, it was scarcely expected by the general public that the jury would render a verdict of "Not guilty."

The defendants were early in attendance, and eagerly discussed the situation with their friends, freely expressing their apprehensions as to result. At 11 o'clock Judge Sutherland took his seat on the bench, the defendants and their counsel resumed their places at the bar, and counsel for the prosecution, as well as a number of other leading lawyers, sat within the railed inclosure surrounding the bench. A few minutes afterwards, the jury filed into court amid breathless excitement, every eye being turned upon them in the endeavor to read on their countenances the verdict about to be rendered. As the jury took their respective seats, the defendants and their friends closely scrutinized their faces, and waited with the most intense anxiety the announcement of their decision. In answer to the interrogatories of Mr. Hall, the Clerk of the Court, the foreman of the jury, Mr. Keefe S. O'Keefe, whose appearance denotes his intelligence, arose in his seat, and in a clear, distinct voice, which was audible in every portion of the building, pronounced the verdict of "Not Guilty."

The announcement of the verdict was received with the most tumultuous applause, which the court officers were unable for some minutes to suppress, and the scene which followed was one of the most affecting ever witnessed in the Court of General Sessions.

Mrs. Woodhull and her sister burst into tears, and were unable to speak for some minutes, while Col. Blood sat almost immovable. The relatives and sympathizers of the accused clustered around them, and literally overwhelmed them with congratulations, which were also liberally bestowed on their counsel. The aged mother of the Clafin sisters, who has been constantly in attendance during the whole trial, clasped her hands in thankfulness, and called down blessings on the jury, while the tears streamed down her cheeks. The excitement in court baffles description, and in the midst of the scene Judge Sutherland, who had expected an entirely different verdict, ordered the adjournment of the court.

The jury were then informed that they were discharged, and the foreman, who still held in his hand the papers and letters which had been

admitted in evidence, handed those documents over to Mr. Knox. On passing the prisoners' bar he was seen by the Clafin sisters, who immediately turned toward him, and begged him to receive their most grateful thanks for the verdict rendered.

The jury spent the entire night in discussing the question of motive in the publication of the alleged libel, and had only agreed on a verdict at nine o'clock yesterday morning. In the early part of the night they were about even, and after considerable discussion stood eleven for acquittal and one for conviction, and it was thought for a long time that an agreement was impossible.

[From the Commercial Advertiser, March 14.]

THE WOODHULL-CHALLIS CASE.

The General Sessions court-room was this morning densely filled long before the usual time. Speculation was largely indulged in as to the result of the jury's deliberations, but the majority of the spectators thought that it would end in a disagreement. At precisely five minutes past eleven o'clock the Judge entered the court-room and took his seat. The prisoners looked pale but confident, and conversed freely with a number of friends. Shortly after the Judge was seated the jury was sent for, and as they filed one by one to their seats the most deathlike silence reigned in the court-room. After the usual questions had been gone through with, the foreman was asked if they had agreed upon a verdict. The foreman, Mr. O'Keefe, rose, and answered, yes. Immediately in a loud, clear voice, he called out, "Not guilty."

As soon as the announcement was made, the most deafening shouts of applause burst from the throats of all the spectators in the court-room, and the friends of the prisoners crowded around them and poured forth their congratulations. Judge Sutherland hammered away with his gavel, but it was some minutes before order was restored.

Accompanied by a host of admirers the trio then left the court-room. The verdict was a most unexpected one, and the Judge was greatly surprised.

[From the New York Star.]

THE REPORT.

The General Sessions court-room was crowded yesterday morning with people assembled for the purpose of witnessing the closing scenes in the famous Challis libel suit.

Soon after 11 o'clock, the jury, which had been locked up all night, returned, and the foreman pronounced that Mrs. Woodhull, Miss Clafin and Colonel Blood were "not guilty."

The announcement was received with the most tumultuous applause, which the court officers strove in vain to suppress, and the scene which followed beggars description.

The defendants, and their counsel, Mr. Brooke, were literally overwhelmed with congratulations, and in the midst of the excitement, Judge Sutherland, who was evidently deeply disappointed with the verdict, ordered the adjournment of the court.

HON. M. T. JUGG, ESQ., ON THE VERDICT.

Of course you noticed the Woodhull verdict?

I did.

And I'm glad of it.

Not that I want two wives and sixteen concubines, but because I believe they told the truth,

And I rather guess shamed the Devil.

It's a great thing to be a Judge, but I don't believe a Judge has any right to dictate his preferences or his dislikes,

Some do.

It's a big thing to be moral.

But there is such a thing as being so awfully moral that people say, "He be dam." And that's the way some folks talk about Judge Sutherland. If he had confined himself—for even a Judge can be confined—to the case before—or five—him, he might have screwed a verdict from the jury; but he was so anxious to tell the world how much he loved the Lord, and how tremendously he approved of one wife, that he leaned over backward—and lost the case.

EDITORIAL.

The acquittal of Mrs. Woodhull, Miss Clafin and Col. Blood is due to several causes. 1. The untiring and masterly defense of Mr. Charles W. Brooke, who won laurels for himself, as well as a verdict for his clients. 2. The injudicious attitude of Mr. Knox, who insisted upon dragging the Tilton scandal and Mrs. Woodhull's private views on social matters into a case that had nothing whatever to do with them. And his daring the jury to bring in any verdict except that which he, Knox, wanted and suggested. 3. The universal belief that the complainant, Challis, had behaved in a manner at the French ball and elsewhere which did not warrant his position at the bar, while it was by no means clear that the statements in WOODHULL & CLAFLIN'S paper were untrue. A good fight is a good fight, and the defendants certainly made one. The verdict carries a lesson with it, and individuals may as well learn first as last that Courts and juries are not instituted to serve private malice or further personal prosecution.

[From the Evening Telegram, March 14, 1874.]

A VERDICT OF ACQUITTAL—WHAT JUDGE SUTHERLAND SAYS OF THE VERDICT.

The men of the Woodhull jury were locked up all night, and a large crowd of people gathered at the General Sessions this morning in expectation of seeing them come in. Long before the hour appointed for opening the proceedings—eleven o'clock—the court-room was literally jammed. Every one who could gain admittance by entreaty or threat was inside, while those who found both abortive remained outside.

Woodhull and Col. Blood were first in attendance. Every eye in court was levelled at them as they sat at the bar. They stood the scrutiny with refreshing nonchalance. Charles W. Brooke, with his hair picturesquely arranged over his forehead, and that omnipresent smile playing fun with his countenance, was one of the earliest in arriving. He looked exceedingly joyous over the prospect of a disagreement.

At five minutes after eleven Judge Sutherland climbed to the bench, and everybody else waltzed to their seats. Miss Clafin and the Judge came in together—that is, at the same time, but not arm in arm, as might be implied from the phrase, "came in together."

At ten minutes after eleven the jury were sent for, and promptly came into court. They looked tired.

"Have you agreed upon a verdict, gentlemen?" queried Clerk Hall.

Foreman (Mr. Keefe S. O'Keefe), in a loud, firm voice.—"We have."

"What say you; do you find the accused guilty or not guilty?"

Foreman, louder still.—"Not guilty."

At this announcement there was an outburst of applause that shook the building.

Judge Sutherland said—It is the most outrageous verdict ever recorded; it is shameful and infamous, and I am ashamed of the jury who rendered such a verdict.

Both the women burst into tears, and the greatest excitement prevailed.

[From the Sunday Mercury.]

ACQUITTED—END OF THE WOODHULL CASE—SCENE IN COURT.

The Challis libel suit ended yesterday with a verdict of acquittal. The prisoners, Mrs. Woodhull, Tennie C. Clafin and Col. Blood, were immediately discharged, and left the court accompanied by a large number of friends, who congratulated them upon the result.

Upon the announcement of the verdict there was quite a round of applause, and it required the hammering of the gavel for some minutes be-

fore order could be restored. The verdict excited not a little surprise, and a good deal of comment was indulged in, in and out of the court, in regard to it. One of the jurors states that one point which weighed with them was the determined manner in which the prosecution was urged. They were also, he further says, resolved to resist what they considered the effort to provoke public feeling against the defendants.

[From the New York Courier.]

MARCH 15, 1874.

Yesterday a verdict of acquittal was brought in, in the case of Mesdames Woodhull and Clafin and Col. Blood. Of course the defendants were warmly congratulated by their friends, defendants always are when they are acquitted. Then Mr. Church, one of the jurors, arose from his seat and read the following statement to the court: "The jury wish to express their unanimous and most hearty concurrence in the sentiments expressed so eloquently by your Honor in regard to the character and tendency of the teachings of these defendants. 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 doubt 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 property." This statement met with no response from the audience present. It was a well written "tag" and breathed of Christian charity, etc. Now the WEEKLY may prosper, and the down-town office in Broad street flourish.

[From the New York Dispatch.]

NEW YORK, March 15, 1874.

WOODHULL AND CLAFIN.

A large crowd gathered yesterday in the General Sessions court-room, awaiting the appearance of the jury in the celebrated libel suit of Luther C. Challis against Col. Blood, Victoria Woodhull and Tennie C. Clafin. The prisoners looked pale and anxious, but still preserved a confident bearing. At 11 o'clock A. M., Judge Sutherland entered and took his seat on the bench. The jury were sent for, and soon filed into court. There was a sudden hush in the court-room. The female prisoners grew a trifle paler, and there were slight indications of nervousness in the twitchings around the mouth. The clerk, Mr. Sparks, asked the foreman, Mr. O'Keefe, if the jury had agreed upon a verdict. He replied: "Yes; not guilty." A deafening outburst of applause from the crowd in the court-room followed this announcement. It was several moments before order could be restored. The women had meanwhile been heartily congratulated by a crowd of boisterous friends. They were formally released, and took their departure. The verdict was rather unexpected, and evidently surprised Judge Sutherland.

SPENCER VS. SPENCER AGAIN!

No. II.

Continuing our inquiry into the consistency of Herbert Spencer in his "Mental Science and Sociology" in the October number of the *Popular Science Monthly*, we quote, for comment, from the next sentence, from his lengthy, satirical paragraph upon the tendency of the times in the education of children, thus:

"Everywhere there is a tacit enunciation of the marvelous doctrine that citizens are not responsible, individually, for the bringing up, each of his own children; but that these same citizens, incorporated into a society, are each of them responsible for the bringing up of everybody else's children. The obligation does not fall upon him in his capacity as father to rear the minds as well as the bodies of his offspring; but in his capacity of citizen there does fall upon him the obligation of mentally rearing the offspring of B, C, D and the rest, who, similarly, have their direct parental obligations made secondary to their indirect obligations to children not their own."

In a former article we pointed out the disingenuous form in which Mr. Spencer has stated these propositions, but we will repeat it here substantially. What would be a literal statement of the fact at which he aims in these sentences, is this: the doctrine is becoming prevalent that, instead of each parent, in his capacity as father, being responsible for the mental rearing of his own children only, his obligation ceasing when this is done, the obligation of mentally rearing all the children of a community falls upon the people as a community.

We cannot pretend to say that Mr. Spencer purposely framed these sentences to mean really what cannot be meant. Still it is evident that in no case could it be said that an individual is responsible, as an individual, for the mental rearing of anybody else's children; it could not be said any more than it can be said that each citizen is individually responsible for the just and complete administration of any law which is to be executed by a public officer, elected by the votes of the people generally. Mr. Spencer could not be supposed to hold that, in the event of the maladministration of any law on the part of an official, any individual in the community in which it should occur could rightfully be made responsible; but just this does he say, by these sentences about the responsibility of citizens in the matter of education, since public education by the community is as much a subject of legal administration as any other function of government.

Again, we cannot conceive how any person holding to the generally understood principles of sociology, and that there is really a science of society, can enunciate such ideas as are enunciated in the latter sentence. A science of society means that a society is a unit, which forms a basis for a science. This, if it mean anything, means that the people who compose the society have interests in common in all things, which in their character affect the public, either favorably or adversely. While a matter that affects the society as a whole in either of these ways, ought certainly to have the direct interest of all citizens, rather than such as affect the citizens or individuals only—that is to say: the general interest is larger and of more importance than any merely individual interest can be.

If, then, as Mr. Spencer says it is, the idea is growing that

the claims of all children upon society as a whole are superior to the claims of the children of the single family upon the father, it is progressing in the right rather than in the wrong direction, as Mr. Spencer holds by the singular spirit of these sentences; since such progress is toward the merging of all matters of public interest in the community, and thus leaving the individuals of whom it may be composed evermore and more individualized.

This general fact must become still more evident as we examine his next sentence, as follows:

"Already it is estimated that, as matters are now being arranged, parents will soon pay in school fees for their own children only one-sixth of the amount which is paid by them through taxes, rates and voluntary contributions for children at large."

Here we come to the root of the matter, the question involved being how should education, whether public or private, be conducted, and how sustained? Shall each family of children be taught at home and at the expense wholly of the father? and shall such families as have no children be held to have no interest in education? Shall the poor, daily-laboring mechanic, with his family of a dozen children, be compelled to all the expense of their education, while the rich bachelor for whom he toils, having no children, shall contribute nothing to maintain a standard of intellectual culture in the community? There are local cases where if this rule were to govern, there could be no education for any children, since the property of these localities is in the hands of childless families; while the laboring classes are unable of themselves to support either public or private instruction.

It seems to us that Mr. Spencer's evident meaning, as here given, is wholly in opposition to any organization whatever for society; in a word, that society progresses most rapidly when matters of public interest grow fewer in number, and are given less and less attention, and when the responsibilities of the individual citizen are broadened so as to include all the necessary movements in life. Mr. Spencer's theory would consign the public highways to the care of the persons through or beside whose property they should chance to be located, each one having an interest in his special front, but nothing beyond. It would not be difficult to imagine what would be the general condition of our highways, conducted for a few years on such a plan; nor would the general results of education conducted similarly, prove any more flattering.

We do not say that while the rule of individual property holds, that the childless property holder shall be compelled to contribute to the support of schools by enforced taxation. We do not believe in enforced government of any kind, except when the rights of individuals are endangered by others; but we also say, if in a community a property holder claim the protection of the law for his property, he must contribute his part to defray the expenses of maintaining a system for this duty; failing to do which he cannot be rightfully considered a citizen of such community; nor entitled to any relief, protection or sympathy, if his property be stolen or damaged by a citizen.

Nevertheless these sentiments are still further enforced as Mr. Spencer proceeds, thus:

"And if looking back forty years, we observe the growth of the public claim *versus* the private claim, we may infer that the private claim will be wholly absorbed."

Claim upon, or to, what? Evidently to the children. This comes still nearer the vital point. Who are they who have claims; and who rights? There are three parties to this question—the parents who bear the children; the community of which the children born are hereafter to form a part; and the children themselves. It appears to us that Mr. Spencer, in his philosophizing, has left out the rights and claims of the children altogether, just as if they are not interested in this question. To our mind, the claims of these several parties stand in relative importance thus: First in rank are the children themselves, who will suffer or otherwise, as they have the benefit of good or bad rearing; second, the community, which will be affected deleteriously or otherwise as its children have the benefit of good or bad rearing; and third, the parents, whose interests are almost wholly affectional. These are self-evident propositions, and any system of education that ignores them in its organization cannot best advance the interests of either of the parties. Even the affectional interests of parents will, in the end, be best promoted by rigid care being extended to the wider range of interests which belong to the other parties to the question. It is not an uncommon, indeed it is a common, occurrence to find cases where the utter ruin of children can be traced directly to this affectional interest of parents. Now we say that the communities in which such cases exist are responsible, morally, to these children for their wrecked lives; in this, that they did not see to it that they had proper methods of education and proper physical and intellectual training; and the verdict of future ages will say we are right, Herbert Spencer to the contrary notwithstanding.

A WORD WITH THE FEEBLE-MINDED.

Some friends of social reform are occasionally daunted by the advances made by the WEEKLY on the subject. Let us assure them that such addenda are needed, and are never made without due and careful consideration. All reforms are parts of one grand whole, interlocked with one another

so closely that the development of one necessitates the institution of others in order to sustain it in its new position. These, however, who do not survey the entire field cannot appreciate this truth. For their benefit we publish the following in order to show them that any change whatever must be an improvement upon the present social state of society. It is taken from the *Day's Doings*, which we take to be well posted on such matters:

"According to the highest medical authority, criminal abortion prevails to an enormous extent in New York, and is steadily and rapidly increasing, and strange to say, the worst statistics of New York in this respect, are surpassed by those of Boston. One woman in the latter city, has testified verbally and by her ledger, to have procured twenty thousand abortions by instrumentalities, during seventeen years, among both married and single women of all grades of society."

True, this is only an individual case. But how many such individual cases are there in our large centres? If collective cases of the social condition of mankind are needed, take New York, whose death-rate exceeds its birth-rate fully one-third. If cities are not sufficient, take countries. In France, previous to the Franco-German war, the death-rate of the nation in one instance exceeded its birth-rate by more than ten thousand. Let such doubting Thomases who fear to go with us the full length of the reforms we advocate, weigh these facts, and they will soon come to the conclusion that any change must be an improvement upon our present condition. For ourselves, we feel like the captain who laid a wager that his black cook was the worst-looking man in creation; it was taken up by a pilot, who asserted that he could produce a man who was uglier. When the captain brought the cook for comparison, the latter began to distort his countenance, but the captain rebuked him for so doing, "Don't, Hannibal," said he, "you can't improve nature, be yourself, and we shall win the wager." It is so with us, the present social condition of civilized mankind, of rich and poor, of young and old, is in its nadir of blackness and ugliness, and every change that is made must of necessity improve it; and the more important and far-reaching such changes are the better for mankind.

JOSIAH WARREN ON FREEDOM.

It is with much pleasure we present to our readers from the pages of the *Boston Index*, the following fine definition of the above word, from the pen of one of the soundest and ablest reformers of this or any period of the world's age:

"In the holy word *Freedom*," observes Josiah Warren, "we encounter the anxious world's greatest problem; one which waits for solution in a definition acceptable to all; but the defects of abstract language have baffled all attempts to furnish one. Almost with fear and trembling, I ventured, years ago, to offer one; on the condition, however, that I should preserve my freedom to change it whenever increasing knowledge should show its defects. And I gave—the sovereignty of every individual over his or her own person, time, property and responsibilities."

"Person, time, property and responsibilities," these are the right words in the right order, but personal freedom ought not to be, as it now is, restricted to one sex only. It is a fundamental right, inherent in all human beings; those who misuse it to the detriment of their neighbors ought to be punished by human law; those who misuse it to the detriment of themselves, will be punished by the law of nature. In no case can authority over the person be justly delegated to another or others, and it is to the impotent effort to establish such a monstrosity that the hollow falseness of society as at present constituted, and three-fourths of the social and sexual crimes which at present are decimating humanity, ought rightfully to be ascribed.

DOCTORS DOCTORED.

The WEEKLY courts inquiry into the truth of its doctrines. If the orthodox will discuss with us the social question calmly and reasonably, our columns are as open to our opponents as to our friends. We are ever ready to hear and to answer argument, but we object to vituperation and scurrility. That, the WEEKLY refuses to admit either from friends or foes. The former ought not to use such weapons, and the latter will not be permitted to in this periodical. In proof of the fact that we desire to present both sides of the question, we republish the following conservative statement from the *Oneida Circular* of March 9, 1874:

"When a man discovers that the religious traditions, creeds, customs and forms in which he has sought the kernel are but the shell, furnishing no satisfying nourishment to his soul, let him consider before he starts for some other quarter in quest of food, that there are *two* ways by which he may get clear of the shell—a right way and a wrong one. The right way is to penetrate inward toward the kernel, *i. e.*, to hold on to the Bible and with its guidance advance out of traditions and forms into the teachings of God and spiritual life. The wrong way is to burst out in the opposite direction, into the external void, leaving the shell and kernel, too. This is what they have done who have fled from religion of the churches into infidelity, or semi-infidel schemes of liberty under the mask of reform. Let every man who is beginning to move out of the old order of things, consider which way he is moving; whether the force that impels him is centripetal or centrifugal. Let every 'come-outer' examine himself and see whether he has come out on the inner or the outer surface of the old shell; whether he is nearer the kernel in spiritual life than before, or has gone further away from it. And let every true 'come-outer,' *i. e.*, every one who has come out of the churches into true godliness and spirituality, beware of confederating

himself with those who have come out on the other side into carnal liberty and contempt of the Bible. The mere fact of having 'come out,' though it may create a temporary, superficial sympathy, is no sufficient bond of brotherhood. In the end it will be found that the centripetal and centrifugal classes of 'come-outers' are further from each other than either of them is from the position they have abandoned. J. H. N."

The public may deem it curious that the head of the Oneida Community should deem it necessary to appear thus as a conservator of the morals of the public, but his position is easily accounted for. Like the Robinson-Hall Spiritualists (as they call themselves), when radicals of our stripe are about, it is requisite for such folks to draw the line. When a couple of bawds go into decent company, it is necessary for them to avoid any excess that may draw attention to themselves. They must neither dress loud nor talk loud, or they will be repudiated. Between Oneida Communists and society there is a great gulf fixed, and there is but little sympathy between the orthodox and the conservatives who train in the ranks of Spiritualists. Let them limit the reforms they have instituted as much as they please, Fashion will lift her skirts and hold her nose as she passes by them. It is not for us to decry them, we are willing to admit they are both perfectly charming, but society will not accept the indorsement of the WEEKLY. As to our Robinson-Hall friends, they out Herod Herod in their subserviency to the powers that be. Do go there, gentle public of upper-tendom, your feelings will not be shocked in the least. The wicked WEEKLY, which goes everywhere else, is forbidden there. As to the Oneida Communists, only mark the purity and love of the Bible in the above extract; how it condemns those who, in this age of reform, have "come out on the other side into 'carnal liberty,'" etc. Carnal liberty, eh! and a sermon on such a theme from an Oneida Communist—is it not refreshing? As followers of nature rather than of art in love matters, we believe that the practices the people are said to indulge in at Oneida, are of that peculiar kind of 'carnal liberty' which is not good 'for the health either of their bodies or their souls.'"

THE RELIGIOUS ASPECT OF THE WOMAN QUESTION.

Unquestionably the most important and deadly foes to the emancipation of woman are the religions of the time. Originating in the far East, they all bear, in that particular, the marks of their parentage. Before a woman demands equal political, legal, social and personal rights, she must put the Bible under her feet. From first to last it is a record of the oppression of woman, and in all its pages that oppression is dictated and justified. If the Mosaic laws as regards woman be right, her present elevation is erroneous, much more her present aspirations. Under that code of laws her very nature was considered criminal, and she was ordered to atone and do penance for things over which she had no possible control. Whenever she is spoken of under the laws she is named after a servant, as something inferior even to a male slave. But the one-sided partiality of the Mosaic code in regard to the sexes is best shown in the trial of the woman in the fifth chapter of Leviticus. On bare suspicion she is commanded to be dragged before the priest and compelled to drink the bitter water, under a curse so bestial that we dare not print it for fear of offending the Public Mail Inspector of the United States, appointed lately by the Y. M. C. A. Added to all these wrongs, the thirtieth chapter of Numbers renders her almost a legal nonentity, except in the cases of widows and divorced women, for neither maidens nor wives are permitted to make good their vows unless such vows should be sanctioned by their fathers or their husbands. Such is a candid retrospect of the Mosaic laws as regards women.

It will be seen from the above extracts from the Bible that the present condition of woman did not originate with the people of the Union. It is an inheritance, "not native and to the manor born." We received it from the nations of Europe, who themselves obtained it from the Jews. It rests on the *credal basis of a curse*. "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Jews and Christians ought not to forget that their God, who is said to have delivered the above anathema against woman, in the third commandment limits the duration of his curses to the "third and fourth generation" even of those who "hate him;" and furthermore that, in the anathema itself, except in the case of the serpent, there is no reason to believe that it was not limited to the parties living to whom it was addressed. It in no wise specifies that it is to extend through all time, and certainly no word in it constitutes the male part of society to act as special constables to carry the edicts of their Deity into operation. So much for the popular religious aspect of the question of the "Enfranchisement of Woman."

THERE'S NOTHING LIKE LEATHER.

Harper's Weekly, under the heading of "Lightening the Mails," gives its opinion as to the changes proposed by Congress in the above matter. It agrees that samples of merchandise, bulbs, roots, coins, samples of metals, ores and mineralogical specimens, ought not to be admitted in the mails, but thinks that "bound books," which the Sen-

5 chapter of Numbers

atorial Committee on Appropriations have placed in the same category, ought to be an exception, and not be excluded from their present postal privileges. To this end it devotes a leader on the subject, concluding with the following paragraph:

"We are very sure that the Committee will, upon reflection, see that their proposed amendment cannot justly exclude bound books from the mail; and we earnestly hope that it may not be so modified."

The real truth of the matter is that Congress is not morally in power to make invidious distinctions in the public mails. For one cent per ounce, or under, prepaid, on all matter—that being the minimum—the Post Office would produce a far larger revenue, at less cost of collection, than it does now. Were that the law, valid reasons might be given showing that the newspaper offices in our villages, towns and second-class cities would be largely benefited thereby, whilst the whole country would rejoice in a greater diffusion of valuable knowledge. Great centres like New York, Boston and Philadelphia ought not to be aided in destroying the literary and scientific aspirations of smaller communities by an unjust and shameless discrimination on printed matter in the public mails. This is a truthful statement of the case. As to the *Harper's*, their plea in favor of their specialty—bound books—smacks a little too strong of self-interest. It reminds us of the old story in Dilworth's Spelling Book, of the assembling of the tradesmen of a town to propose plans for its fortification, which terminates thus:

A grave-looking mason gave in his opinion,
That nothing but "stone" would secure the dominion;
A plumber replied, that, though this was well said,
He thought 'twould be best to defend it with "lead."
A carrier, wiser than both these together,
Said, "try what you please, but there's nothing like leather."

The WEEKLY's advice is, one rate for all matter, for all people in our Republic. That would be found to be the most honest, the most economical, the most productive and the most correct course that can be pursued with regard to the public mail. Should it be decreed, there would be no loophole for the establishment of espionage, and consequently Comstock, or Beardsley, or Martin, or whatever his name is, might "take up his bed and walk."

THE CRY IS STILL—THEY COME!

From the columns of the New York *Sun* we extract a synopsis of a lecture delivered before the Alumnae of Rutgers College, Fifth avenue and Forty-second street, that has the right ring. It was delivered by Miss Phoebe Couzins, a Bachelor (so termed) of Laws.

"Gentlemen and ladies, said she: Is it best for the race that uncultured and ignorant women should be its mothers? Woman can no longer retain the illy's passive position in the world's great field of action. One hundred and fifty years ago a Massachusetts schoolmaster was publicly reprimanded and dismissed for teaching women arithmetic; and to-day, when she knocks at the doors of Columbia and Harvard, the answer comes back in virile baritone, no. It is but a little while since the prevailing idea of a literary woman was that she wore blue stockings, with shoes down at the heels, her husband shirt-buttonless, and her neglected household running wild. Yet the literary woman kept unwaveringly onward, and is beginning to occupy her share of the seats in the intellectual kingdom. These same colleges receive all male candidates, be they bright or barely able to wedge in; so their sex is right, the door to learning stands open. It really is not strange that women do not rise faster, when we consider what disadvantages they have to struggle against in dress, which entangles their feet, and burdens their brains with rats, mice and hairpins. The State of New York has spent sixteen millions of dollars for the education of men and not one for that of women. As in New York State, so in all the States and in all the world. A girl steps forth from a boarding school to wait for a husband, like an oyster waiting for the tide, but not, like an oyster, sure of what she waits for. An old gentleman met Miss Couzins on a railroad near St. Louis, and said: 'I wish you would give up this foolish notion of running about to lecture, and settle down, have a husband, and be a good housekeeper.' Miss Couzins replied, 'Barkis is willing; but where's your man?' Woman must marry. Her sphere is the kitchen and cradle, the cook-book and Baxter's Saint's Rest. That is the traditional and still accepted notion of woman's duty and woman's place. Miss Couzins longed for the divine word to be spoken that shall reach this dead and buried woman and bring her out. It is not all of life to get married, nor all of death to remain single. The lives of most women are like subterranean rivers, chafing their channels of stone with unheard murmurs.

"The lecturer called upon the theologians among her hearers to deny that it had been woman's duty to obey their husbands ever since the plucky and perverse wife, the womanly and noble Vashti refused to appear before King Ahasuerus and his court after they had been on a drunken spree for seven days. The first cause of woman's subjugation was her physical weakness. The persons that could fight the longest and fiercest were the nation's rulers. The theory that in woman ignorance was the badge of virtue wrought the downfall of Greece, and will that of America, unless woman is placed side by side in intellectual culture with man. Women have to struggle their way into every department of intellectual and artistic work. Man has had all the advantages to help him, and woman all the disadvantages to hinder her. Miss Couzins advised her young hearers of the Rutgers College if the right man came to accept his hand with dignity, but if not, to man the bark of life with courage, and sail, with God, the seas."

We are glad to find a bold and able lady speaker on such a subject can deliver the truth to the people without condemning the WEEKLY or its proprietors. It marks a step in advance. Second-class lecturers on the Woman's Rights or Social questions, for a time at least, had better probably abide by the regular system, and curry favor with their audience by abusing us. It is only first-class speakers, whose wit and whose eloquence can command public attention, that can afford to be independent in that particular at present.

A YOUNG man in Chester sought to secure his sweetheart by strategy, so he took her out for a boatride, and threatened to jump overboard into the river if she didn't consent to marry him. But it did not work. She offered to bet him a dollar that he daren't dive in.

JOHN BUNYAN THE PROPHET.

Man has a natural desire to know something of the future. All nations have, and have had, their seers or prophets. If there were no truth in prophecy, the belief in it would not be so general. All people, even Malthusians, believe more or less in inspiration, and prophecy is probably only the highest form thereof. The Jews had their Urim and Thummim, the Greeks their Delphian oracles, the Romans their Sybilline books, and therefore there is no reason why the Christians should not also have their seers—that is, beings able to penetrate into and reveal the secrets of the future. But how are we to know who those seers are? Probably the best way is to leave that to the decision of the people to whom they are sent. Judged by that test, John Bunyan, the tinker, stands first in the annals of Great Britain. Since his time, probably no book has been more diligently studied by our youth than his "Pilgrim's Progress." That work could not have attained (and retained) its popularity unless it had been written under the divine afflatus; and that highest form of inspiration is prophecy. For this reason we purpose to make an extract from the work, in order to throw a light upon a transaction which has lately occurred, leaving to our readers to draw their own conclusions from the same; we decline to do so for them; for, in this matter, the Shakespearian Dogberry (not a New York Dogberry) informs us that "comparisons are odorous":

THE TRIAL OF FAITHFUL.

"Then a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies and arraigned. The judge's name was Lord Prejudice. Their indictment was one and the same in substance, though somewhat varying in form; the contents whereof were these:

That they were enemies to, and disturbers of, the trade; that they had made commotions and divisions in the town, and had won a party to their own most dangerous opinions, in contempt of the law of their prince.

Then Faithful began to answer, that he had only set himself against that which had set itself against the truth; and, said he, as for disturbance, I make none, being myself a man of peace. The parties that were won to us were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of, since he is Beelzebub, the enemy of my prince, I defy him and all his angels.

Then proclamation was made, that they that had ought to say for their lord the king against the prisoner at the bar should forthwith appear and give in their evidence. So there came in three witnesses—to wit: Envy, Superstition and Pickthank. They were then asked if they knew the prisoner at the bar, and what they had to say for their lord the king against him.

Then stood forth Envy, and said to this effect: My lord, I have known this man a long time, and will attest on my oath before this honorable bench that he is—

Judge.—Hold; give him his oath!

So they swore him. Then he said: My lord, this man, notwithstanding his plausible name, is one of the vilest men in our country; he neither regardeth prince nor people, law nor custom, but doth all that he can to possess all men with certain of his disloyal notions, which he in general calls principals of faith and holiness. And, in particular, I once heard him myself affirm that Christianity and our town of Vanity were diametrically opposite, and could not be reconciled; by which saying, my lord, he doth at once not only condemn all our laudable doings, but us in the doing of them.

Then did the Judge say to him: Hast thou any more to say?

Envy.—My lord, I could say much more, only I would not be tedious to the court. Yet, if need be, when the other gentlemen have given in their evidence, rather than anything shall be wanting that will dispatch him, I will enlarge my testimony against him. So he was bid to stand by.

Then they called Superstition, and bid him look upon the prisoner. They also asked him what he could say for his lord the king against him? Then they swore him; so he began:

Super.—My lord, I have no great acquaintance with this man, nor do I desire to have greater knowledge of him; however, this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this town; for then, talking with him, I heard him say: that our religion was naught, and such by which a man could by no means be benefited. Which saying of his, my lord, your lordship very well knows what necessarily thence will follow, to wit, that we still do worship in vain, and are yet in our sins; and this is that which I have to say.

Then was Pickthank sworn, and bid say what he knew in behalf of his lord the king, against the prisoner at the bar.

Pick.—My lord, and you gentlemen all, this fellow I have known a long time, and have heard him speak things that ought not to have been spoken; for he hath railed at our noble prince, and hath spoken contemptibly of his honorable friends, whose names are the Lord Old Man, the Lord Carnal Delight, the Lord Luxurious, the Lord Vain Glory, my old Lord Lechery, Sir Having Greedy, and all the rest of our nobility; and he hath said, moreover, that if all men were of his mind, there is not one of these noblemen should have any longer a being in this town. Besides, he hath not been afraid to rail on you, my lord, calling you evil names, such as those with which he hath bespattered most of the gentry of our town.

When this Pickthank had told his tale, the judge directed his speech to the prisoner at the bar, saying—Thou runagate, heretic and traitor, hast thou heard what these honest gentlemen have witnessed against thee?

Faithful.—May I speak a few words in my own defense?

Judge.—Sirrah, sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet, that all

men may see our gentleness towards thee, let us hear what thou, vile runagate, hast to say.

Faithful.—First, I say then, in answer to what Mr. Envy hath spoken, that I never said ought but this—that what rules, or laws, or customs or peoples were flat against the real truth, are diametrically opposed to Christianity. If I have said amiss in this convince me of my error, and I am ready here before you to make my recantation.

As to the second, to-wit, Mr. Superstition, and his charge against me, I said only this, that, in all righteous worship there is required a divine faith.

As to what Mr. Pickthank hath said, I say (avoiding terms, as that I am said to rail, and the like) that the prince of this town and all the rabblement, his attendants, by this gentleman named, are more fit for being in hell than in this town or country.

Then the judge called the jury (who all this while stood by to hear and to observe), Gentlemen of the Jury—You see this man about whom so great an uproar hath been made in this town; you have also heard what these worthy gentlemen have witnessed against him; also you have heard his reply and confession; it lieth now in your breast to hang him or to save his life; but yet I think meet to instruct you in our law.

There was an act made in the days of Pharaoh the great, servant to our prince, that (lest those of a contrary religion should multiply, and grow too strong for him) their males should be thrown into the river. There was also an act made in the days of Nebuchadnezzar the great, another of his servants, that whoever would not fall down and worship his golden image should be thrown into a fiery furnace. There was also an act made in the days of Darius, that who-so for some time called upon any God but him, should be cast into the lion's den. Now, the substance of these laws this rebel hath broken, not only in thought (which is not to be borne) but also in word and deed; which must therefore needs be intolerable.

For that of Pharaoh, his law was made upon a supposition to prevent mischief, no crime being yet apparent. For the second and third you see he disputeth against our religion; and for the treason he hath already confessed he deserveth to die the death."

It is true that had John Bunyan lived in these days he could have added some new features to the trial of Faithful. He could have arrested him and have cast him into prison before trial, by demanding a quarter of a million of dollars as security for his appearance in court. He could have tortured him for a year and a half by delaying his trial, so as to have given him a taste of that "hope deferred which maketh the heart sick." He could have tossed him from one court to another, and summoned the law officers of the inferior court to the higher to impress the jury with "their thoughts." He could at the same time have so controlled my old lord Prejudice, as to have induced him to sternly shut out such attested evidence as would have materially stimulated their memories as regards Faithful's former trial. This and much more he could have depicted of a similar character, which probably future historians will elaborate when giving an account of present transactions in the city of Vanity.

There is also a point in which the prophecy above given falls into grievous error. It is in the character of the Jurymen, and is consequently omitted. It was not for John Bunyan to estimate the vast strides that the true civilizer, "commerce," was to effect in the present age of the world. He could not be expected to compute the force of railroads and telegraphs, which are beating down the prejudices of mankind and welding the human race into one great family. Above all, he could not measure the good effects of general education in elevating the characters of communities. In his days judges were conservators of liberty, as in the trial of John Hampden, when five judges out of twelve gave their verdicts against the king. Now things are reversed; the people, as jurymen, take care of their own liberties, and occasionally find it necessary to curb the despotism of the judges. Of course John Bunyan could not appreciate fully that such changes would ever occur, and therefore may be said to have erred in that particular; but it is asserted that enough has been given in the above extract to entitle him to rank with the noble men that merit the titles of the "seers or prophets" of our race.

PROPHETIC APPARITIONS.

EXTRAORDINARY CIRCUMSTANCES IN THE LIFE AND DEATH OF MARSHAL BLUCHER.

Blucher quitted France in the autumn of 1815, discontented with all, execrated by the French and even by the enemies of France. Chagrined to see himself reduced to a life of inaction and obscurity, he retired to his property and fell into a state of the most profound melancholy, and was attacked by dropsy of the chest, an inflammation of which exaggerated the danger. From this time a change was remarked in his whole character, the rough and brutal soldier became timid, even nervous. He would not remain in the dark, solitude became an inexpressible agony, and such was the uneasiness caused by his state of health, that the King of Prussia started for Kriebowitz, as soon as he learned that his old General had several times expressed a wish to see him before dying. The King arrived in the evening at the castle, and was instantly conducted to Blucher, then 74 years of age. The invalid was in a large and obscure apartment, of which the furniture dated from the fifteenth century, and greatly adding to the melancholy aspect, the walls were covered with armor and trophies of the chase. The flames from a wood fire in an immense chimney, alone illuminated the room and cast a red and fitful light on the rugged features of the old man, reclining in a large black oak chair and enveloped in a fur-skin.

On seeing the King, Blucher tried to rise to receive His Majesty, who kindly prevented him, and taking his hand sat down by him. Blucher dismissed his attendant, and alone with the King said: "Sire, I entreated you to come here, I knew you were not far off, yet had you been in Berlin, or the extremity of Europe, dying as I am, I must have ex-

deavored to reach you, for I have a terrible secret to reveal. Sire, look at me well; mark my physiognomy, my voice and my ideas; assure yourself that I am in the full enjoyment of my reason, and that I am not mad; for at times I question myself if I am deluded into mistaking recollections of past events for visions of the present war. But no," he exclaimed, taking a gold bracelet from his breast, "all is real, I cannot doubt. When, in 1756, the seven years' war broke out, my father, who lived on his estate of Gross Rensow, sent me to one of our relations, the Princess Kraswisk, in the Isle of Rugen. I was then fourteen, and after a time passed in the fortress without news from my family—for Gross Rensow and the surrounding country had become the theatre of war—I entered a regiment of Hussars in the Swedish service. I was taken prisoner at Suokow, and the Prussian government pressed me to take service in its army. For a year I resisted, and only obtained my liberty by accepting the rank of cornet in the regiment of the Black Hussars. I then obtained leave for some months, as I was very anxious concerning my mother and sisters, and started for Gross Rensow. I found all this part of Mecklenburg wasted, and as my carriage could scarcely be dragged up the steep road leading to my ancestral home, I sprang on horseback and galloped off, followed by only one servant. It is fifty-nine years ago, day by day, the 20th of August, and about the same hour now shown by the ancient clock, half-past eleven, when, in the most horrible weather and after long straying in the forest, I arrived at the mansion, drenched with rain and alone, for my servant, bewildered by the tempest and the darkness, lost me. Without getting off my horse I struck the nail-studded door with the butt end of my whip. No one replied, and again and again I hammered at the door. Losing all patience, I got off, when the door opened of itself. I could perceive no one; but without being disquieted by that singular occurrence, I quickly crossed the avenue, hurried up the steps and penetrated the interior. There was no light to be seen, no sound to be heard. I confess that my heart sank and a cold shudder ran through my veins. 'What folly,' I exclaimed. 'The house must be empty; my family must have left when I quitted it and have not returned; still I must remain for the night.'

"I reached my father's bedroom. A faint and fitful flame threw a vacillating light on a group seated around, and I recognized my father, my mother and my four sisters, who rose on seeing me. I was about to throw myself into my father's arms, when he arrested me by a solemn gesture. I held out my arms to my mother, but she retreated with a melancholy air. I called out to my sisters, who, taking each other by the hand, again seated themselves, 'Do you not know me? Is it thus that you receive me after a separation of sixteen years? Do you already know that I serve Prussia? I was compelled to make that sacrifice to regain my liberty and the happiness of once more seeing you. I was a prisoner of war, and the first use I made of my liberty was to hasten to see you, and no one responds to my affection. My mother, you are silent! My sisters, have you forgotten the love and tenderness of our childhood, and the games of which these silent walls have been the witnesses?'

"At these last words my sisters seemed moved; they spoke to one another in a low voice. They rose up and signed to me to approach. One of them then knelt down before my mother and hid her face in her lap, as if she wished to play at a game called Hot-kok-kiry (a childish game where one cords his eyes and guesses who strikes him with the flat hand).

"Surprised at this strange freak at such a solemn time, I nevertheless touched my sister's hand with the whip that I still grasped. A mysterious force seemed to impel me to do so. Then came my turn to kneel down before my mother and to tuck my face in her lap. Oh, horror! I felt through her silk dress a cold and angular form. I heard a sound of rattling bones, and when a hand was struck in my hand, it remained there, and was the hand of a skeleton. I arose with a cry of terror. All had disappeared, and there only remained to me of this dreadful vision the human remains that I grasped convulsively. Almost beside myself, I ran from the place, crossed the yard, jumped on my horse, and galloped wildly through the forest.

"At daybreak my horse sank beneath me and expired. I fell insensible at the root of a tree, and was found there by my attendants with my skull fractured. I almost died; and it was only after three weeks of fever and delirium I regained my senses and gradually recovered.

"It was then I learned that all my family had perished in the pitiless war that had desolated Mecklenburg, and that the castle of Gross Rensow had been several times pillaged and sacked.

"Scarcely convalescent, I hastened to the castle to render the last rites to the mortal remains of my parents, but the most scrupulous search could not discover a trace save one hand only. One female hand, surrounded by a golden bracelet, lay on the floor of the room in which the fatal vision had appeared to me. I took the golden chain which I now hold and deposited the human bones in the oratory chapel.

"Many years have rolled by, and it was two months ago, while lying in this arm chair, a slight noise awoke me. My father, my mother and my sisters stood before me—as they had appeared to me at the castle. My sisters began to play at the same game, and signed to me to advance. 'Never! Never!' I exclaimed. Then the phantoms, joining hands, passed slowly around my chair. 'Justice!' said my father, as he passed before me. 'Penitence!' said my mother, leaning toward me. 'Prayer!' said my youngest sister. 'The sword!' sighed another. 'The 11th of August! the 12th of August at midnight!' whispered the fourth. Again they moved slowly around me three times, then, with one sad voice, they all exclaimed, 'Au revoir! Au revoir! To our next meeting.'

"I felt that it was a warning of my approaching death, and that I had only to look to my God to receive my soul, and bid farewell to your Majesty and my friends."

"My dear Marshal," said the King, "what you have related to me is very strange; still, do you not think the vision

may have been caused by delirium? Take courage; strive against these hallucinations, and you will rally and yet recover."

But it was not so destined. At midnight on the 12th of August the Marshal expired.—*Pioneer of Progress.*

[From the *New Northwest, Or.*]
THE ORTHODOX WIFE.

Mrs. John D.
Chamberlin, she,
Being the mother of children three,
Is fulfilling her mission as fast as she can,
According to Scripture as preached by man;
She fits and sews
The braids and bows
In beautiful, elegant, splendid rows,
Around and over her children's clothes.
She teaches them all, with patient care,
Their A B C's and their evening prayer.
With butter and bread
They all are fed
Six times a day, and then sent to bed;
While she patches the rents with needle and thread,
And thinks of the curls on the little head
Of her darling, dear, delectable Fred.

Mrs. John D.
Chamberlin, she,
(Although the mother of children three),
Sometimes with an intellectual fit
Is taken, and when in the midst of it,
Astounds us all with her sense and wit.
Poor little dears!
We all have fears
That her babies will soon be left to their tears;
For a woman that knows twice two is four
Is fit for a wife and mother no more.
And, ah, 'tis said
That having some red
Trimming to sew on a frock for Fred,
She put on two rows, and then two rows more,
And counting them over made out there were four!—
Without asking her man, who was down at the store.

Ever since then,
It is feared by men
That she will discover twice five is ten;
And should she do it, farewell, John D.,
To peace and comfort and home for thee.
And children all, you may scream and squall;
It is Kitty alone who will come at your call.
But though troubles fast on the rest may rain
It is Mrs. John D. who will feel most pain;
And dark and dreary will be the day
On which she shall learn, as perchance she may,
That the dream of her youth has passed away.

Dark, desolate,
Will be the fate
Of the woman who learns, be it soon or late,
That the story so framed her fancy to please
Is false—and the moon is not made of green cheese.
So, Mrs. John D.,
Listen to me,
In the name of your husband and children three;
If you would thrive
You must contrive
To act as if twice two were five;
Unless John D.
Chamberlain, he
Would rather you should think it were three.

At the close of day,
Should you chance to stray
Beside the river, and you should say,
"What is that lovely thing, my dear,
That hangs up in heaven, so round and clear?"
Up to the skies
Should he raise his eyes,
And looking solemn, sublime and wise,
Say: "That, my darling, that hangs above—
That—let's see—is a cheese, my love."
"Is it?" you must reply; "how nice!
I wish we both of us had a slice."
Venture no other reply to make,
For your happiness there will be at stake.
Now, Mrs. John D.
Chamberlain, be
Sure that you take this advice from me,
For the innocent sakes of your children three.

SEVERAL KINDS OF SOCIAL EVILS.

Editors Avalanche—It is fashionable nowadays for both press and platform to descant largely upon what all denominate "The Social Evil," as if there were but one evil by which society is vexed; and in dealing with this affair of sexual impurity, the entire odium is cast on one sex, as if they alone were guilty. There is a manifest inequality in social allotments of praise and blame in this as in many other matters. This inequity has been pointed out and blazoned before the world, and yet it is persisted in with an invincible stubbornness. The world acts like a great cowardly bully, that dares not denounce a certain sin in men, but exhibits just that quality of courage which is capable of insulting and oppressing the weaker sex. The seducer, who deliberately plans and executes the social ruin of an innocent and confiding maiden, is the welcome guest of the drawing-room and the pet of women who are called virtuous. But is it virtue which smiles on vice in one person, and for the same or a less vice consigns another to utmost infamy? Our police authorities pander to a vitiated public sentiment, and by raids on houses of prostitution and the exposure of their inmates, does its part to destroy all vestiges of self-respect which may remain to them. It helps the city treasury, and society chuckles to think that the money of its prodigals at last is made to serve the public. There is a shame in all this which has not yet had mention. Last summer and autumn, when pestilence ravaged our fair city, and wealth and beauty fled terror-stricken from its poisoned atmosphere, large numbers of our Magdalens laid aside their finery, sought the bedsides of the sick and dying, where with a fearlessness and tenderness worthy of praise from God's angels, they minist-

tered to the suffering and performed all pious offices to the dying and the dead, and considerable numbers of them paid with their lives the penalty of their heroism and received the crown of martyrdom. Yet when a few weeks ago the police raided the abodes of the survivors and stripped them in the dead of winter of their little savings, there were not wanting voices to applaud the ignoble act. Far be it from us to raise objection to whatever acts of our city officials may be promotive of virtue, health and good order in our midst. They may in this instance have been justified by public sentiment, and the parties indicated were doubtless much in the wrong, yet we protest that a public sentiment that winks at gambling and vagrancy, which encourages gross violations of law and morals by whisky vendors, and reserves all its execrations for the victims of man's concupiscence, is itself depraved, and is answerable for a vastly larger sum of vice and crime than that which it so loudly condemns. Q.—*Memphis, Tenn., Avalanche.*

PEARLS FROM THE SEA OF THOUGHT.

BY A. E. EDWARDS.

The heart is an able teacher, and true affection speaks but one language.

Marriage without affection, or with affection only on one side, is nothing short of crime.—*Gail Hamilton.*

When one person robs another, he robs his own soul of honor.

Those who know the truth, and do not acknowledge it, are cowards and traitors, and must stand as such before the All-Seeing Eye.

The fabled Hell is often to be found in the bedchamber of legal prostitution.

Freedom and purity are commensurate and inseparable.

Errors, however beautiful and gold-enameled by time, must be extracted from the human mind by the archangel of Eternal Truth.—*A. J. Davis.*

A man may smile, and smile, and be a villain too.

We shall never know what a true, grand womanhood is, till woman has the liberty to bound her sphere.

To the vulgar apprehension all love is lust, all freedom license, all frank speech ribaldry.

EAU CLAIRE, Wis., March 12, 1874.

EDITOR WOODHULL & CLAFLIN'S WEEKLY:

At a meeting of the liberals of this city, on Sunday, March 1, a Liberal League was organized, and the following officers elected: President, Rev. S. J. Dickson; Vice-President, Mrs. T. D. Giddings; Secretary, Will Kennedy; Treasurer, Mr. Gunn; Executive Committee, Mr. T. D. Giddings, Mrs. F. F. Dickson and Mr. Jenks.

The Secretary was instructed to report the organization to the *Index* and to WOODHULL & CLAFLIN'S WEEKLY.

WILL KENNEDY, Secretary.

A MOB, OR FITS?

Mrs. Admiral Dahlgren and Mrs. Elizabeth Cady Stanton agree that the woman's temperance crusade is a "praying mob," and that it will result in no permanent good. Parker Pillsbury remarked that it is society in fits—social fits or spasms. He thinks it will feel better when it gets over it than when the fits are on, but no better than when it first went into spasms, if as well. He would not adopt the doctor's plan of throwing society into fits, because he was "death on fits." In Yorkville, Ottawa, Streator, and many other places, there are symptoms of fits. In Earlville, the symptoms are not alarming, or particularly encouraging as yet. The women here do not seem to be trying to throw their patient into fits, on the doctor's plan above referred to. We are inclined to think the ladies are wise.—*Earlville (Ill.) Transcript.*

If you want to make a good boy bad or a bad boy worse, nag, snub and rough him. Don't speak gently to the erring child, if you would have him keep on erring.

If the religious papers desire to palm off ten-cent chromos as ten-dollar chromos, and do it in the name of the Lord, it is nobody's business.

"OWING to John Robinson's circus being in town, the regular Thursday evening prayer-meeting has been postponed," said a recent number of the *Enterprise*, of Dallas, Texas.

BUSINESS EDITORIALS.

THE "INTERNATIONAL."

We have received the first two numbers of the above-named periodical. It is published weekly in this city (New York); is very ably edited, and devoted to the elucidation of the doctrines of the Internationalists. The industrial or labor movement is one of the most important reforms of the age, and all friends of the cause would do well to aid and assist by sending in their names and subscriptions to G. W. Madox, the editor, No. 42 John street, New York.

THE next quarterly meeting of the Henry Co., Ill., Association of Spiritualists will be held in Geneseo on Saturday and Sunday, March 28 and 29, 1874. Good speakers will be in attendance. Strangers who wish for places to stop will apply to the Secretary. JOHN M. FOLLETT, Secretary.

THE Scientific Sermons by Stephen Pearl Andrews, a De Garmo Hall (corner Fourteenth street and Fifth avenue are to be issued, as reported by a phonographic reporter pamphlet form, with accompanying charts.

TO THE SPIRITUALISTS OF IOWA, GREETING:

The Iowa State Association of Spiritualists will hold their first quarterly meeting for 1874 in Amy's Hall, Council Bluffs, Iowa, commencing Saturday, March 28, at half-past nine o'clock A. M., and continue over Sunday.

The platform will be free for the discussion of all subjects germane to Spiritualism and humanity.

Convention to be governed by strict parliamentary usages. Speakers: Warren Chase, Mrs. H. Morse, Dr. H. P. Sanford and others.

Spiritualists of Iowa, we invite you to come and participate with us in this Convention. Speakers, mediums and editors are cordially invited to attend.

By order of the Executive Board of the Iowa State Association of Spiritualists.

Mrs. J. SWAIN, Sec. EDWIN CATE, Pres.

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.

PLATFORM OF THE "REFORM LEADER," PUBLISHED AT OSKALOOSA, IOWA.

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Equal rights to all interests.

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A strenuous support of a Constitutional administration of the State, or General Government, regardless of party or personal favor.

Economy in Public Expenditures.

Equalization of taxation.

A decrease of offices and salaries, that there may be less taxes.

A low tariff for revenue.

Less laws and less legislation.

No religious amendment to the Constitution.

Mutual rights, mutual interests and mutual responsibilities.

More liberality between those who differ in religion and politics.—*We should not think our opponents are dishonest for differing with us—it is more important to promote good men and measures than to be a blind partisan in bad company.*

And be it ever ours to advocate and defend the interests and rights of the Farmers, Mechanics and Laboring Men of the country, on whose shoulders the great National debt now rests, and by the sweat of whose brows it must be paid.

And be it ours, also, to labor to bring about a BETTER STATE OF FEELING between the antagonistic elements of the country, and in every possible manner endeavor to heal the bleeding wound inflicted on the body politic.

But be it ours never to fear to express an opinion on any question of public interest.

Farmers, mechanics and laboring-men, to you we appeal! This paper will fight your battles of *anti-monopoly*. Will you support it? The power of all the rulers and representatives of the whole community is held principally in your hands. Will you support men who from time to time disregard your rights and interests, nor scarcely speak to those from whom their power emanates? Many of you and your intelligent sons are well qualified to fill the numerous offices now improperly given to white-fingered demagogues. Will you support a paper that will contend for your rights, and in every possible manner endeavor to promote your interests?

Hoping to see the day when a general throwing overboard of corrupt, white-fingered demagogues shall take place in all parties throughout the length and breadth of the land, we expect to remain true to the principles upon which we established our paper.

THE WORD,

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

E. H. HEYWOOD, Editor.

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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,

WARREN CHASE

Lectures in Council Bluffs, Iowa, March 15th and 29th, and in Omaha, Neb., March 18th, 19th, 20th and 22d. Address 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.

ROBERT G. ECCLES' engagements for the next two months are as follows:

New Philadelphia, Ohio, Mar. 10th to 16th; Alliance, Ohio, 17th to 23d; Salem, O., 24th to 29th; Wilmot, O., 30th to April 4th; Norwalk, O., 5th to 11th. After this date engagements solicited from the West. Address R. G. Eccles, Tenth street, Kansas City, Mo.

PROCEEDINGS OF THE TENTH ANNUAL CONVENTION OF THE AMERICAN ASSOCIATION OF SPIRITUALISTS. 12m, pp. 266.

THE ELIXIR OF LIFE; OR, WHY DO WE DIE? 8vo, pp. 24. An ORATION delivered before the above-named CONVENTION, at GROW'S OPERA HOUSE, CHICAGO, by VICTORIA C. WOODHULL, September 18, 1873.

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

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

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

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

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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.

ADDIE L. BALLOU contemplates a trip to the Pacific Coast, and will make appointments to lecture at points on the route if early applications be made to her at Terre Haute, Ind.

WILL Judge A. J. W. Carter call at our office for a letter which has been entrusted to our care, or send us an address to which we can forward it?

PERSONAL.

W. F. Jamieson is engaged by the Society of Radical Spiritualists of Lynn, Mass., for the Sundays of March.

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.

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.

MOSES HULL will lecture in Chicago before Primary Council No. 1 of Ill. of the Universal Association of Spiritualists during the month of March.

CARD.

The friends and correspondents of A. Briggs Davis, of Clinton, Mass., will address him for the present at 135 Jay Street, Rochester, N. Y. He will answer calls to lecture.

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.

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It advocates, as parts of the new government—

1. A new political system in which all persons of adult age will participate.
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6. A new sexual system, in which mutual consent, entirely free from money or any inducement other than love, shall be the governing law, individuals being left to make their own regulations; and in which society, when the individual shall fail, shall be responsible for the proper rearing of children.
7. A new educational system, in which all children born shall have the same advantages of physical, industrial, mental and moral culture, and thus be equally prepared at maturity to enter upon active, responsible and useful lives.

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

Criticism and objections specially invited.

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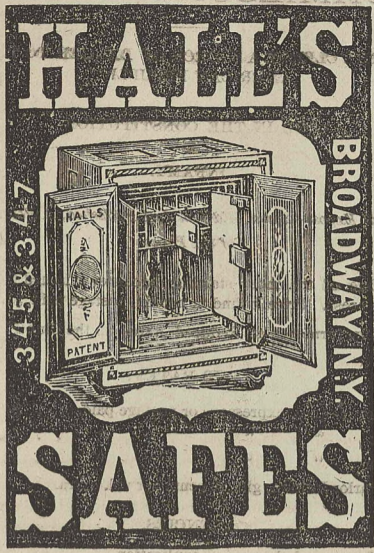
VICTORIA C. WOODHULL AND TENNIE C. CLAFLIN, Editors and Proprietors.

COL. J. M. BLOOD, Managing Editor.

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The U. O. I. meet every Sunday evening at P. M., at 234 Fifth street, N. Y. For particulars of membership, address T. R. KINGET, M. D., Cor. Sec. of U. O. I., 234 Fifth street, N. Y.

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Condensed Time Table. WESTWARD FROM NEW YORK, Via Erie & Mich. Central & Great Western R. R's

Table with columns for STATIONS, Express, and Express Mail. Lists routes from New York to various cities including Chicago, St. Paul, and Denver.

Through Sleeping Car Arrangements

9.15 A. M.—Day Express from Jersey City (daily except Sunday), with Pullman's Drawing-Room Cars, and connecting at Suspension Bridge with Pullman's Palace Sleeping Cars, arriving at Chicago 8.00 p. m. the following day in time to take the morning trains from there.

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