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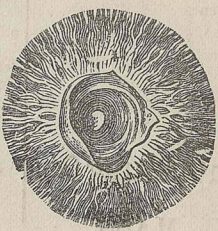
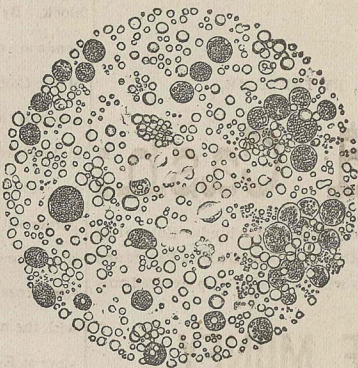
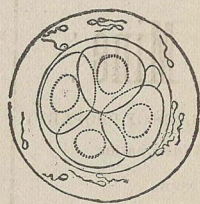
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SOCIALISTIC.

(From the Galaxy for April, 1874.)
WOMEN AS WOMEN.

It is a conceit of Plato that with every soul is born an anti-type; that the two are incessantly seeking one another on earth; that only from their conjunction springs perfect love. This would virtually withhold from love fruition and fructification; for the chances would be immeasurably against the desiring and desired union. The thought, however, is symbolically and comprehensively correct. Each distinctive soul needs for enjoyment and expansion, if not a correlative, at least a correlation, which may be found in different individuals and conditions. Sympathy is not limited to pairs: it inheres in kinds; may be discovered in many in varying degrees.

Every soul has its antitypes all over the world; every anti-type has its souls. It is the fatuity of romance to imagine that any one man is intended for any one woman; or that the happiness of any woman rests, in the beginning, upon any particular man. There are numberless mistakes in creation, though no blunders so egregious as this. The law of sex is, that "Like looks for like in unlikeness." Likeness exists in classes, and unlikeness in sex. Men and women of the same class—spiritual, not social—are generally adapted to each other; but they must take time, and exercise discretion in their choice. In marriage—meaning integral intimacy—classes may not be crossed with impunity, any more than races. By the finer beings, under normal influences, classes are not apt to be wittingly crossed. But the great mass cannot be fine; they are driven by circumstance, by inner yearning and outward need; they are urged in the direction where fortune has fewest frowns. The superior minority are misled by hope, vanity, imagination; class helping instead of hindering their errors, and rendering their disappointment bitterer to bear.

Wedlock, whether in the same or in separate classes, is always a most important and solemn experiment: its consequences for good or ill are incalculable; it reaches infinite. It is likely to found a race, to begin a world. Centuries hence may be affected by it; the happiness of millions may depend upon its adjustment. With a deeper than theological significance, it should be a sacrament, and all the gods should be invoked to give it benison. Man's part is, relatively, of minor moment. After creating its miseries, he can escape them. Woman must receive and sustain the brunt. He marries, she is married. He binds, she is bound. Is it strange she feels so much concern for her coupling; for every ceremony, in truth, of a connubial character? Has she been fortunate, she wishes to witness or to learn of equal good fortune to her sisters. Has she been robbed of her just due, she longs to know that others have been fairly dealt with in the game of hearts.

It is inexplicable that the gravest relation of life should be entered into with the least consideration. We treat matrimony as a joke, as it often proves; but it is a very ghastly one. As if prescient of its sadness, we make merry over its beginning, lest we shall have no pretext for after-rejoicing. Would it not be wise to defer public observance of nuptials until they were ascertained to be something besides form? Music, flowers, display and revelry are unpleasantly remembered when they are preludes to distressing divorce, legal or spiritual, or to shallow mockeries of contentment. The advertisement of gladness should come after substantial cause therefor. They would be prudent who should hold weddings in strict privacy, and, ten years later, bid friends to a feast of demonstration. Then there could be no misgivings, no shadows crouching under the radiance, no suggested discords between the bars of melody, as there are when fate is challenged with sounding cymbals.

It is not the custom to dance or junket at funerals, which are not half so sober of import as hymeneal rites. At the one, the end has been attained: regret, trouble, anxiety, suffering have spent their force; the rest is peace and silence. At the other, solicitude should be overflowing: the beginning is pregnant; dread responsibilities are slipping their leashes to hunt down doom. The bride feels this; the weight of assumption is upon her. Her hope is fringed with fear. She smiles bravely. Her breast is haunted with awe of the unknown. She wants the light, the sparkle, the gaiety, for assurance against presentiments that refuse to be allayed. She avows herself happy; but it is an uneasy, tumultuous happiness, which can hardly recognize itself.

The skeleton at the nuptial feast is the sage who thinks, analyzes, compares, forecasts. "May you be happy!" is all

he dares to say, and he says it in the tone of philosophic speculation. He has stood by other altars, and he remembers how early the fire, pronounced sacred, went out, and could not be rekindled. He has participated in wooden, tin, silver weddings, and he approves them, if they be genuine, as signals of success in dubious and dangerous enterprises. He may have ground for believing them false shows; though, if well designed, they serve to encourage the many who have failed, with the belief that from the present there is still redemption. The marking of progress is comforting. When we have fallen behind, it is stimulating to know others have advanced.

In the conjugal firm, man ordinarily supplies the capital, and woman is the active and responsible partner. Her interest is ten times his, and, incongruously, her power is ten times less. She is the mother—and maternity is seven-eighths of parentage—without an equal right to her children, who are the father's almost by accident. Does the garden, owned in common, belong to the tiller, the fertilizer, who has put his life into it, or to the careless sower of the seed? Posterity looks to her. The fathers of the race may be inferior, if the mothers be worthy. Leaders, as a rule, resemble her who bore them. But the father, by his conduct, by neglect, suspicion, injustice, tyranny, may mar the mother and warp the children. He is disposed to domineer and oppress, to interfere with that which in no wise appertains to him. In order to incite her not to meddle with his duties, of which he is ever complaining, he perpetually invades hers. The stream of his domesticity flows through his officiousness. He regulates by introducing disorder; exacts obedience, and secures deceit.

The woman's destiny being in the hands of the man, everything hangs on their compatibility. The doctrines of the Perfectionists might approach realization could generation after generation be fitly mated. The famous bull, What has posterity done for us? might be seriously answered, What have we ever done for posterity? Not only through ignorance of and indifference to Nature's laws, but by open defiance of them, we have done our best to worsen humanity. Nevertheless, so kind is Nature—never without restraints—that she steadily improves what we strive to impair. At the summit of creation are man and woman, the inheritors of time and its entire fruitfulness. Through them must future cycles be formed, and each individual, however humble, must discharge his infinitesimal part. We are most of us mere automata, incapable of doing any appreciable amount of good; but we can refrain from a certain sum of evil. We should not retaliate for ourselves upon our offspring. If we be unhealthy in mind or body, ill-balanced, selfish, gloomy, positively and palpably deficient in any way, we need not fear that our imperfections shall not be redundantly represented in population. There are a dozen crippled minds to one sound understanding. The maimed are always starting for some prize in life, and are so ugly from inability to win it that they decide to reproduce incompetent runners for the course. We should negatively benefit our kind by refusing to augment its failures; or, if resolved on the risk of transmission, we should try to select as partners those who might measurably amend our inadequacies.

The fact is otherwise. They who should never have been in the world, so far as we can judge, are the most active in filling it. Man, like a weed, grows in proportion to his worthlessness. He fills space that could be better used; chokes products of value by his rankness. He of whom Nature needs copies is slow to furnish them. Comprehending the full responsibility, the uncertain results of paternity, he practices self-denial; yields offspring sparingly. The average man is heedless of posterity. Selecting the most convenient woman—her who offers least resistance—he becomes practically an optimist, without knowing the meaning of his own act. His philosophy is condensed into "It is all right!" though on his conduct wholesome doubt might hinge. His children are born or die; struggle into wretchedness; slip into disgrace; have some good fortune with much ill. But whatever the warning, he takes it not. He solaces himself at the expense of his family. Its members seem less to him than a matter of dollars and cents. He would give more immediate attention to his horses and cattle than to his own flesh and blood. Those must be zealously looked after; these, as respects him, can look after themselves. It is a phenomenon of our civilization that the product of animals is more assiduously studied than the product of ourselves. Souls presumed to be immortal may not be harmed by neglect. Beasts that perish claim special consideration.

Woman has finer apprehensions, more conscientious principle. Maternity, with her, signifies devotion, absorption. She will sacrifice herself instinctively for her children, but never her children to herself. Her love renders her wise. She would practice an enlightened economy: she would not voluntarily bear what could not be fitly provided for. Usually, however, this is not within her option. She makes the best of what she cannot help; becomes a sharer in imprudence she is unable to check. So stuffed has she been, from her childhood, with fallacious lessons, that when she arrives at maturity she is afraid to hold opinions of her own. She can scarcely tell what she believes. The conflict between assertion and reason, conventionality and intuition, has created chaos in her mind. After many inward struggles, she accepts what is laid down for her: else she would be peculiar—that is, judge for herself—and peculiarity in her sex is not venial. One of her first instructions is that she must be married—to what kind of man, and under what circumstances, it matters little. If he who first proposes for her hand be not attractive, she declines. Later, she learns that to expect to love a man before he becomes a husband is the wildest romance. After marriage, affection, interest, sympathy follow. She is rash to wreck her prospects by refusal. If she wait much longer, she will be an old maid. There is nothing terrible in the words; and she confesses she thinks it better to be such than to wed in cold blood. What a social heresy! Her rectitude is speedily set wrong. To be an old maid is to fly in the face of Providence, which must be a fearful thing, since nobody knows what it means.

Seeing that those about her do not hold her opinions, nor act as she wants to act, she takes the next man who offers himself, and she is settled—in the saddest sense—for life. The affection and sympathy that were to come retreat rather than advance. Her heart aches; her eyes grow red with unhappiness. She is so lonely and wretched and no one to tell it to. Maternity is prescribed as medicine for her griefs, and not too early. There is comfort in the little stranger, who does not frown, nor chill her impulses fast as they rise. It is her child. She wonders sometimes if it be really his. How frequently it is baptized with tears! Other children come, but the father is no tenderer. Their noise is excuse for absence; and absence would be kindness, were there no return. Children should be born of mutual love, the mother thinks—not of indifference and anxiety, of selfishness and sorrow—and she wishes, therefore, there had been but one. Her beauty and her youth are gone; her spring and spirit broken. She has no hope of winning without these what she could not win with them. She has fulfilled, she is told, the Divine command—as if Divinity were direct cause of wretchedness; as if the greater the misery the nearer heaven. Unregenerate being that she is, she cannot help thinking she would better have kept her unblighted celibacy; that humanity, on the whole, would have been the gainer.

Thus is woman's individual happiness subjected to generalization. What is good for her under certain conditions is affirmed to be good under all conditions. Undeniably, she is more contented double than single; her life is larger, her future fuller. But she must be mated as well as matched. Her husband should not only begin, but should continue her lover; should be her companion, and, above all, her friend. Such combination is rare; can hardly be expected though part of it should be demanded. If a husband may not be strong and tender, patient and chivalrous, he should, at least, not be coarse or stupid, selfish or harsh. Every wife has a right to some of the negative virtues in exchange for positive excellence. Obviously, men and women, in the bulk, are suited to one another, class to class, rank to rank. The evil is in individual selection, and still more individual acceptance. The right man falls to the wrong woman, or the right woman takes the wrong man. This couple, so jarring, so dissatisfied, that pair so distant, so unimpassioned, would be new beings with new partners. Had each husband chosen the wife of the other, all four would be contented. This man may be good, that woman may be admirable; but thrust into the improper matrimonial place, he is bad for his wife, and she obnoxious to her husband. Patience before possession, affection instead of passion, knowledge tempering intensity, sympathy above sense, are the preventives of inharmonious wedlock.

Harm results to woman, and through her to the race, not by marriage, but by her getting the wrong man for her—a man of the wrong class or kind. That she accepts injudiciously is not at all surprising. Who tells her, "It is far better to stay single than to take a husband you do not love;" "Marriage is good or ill, according to selection;" "It is not unalloyed happiness at best, but it is absolute wretchedness at worst;" "It is often a blessing when it comes, it is oftener a curse if sought;" "Never look to it for material support; any kind of honest labors is preferable to such expectation?"

On the contrary, the falsehood is steadily reiterated, that "Marriage is the aim and end of woman's existence;" and this without qualification. She is forced to believe that it is woman's duty to be a wife, somehow or some time, unless she be a hopeless invalid or an incurable lunatic; that it is more desirable to be conjugally miserable than maidenly contented. She is taught, inferentially, at least, that she belongs in some mysterious manner to mankind; that she is the property of the generation; that she is a portion of the census. First and essentially she belongs to herself. Her individuality is more than sovereign, it is sacred. She has an unconditional right to her own disposal. When she gives herself, she does not surrender the liberty of recaption. She is a child of heaven not less than a daughter of earth. If custom has made her a vassal of conventionality, Nature has made her beforehand an independent, self-responsible woman.

Every husband, from the character of the connection, is the keeper of his wife's happiness; and how many men are fit to hold a trust so precious? No man so unintelligent as not to be aware of the immense advantage—seconded by nature, habit, law and society—he has over woman. He improves it usually to the utmost: its inevitable tendency is to render him a tyrant and an egoist. Knowing that woman, through false education, is anxious to marry, he imposes hard and unjust conditions after marriage. Albeit entirely equal, he yields her a fraction of her rights, keeping the rest himself, and wants to be praised for his generosity. He even takes credit for the proper maintenance of his family, as if to be a buyer of food and raiment gave him a claim to admiration. So accustomed is she to exactions and impositions that she is barely conscious of subjection to them. More than half the time he fails to suspect his gross injustice to her, and when he does he imagines it necessary to discipline, or that woman enjoys a goodly degree of oppression. If she would rouse herself and think—as she has begun to do—of what is justly her desert, he would lower his crest. Nothing is so excellent for a tyrant as resistance; and her gentle resistance would transform him to truer manhood and higher husbandship. Her quiet self-assertion, her eloquent plea for equity, within the domestic circle, would alter his view as much as his conduct. Ignorance of what he owes her is the source of his undischarged indebtedness. He is juster than he seems, and would reveal his justice if the need were demonstrated. Marital culture is much required. If he could have a wife less on his terms, more on hers, and have her only so, he would be far other than he is. Woman has already begun to consult her own mind, to listen to her own voice; the gyves of usage are slipping from her form, which, as they slip, is rounded to fresher loveliness. To be the custodian of a fellow-creature's happiness, particularly when the creature is a woman, is an awful responsibility. The custodian should give bonds to humanity, in the form of

devotion, generosity, gentleness, not to abuse his trust; and he will ere long.

The world moves rapidly. We are applying new tests, elevating our standard. Quantity is less, and quality is more. We are developing the individual, and so improving the race. To have offspring is rising from obligation to privilege. We are spiritualizing the doctrines of Malthus. We are conceding to the intuitions of woman, invariably above and in advance of our lumbering reason. Advanced couples have fewer children than was their wont: they prefer fineness to number; they think that two or three vigorous, bright, cheerful, self-poised, over-balance six or eight who are puny, dull, dejected, unsteady. Benevolence is commingling with maternity, philanthropy with propagation. *Parents are beginning to hold themselves accountable for their progeny, instead of thrusting their personality upon Providence.* All this is the slow though steady triumph of woman, the gradual furtherance of her cause. There is superabundant scope for continued progress; but that there has been so much is a cheering sign.

Not many men are adapted to paternity, while woman is innately motherly. With the silent tuition they are receiving from her, their suitability will enhance. Her mental and spiritual growth is helping them; by it she is transfusing herself so as to create sympathy; they are learning to feel for and with her. She is unfolding herself in divers ways. They frequently fail to perceive it until love's apocalypse is written in a flash. They have abode with her in mood so unappreciative that, looking into her weary eyes, she sees the tenderness so long delayed and answers with the gaze of a goddess. It has been said that if maternity were interchangeable, there would be only three children to a family. The woman would bear the first, the man the second, the woman the third; the fourth would never be born. Many husbands need parturient experience to enable them to compassionate their wives (it is a pity it cannot be compulsory); but there are others—the gods be thanked!—who suffer what their wives suffer; who in strength are all man, and in tenderness half woman. Even the stolid and insensible will come round to the light in this or another generation. The deities of the household are kindling so many fires on the hilltop, that the reflection must extend to the lowest valley. The sexes are gradually growing into one another, each partaking of what is best in both; but woman is affecting and moulding man more than he is her; for she is the true priestess of progress, the apostle of civilization.

A vast deal is said in these days of the inferiority, equality and superiority of woman. She is inferior, equal and superior to man, as he is inferior, equal and superior to her. Their equality in the plan of creation, in the scale of humanity, in the affairs of life, in any scheme of the future, is an essential and inevitable postulate. They cannot wisely be considered apart; for they are always together—alternate links in the chain of destiny, different phases of rationality. He presupposes and comprehends her as she does him. They belong to one another as flesh and blood, nerves and brain. They are reciprocally creators both physically and spiritually. What affects him affects her. When he wrongs her, he strikes himself. She is nearer and dearer to Nature than he: Nature is a sort of stepmother to man, and any injustice to her is entailed upon the race. They cannot be enemies; ir-repressible instinct mutually attracts them. They only clash to close; quarrel to spice the kisses of reconciliation. Though the sun disclose them bitter as wormwood, the moon shall detect them sweet as honey. The countless wrongs done to her sex by him she divinely forgives and femininely forgets. He has only to make atonement. The barbarism in him is hard to quench; but he is gradually quenching it with the aid of his sister of civilization. Each generation makes them better friends. Earthquakes cannot drive them asunder. Their adherence is superior to convulsion; the estate of continuity is mortgaged to the universe. He or she (she is seldom guilty of such folly) who pretends to hate the other sex is invariably a disappointed lover, striving to hide the desire to be loved in return. Misanthrope if masculine, misogynist if a contradiction.

The holiest not less than the greatest men have owed their best inspirations and noblest acts to woman. Any attempt to leave her out inaugurates chaos. The most constant and devoted companions of Jesus were women, especially Joanna, Salome, Mary Cleophas, and Mary Magdalene. They comforted him in his sorrows; cleaved to him in the darkest hours; were his true disciples. No swerving in them; no subjection to fear. When the apostles fled, they stood firm. They were earliest at the cross and latest at the tomb. But the apostles preached the gospel and told the story of the Prince of Peace. Even in that remote age the women silently endured, the men faltered and eulogized themselves. Some of the best of these were rejectors and betrayers; but not a woman was perfidious; not a woman denied her Master.

The canonized sons of the Roman church have been so morbid, so inhuman in ecclesiastical zeal, that they, if any one, would ignore woman in their life and plans. But they have not, nor has their creed. The brides of the church have always been prolific of proselytes. Rome, if bigoted, is supremely shrewd. She invites all women to her arms; impregnates them with theological enthusiasm, and consigns a few to the cloister and sterility.

Chrysostom gained sustenance and strength from Olympias, who, a wealthy and beautiful widow (there is no use of being a saint without beauty), was wrought upon by his oratory to retire from the world. She renounced everything for the church, exemplified by him, and expressed her worship by noble acts of charity. Forced into exile, she would if permitted, have followed him to the world's end; in the midst of a desert, would have perished joyously clinging to his feet. His golden mouth would have been golden to her had it been voiceless as the grave; for the man more than the bishop had captivated her. Long before cardinals had dreamed of it, her love had canonized Chrysostom. She had made him the deity of her heart.

Jerome was similarly influenced by Paula, and she by him,

The descendant of the Scipios and the Gracchi, she exchanged souls with him while he was her ghostly father—properly and wept, petitioning Heaven to explain, perhaps, her ceaseless conflict between love and its suppression. His letter to her daughter after her death is panegyric's paramount. Doubtless sincere, it is a mixed rhapsody of affection for the woman and veneration for the church. It is the misdirected passion of a monk half smothered in the superstition of his creed.

Never was there a purer or more unnatural man than Francis of Assisi, founder of the Franciscan friars. One of those mysterious voices with which hagiography is penetrated called him to the service of his faith. Surrendering his inheritance, emptying his purse, giving away his clothes to the poor, he became an eleemosynary monomaniac, an extreme fanatic. He begged in the streets for money to repair churches and convents; he haunted hospitals, nursed paupers, consorted with outcasts that he might convert them. His pride was in his humility. He washed the feet of mendicants, and kissed the ulcers of loathsome lepers. The sternest Spartan was a Sybarite to him; eating ashes with his scanty crusts; bathing in snow to extinguish natural desire; weeping so freely that he would have become blind but for painful searing of his face. Year after year he went from good-bad to better-worse. Zeal rose to rapture; piety to mysticism. His distorted religion killed him at last. His was a slow but deliberate suicide.

Who would think a theologic madman like him would or could recognize sex? Even he had his attraction—monastic it seemed to him—to a lovely and splendid woman, whom his fanaticism had fascinated. Clara gave up rank, fortune, noble suitors, every secular delight, to be his disciple, his immaterial daughter, his unwavering friend. His plaintive eloquence, his sombre ecstasy drew her all to him, and to the priestly career he had espoused. When he received her as she fled from her ancestral home, sheared the golden glory of her hair, covered her rich garments with his coarse habit, and led her to the altar, did not even he regret for a moment the world he had abjured? Did he not inwardly wish it had been a nuptial altar? Did he not secretly kiss the yellow tress he had retained? Did he not long to strain, though but for the fraction of a minute, that fresh and beautiful girl to his arid and starving heart? Emulating him, she established the order of Franciscan nuns, and vied with her beloved master in self-abnegation, ecclesiastic observances, and offices of benevolence. Long after when Francis's corpse was carried by the convent where Clara dwelt, she begged the privilege of kissing the hands and garments of the dead, and with streaming eyes and throbbing breast prayed for the repose of his soul. The fire of her life went out with his. She still followed her lowly round of noble acts; but she had parted with herself. Ceaselessly she besought heaven to take her home—heaven was twice heaven since he was there; her orisons were answered in mercy and she went, as she believed, directly to God, with "Francis" as her celestial password.

Frances de Chantal was another of the saintly spirits who, mistaking the divine for the human, dedicated themselves thereto. Her husband having been killed while hunting, she vowed, though still young and extremely handsome, never to marry again. A new drift was given to her life. She fixed her pleasure in providing for the sick and poor; at the same time educating her children with the greatest care. Little more than thirty, she became acquainted with Francis of Sales, and placed herself under his guidance. Having been informed of his project to establish the Visitation, she concurred in it so eagerly that she first instituted the order at Annecy, and before her death had founded seven-and-thirty of those religious houses. Frances and Francis—the likeness of their names was mirrored in their nature—were complete correspondents. Their biography is as romantic as the tales of Scudery. They are asserted to have met in visions before they had met corporeally; their whole career, so intimately associated, is a series of temptations, struggles and self-conquests, the last accomplished by their burning devotion to their creed. This eventually subordinated passion, but only at the expense of moral sanity. She was Hecla beneath its snows, as so many fine, highly-disciplined women are—a lake of flame in a rim of ice. Her letters blaze with intensity, throb with disappointment; but the intensity and disappointment are governed by the frenzy of consecration. They are more than instructive, they are illuminating. He who would learn of the contest of fire and frost in a woman's breast—the fire all the fiercer for the frost in the air—and of the final triumph of the frost, should read the written secrets of Frances de Chantal. His self-chastisement had been severer, as may be seen in his "Devout Life;" still, his correspondence with her evinces the ardor of his temperament, the fierce needs of his nativity. He thought of her at the Eucharist; she was the miracle that changed to blood the sacramental wine. She was to him, though unconsciously, the incarnation of the Virgin; she was in idea everything that woman can be to man. He carried her in his soul. She beamed through every moment of the day; she was the companion of his ecstasies. He called her fellow-worker, sister, daughter, saint; while every fibre of his being must have told him she should have been his wife.

Such examples of cloistered women prove that love, however hidden or disguised, is the pole-star of every woman's heaven. From the cradle to the grave the line of affection is unbroken. It begins with the mother and the doll, and ends with man or God (these are easily convertible to her)—often the God in man, or the man in God. She instinctively and involuntarily idealizes, and from her idealization ascends her worship. Supremely personal, she wants personality. If it be lacking, she creates it. Emblems help her to do this; hence she delights in emblems. She hates abstractions; they are meaningless to her. The concrete is the food of her heart; she would not barter a flush of sentiment for a field of science. A slight caress is dearer than a principle of devotion. She is a poet and an artist from her passion for beauty and her joy in form. Manners, modes, graces, colors, pe-

fumes, sounds, stir and intoxicate her. She is sovereignly sensuous, and yet profoundly spiritual. Full of outward inconsistencies, she has yet inner harmonies to which man is, in a double sense, a stranger. Her heart and conscience are such neighbors that the troubles of one disturb the peace of the other. Her friendship, reverence, worship, consecration, sacrifice, spring from the same source. Countess Matilda, of Tuscany, Mary Unwin, Sophie Swetchine, Bettina Brentano, the Princess de Lamballe were all sisters, moved by a variation of love. *Religieuses* become such because disappointed, bereaved, or longing for a love they fancy earth cannot yield. They either incarnate Divinity, or, like Clara and Paula, divinize humanity. If women considered God impersonal, after the manner of philosophers and scientists, they could not cleave to theology; their creed, but not their faith, would be destroyed. With their mental eye they see Jesus, gentle, sad, beautiful, benignant, as Mary and Martha saw him, wandering and preaching in Judea, and are won to Christianity by his essentially feminine character, by his reflection of their ideals, by his extreme goodness to women. For what they believe of him they accept any dogma they are bred to; remember the spirit of Love, and forget the tenets. There is no fundamental difference in cultured women's faith whatever their sect. Roman, Mohammedan, Greek, Protestant, Hebrew, they adhere to the spirit, and glide over the doctrines easily and gracefully. It is said that Catholic women instinctively, insensibly, have Jesus in their prayerful thought more than the Virgin, while the men of the church appeal to Mary, which is at least natural, since affinity for sex is the principle of creation. Divinity generally succeeds humanity in the feminine mind, or is a substitute for it. Scarcely any woman can contain more than one strong, engrossing affection at one time, unless it be the maternal and uxorial; and that is prone to interfere with, if not to modify this. When spontaneity is in the retort, the distillation is sexual love. It has been a complaint of theologians than an enamored woman neglects her ecclesiastical duties. A clever abbe has affirmed that he could tell when his sister had quarrelled with her lover, by her renewed interest in the mass. She was in attendance every morning during the estrangements; but when she had made her peace with her gallant, she stayed away altogether. He has further remarked that any woman under the caress of a man grows heedless of the goodness of the Lord. Lisette Lebrun explains the trespass by saying that Man is here, while God is so very far away.

Go where you may, in or out of civilization, you will always find that love in some form or other, secret or avowed, is the impulse and incentive of woman. Herein conjoin the squaw in the wigwag, the queen on the throne, the nun in the cloister, the radical on the platform, the fine lady in the drawing-room, the peasant in the hovel, the pariah of the street.

The dullest or commonest man seems conscious of woman's susceptibility to amatory madness which shall become, in an ideal state, the sweetest sanity. Affectionateness is her strong-weak side, and he unremittingly attacks it. She has a haunting apprehension that in some great prevailing love, thrilling her blood and brain, her nerves and heart, lie her safety and her peace. But she can never anticipate it, or measure its force. It may not come. To many it does not; to others it comes too late; whence agonizing repression or broken vows—tragedies without end, sometimes without name. Voluntarily she would wait, vaguely feeling the danger of mistake. But there are so irrational reasons for assuming to be fond. Marriage urged on one hand, proposed on the other—and the price of it the slightest show of preference, or a despondent "Yes." Comparatively few wives who are not disappointed. Still, they are wives—yea, the wifeliest of wives. No matter. It is a turn of the wheel, a plunge in the dark. The wheel breaks; the dark holds unsuspected harms. After all, it might be worse; and yet, ah, dream forever fled! it might be so infinitely better.

The man announces his love, believing the announcement enough to insure reciprocity. The woman tries to think she hears a faint echo in her own heart. She cannot catch it. The original sound is repeated: it is sweeter than before and grows sweeter each time she turns it over in her mind. "I love you!" in every language, to any woman's ear, is ravishing music. The phrase never wears—holds freshness to the last. The three monosyllables contain inexhaustible variety to craving consciousness; they are the quintessence of Beethoven's symphonies. She is liable to mistake the longing for the thing longed for. Still, she cannot discover the inward response. Haply, it is there, and she incapable of understanding it. But she is loved. Of that she is assured; and love, she has heard, begets love. She cannot be indifferent. The hour of her fate may be on the point of striking. She yields from indoctrination, against her intuition; her mould is taken, her future twisted.

Woman does not comprehend, in her innocence, that often the love man professes is libidinous; that what rivets her releases him; that dedication with her is to him indulgence. Sad experience frequently fails to teach her. Each new talker of love is likely to be hailed as the atoner of his predecessors. In spite of warning, she refuses to distrust fair words and fond promises. All men, she thinks, cannot be false and licentious. Oh, no! but so many of them, from vicious training, are without principle respecting women. If the epic of all who have been unfortunate were written, the argument would be: "He swore that he loved me, and I was so foolish as to believe him. I suppose, too, I should believe him again. Perhaps he meant better than he did."

It is melancholy as amazing that nearly any inflated fellow can conjure woman's heart with "I love you!" until it shall open like the rose, exhaling its earliest freshness and its last perfume. As love is the fountain of her highest and only permanent happiness, it is, immediately or mediately, the source of her woes. Romantic as it rings, her burdens grow light; her griefs are fleeting while Eros stands at her side. Leaning on the god, her strength returns and she descends the blue beyond the cloud. To love and be loved is the answer to her questioning of fate; it is her ideal real-

ized, her problem solved. With such possession her lasting discontent is simply impossible.

Man's satisfaction—if he ever attain it—comes through many channels and goes through more. He wants wealth, power, fame, position, outward worship, inward tranquility. Having these, he hankers after distinction in new fields; scorns what he has and values the ungained. Love is sweet, precious—to his vanity—but no given amount is enough. All the love of mature womanhood would barely content him; he would be found impatiently waiting for, fondly expectant of the rising generation. Sometimes he discovers the woman; then his fidelity is insured. She is sparse, however. There are but a few of her, and so many are in quest of her, that she is not equal to the desired distribution. The class of men who can fill and hold women is twenty times as large as the class of women that can fill and hold men. Woman is satisfied with little if she can have it long; man is resigned to much if he can have it short.

Life goes ill with woman in the main. Nevertheless, her original stock of hope, elasticity and cheerfulness is so greatly in excess of ours, that in the third, fourth and fifth acts of the tragic-comedy, hers is the ampler residue. Nature, who allotted her the larger share of suffering, in mercy granted her superior endurance. It is particularly hard that she should be beset in her youth by the hunger of the heart, and persecuted through man by the hunger of the senses. As respects her, no sin so sinless as her fall, and none so inhumanly punished. On him who betrays her through her deepest trust and holiest feeling, the world yet refrains from placing the responsibility. So foul an injustice cannot withstand much longer the advancing wave of progress.

Woman is continually accused of severer judgment than man has for the cunningly-concocted frailty of her sisters. It would be insolent, indeed, if he whose kind were guilty of the wrong should be the louder in denunciation of the betrayed. Woman's harshness springs from her sense of self protection. She regards her sister's lapse as a possible imputation upon herself, and her indignation, always overstated, is an impulsive effort to avert suspicion. The vestal law was not of her making, nor has any outgrowth of it received her sanction. The enactments and fulminations against violation of chastity came from man, as is evident from his assumed impeccability in a matter in which he must always be the chief sinner. The gentle Nazarene has given his judgment on this subject, and the justice and beauty of his teaching render it immortal. It is singular how Hebrew savageness, Roman barbarity and monkish superstition have perpetuated an iniquity, and influenced the nineteenth century to their indorsement. Woman knows how man selfishly prizes in her what he is perpetually striving to rob her of, and feels bound to denounce his victim lest she should appear by charity, or even silence, to lay the fault where it belongs.

This is the entire cause of her spoken acrimony; and only upon ordinary women can it be honestly charged. Those who are strong and broad, fine and pure, have no gibes to hurl at the fallen or betrayed. They are the first to shield and the last to condemn. Their lenity to the error is usually in exact proportion to their power of resistance. They who are themselves above suspicion seldom suspect or are ungenerous to others. We are least forgiving to that which we feel ourselves likeliest to commit. Men of the world say that women of infirmest reputation have least measure to their wrath against members of their sex in the same category who have been incontestably exposed. Copious revilement is always a bad sign. The feminine smircher of character is apt to be thought indebted to her own garments for the abundant soil she handles so freely and malignantly.

Nature seems cruel to woman in more ways than one; quite overbalancing her kindness of another sort. If the sharper the thorn, the brighter the crown, she must be some time superbly diademed. Why should she, after falling a prey to a dissolute rover, be forsaken in her misfortune, all the responsibility and result resting on her injured head? That is one of the many problems of destiny which must be reserved for a clearer future. Let us presume it is for the best. The inducement is powerful to any one not a pessimist, because it now appears decidedly for the worst. One thing is plain everywhere—Nature's prevision and provision for replenishment. In her determination to insure the race, she is careless of the suffering or sacrifice of individuals. Our (man's) feeling is for the individual, especially the Ego, with relative indifference to the race. Perhaps, in some of the worlds to come, by way of compensation, women will be the race and we the individuals. Then we shall find how we like it. How, in such case, we shall fill the new sphere with maundering and hubbub, and protest against the decrees of the gods in another Titanic rebellion!

Could woman get rid of affection and maternity, as we should desire to under her conditions and limitations, she would be emancipated from the greater part of her trials and sorrows. But since with those would go likewise her consolations and her joys, she would prefer to keep the bitter with the sweet. She has graceful resignation, notwithstanding her refined sensuousness, her fondness for luxury, to hair-cloth shirts, lonely vigils, punishments of the flesh and tortures of the spirit. We are not, in these self-indulgent days, of the martyr brood or sacrificial school; and we marvel she should be. We declare it is because she is not logical (it is always safe, having no other fault to find, to censure her for lack of logic); and we are ready to admit, besides, that a woman under provocation, may do anything. Oh, yes; she will even love us; though perfect self-knowledge and candor might compel us to confess the provocation extremely slight.

It were better for woman, in present being, if love were less to her; but, ultimately, she who has held love highest and firmest must be the richest reaper. To lose faith in love is to despair of humanity, to distrust the universe. Whatever there be of immortality must spring from love, which is creative, and hence continuous. Haply, woman's vision is clearer than our own. While we draw chords and measure arcs, she may have taken the circle in. The logic which we insist she so sadly needs may be superfluous. Its very ab-

sence attests her intuition; denotes the superiority of spiritual wings over material feet. That she so engenders and clings to love, through fortune fair or foul, is testimony of its final excellence for her. Love flows through her in a thousand channels, each stream reflecting the sky under which it glides and glints. That which she pictures she rarely meets with here; but when she does, she breathes though in a desert, the amaranths of Paradise. Howbeit, in its stead, affections come, which, less exalted and distracting, more fairly fit the mediate mood. These are expressed in kinship, friendship, maternity, acts of benevolence, offices of gentleness, worship of the unknown, cultivation of the good, appreciation of the beautiful, or, all else denied, in the enjoyment of others.

The wretched beggar, old and outcast, will forget her ugliness, her rags, the biting blast, her hunger and her hopelessness, in watching from the frozen street, by the window's flashing light, the pure and happy bride who nestles to the heart she can truly call her own. The poor vagrant is a woman still; all her misery has not quenched the instinct of her sex. She beholds herself, her possible self, in the fair bride who seems native to another sphere, and is drawn to her by the yearning for beauty that no suffering nor degradation can entirely destroy. She drinks in the scene until she is for the moment purified; and when the rude policeman drives her away with an oath, she lifts her hands to the howling night and says, "God bless her!"

The might-have-been, even going beyond prenatal causes, never dies in the feminine breast. Woman, losing the love that is her birthright, accepts the poorest substitute with resignation; and yet believes against reason and analogy, believes, too, in her inmost soul, that what time has deprived her of, eternity shall certainly restore.

JUNIUS HENRI BROWNE.

PROSTITUTION—ITS NATURE AND CURE.

PHILADELPHIA, May, 1874.

Prostitution of the sexual functions is incontrovertibly the legitimate offspring of our present Christian system of an indissoluble monogamic marriage. When monogamy, as a sexual system, is more scientifically considered and more fully developed upon that basis, with the divine principles of wisdom and love ramifying the structure of human development, then and not until then will sexual prostitution in all its forms be diminished and finally cease to exist. Under the present existing social conditions, built up under a false idea of religion, prostitution is demanded as a necessity of the times by both sexes, and this lecherous demand will be naturally supplied so long as the present unbalanced condition of the social nature in man exists. Man, in his proud and imperious estate, manifests his sexual wants and dictates the terms of gratification, when lo and behold numbers of the opposite sex arise to gratify his sexual desires, perverted into sensuality by the decrees of the priesthood.

Moral reformers! Anti-prostitutionists! if you desire to arrest the progress of sexual prostitution, slacken the wild and inharmonious intellectual development of man as it now exists—mainly the result of enforced undeveloped monogamic relations, founded on a strict, unyielding and indissoluble basis—and institute a system of education, wherein the emotional or affectional nature of the sexes will be harmoniously developed side by side and degree by degree with the intellectual faculties of the soul. Nature demands this symmetrical unfoldment of the human soul, and disaster will follow its non-observance, resulting in an increased strength, vigor and growth of the gigantic system of prostitution commensurate with the manifestation of a strictly observed Christianized marriage system.

It is a natural condition of the unbalanced creative powers of society, and can only be remedied by a radical change of the social and consequent sexual relations now existing, nurtured and controlled by the church, a power which is and always has been inimical to a practical realization of human progress.

The religion of humanity—the god-given religion of progression and freedom—the best and most soul-satisfying religious system extant, had its birth, as every one knows, outside of the church, and has nobly and fearlessly battled against the errors, superstitions and hypocrisies engendered by the priestly influences through the past ages, until by its repeated struggles it has attained its present strength and power, even to the undermining of the existing status of Christianity and its bastardly creation, the modern moloch-serving marriage system. When it becomes more fully established, then will the immature customs of society disappear, and the beautiful light of science be discernible in the construction and regulation of the people in all their political, social, sexual and religious relations.

The power of expansion dwells in the spontaneity of our natures, and when restrained and crippled, our growth is arrested and the fitness of things destroyed, leading to a state of anarchy, revolution and final reconstruction—to the credit of God, let it be said. The power of contraction, on the other hand, is the force of selfishness permeating our natures and dwarfing our spirituality. Eternally man must expand, otherwise he becomes a burden and a clog to the development of his race. Give man and woman entire freedom in the sense that individual sovereignty or the freedom of each individual terminates where the freedom of all other individuals commences, and the germs of progress implanted within every soul will germinate, grow, and in time produce fruit that will bless humanity. Restrain the functional activities of individuals in whatever direction you please, and you will inevitably in time make monstrosities of them; for nature tends to harmonization, and any effort to thwart her action produces a condition of discord and consequently an unbalanced development, the bane of a progressive society.

No human law can eradicate the natural system of prostitution, as it is termed—though a child of the so-called divine institution of marriage—for it is in accord with the divine laws of nature, and was not created by any human enactment; neither can it be consigned to the shades of oblivion, except through the processes of nature, which alone are pow-

erful for purification. The tone of society must be changed, and instead of condemnation being the absorbing and ruling passion of the anti-prostitution party—only in name, however, for they are really its only defenders and supporters—the spirit of benevolence and charity should rule through the love element all the actions of its constituent members. The power to destroy resides alone in the source to create, hence the fruitless attempts of self-righteous men to destroy the idol raised up for them to worship by the undeveloped and unrefined conditions of society. True lives, unrestrained by law, will eradicate all the imperfections of our natures and promote the growth of the all good and divine principle within us.

DAVID S. CADWALLADER.

"DROPPED DEAD."

All royal strengths in life, until the end,
Will bear themselves still royally. Degrees
Of dying they know not; the muddy lees
They will not drink; no man shall see them bend
Or slacken in the storm; no man can lend
To them. Those feeble souls who crouch on knees
That fail and cling to shadows of lost ease,
Death tortures. But, as kings to kings may send,
He challenges the strong.

Such death as this
O'er takes great love; a lesser love will miss
Such stroke; may dwindle painfully away,
And fade, and simply cease to breathe, some day.
But great loves, to the last, have pulses red;
All great loves that have ever died dropped dead.

"WEARY OF LIFE."

Such is the heading of an article in the *Chicago Post* of a recent date, which is the sad record of the sad ending of the life of a once joyous girl, who was seduced, whose affections were trifled with, the male wretch deluding her with repeated promises of marriage. She was not the only one he has ruined; others there are whose hopes have been blighted and blasted, who have become pariahs, while he has retained his respectability and walked unblushingly through the streets of Chicago, as though he was not a moral leper. He held a responsible position, being ticket agent at Chicago for one of the principal railroads.

The young girl, who did not dare to face a frowning world, but cheated society out of its scandals and denunciations, had once before committed abortion through his solicitation and aid to avert that dark and terrible doom she knew society would heartlessly pronounce on her and his offspring. He kept up his relations to the girl all the time, holding out the lure of marriage, in the end disavowing the often repeated promises he had made. Then the horrid truth flashed up that she must be ostracised, and henceforth walk life's avenues under a shadow. She dared the "dread unknown," and by poison, in the frenzy of her soul, went to the angels where she will receive the justice denied her here. A sweet life ended prematurely by reason of man's heartlessness?

Ah, the hellishness of this rotten compound of religion and society. The Church anathematizes, and society pours out vials of wrath on the female who may "sin" as it is said, but leaves the real culprit, the man, alone, if it does not coddle and fete him. Whence comes such rank injustice? Why this partiality? Why this crucifixion of the woman, this condoning the man! The essential root of the whole matter is in that wicked subordination of woman which is recorded in Genesis as the fiat of the Almighty, runs all through the Jewish scriptures and has been interpolated in the so-called Christian system. Here is the cause of that terrible shadow which rests on the path of woman, and is the excuse of the inequality which runs through our laws and usages, and tinctures so darkly public opinion. It has a religious basis, and that religion which stands on such an unmitigated wrong must be overthrown. That church which preaches the subordination of woman and makes possible the tyrannies of sex must be blotted out of existence; not by force, but by the use of pen, press and tongue, which shall teach a better and purer philosophy, and introduce a new gospel according to the needs of the age. While the church teaches and makes God sanction so monstrous an error that the woman is the inferior of man, a semi-chattel to become at will the sport of his vagaries or the minister to his lust, we shall continue to have such tragedies, just such men as this Guy Harrington to riot on the youth and beauty of the land. These things and many other rank injustices are possible, because they are the legitimate outgrowth of the Bible and theology. The more I see, the more I study, the more I contemplate man in his manifold possibilities and relations, the more clearly do I see the necessity of tearing away from the Bible and the church the authority and sacredness which have been wrapped around them. The treatment of the disorders of society must be radical; we must go down to first principles and there bare ourselves to rear the new edifice of freedom, political, industrial and social. Nothing can be too radical, so be it that justice and equity are attained, and men and women stand forth in the sovereignty inhering in each individual of the race. The watchword must be: Up with humanity and down with everything which stands in the way of progress.

WILLIAM FOSTER, JR.

PROVIDENCE, R. I., May 25, 1874.

FREE LOVE AND ITS ACCUSERS.

No. 1.

HENRY JAMES.

Editors of the Weekly:

I propose to confine myself to some strictures upon some of the censors of social freedom. But I do not propose to notice at any length those who make the *R. P. Journal* their mouthpiece, for the reason that such, as a rule, need a great deal of cleansing before they can ascend to a comprehension of the subject upon which they are expending so much bitterness of spirit and so many foul epithets.

The soul in whom the crude sap of the passions has been cultured, refined and ripened into a state of pure innocence,

or one who is born to such an inheritance, does not cherish profane thoughts or imaginations, nor deal in gross or obscene epithets, nor is he ever on the watch, in the hope, desire or expectancy of discovering sin, profanity, licentiousness or any evil whatsoever in another. Both the grossly carnal and sensual, and the spiritually cultured and refined, must see and contemplate all things through the media of their own particular states of passion; and if the medium be foul with unchastity or only with crudity, how can the seer see anything clear in the object? Even the purest snow seen through dirty glass wears a dirty aspect.

Hence, when those who go over conventional boundaries in the pursuit of a broader, purer, freer and higher life are charged with being "licentious," "seeking the gratification of their fleshly appetites," "prostitutes," "bawds" and the like, I know the kind of fortress from whence these missiles are hurled. And whosoever hurls them does thereby make proclamation of his own uncleanness.

So I let them pass with the remark, that while striking outwardly at Mrs. Woodhull or some one else, these all are fighting the devil of lust and sensualism in their own souls; and at present they cannot understand and so are unfit for any other criticism than what comes of their own self-scourgings.

But there are others who have deeper insight; being unfolded to that state where they "see men as trees walking," and have some strong glimmerings of truth on this subject, and one of the most noteworthy among these is Henry James, who has appeared in the character of censor upon the doctrines of free-love in several late numbers of the WEEKLY.

In the number for April 18 he speaks of marriage as "the divinest boon imaginable to our race." And then again he says: "The end of marriage as a civic institution is the family. But the family is now blocking the way of society, which is God's family." So he would have us ease off a little "by greater freedom of divorce."

If I should say the landscape with all the varied objects of nature and art is a divine boon, would not some one have the kindness to tell me, that the gift of sight whereby I am enabled to see and enjoy all these things is a greater? But given the eyes and all the objects, suppose some one should propose to bandage everybody's eyes in such a way that they could see only one object, on the plea that we abuse our sight and it may become a source of danger to the public welfare; and it is done, and even worse; everybody's eyes are shut fast up, and none are allowed to see at all lawfully, except such as wear the bandages, and they look at the one object through the small hole until their eyes ache; while some refuse to have their eyes closed or even to wear bandages, and they are sinners, prostitutes, etc.

And some, believing that the full use of the eyes is the essential to their right use, and on the whole it will be the best thing all round, propose to remove the bandages altogether. "No!" says Mr. James; you can see now all that you ought to see through an opening made on purpose; the bandage "is a discipline and a chastening to your sight, and is the divinest boon imaginable." "It is true, the bandage blocks the way to your seeing, comprehending and enjoying God's universe—his family; and so I am in favor of greater freedom to take it off, only on condition that you wear it all the time."

The illustration, I grant is no way up to the reality, nevertheless it helps. But really marriage is not the divinest boon, even if it be any boon at all more than relatively. The divinest boon to our race is the social affections, which have their root in sex, by which we are so bountifully and beautifully adapted to the highest and holiest enjoyment of society, which is as Mr. James, truly says, God's family. Now, marriage he also tells us, "is blocking the way of this family." How then can it be such a divine boon?

The social affections which find their highest expressions through the ministry of sex are the natural endowments; the gifts of God to our race which draw us instinctively into fellowship and communion one with another. And Emerson truly says: "The universe is the bride of the soul; all private sympathy is partial. Two human beings are like globes, which can touch only in a point, and while they remain in contact, all other points of each of the spheres are inert; their turn must also come; and the longer a particular union lasts the more energy of appetency the parts not in union acquire," and this describes marriage exactly.

This statement rests upon this broad ground, that as each soul has an infinite kinship and relation with all souls, so they seek for sympathy, and can find no permanent rest, but in fellowship and communion with all in the deepest, most interior and sacred forms of expression involved in the relation of "bride."

Now, these affections include not only the eyes, but the ears, and all the senses of the soul. And these are all bandaged by marriage in such a way that all their native currents are barred and obstructed. And there come eddies, whirlpools, cataracts and floods in consequence. And all these come naturally enough.

Two globes, by the law of marriage, are kept in constant contact at only one point. And the longer a particular union lasts, the more hungry the parts not in union become. Now, what is wanted is, that we shall become so insphered in a true society that the whole of each soul may feel the contact, sympathy and support of its fellows at every point. And this, and nothing more and nothing less, is the aim of all free lovers who are worthy of that name. Now, to this state of things marriage is truly blocking the way; and in order that "God's family" may move on, marriage must get out of the way. And this is precisely the ground assumed by Mr. James, only he would have the two antagonisms dwell together in peace somehow, of which he knows not.

I hardly know to what extent I have a right to criticism of this letter of Mr. James, as he says subsequently it was never intended for publication. But on what ground had he warrant for writing thus, even privately, to a friend?

"The free lover wants * * not a reformation of men's manners, but a revolution * * whereby the flesh shall be supreme

and the spirit subservient. He doesn't believe in the social destiny of man, and disposes himself to reconstruct the world simply by overturning it, or substituting universal discord in place of partial order. He holds that man is absolutely free, in respect to outward compulsion and inward constraint; that he is essentially devoid of obligation, either to his fellow-men or to himself—in a word, he is his own sole law, and hence is never so unmanly as when he obeys the voice of conscience, in preference to that of appetite or passion."

Is it any wonder that, after having crammed into a single paragraph such a solid mass of falsehood without a single redeeming truth, Mr. James feels called upon to tell his friend that he is not a chimpanzee? And I am bound to believe it. For no chimpanzee or other ape, not even the most savage gorilla, would be guilty of such wholesale and unmitigated misrepresentation. And had it been written by some ignorant blockhead, I could have found somewhere an apology for him; but in the cultured, enlightened and scholarly Mr. JAMES, this mode of dealing with a conscientious, sincere and, I hold, enlightened, clear-headed and pure-hearted class of his fellow beings, who, in their own way and under the strongest sense of right, are doing their best to reform existing abuses, is altogether reprehensible, and his shame is all the more shameful.

And all this and much more of the same character and quality Mr. James has said in defense of marriage and against free love, which is its antithesis. Are the advocates and defenders of marriage, or the opponents of social freedom, under the necessity of resorting to such wretched shifts?

When full deliverance comes to the soul—when the passions no longer rule and control a man, he no longer needs the strait-jacket of marriage. And from long experience and close observation of the character and conduct of people, I am fully satisfied that a large share, if not the whole, of this constant abuse and misrepresentation of the character and aims of those who aspire after affectional and social freedom, comes of disturbance in the souls of these accusers; and instead of fighting the lustful devil in themselves directly, they fight him by an indirection, smiting outward, at what they fancy to be him in other people.

It was my purpose to notice Mr. James's more recent letter to Mr. Andrews, but this article has already run to greater length than I intended, and so must defer that to the future.

LORING MOODY.

LET US LOVE.

Love, let us love! What have we else to do,
Who cannot count one hour of life to come;
Who only know the present to be true,
The voice that now we hear to be not dumb?
To whom, as on a barren beach we stand,
The past and future are the tide-whelmed sand.

Love, let us love! For love and life and death,
(What else?)—we know are real; and as we must
By nature's force both hold and yield our breath,
So let us take, not forced, but as in trust,
Upon ourselves the third reality,
And love so long as love, life, death shall be.

AN ENGLISH VIEW OF THE SOCIAL SYSTEM.

Mrs. Woodhull—I was very much pleased to see that Challis had been bowled out in his first innings by the jury, and in his future efforts to injure you for speaking the truth I think and hope he will have as little success; for people must see that it is the truth that is hated, for that bites the keenest, as he would never have troubled himself about your exposure of the present social system if you had not mentioned names, but only done it in general terms, though he might have indulged in a few hypocritical expressions of horror at your principles.

The exposure of the real workings of the present social system by women, who are so well able to do it, as being its worst victims, though its evils to men are but secondary to those it imposes on women, is one of the most powerful weapons of attack that can be used, and will tell especially to cool the ardor of those unprincipled opponents of the new system who never honestly attempt to argue against it, but are utterly unscrupulous in the means they use to oppose it—persecution, defamation, abuse, lies, anything that comes first. This class hate the principle of free love because they see and feel its justice and truth, and know that then they would not be able to use women as playthings and mere instruments of pleasure; for women, instead of being so ignorant on all sexual questions as they are now, would be properly taught, and knowledge would not only shield them from being ignorant victims of such unprincipled men, but would so elevate the whole tone of their minds that they would insist on holding a totally different position in society, and be the peers of men, and not content, and even proud, to be his slave and plaything, as too often now.

Under the present system women have three courses open to them; first, they may remain celibates, when they are jeered at as old maids, and too often regarded as objects of scorn and contempt, though, from the point of view of the advocates of the present system, they ought to regard them as the purest of society, and consequently the most to be respected. Yet there can be no doubt that celibacy is contrary to nature's law, and therefore meets with an appropriate punishment.

The second course open to women is promiscuous intercourse, and in this they are the common slaves of all men, and regarded as objects of disgust and contempt; for it would not suit the present system and its advocates to let any condition for women be regarded as honorable but the third course, where each one must be the legal slave of some man under marriage. But while men uphold and insist that no state is to shield woman from contempt but marriage, they refuse to allow it to be a consideration in the estimate of their own social position, whether they are celibates, promiscuous or monogamous.

And while men can uphold these different views of male and female morality, th

marry them whenever they want a legal sexual slave, they being allowed a slight choice of master, but, like the wages slave, a master they must have or starve, and are also able to keep a full supply of promiscuous slaves both for married and unmarried men—the celibate woman being bidden to remain so till an owner offers himself, and if poor and having to work for a living, kept at the verge of starvation, so that they are ready when called upon to choose; and, if no master offers himself, bad trade or a hundred mischances may force them into the promiscuous market.

Thus, under all conditions while the present social system lasts, the greater proportion of women must be either legal or promiscuous slaves, or looked upon as contemptible old maids to be laughed at; and while freedom for women is denied, it must be so, for it would not do to allow public opinion to regard as honorable any condition for women but that of sexual slavery to some one man, and when some other condition is regarded as honorable the present social system will soon end, as the slaves will soon escape.

Now this cannot come to pass except by the efforts of the social slaves themselves, who must insist on freedom, assisted by such of the men as prefer justice to power, and can see that slavery is injurious to both master and slave, for slavery of no kind has ever been abolished except the slaves were anxious to be free and willing to strive for freedom; for if some masters were willing to abolish a slave system of any kind, and the slaves were desirous of having a master, it would only result in a transfer of ownership, and it is impossible to suppose that masters would be unanimous in wishing to abolish a slave system, and the slaves still cling to it, in which case the masters would have to educate the slaves for freedom.

Hoping that you and your fellow-sister workers will still push the work along, and believing that many men will be found to back your efforts, believe me to be your well-wisher,
NOTTINGHAM, England. THOS. SMITH.

SELLING INDULGENCES.

Our Protestant neighbors have been very severe in their condemnation of the Catholics for selling indulgence to sin and yet they have all been engaged in the same business according to their own interpretation of sin. It is a settled fact, well known to all educated Christians, that the original sin which, according to the old Jewish fable, brought knowledge, shame and death into the world, and gave total depravity as an inheritance to the race, was sexual intercourse. Eve first saw this in the serpent, when controlled by Mr. Satan the enemy of God, who thus enticed her to coax Adam into what the Christian world and all civilized nations that derive their morals from the Jewish fables pronounce a sin, when not permitted by authority of Church or State, each claiming the right to permit people to do wrong by selling them the indulgence to sin. The old Roman Church denies all other right but her own, as she asserts that it is a God-granted indulgence, and that God has not delegated to any other power the right to sell it; and hence she holds all merely legal or Protestant marriages null and void, and the parties, if they have sexual intimacy under them, as adulterers, and committing the forbidden sin which brought shame and death into our world as well as knowledge of good and evil.

The Church early seized this powerful incentive to human activity and attempted to control it for her use, and she has largely succeeded; and the State, seeing her success, has attempted to divide it with her or to control it without her consent in some countries, and hence a conflict, and the liberalized marriage and divorce laws as a result of the conflict. The truth is the act is not and never was a sin, unless it was a trespass or carried out some kind of deception, and then no marriage law or authority of Church or State could make it less so or less a sin. The authority of Church or State could in no case and no wise alter the moral nature of the act in which two persons alone are morally responsible. No statute of State nor ordinance of Church can remove the criminality of an act that is a sin in itself, nor can they make an act sinful that is not so by nature and man's constitution; hence we deny all authority of Church or State to fix criminality or penalty to any natural act of individuals. We deny their right to sell indulgences to men to commit rapes on women, or to take their lives by sexual trespass, or to women to poison men with an unhealthy and polluted magnetism. The proper business of Church and State in the relations of the sexes is to protect individuals, male and female, in their natural rights, and see that parents care properly for their children, which would be greatly lessened in numbers by changing our system to perfect protection of woman, and yet more would live, and those raised be much better generated and hence be better men and women. The Church and State should be compelled to admit that sexual intercourse is no sin, or to stop selling indulgences to parties to commit it.

It is certain from the testimony of thousands of living and dead witnesses that under these indulgences called marriage certificates (or licenses) the act is oftener a sin or trespass than when performed without such license, and oftener results in undesired maternity and unwelcome children, and far oftener in the death of one of the parties thus licensed to the trespass right. One-half the men that get marriage licenses (certificates) get them for the express purpose of sexual indulgence, and most of them pay little attention to nature or the condition or fitness of the occasion, or effect upon the victim of their lust, as they have all the sin set aside, and having marital rights which control sexually the wife, they recklessly go on to the destruction of the weaker of the two constitutions, and if the woman fails, as is oftener the case, soon seek and find another victim, which the church or State, either, will give him an indulgence (license) to kill also, if he can, in the same way. Horrible stories of this kind are almost daily related to us. One is just now before us in a letter of a near relative who is spending some time in the house of a clergyman, a stout, healthy, plethoric, lustful man, whose lust is confined by church, State and society to a poor, little, delicate, sensitive, feeble woman, with half a dozen little children born so near each other as to keep her

constantly sick, and to destroy every vestige of sexual desire and make her marriage bed a rack of torture, as she assures our friend it is. It will soon send her to the spirit world and leave her vacant place and innocent little ones to be cared for by another victim, which the pious man no doubt will soon find for her place. This sin does not make him ashamed nor give him a knowledge of right and wrong, or good and evil, but it does give us a sign of vile depravity, if not total, at least enough so to need an atonement. All the clergymen are not so depraved, we are well aware, but at least as great a proportion of them as of any other class in community.

How long our country is to be cursed with this theological depravity we do not know, but it seems almost impossible to get people to reason on this subject, in which so much of sexual passion is involved and so many slaves immolated. Those who own slaves ever have held tenaciously to the right to hold them, and continue the system by human and divine authority, and of course we must expect such to be in this issue enemies of social freedom, and such changes in the law as would release or protect women against just, which now enslaves her both in and out of marriage, even to the almost utter extinction of love. Almost any one can see to what depravity and vice our present system is tending, but few can see the beautiful and pure future of social freedom as we would have it.

WARREN CHASE.

MARRIAGE.

BY DR. L. BUCHNER,

Author of "Force and Matter," "Physiological Pictures," "Six Lectures on Darwin," "Essays on Nature and Science," etc.

Marriage, although it occurs also in animals (e. g., the storks), is nevertheless, in its present form and conception, essentially a product of human culture. It is therefore nothing rigid and unalterable, nothing given once for all by nature, but must change and advance with the increase of culture. For our marriage of the present day this is all the more necessary, as in it the old principles of compulsion, which formerly ruled in State, Church and society, are still fully represented. For the progress of true humanity in the State and society scarcely anything, however, can be more efficacious than the liberation of marriage from these narrowing bars, and its conversion into a proper relation of the two sexes, brought about by a free and unconstrained choice on both sides, and dependent for its continuance upon the continuance of mutual affection. In a certain sense, it must be admitted that the whole physical and intellectual future of the human race depends more or less upon the future form of marriage. For although the union of the best with the best, as in Plato's ideal State, would not answer, the union of the most suitable with the most suitable will be the right method to produce the best possible race in the future.

Darwin has already recognized what he calls sexual selection as a mainspring of progress in animals, and Professor Hackel does not hesitate to declare, on the strength of his investigations, that the progress of the human race in history is in great part the consequence of sexual selection, which is developed to a far greater extent in man than in animals.

But it cannot well be disputed that this peculiar element, which has only been brought to light by natural history, can unfold its entire and most important efficacy fully and unobstructedly only when the union of the sexes is really the consequence of a perfectly free choice and of a full mutual agreement, with mutual liking and mutual satisfaction. In contrast to this, our present conventional and constrained marriage, as is well known, only too frequently presents mutual discords and incurable dissatisfaction of the most repulsive character, which is most injurious to the progress of the race. Even the emancipation of woman that we have urged, and her freer and more independent position with regard to man, will constitute a necessary condition for a different form of marriage in the future; and the free love-choice which has hitherto, contrary to all justice and reason, been allowed only to the man, must in future form equally the right of the maiden. The young woman, having become independent, will no longer find it necessary to allow herself to be treated like merchandise in the market, or under a half compulsion to seize upon any marriage that may be offered to her, merely to escape the melancholy state of spinsterhood; but she will take the vows only when the future life seems to promise to her or her advisers greater happiness and greater satisfaction than the present one. The number of unhappy marriages, prejudicial to the progress of the race, which, unfortunately, is now so great, will then diminish, and that of the happy and beneficial ones will increase. But where, in spite of this, a disappointment may occur, the necessary facilitation of legal separation will render impossible the repetition of those frightful domestic dramas which nowadays, to the shame of humanity, are so often displayed before our courts of justice. From the individual horrors which obtain publicity, we may judge of the many still greater horrors which are borne silently and patiently in concealment. Freedom, free-will and perfect reciprocity form the vital air in which alone happy marriages can thrive; and this leads of necessity to the removal of all artificial obstacles which can be opposed either to the conclusion of marriages or to the dissolution of those in which a want of agreement prevails.

Among the most foolish contrivances of political wisdom or political stupidity are the obstacles which in many States are still opposed to marriages in the lower classes, especially the laboring classes, in fear of over-population or the increase of poverty, even leaving quite out of consideration the fact that it implies the greatest and hardest of all injustices to render the unmerited poverty of the individual still harder and more sensible by seeking to shut him off compulsorily from the most natural of human impulses, that of the propagation of his kind. By the increase of its number, a people becomes not poorer but richer, especially where improved social arrangements make it possible for every one to

lead an existence worthy of humanity; and every new-born human being is a capital which benefits the whole by augmentation of the power both of work and of consumption. The less populated a district is the poorer is it also, and the more miserable is the condition of its inhabitants; while, on the contrary, in the European civilized countries, the general degree of prosperity has everywhere risen with a corresponding increase of the population. For there can be no doubt that by the increase of cultivation and its innumerable aids, by increased division of labor and so forth, the general capability of subsistence increases in a much higher degree than the number of people; and although it must be admitted that under normal conditions a certain limit to the number of the population cannot be overstepped, we are still very far from the attainment of this limit. Great famines occur most readily in thinly peopled regions, or in such as have been depopulated by war, pestilence, etc.; while the excess of means of nourishment is nowhere greater than in the enormous capitals of European states, in which millions of men live together upon one spot. When the Spaniards conquered America they found that its population was decimated by frequent famines; at the present day America furnishes abundant nourishment for a far greater number of inhabitants, still possesses space and food enough for untold millions.—*Man in the Past, Present and Future*, p. 208.

MISCELLANEOUS.

HAS JESUS CHRIST ANY FOLLOWERS?

BY W. T. JAMIESON.

This article closes the series on Jesus.

For ages the world has listened to volumes of eulogy of Jesus. There is so little ground for such fulsome praise that I have felt the necessity of presenting the other side of the question, because of the tendency on the part of the mass of Spiritualists to join in praise to Jesus. The world, I think, needs to become free from devotion to persons at the cost of principles. Principles are impersonal. No one person can represent all truth. The universe is needed for that. Those who claim to be followers of Jesus assert that the truth came by him. He himself claimed to be "the way" and "the truth." Like other individuals, he had a balm for all human woe if the world would follow where he led, hear his voice! All who would refuse to be guided by him were, he said, not of the truth. Said he, "Every one that is of the truth heareth my voice." Pilate asked him, "What is truth?" That was a poser. It knocked down the sectarianism of Jesus.

What is it to be a follower? In the sense of leadership it means, "to accept as authority; to adopt the opinions of; to obey; to yield to; to take as a rule of action; to imitate as a forerunner; to copy after; to take as an example."

Those Spiritualists who are fond of calling Jesus pet names give him pre-eminence above all the sages that ever lived. The fault they find with the churches is that they do not practice the teachings of Jesus, which would constitute them true followers of his. They either forget, or do not reflect, that his teachings are, as a whole, absurd. Some of them are impractical; some are immoral; only a few of them of importance, and those few are found in heathen literature. There is not, I think, a Spiritualist paper which has not something sweet to say about him, even down to a very rancid sheet out West, which would be horrified, *in theory*, if "our elder brother, Jesus," were now living on earth on such tender terms as was his habit with Martha and Mary and several other affinities. The Christians (say Spiritualists) are not followers of Jesus. Are the Spiritualists? I hope not. If to accept a portion of a leader's teachings makes one a follower, then Christians can justly claim to be followers. Spiritualists, and other Liberalists, do not accept Jesus Christ as authority; do not adopt all his opinions; do not take him as a "rule of action," at the same time they recommend him to the churches "to copy after," to take as an "example." This conduct on their part is most inconsistent.

Jesus Christ insisted that all the old Mosaic commandments, including the law and the prophets, must be kept. "Whoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

We have heard much about those who love Jesus. Has he a lover on earth? He laid down a rule by which we may know who loves him. "He that hath my commandments, and keepeth them, he it is that loveth me." One command was to hate father, mother, brother, sister, wife, husband.

Another command was to cultivate poverty on earth in order to secure bliss in heaven. Let him keep his bliss.

Another was to "resist not evil," which would make plastic material of the race for a few tyrants to mould. People who poetically praise this maxim know that it would be iniquitous in practice.

But why enumerate. The sayings have been given in detail. To keep them all would plunge the world into a miserable muddle. Practically, there is no one to do Jesus honor, for there is no one whose common sense would permit him or her to keep his sayings. "He that loveth me not keepeth not my sayings." "If ye love me, keep my commandments." Who are the followers of Jesus? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." "Whoever heareth these sayings of mine and doeth them." The early disciples understood these as we read them. James says: "Whoever shall keep the whole law, and yet offend in one point, he is guilty of all." John had the same understanding: "Hereby we do know that we know him, if we keep his commandments."

To place the matter beyond all dispute, that it is not sufficient to say a person "believes" in Jesus, in order to be a follower of his, John says: "He that saith I know him, and keepeth not his commandments, is a liar and the truth is not in him."

If Jesus Christ had been equal to some of the heathen sages, he never would have sought for any to follow him, but would have enjoined on each and all, "Be thyself." The nearest approach he makes to this is in his address to hypocrites: "Why even of yourselves judge ye not what is right?" but he spoils even that by afterward saying: "He that believeth not shall be damned." All the sects who claim his name have practiced this saying most faithfully by damning each other.

No one believes in Jesus; no one follows him. The race is a sufferer because of the millions of his professed followers. What a poor, scraggy race it would be if his teachings were obeyed and he had actual followers!

In my next I will reply to Mr. E. F. Boyd, one of my critics, for I favor free discussion with all my soul.

VICTORIA C. WOODHULL ON THE PACIFIC COAST.

The lecture of Mrs. Woodhull last evening at Piper's Opera House, Virginia city, Nevada, was well attended, the theatre being crowded in every part. Gold Hill certainly was pretty fully represented in that audience, and the dress circle contained a goodly proportion of ladies. Mrs. Woodhull has been written and abused into almost a national prominence and notoriety, until now wherever she goes everybody is desirous to see and hear her. We have never seen the Opera House filled with a more interested and critical audience, seemingly disposed to hear and honestly judge of what this noted lady had to say. Mrs. Woodhull possesses a good stage appearance, a full, clear voice and a deeply earnest manner, which gives full force and weight to her words. Logical and pointed in her argument and applications, witty, playful or pathetic at times, and again merging into the keenly sarcastic, she manages her subject with the most consummate skill and with striking effect. She handled the political, religious and social status of the nation and society last evening without gloves, making numerous telling points, which drew forth strong and repeated applause from her audience.—*News, Gold Hill, Nev., May 19, 1874.*

MRS. WOODHULL'S LECTURE.—Piper's Opera House last evening was crowded with people who had assembled there to hear "the naked truth" as proclaimed by Mrs. Woodhull. They applauded the many telling points made in the matter of corruption pervading high political, social and governmental circles. We believe it may be safely said that Mrs. Woodhull is, without exception, the best lady speaker ever heard on the Pacific coast. She has a pleasant voice, enunciates clearly and distinctly, and she is unmistakably a logician of marked ability. Her readiness in repartee was very happily illustrated last evening when interrupted by a disciple of John Barleycorn in the dress circle.—*Virginia City (Nev.) Evening Chronicle.*

LONELY TO-NIGHT, LOVE.

Husband traveling—Scene I.—Room in hotel. Spittoons full of cigar stumps. Bourbon whisky. All hands equipped for a night's spree. Husband in a hurry to be off, writing home:

Dearest Susie—My time is so occupied with business that I can hardly spare a moment to write to you. Oh, darling, how I miss you, and the only thing that sustains me during my absence is the thought that every moment thus spent is for the benefit of my dear wife and children. Take good care of yourself, my dear. Feed the baby on one cow's milk. Excuse haste, etc.

Wife at home.—Scene II.—Parlor. All the gas lit. Thirteen grass widows; Fred from around the corner, with his violin on his arm; Jim, from across the way, with his banjo; Jack, from above, with his guitar; Sam, from below, with his flute; lots of other fellows, with their instruments. Dancing and singing, sideboard covered with nuts, fruit, cake, cream, wine, whisky and so forth. Wife in a hurry to dance, writing to husband:

Dear Hubby—How lonesome I feel in your absence. The hours pass tediously. Nobody calls on me, and I am constantly thinking of the time when you will be home, and your cheerful countenance light up the routine of every-day life. My household duties keep me constantly employed. I am living as economical as possible, knowing that your small income will not admit of frivolous expense. But now, dear, I will say good-by, or I will be too late for the monthly concert of prayer. In haste, yours, etc.—*Figaro, San Francisco.*

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

NEW YORK, SATURDAY, JUNE 13, 1874.

TRANS-CONTINENTAL TRAVEL.

No. II.

From Omaha, westward five hundred miles to Cheyenne, the Union Pacific railroad is almost wholly devoid of interest, save for those who have never seen a vast expanse of uninhabited country; but of this, even, the most inquisitive, equally with the novice of any sort, will soon tire, especially if the journey be made when the sun pours down his scorching rays upon the earth in the heated season. This introduction to the route across the plains, however, serves to whet the appetite for the glories that are soon to follow, and to make their grandeur and beauty still more impressive than they would otherwise have been.

It is true we have passed up the valley of the Platte River, the most deceptive and treacherous of all American streams. As the valley of this river is first entered the eye of the traveler wears searching out the boundaries of its vast expanse, involuntarily seeking some mountain's peak to prove that the horizon is not the girde that encircles it. The river itself is from three-quarters to one mile in width, and to a casual observer, appears to be proportionately deep, but if he examine it closely he will find that it is usually little more than six inches; but if he attempt to test it in person, he will probably soon discover that what is, apparently, the bed of the river, is treacherous and unreliable, and it would be a wonder, if in the attempt to cross it, he do not suddenly sink out of sight in the quick-sands which form no small part of this bed. The river is unnavigable for any steamboat whatever, at all seasons of the year, and yet it performs a very important mission in draining the fertile regions which bound its sides. Most of these lands belong to the railroad company, and are as fine for agricultural or grazing purposes as any anywhere to be found in the great North-west. If irrigation be necessary, there is sufficient fall in the river and its tributaries to make it easy. It is claimed, however, that this is unnecessary except in extraordinarily dry seasons.

It is true, also, that we have already begun the ascent of the far-famed Rocky Mountains, having at Grand Island—a town of one thousand inhabitants where the trains stop regularly for meals—ascended about two thousand feet, and at Julesburg, one hundred and twenty-five miles further west from Omaha, thirty-four hundred feet, above the level of the sea. This last-named place will be long remembered for what occurred there during the building of the railroad. At one time it contained four thousand inhabitants; now there is scarcely a house to be seen, outside of the station. Cheyenne City is five hundred and sixteen miles west from, and is the largest town between, Omaha and Ogden. It once had a population of six thousand. Now it numbers a thousand or so less. The "roughs" congregated here at one time, and it was only after a vigilance committee had hanged several of the worst among them that they departed westward. During their reign it consisted principally of "gambling hells," "dance houses," and saloons; murder was so frequent that it came to be known that no stranger

was safe in the place who had any money on his person. It is now, however, as quiet and orderly a town as can be found in the States, and the inhabitants are enterprising and public spirited. Good schools are supported, and several of the school houses would do honor to many an older and larger place. There is an extensive manufacture of moss agate jewelry carried on here. The rough material is obtained in large quantities in Wyoming; and of superior quality, especially at Church Buttes and Millerville. Cheyenne is in the midst of the best grazing country in the world. The grass grows a foot high, and is sweet, rich and very nutritious, and remains green near its roots during the coldest winters. The standing grass cures during the summer, and all its peculiar properties are as well preserved, and the cattle thrive as well upon it, as if it were cut and stacked. It is sometimes covered with snow, but the cattle readily find the grass beneath it.

Westward from Cheyenne, the Black Hills, which stretch far away in a long, rugged line, begin to be ascended, and snow sheds and fences mark the road. Reaching Sherman, five hundred and forty-nine miles from Omaha, their summit is gained, and the traveler is eight thousand two hundred and forty feet above the level of the sea. Having reached this elevation, the scenery is peculiarly impressive. It is no longer the distant high peaks of the mountains that attract the sight, but dense masses of overhanging clouds, overtopped by the glistening sides of Long's Peak. For some distance we seem to move along a level plain on the top of the mountains, which is covered with grass and shrubs; but far away to the south Pike's Peak is plainly visible when the air is clear; and nearly as far to the north lies the noted Elk Mountain.

Sherman is the point on the road from which supplies of wood and sawed lumber are obtained. The hills are covered with dense growths of hard pine, resembling the yellow pine of Northern New York, and makes both excellent wood and lumber for mechanical purposes, while the supply is seemingly inexhaustible.

If the traveler remain any length of time in this elevated latitude he will feel the effects of the rare air. If the lungs are at all weak he will suffer considerable inconvenience, if not actual pain. Such as have strong and capacious lungs frequently suffer from intense headache until becoming fully accustomed to the light air of this high altitude. It is said that consumptives whose lungs have been affected for a considerable length of time, frequently die in attempting to make the passage of this mountain, by reason of the effect of the air upon the weakened organs. Such people who visit this elevation must approach it carefully, and gradually become accustomed to the increasing rise into the rarified atmosphere. In this way undoubted advantage may be gained by a large class of invalids.

Three miles west of Sherman is situated the famous Dale Creek Bridge, which stretches across the creek from bluff to bluff, one hundred and fifty feet above the valley beneath. This is one of the grandest scenes on the road. Numerous parties visit Dale Creek to fish for trout, in which it abounds. At the bridge there now stands a single house, where once there was a population of six hundred souls. In the valley there are almost countless varieties of wild flowers, three hundred of which have been classified.

Of this country a person who visited it to describe it, says: "At this elevated point, the tourist, if his 'wind is good,' can spend a long time, pleasantly, in wandering amid some of the wildest, grandest scenes to be found on the continent. There are places where the rocks rise higher, where the surrounding peaks may be loftier, and the torrents mightier in their power, and still not possess such an influence over the mind as does the wild, desolate looking landscape around Sherman. Although the plateau is covered with grass and occasional shrubs and stunted trees greet the eye, the surrounding bleakness and desolation render this place one of awful grandeur. The hand of Him who rules the universe is nowhere else more marked, and in no place which we have ever visited have we felt so utterly alone—so completely isolated from mankind, and left entirely alone with nature, as at Sherman, on the Black Hills of Wyoming."

Dale Creek is one of the tributaries of Cashe-a-La Poudre River, which runs through a lovely valley completely nestled in the embrace of the wildest mountains. Near the confluence of the waters is what is called Virginia Dale. On one side of the canyon the overhanging rocks are fully six hundred feet high, and furnish a scene of grandeur and sublimity rarely equalled in this or any other country. The highest point is called "The Lover's Leap;" but for what reason we did not learn. It would certainly be an excellent place from which to end a lover's career; and we presume it must have been used for this purpose at some time by somebody who had been made weary of life by unrequited love.

The scenery along this portion of the road is sufficiently varied and beautiful to constantly occupy the attention of the traveler who has any conception of the majestic in nature, and so continues until Laramie City is reached. Here the Company's shops are located, where several hundred workmen are constantly employed, adding an important feature to what would otherwise have been a comparatively unimportant town. This, together with the fact that it is the county seat of Albany county, has caused it to make wonderful progress recently. Here the company have built a magnificent hotel and made it a regular dining station. The management of the hotel is excellent, and the

traveler is treated to as good a meal as can be obtained at any of the hotels of the Eastern cities.

It was here that the first jury composed of men and women was empaneled. The first case tried by them was that of a noted desperado, who was accused and convicted of some crime. Even the men in Wyoming mostly regard the admission of women to political equality and partnership, where they have so long been the sole power, as a general blessing, and would not have the act which made them possible, repealed if it could be. It is already accepted as a matter of course, and women take their part in all political proceedings accordingly.

Passing westward from Laramie, the "sage brush," which forms so prominent a portion of the scenery thence onward to the Pacific coast, is first encountered; and so also is "Johnny Chinaman," who performs almost all the repairs on the road to San Francisco. He is faithful and industrious; and, since he does not drink whisky, more reliable than "Murphy," who has the monopoly of the business farther to the East. Here also the alkali beds, which are the arch enemies of the farmer and the grazer, begin to show their whitened surfaces, sometimes extending over whole plains, and thus virtually forbidding all efforts at cultivation. Millions upon millions of acres of land, which, if it were not for this, would offer the most extraordinary inducements to the settler, are, so far as any known use to which they can be put, absolutely valueless.

Two and a half miles west of the unimportant station of Creston, the summit of the great back-bone of the Continent—the Rocky Mountains—is reached. This point is seven hundred and thirty-seven miles from Omaha and eleven hundred and seventy-seven from San Francisco. A small flag, planted by the wife of Captain Clayton, marks the exact point of the summit. This summit is not situated at so high an altitude as is that of the preceding range, at Sherman, being but seven thousand feet above the level of the sea—more than a thousand feet lower than Sherman. Other points of the great "back-bone" are much higher. This pass was sought on account of its depression.

Thirty miles westward from the summit the descent of the celebrated Bitter Creek is begun. It passes through a narrow defile in the mountains, the bluffs in some places almost overhanging the stream. The water is strongly impregnated with alkali, and is utterly useless. The banks, and the bottoms where they occur, are filled with quick-sands, and many cattle are lost seeking for pure water amid this treacherous desert place. Absolutely nothing but "greese wood" and "sage brush," in the line of vegetation, is to be seen anywhere near these bitter waters.

At Hallville, some twelve or thirteen miles further on, there is a peculiar vein of coal, very valuable and possessed of superior burning qualities, being free from both sulphur and smoke—something that is unknown in any other coal that we have ever heard of, and which will, in the future, make this point a great commercial centre for this article. The mine can now produce three hundred tons per day.

Evanston—the half-way house, lying mid-way between Omaha and San Francisco, being nine hundred and fifty-seven miles from each place, is a comparatively new, but thrifty and beautiful place. Here the Company have erected a good eating-house where all the trains dine. Near by are some sulphur springs, possessing rare virtues, which will at no distant day make this pleasant point a famous resort for invalids. Large quantities of coal and lumber are shipped from this place westward over the railroad toward San Francisco, the supply of each being seemingly inexhaustible.

Nine miles from Evanston Wahsatch is reached, which takes its name from a celebrated range of mountains of that name, and immediately beyond, the road enters the head of the famous Echo Canyon, through the longest tunnel—seven hundred and seventy feet—on the road. The approaches to this tunnel are also remarkable points of interest—the one from the east being over a long piece of trestle work, thirty feet high; and the one from the west over one still longer—four hundred and fifty feet—and seventy-five feet high—seemingly a most dangerous passage, and frequently causing the timid to shriek out with terror.

Debouching from the tunnel into the north fork of Echo Canyon, the train plunges at a fearful rate downward over the heaviest grade on the road. The canyon is a very narrow defile which affords scarcely enough room for the road. In many places it is blasted into the sides of the bluffs, which are from five hundred to two thousand feet high, rising abruptly and almost perpendicularly from base to summit. The grade here is necessarily very steep, as there are no sloping hills over whose sides the grade may fall easily, so the train pitches almost headlong downward into the narrow defile, which soon becomes a gorge and then an awful chasm through which the train rushes onward until it reaches Hanging Rock, which forms a natural bridge from one cliff to the other, and is one of the most wonderful of the many wonderful sights with which this canyon abounds. So rapidly do they come into and go from view, as the train thunders along, that the traveler scarcely has time to note them singly, but they pass as a constant panoramic view with no intervening, non-interesting parts.

A writer who has taken more time than we could have in the rapid passage made through this wild mountain gorge, writes of it as follows:

"The only difficulty to the common tourist will be that he will hardly see all the beauties of this most beautiful canyon, as the cars thunder along, waking the echoes among

these castellated monuments of red-rock, whose towering domes and frowning buttresses gave the name to this remarkable opening in the Wahsatch mountains. Four miles below Hanging Rock the walls rise in massive majesty—the prominent feature of the canyon. Rain, wind and time have combined to destroy them, but in vain. Centuries have come and gone since the mighty convulsions shook the earth to its centre, when Echo and Weber canyons sprung into existence—twin children, whose births were heralded to the world by throes, such as the earth may never feel again; and still the mighty wall of Echo remains, bidding defiance alike to time and his co-laborers—the elements; still hangs the delicate fret and frost-work from the walls; still the pillar, column, dome and spire stand boldly forth in all their grand, wild and weird beauty to entrance the traveler and fill his mind with wonder and awe.” “On goes the engine, whirling us past castle, cathedral, towering columns and rugged battlement; past ravines which cut the walls from crest to base in awful chasm; shooting over bridges and flying past and under overhanging walls; on, on past the towering cliffs, a thousand feet high, where the rocks still lie, piled there by the Mormons to defend this pass against Uncle Sam's army, under Johnston, sent out in '57; and still on, rushing past Witch's Cave, Pulpit Rock, where the Mormon Elders preached their first sermon in Utah Territory, until it reaches Echo City Station, where we leave the train for a few moments to reassure ourselves that we are still upon this side of the boundaries of life.”

THE CAUSES AND CURE OF INSANITY INHERITED AND ACQUIRED.

In a previous number of the WEEKLY we spoke of the fact that scientific inquiries which have been made into the causes of “The Skeleton in Modern Society,” had been presented to the public in *Harper's Magazine* for May; also referring to a second article whose tendency is to call attention to the social question as advocated in the WEEKLY. The title to this last article is “The Defective Classes.” These two articles, written by different persons and published simultaneously in the same magazine, speak a whole volume of meaning to the public. Not anybody can read them and not see clearly, if he take any interest in the facts presented, that “The Skeleton in Modern Society” and “The Defective Classes” are one and the same thing. It is for this reason that we have chosen to make them the subject for several articles.

The writer of the former article divides insanity into two classes—moral insanity and physical insanity. The former, he says, is caused by moral degradation, and the latter is inherited or is the result of acute sickness; but other cases “spring from pride, sensuality, debauchery and habitual vices, and have a previous history, a preparatory immorality, which ends in what is called ‘moral insanity.’”

We think that this classification will tend to confirm what has already come to be regarded almost as established, that the causes of disease—physical sickness—are immoral equally with those of any other disease or failing. The false theology that has been enforced as a system of morals has divided the responsibility—so-called—of human frailty, making the individual responsible for what it denominates moral sin; but leaving it to be understood that physical sickness is a visitation of Providence, as a punishment for some moral delinquency, thus virtually affirming that there is no such thing as physical sin. The real truth is, however, that all so-called sin has a physical basis. Even those things that most clearly result from a lack of conscience, if traced to their real sources, would be found to arise, primarily, from some physical cause. Take for instance the case of a person who has a propensity for stealing. Stealing is classed as a moral sin, but if the thief's history were traced backward this propensity would be found to have been inherited. So admitting the writer's classification of causes in the magazine article as correct in the main, moral decrepitude may in most cases be traced to inherited tendencies, and is therefore substantially of physical origin.

But behind this general statement their lies a truth which perhaps may be said to make the very reverse true. While immoral acts may be traced to physical causes, these causes may again be followed to seemingly immoral sources. In the case of stealing, though it were an inherited propensity by the person who steals, the causes which transmitted this condition to him may rightly be termed immoral, since if the mother knew she were likely to endow her child with the proclivity she should not have borne him, and if she did bear him without knowing she would be liable to thus endow him, or even that she could do so, it was moral ignorance, which is equally as direful in its effects as if it were willfully done.

Hence, whether causes be denominated moral or physical, they are both, really, being either first physical and secondarily moral, or first moral and secondarily physical, which is equivalent to saying that moral and physical causes and sin are one and the same in reality. Insanity is no exception to the rule; and whether it be acquired or inherited, the above statement is equally applicable.

Quetelet, the great master of statistics, considers insanity under the “development of the moral and spiritual faculties.” If the different departments of human nature are considered relatively, and one called moral and another

physical purposely to form a distinction, the various questions that arise may be easily disposed of; but if morality is to be ascribed to the especial endowment of God, independent of material causation, and physical disease to the frailty of Nature, then there can never be a reconciliation between the different departments of human character. Quetelet seeing this, wisely remarked that “moral insanity has a previous history, a preparatory immorality, which leads to it.”

The most carefully acquired and prepared statistics establish the fact that insanity is on the increase, and most rapidly in the countries that boast the highest civilization; while among those people who are considered as semi-barbaric it is almost unknown. Thus in Germany the insane number two to the thousand; while among the Tartars there is one only to fifteen hundred. The whole number of insane, including idiots, of Europe is three hundred thousand, the large majority of which are in the northern, central and western nations, and the small minority in the south and east. The majority of the insane are women; of the idiotic, men.

This brings us to the causes of insanity, especially to the cases that are acquired. Why should the insane be largely women? An examination of the statistics will at least indicate the reason. Not only are the majority of the insane, women, but the large majority of women who are insane are unmarried or those who had been divorced or widowed when sane. There seems, then, to be something connected with marriage that has a modifying effect upon insanity, and it is known well enough that this is sexual commerce. Those women who have never been married are liable to insanity, as compared with the married, in the proportion of three to one; while those who have been divorced, or who have lost their husbands otherwise and who remain unmarried, form quite four-fifths of the female insane.

From this it is evident, in the first place, that a condition of celibacy, or of sexual repression, is not in accordance with nature, and that those who defy its laws are liable to the greatest of all human losses—the loss of mental control; and, in the second place, that those who, by previous associations, have been accustomed to sexual commerce, but who have been accidentally or incidentally deprived of it, are liable to insanity, as compared with others, in the proportion of five to one.

If these terrible effects follow the want or the suspension of the natural intercourse of the sexes, in so large a proportion of the whole number of cases of insanity, what a variety of lesser ills must there be to a still larger proportion! Indeed, the known facts evidently establish the theory that a person, after arriving at a certain age, cannot abstain from sexual commerce without detriment; and that, having once become accustomed to it, any forced abstinence afterward is certain to work some baneful if not direful effect.

These considerations lead to another very important inquiry relative to the causes of inherited insanity. Undoubtedly conception occurs with many females who previous to it had suffered from enforced abstinence. If the effects of repression prove so serious in so many cases upon the persons themselves, and so many as we know there must suffer in our present social system constantly from this cause, is it a far-fetched conclusion to arrive at to say that, undoubtedly, almost the whole of those who are born with insanity, or who have inherited tendencies in that direction, are the result of sexual repression upon the part of either one or the other of their parents? Assuredly not!

We hold that this conclusion is not only reasonable, but, tested by what are established facts about insanity as shown by statistics, legitimate and inevitable. Moreover, would it not be plausible to class all cases of insanity as results of unnatural conditions, sexually? Since it is so evident that enforced repression outside of marriage causes so large a percentage of insanity in women, is it not reasonable to believe, at least, that the remainder of the cases that occur among women who are married arise from the same or from similar causes? Who but herself can tell the history of the insane wife? And to whom can she, in our present social conditions, when sane, confide it without endangering her social standing?

It is considered as the height of impropriety for a woman, especially, to consult anybody about her sexual relations; so thousands go on year after year suffering untold misery, not daring to seek a remedy. Many of these cases might be alleviated if there were to be a mutual confidence between husbands and wives; but hundreds of women pretend a happiness, sexually, when really there is nothing but loathing and disgust present. Many fear to be true to their womanly purity, lest, by so doing, they shall cause their husbands to lose their attachments for them. But this is a serious, almost a fatal error, since we are knowing to a number of cases where the reverse is true, and to none where it is false. The fact of faith and the giving of confidence in such cases is a good foundation upon which to predicate a removal of whatever difficulties, while the withholding of confidence and the constant affectation of something that does not exist, exerts an influence over the husband which is certain eventually to lead to estrangement, sexually, if not otherwise.

If these causes of insanity have a real foundation, do they not indicate clearly in what direction its cure must be sought? Nothing is more evident, that if insanity is caused by repressed or improper sexuality, its cure must be sought in the healthful exercise of that passion. Cases where this

has proved successful, have been observed, but the general sentiment which it is supposed exists, regarding the fact, has so far deterred any scientific statement of it, as well as prevented any movement to thoroughly test the matter. In our opinion, however, formed only after a careful consideration of all the facts to be gained by inquiry and statistics, there are but a very few cases of insanity now existing that might not be cured, if the proper methods were resorted to to effect a cure. But those who have the care of the insane, knowing the causes that have made them so, refrain from fear of public opinion, from suggesting publicly or professionally, what they admit, privately, to be true, regarding their treatment. They know that a person insane from repressed sexuality can never be cured unless that passion be furnished its normal exercise. In one sense they are apparently justified in their silence, since they are like the physicians who, as a class, refrain from making public what they know about the fearful effects of improper sexual intercourse that is almost universal in marriage, because they think that to do otherwise, that to tell what they do know, would cost them their practice and position. Thus a sham morality and a falsely educated public opinion conspire together to perpetuate the increase of insanity, as well as to deny to those already afflicted all hope for a cure.

We cannot close this article more appropriately than by a quotation from the article in *Harper's*:

“We may moralize over these things in the pride of our philosophy, or laugh at them in our self-conceit, but we cannot so easily get rid of them. We must allow that there is an unsound vein running through the constitution of the race, and that we are all exposed to its mischief and in need of care and discipline. Every family has members more or less delicate in nervous organization, and every person, however robust, needs to look well to his body and his soul in seasons of peculiar trial or weakness.”

AN IMPORTANT DECISION.

The people are beginning to appreciate that human beings have a right to love one another without referring their affection to third parties for their sanction or approbation. The following proves the truth of the above assertion:

“The Brinkley Divorce Suit, which has so long been pending before Judge Van Brunt, terminated yesterday (May 27th) in a verdict for the plaintiff, Mrs. Brinkley. The point involved in the case is one of importance. The Jury believed that a contract of marriage was entered into by the parties, and that, although the ceremony was not solemnized under any of the legal and accepted forms, it was, nevertheless, a valid marriage.”—*N. Y. Herald, May 28th.*

There is something revolting in the idea that two young people cannot love one another, or place confidence in one another, but that it is necessary to secure themselves mutually against each others perfidy by binding their vows with the chains of civil or ecclesiastical law. In generous minds even the demands for such securities would be likely to produce in many the state of feeling they are designed to counteract. However, in these days, the people are beginning to appreciate the fact of marriage or rather union whenever it exists, as in the case before us, and thus to treat interloping lawyers and priests with the contempt they merit.

THOSE TERRIBLE WOMEN.

From an editorial in the *New York Nation* of May 14, headed “Suffrage in Michigan,” the following extract is taken. The position held by the Protestant Clergy as a body on sexual and social matters, is not believed to be generally creditable, and any defense that can be made to cover the delinquencies of its weaker members ought to be made as public as possible, inasmuch as it is certainly greatly needed in order to re-establish them in the good opinion of the public. Here is the article:

“The delicacy of the position which the pastor of a church occupies toward the female members of his congregation is one of the familiar facts of church history. Indeed, we might almost say that it is one of the most prominent facts of church history. It has constituted one of the great difficulties of church government, and has bred more ecclesiastical scandals and disasters than all other agencies put together; and this although a pastor, be he priest or minister, is a picked, highly-trained man, and although the women with whom he is brought into professional relations are, in the Protestant church at least, pretty sure to be women of more than ordinary moral and religious culture and delicacy of feeling. Nevertheless, we venture to assert that there is no minister who has not found these relations, at times, a source of extraordinary difficulty and danger, and who has not often shuddered over the reflection that they constantly kept his character or his peace within a hair's-breadth of ruin, by placing him, whatever his own purity, at the mercy of the impure. The application of this to the relations of men and women in political life is so obvious and so easy that we shall do nothing toward making it beyond the citation of the illustration to which we have referred. A minister of a neighboring city, who is known and respected wherever the English language is spoken, three or four years ago went into the female-suffrage movement with his usual enthusiasm and with that somewhat wild faith in Providence against which Providence is so constantly warning us, and was made president of an association. He at once found himself brought into contact with all sorts of people, as a man who enters the political arena must expect to be, and of course more than half of them were women. He was eminently fitted both by nature and education to argue the question out and persuade people into supporting it, and there was every reason for believing that the influence of sex would not impede his labors or breed trouble between him and his coadjutors. Well, what followed? Why, he found among the most prominent of these coadjutors women who thought about nothing but their sex, and whose interest in the suffrage was mainly due to the desire to try experiments with marriage and the family, and who, far from regarding the minister as an orator or reformer simply, regarded him

simply as a man, and began to try to gain their ends of one kind or another by impugning his chastity. The result was that before very long the Woman's Suffrage Society was resolved into a great debating club on the sexual relations of its members. Some of the principal ones began to occupy themselves either in making or contradicting or withdrawing charges of unchastity, or carrying about confessions or denials of adultery, and finally they filled the newspapers and the church and the courts with their clamors, and befouled American homes in all corners of the country with their disgusting *pros* and *cons*, and actually were the indirect means, before they wound up, of summoning a council of the Congregational Church to look into their allegations.

If the allegations in the above attack upon women be correct, how great is their delinquency? As it reads, no clergyman's chastity is safe even in the company of "women of more than ordinary moral and religious culture, and delicacy of feeling." If it be true that even clerics are at the mercy of impure women, what chance can ordinary mortals stand against them? Our young men will have a right to demand the protection of the law. *Pater familias* must restrain his daughters from their peregrinations. The peace of society demands it. As to permitting woman to vote—never—it is a monstrous doctrine, and would leave mankind entirely at their mercy. If the above may be looked upon as a general charge against all women, there is also a specific attack upon members of the Woman's Suffrage Society in the above extract. The members of it are accused "of regarding a certain clergyman as a man, and trying to gain their ends by impugning the chastity of a man, and this man a minister." Verily, as Shakespeare says:

"The wheel has come full circle."

In ancient days the Romans raped the Sabines, in these days, it appears that the latter have commenced to return the compliment. But this is not the only crime The Woman's Suffrage Society, or rather the members thereof, are accused of; they are charged among other items too numerous to repeat, with carrying about confessions or denials of adultery, with filling the newspapers and the church and the courts with their clamors, with befouling American houses in all corners with their *pros* and *cons*, and finally with being the indirect means of summoning a Council of the Congregational Church to look into their allegations.

These are terrible atrocities, more especially the two latter, think of it—befouling people's houses with *pros* and *cons*, what a villainy; then as regards the summoning of a Council of the Congregational Church—a species of Churchicide as it might be termed. If but a tithe of the above accusations be correct, not only ought the women of our country not to vote, but they ought to be extirpated as deadly enemies of the *genus homo*.

CHRISTIAN SOCIALISM.

When it is remembered that, setting aside the Mosaic law, the great Nazarene refused to punish or even to condemn the woman who was taken in the act of adultery; and when we reflect that he more fully expounded his gospel to another woman (who had had five husbands and was at the time of his conversation with her living with a man who was not her husband) more fully than he did even to his disciples; and when to that we add the statement that he honored the converted harlot Mary Magdalene above other sinners, because "she loved much," we do not wonder that one of his simple followers, who rejects the traditions of the churches and priesthoods, delivers himself thus on the social and sexual questions in the paper called "*The Kingdom of Heaven*," which is published in Boston, and of which he is the Editor:

"Hence, in just such consociations, made perfect, there will be no monopoly, no law-makers, no courts to try causes, no prisons or almshouses, no master and slave, no landlord and tenant, no husband and wife; for each soul will be a complete individualization in God, male or female—a law unto him or herself, and a law of justice to each other.

"We believe in a mating of the sexes by God's divine laws of nature, in as much freedom, for those prepared to use and not abuse such a divine blessing, as is enjoyed by the angels in heaven or the birds in the groves."

This tallies with the freedom which the great Nazarene told the Sadducees existed in the supernal sphere; for there, said he, "they neither marry nor are given in marriage, but are as the angels in heaven."

EDUCATIONAL COMMUNISM.

The Public School is the first footprint of Communism. It is not right, according to the selfish principle of British political economy, to tax Smith for the education of Brown's children, but it is profoundly correct, notwithstanding; and it is unquestionable that Smith's interest as well as Brown's is advanced by the operation. It is believed that the majority of the people of the civilized world admit the soundness of the above conclusion, they now only differ as regards the methods by which it shall be put in operation. There are a few individuals, it is true, who yet affirm the right of parents to injure the communities in which they exist by condemning their children to ignorance, but they really are in a hopeless minority among us. The only important enemy of the Public School system is selfish Sectarianism, which, it is believed, endeavors to overturn it, not so much for the well-being of the children as for the advancement of the interest of the religious speciality, in the welfare of which it is more deeply interested.

But though, as a whole, the public will indorses our present system of general education, there are many details connected with it on which people disagree. One of these is the question of nationalizing education. At present, in the North, it is a State affair, but necessity has forced us to in-

itiate a wiser and wider policy in the South. Senator Stewart, of Nevada, proposes to make this general, and has submitted to the Senate the following amendment to the Constitution:

Art. 16. If any State shall fail to maintain a common school system, under which all persons between the ages of five and eighteen years, not incapacitated for the same, shall receive, free of charge, such elementary education as Congress may prescribe, the Congress shall have power to establish therein such a system, and cause the same to be maintained at the expense of such State.

The N. Y. *World* comments upon the same as follows:

"This is one of the most important amendments that has ever been submitted to Congress. The Constitution imposes upon Congress the guarantee to every State of a republican form of government. Now there can be no such form of government, either in form or in spirit, without education. We are rapidly coming to the doctrine that ignorance is a crime, and certainly it is a crime against the State. It is more necessary to build school-houses than jails, and quite as important to send children to school as to preserve the quarantine at our ports. We trust the Senator will press this amendment, or one similar to it in spirit, and that it will commend itself to the prompt and intelligent consideration of Congress."

National compulsory education is the meaning of the above article. It may be said to be based on the rights of the children of the nation which have been sometimes ignored by parents and by States. The *WEEKLY* believes that the position taken in the above amendment is sound, but that it should be preceded by the admission by the nation of the right of all children to a healthy existence among us. To give a child education that wants also proper food and shelter, is like presenting a naked beggar with a cravat when he wants a coat and pants. It takes us as Spiritualists to demand this; we leave it to our Christian brethren and sisters to refuse it to the little ones of whom their God said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

EQUAL RIGHTS.

The Equal Rights party is not dead, it bides its time. In this era, as in the days of yore, events are stronger than arguments. All the revolutions advocated by the *WEEKLY*—industrial, financial, social and religious—are moving forward with far greater rapidity than the public are being prepared to receive them and to profit by them. As a people we are just emerging out of the miasma of slavery. Individually we do not appreciate liberty, or our U. S. Constitution would be a living thing and not a dead letter; we should not be ruled by rings and corporations as we are; nor would our legislators be under the necessity of defining for us, as they are doing now, the civil rights of American Citizens.

No reader of the *WEEKLY* need be told that it is cosmopolitan. It recognizes all human beings as one family (although it does not claim that they have proceeded from one pair as our Christian friends assert) and finds fault with none of their religions. It considers the savage who worships a toad as grading higher in development than the bushman who has no aspiration for the future; and asserts that there is no difference save in degree between the former and the radical spiritualist who stands upon the plane of perfect spiritual freedom. It is therefore with perfect candor it can venture to discuss any subject connected with humanity, having no likes or dislikes for any section of the inhabitants of the earth, or any special respect or honor for any part of the great circle of mankind. Fundamental rights such as it seeks to establish for women and men, are the same in all climates and in all countries, and the nation or the individual that refuses to admit the same suffers the penalty for so doing. As in the case of slavery, a right may be denied, but it remains nevertheless, and in due time will be established. Such is the belief of the *WEEKLY*, and therefore it claims to be competent to discuss the question of the Civil Rights of American citizens, a bill for the protection of which has lately appeared, and is here appended:

A bill supplementary to an act entitled "An act to protect all citizens of the United States in their civil rights, and to furnish the means for their vindication," passed April 9, 1866.

Be it enacted, etc., That all citizens and other persons within the jurisdiction of the United States shall be entitled to the full and equal enjoyment of the accommodations, advantages, facilities and privileges of inns, public conveyances on land or water, theatres and other places of public amusement; and also of common schools and public institutions of learning or benevolence supported in whole or in part by general taxation, and of cemeteries so supported, and also the institutions known as agricultural colleges endowed by the United States, subject only to the conditions and limitations established by law and applicable alike to citizens of every race and color, regardless of any previous condition of servitude.

SEC. 2. That any person who shall violate the foregoing section by denying to any person entitled to the benefits, except for reasons by law applicable to citizens of every race and color, and regardless of any previous condition of servitude, the full enjoyment of any of the accommodations, advantages, facilities or privileges in said section enumerated, or by aiding or inciting such denial, shall, for every such offense, forfeit and pay the sum of \$500 to the person aggrieved thereby, to be recovered in an action on the case, with full costs; and shall also for every such offense, be deemed guilty of a misdemeanor, and, upon conviction thereof, shall be fined not more than \$1,000, or shall be imprisoned not more than one year; *Provided*, That the party aggrieved shall not recover more than one penalty; and when the offense is a refusal of burial, the penalty may be recovered by the heirs at law of the person whose body has been refused burial. *And provided further*, That all persons may elect to sue for the penalty aforesaid or to proceed under their rights at common law and by State statutes; and having so elected to proceed in the one mode or the other, their right to proceed in the other jurisdiction shall be barred. But

this proviso shall not apply to criminal proceedings, either under this act or the criminal law of any State.

SEC. 3. That the District and Circuit Courts of the United States shall have, exclusively of the courts of the several States, cognizance of all crimes and offenses against, and violations of, the provisions of this act; and actions for penalty given by the preceding section may be prosecuted in the Territorial District of the Circuit Court of the United States, wherever the defendant may be found, without regard to the other party. And the district attorneys, marshals and deputy marshals of the United States, and commissioners appointed by the Circuit and Territorial Courts of the U. S. with powers of arresting and imprisoning or bailing offenders against the law of the U. S., and hereby specially authorized and required to institute proceedings against every person who shall violate the provisions of this act, and cause him to be arrested and imprisoned, or bailed, as the case may be, for trial before such Court of the United States or Territorial Court as by law has cognizance of the offense, except in the respect of the right of action accruing to the person aggrieved; and such district attorneys shall cause such proceedings to be prosecuted to their termination as in other cases. *Provided*, That nothing contained in this section shall be construed to deny or defeat any right of civil action accruing to any person, whether by reason of this act or otherwise.

SEC. 4. That no citizen possessing all other qualifications which are or may be prescribed by law shall be disqualified for service as grand or petit juror in any court of the United States or of any State, on account of race, color, or previous conditions of servitude, and any officer or other person charged with any duty in the selection or summoning of jurors who shall exclude or fail to summon any citizen for the cause aforesaid shall, on conviction thereof, be deemed guilty of a misdemeanor, and be fined not more than \$1,000.

SEC. 5. That all cases arising under the provisions of this act in the courts of the United States, shall be reviewable by the Supreme Court of the United States without regard to the sum in controversy, under the same provisions and regulations as are now provided by law for the review of other causes in said court.

The passage of this by the Senate seems to have roused all the ire of all the negrophobists in the country; even the New York *Herald* has devoted a column and a half to the re-picturing all the old ghosts, fetishes and bogies, that were used to scare northerners previous to the war of the rebellion. We are told in it that it can bring no solid advantage to our colored population; that it is all in vain to declare by law that negroes may purchase boxes in the opera, or seats in palace cars, and to enact heavy penalties against those who at present draw the line between them and their white fellow-citizens." Further on it says, "that negroes are too poor to purchase such luxuries; certainly if that statement be correct, the N. Y. *Herald* might there have rested its case, but no, it continues by pointing out a line of conduct to be pursued against any interlopers with black skins who dare demand equal public accommodations with their whiter neighbors in this wise. "No law can regulate or punish social manners, and persons skilled in the art of expressing contempt would have no difficulty in surrounding disagreeable people with such an atmosphere of contumely as would be inexpressibly wounding to the pride or vanity of the few negroes who could bear the expense of asserting their equality." This picture is not complimentary to upper tendom, and certainly ought to effectually repress any desire respectable negroes might have to avail themselves of such companionship.

The next paragraph opens richly; we will comment on it as we go. "With the law as it now stands negroes meet with no obstructions to the free use of ordinary railroad cars." Very good, my lord *Herald*, ordinary cars for ordinary folks. "People who shrink from contact with them, have an easy refuge in the palace cars, which also protect them from disagreeable nearness to coarse-mannered, ill-dressed or bad-smelling passengers of the white race." Very neatly put, my lord, a nice extension of the doctrine of class legislation; hear it, ye coarse-mannered, ill-dressed and bad-smelling white American citizens! Slavery having been overthrown, it is necessary to originate, in emulation of the old world aristocracies, some new method of discriminating between and arranging the citizens of our Republic. In Europe, people are graded by their blood, here the N. Y. *Herald* proposes to classify mankind by their smell.

But the cruelest cut of all is that it will throw open the public schools to the negro. The educational policy advocated by the *Herald* appears to be to compel Irish children to come in, and to rule negro children out. It would, in this matter, have the nation treat the negro as the barber in Barnaby Rudge treated the coal-heaver. The latter, his face grimy with his professional duties, desired the former to shave him. The barber politely replied, "We don't shave gentlemen in your profession—here!" "How so?" answered the coal-heaver; "I seed a baker come in!" "True," said the shopkeeper, "we shave bakers, but we draws the line at bakers!" As regards the public schools, our contemporary appears to draw the line at Irishmen.

In summing up the *Herald* asserts—"The negro claim to social equality is not a natural but a forced growth." We deny this, declaring that it is natural, and the denial of such claim is aristocratic, or skin, tyranny. To proceed. "The negroes can rise in the social scale only by industry, thrift and intelligence;"—this is cool, after telling us that they ought not to be permitted to sit in an opera box, or ride in a palace car, or be treated as others in hotels, if they choose to pay for such privileges. It is useless to advise them under such circumstances "to secure respect by their industries and virtues," if as a class they are to be considered and treated as inferiors in these particulars. Lastly, the *Herald* errs when it finishes with the statement that "the laws have already done for them all that mere laws can accomplish," because, if they had done so, there would then have been no necessity for the Civil Rights bill, or for the N. Y. *Herald* to have published the article at present under discussion.

Instead of such balderdash how plain and simple is the

true course for the nation to pursue in regard to the negro population. If they are to be considered as inferior to whites, define their inferiority by law. Hotel-keepers, Railroad Directors, or even august Upper-tendom, are not our national law-makers. If, on the contrary, the law is to be, as we would have it, color-blind, it ought to protect their liberties from invasion, as it does those of their white male fellow-citizens. How people calling themselves Christians, who believe in a book that affirms that all people are of one blood, can tolerate, much less seek to impose such burdens on their sisters and brethren, is a mystery; it is far too deep for the WEEKLY to solve, only the clergy can do ample justice to the delicate social questions involved in its consideration.

ON THE ROAD TO ZION.

The United States Brewers' Association, as it appears from a call they have just issued, propose to meet at Boston, on Thursday, June 4, in order to form an anti-temperance, or rather an anti-abstinence, league, for they maintain in the same that they are all friends to real temperance. William Cobbett was of the opinion that beer made from malt and hops and unadulterated was a healthy and invigorating beverage, far more so than either tea or coffee. Archbishop Purcell, of Cincinnati, lately declared that he would not condemn a laborer for solacing himself with a glass of ale after a day's hard labor, so he seems partially to indorse the above given opinion. Whether ale, or beer, or cider, be wholesome drinks, fit for the use of man or not, the WEEKLY does not propose to discuss in this article. It has simply taken note of the above-mentioned call of the U. S. Brewers' Association, as reported in the New York Sun newspaper, for the purpose of making an extract from the same, which reads thus:

"There is yet another and a higher than a mere financial issue which we propose to submit to the people of the whole country. It is that of personal liberty. The principle of the sovereignty of the individual was years ago announced by an esteemed Massachusetts philosopher, whose very definition of the term was accepted and embodied in his own system of philosophy by so eminent a British thinker as John Stuart Mill. The spirit of that principle breathes forth in every line of our own immortal Declaration of Independence. It is the same which urged on and fed throughout the Northern States the increasing agitation against negro bondage in the South, and led to its final abolition. Upon that same principle we make the issue now. A man shall own himself, be his own master, be owned or controlled by nobody else, have no master or overseer put over him, so long as he regards the like right to individual sovereignty in others."

This the WEEKLY fully indorses, and like little Oliver Twist in the poor-house, holds out its plate, and asks the U. S. Brewers Association for more. It demands the same individual sovereignty for woman as well as for man, and, until woman obtains it, would respectfully notify the brewers and distillers that she is justified in resorting to other means (viz: praying and singing in public if she pleases) in order to express her desires. The WEEKLY grants that her present defiant attitude as a Crusader would be in man illegal, but she is a pariah outside of law, wholly unrecognized as a legislator, and therefore it is her right to make use of any weapon she pleases in self-defense. When things are different, and she is asked to take a hand with man in lawmaking, we may justly expect and even compel her to obey the laws to which she has given her consent, but not till then. Now, she is simply ruled as men rule horses and other dumb brutes, except that in the city where this is written there is no good Mr. Bergh to protect her from injury and insult from her masters. This being so, we respectfully request the U. S. Brewers Association not to rest content with going only half way to individual sovereignty, for praying crusades organized by women are only fitting remonstrances against the barbarous political despotism to which they are subjected; and furthermore that, while they are thus unrecognized and unrepresented, their tyrants are not justified in punishing them for expressing their desires illegitimately, inasmuch as at present there is no other effective method open to them by which they can legally perform such operations.

WOMAN'S RIGHTS IN LAW.

People are apt to fancy that those who assert the doctrine of individual sovereignty, a doctrine that would simplify (and diminish the number of) the laws, are aggressors. This is a mistake. They are not. In social matters the opinions of the majority are forced upon free lovers both by the ecclesiastical and civil laws. We are on the defense. We assert our rights against the rulings of the past. We claim for woman her individual sovereignty, of which she has been deprived (unjustly and to the detriment of our race) for ages. In the name of woman we spit upon and scorn the monstrosities of man's edicts so often applied in her case. Every woman knows that we are right in so doing, though, in many instances, prudence suppresses her open indorsement of our statements. But, though possibly the majority of women dare not speak their thoughts upon such subjects, we are profoundly thankful to find that there are presses which are not afraid of upholding the cause of the oppressed, when that cause is the cause of justice and of right. It is therefore with profound satisfaction we republish an

item from that high-toned and liberal paper, the *Index* of Boston, touching upon the above questions:

'WOODHULL & CLAFLIN'S WEEKLY says: 'In cases (in our courts) in which both sexes are concerned, both sexes ought to be represented, not only in the jury-box but on the bench.' And does not the common-sense of justice say—Amen!"

Verily, like our respected contemporary, we think that it does, and have enlisted for the war for such necessary reformation.

CHAS. H. FOSTER IN AUSTRALIA.

From *The Age*, published in Melbourne, Australia, we learn that Mr. Foster, the world-renowned medium, is giving Seances in that city with his usual success, confounding the "wise in their own conceit," and convincing the incredulous that there are more things in heaven and earth than are dreamed of in their philosophy. The paper referred to gives a full report—fair and candid we should say—of a seance given to members of the press, in which his numerous phases of mediumship were tested to the satisfaction of the reporters.

We are indebted to Mr. Foster for copies of the Melbourne papers, and are pleased to learn of his health and prosperity. Long may he enjoy both.

MISCELLANEOUS.

MANIFESTATIONS IN TERRE HAUTE, IND.

BY A. H. SUMMERS.

To the Editor of the Express:

"If a man die shall he live again?" I do not know. Materialists say no, and their answer is worthy of respect, for they arrive at that conclusion by honest, careful and laborious investigation of all facts and principles upon the subject of which they have any knowledge. They also seek to discover new facts and new principles, and by regular and easy deductions arrive at certain conclusions. He who believes the Bible to be true, says yes; after a man dies he shall live again. The Bible contains many accounts of persons having died and returned through the instrumentality of witches, or persons who had certain peculiar powers, enabling the departed to assume the semblance of physical bodies, clothed and in their right minds. There are so many statements in the Bible, however, that are so absurd, contradictory and wholly unreliable (the reader may look these up for himself, for in this country persons are arrested and imprisoned for publishing obscene extracts from "God's word." None but the American Bible Society, and agents, are protected by the government in circulating obscene literature.) that the Bible to me is not an infallible book, and consequently the stories of the communication of Samuel, and others of the departed, with persons remaining in this life, I cannot believe true, merely because they are in the "Holy Bible." But I am very glad that their being related there does not prove them untrue.

Socrates addressing those by whom he had been condemned, spoke of his death as a departure to the society of the good in another world, and asked, "If this be true, oh my judges, what greater good can there be than this? At what price would not either of you purchase a conference with Orpheus or Musacus, with Hesiod and Homer? What would not any of you give for an interview with him who led that mighty army against Troy, or with Ulysses, or ten thousand of others, both male and female, that might be mentioned? For to converse and associate with them would be an inestimable felicity. Truly I should be willing to die often if these things be true." Dr. Allen Pence, of this city, says these things are true. Says he can prove it, and will, to any reasonable person who will come and investigate the evidences which will be given. I came 130 miles to learn if possible the answer to the question at the beginning of this article. I have attended some of Mrs. Stewart's seances. I have at five of these seances tied a three-eighths rope tightly around her waist with a hard square knot, and a succession of the same kind of knots as close together as they could be tied, making a piece of knotted rope six inches long from her waist, then with the ends of the rope put through two holes in the side of the cabinet have tied them as tightly on the outside as possible, with five or six hard knots after the last knot on the inside drawn closely to the side of the cabinet, the medium occupying a chair inside. The doors being closed, after waiting a few minutes, all in the room could see faces and hands at the aperture in the middle door, and so distinctly as to distinguish the features, and we could hear voices there quite different from the medium's. We could also see the door of the cabinet opened, by what are claimed to be materialized spirit forms, usually dressed in white, who would walk out into the room, being plainly visible to all, from head to foot, one at a time, and all differing from the medium and from each other in size, some of whom would touch persons in the room, move benches, chairs, etc. Saturday evening, May 16, after I had tied the medium as above described, spirit forms came out of the cabinet dressed in white, leaving the door open so that we could see the medium at the same time, sitting in the cabinet and tied as I had left her. The spirit would stay out of the cabinet eight or ten seconds and return. This was repeated eight or more times. Saturday evening the spirit of an old lady came out of the cabinet dressed in white and with a white cap on. While the spirit was out in the room and visible to all, we could see the medium through the open door, sitting tied as on previous evenings. The spirit walked to a table about six feet from the cabinet and took a small flower-pot therefrom, holding it above her head so that we could see what she took, and then carried it into the cabinet and in a few minutes returned it to the table.

The cabinet is a plain box five by three feet, and eight feet high, entirely separate and away from the walls of the room, and standing on blocks eight inches from the floor. The front is composed of doors, so that when open the entire inside of the cabinet is exposed to view, and all so arranged as to afford an easy opportunity to examine the entire inside and outside of the cabinet, which being fastened together with screws, any one who chooses is at liberty to take to pieces, and examine each piece separately.

At the close of each seance I have always found the medium tied exactly as I tied her or as I saw her tied two evenings when others tied her. The medium and her husband, Dr. Pence, and all who encourage people to come and investigate, are very kind, accommodating, and unselfish in their efforts to bring these facts to the minds of the people. No charge is ever made for attending the seances and witnessing the phenomena, and it requires a person of very keen perceptive faculties to detect the motives of Mrs. Stewart, her husband, or Dr. Pence, in gulling honest people day after day and year after year.

Materialists, there are some facts in Terre Haute that it would well become you to investigate. After the change which we call death, I do not know whether we will enjoy a conscious, happy life or not, but I am strongly inclined to think we will; and I have found my best reasons for thinking so at Mrs. Stewart's seance room.—*Terre Haute Express*.

The Iowa State Association of Spiritualists will hold their Second Quarterly Convention for 1874, in Berry's Hall, Fort Dodge, commencing Saturday, June 27, at 10 o'clock, A. M., and continue over Sunday.

Believing that the agitation of thought is the beginning of wisdom, and that all subjects are worthy of a candid investigation, we cordially invite all seekers after truth, of whatever name or creed, to attend and participate with us in our council.

As usual, the platform will be free for the discussion of all subjects tending to the progression and elevation of mankind.

Friends from abroad will be entertained by the citizens of Fort Dodge as far as possible.

The speakers will be: Warren Chase, Dr. C. P. Sanford, Mrs. H. Morse, Capt. H. H. Brown.

EDWIN CATE, President. MRS. J. SWAIN, Secretary.

MAY 28, 1874.

At a secret session held in the city of New York, by the United Order of Internationals, the following resolutions were adopted:

WHEREAS, The national debts of all countries have been wholly or chiefly incurred by kings and privileged classes, for the purposes of wars, spoliation, oppression and murder, and not for the benefit of the working and wealth producing classes; and

WHEREAS, The people who pay the debts also pay the human suffering, necessary in the persecution of wars, in their limbs and lives, and are now enslaved with taxes to pay interest on those wicked and unjust debts which press so heavily upon them, driving the poor into pauperism and its concomitants, and causing corruptions still more flagrant in the ranks of the wealthy; and

WHEREAS, It is as unjust and foolish to demand the present generation to pay for the ignorance of the past, as it would be to demand the present living man to pay for the sins of his grandfather; therefore

Resolved, That we demand the appointment of national boards of arbitration, who shall have power to adjust upon an equitable basis, all claims, demands and bonds held by individuals, and if found to have been paid in interest or principal once, the same shall be cancelled as against the nation; and if over-paid, then the parties shall be holden debtors to the nation to that extent.

Attest, W. A. CARSEY, Pres.

G. W. MADOX, Sec.

CLIPPINGS.

An electric light of new invention has been put in the tower of St. Ignatius College, San Francisco. The apparatus cost \$5,000, and weighs about as many pounds. It consists of a great number of coils of copper wire revolving close to magnets, in such a way that sparks of electricity are produced in unceasing streams. These currents are concentrated and carried through heavy copper wires to the illuminating point in the tower, where the focus gives a light equal to four hundred gas jets.

"LAUGH and grow fat" is quite a venerable adage, and Sterne tells us that every time a man laughs he adds something to his life. An eccentric philosopher of the last century used to say that he not only liked to laugh himself, but to see and hear laughter. Laughter is good for health, a provocative to appetite and a friend of digestion. Dr. Sydenham said: "The arrival of a Merry Andrew in a town is more beneficial to the inhabitants than twenty asses loaded with medicines."

AN instance of rare honesty, and showing how a dog may desire to pay his board bill, recently occurred in Fitchburg, Mass. A lady saw a dog frequently about her house picking up odd bits which had been thrown out, and one day she called him in and fed him. The next day he came back, and as she opened the door he walked in and laid an egg on the floor, when he was again fed. The following day he brought his egg to pay for his dinner, and on the fourth day he brought the old hen herself, who, it seemed, had failed to furnish the required egg.

FIRST RUFFIAN—"Wot was I hup for, and what 'ave I got? Well, I floor'd a woman and took her watch, and I've got two years and a flogging." Second ruffian—"Ah, I flung a woman out o' the top floor window; an' I've only got three months." First ruffian—"Ah, but then she was yer wife."

A WOMAN'S VICTORY IN KANSAS.

BY J. H. COOK.

Dear Weekly—I cannot forbear giving you a brief sketch of an affair that has made much excitement and struck a strong and effective blow for justice and truth in this region. Mrs. F. A. F. Cook is a graduate of Dr. Trall's Hygeio-Therapeutic College of New York, with a practice of fifteen years. In the intensely cold January of 1873 she went to a cold, open house in the prairie, three miles from home, to doctor and nurse a widower and his three children sick with the smallpox. He had seen her treatment of a case, was highly pleased and told her if she would come and take care of him and his family she should be well paid. The man had been badly crippled by accident and was suffering from inguinal hernia. One daughter was very frail and consumptive. Under these circumstances Mrs. Cook went to this house and was there twenty-three days and nights without undressing or getting any sound sleep. (There were but two beds and these occupied by the patients.) Two brothers of the sick man living near were afraid to go into the house, but would come within speaking distance, and were too penurious and cowardly to do much or provide much for its inmates. The man and his daughter died. He would have no other physician and none could have saved him. Mrs. Cook had but little help to lay out the dead and was almost dead herself. His brothers did not come near when he was buried. The other two children recovered. She begged of them to let her go home to resuscitate and save her own life, but no one else would go there, and so she staid and did what few women would have done. It would fill a volume to describe all she did and suffered.

One of the brothers was appointed administrator. Mrs. Cook only charged five dollars per day for her attendance upon the sick ones. The administrator offered her but two. The case was tried in the Probate Court and the Judge awarded her three dollars a day. She appealed to the District Court. She had all the doctors and nearly all the lawyers, and all the ignorance and prejudice of the people against her anti-poison, anti-drug treatment; had the combined influence of drugopathy and church and State against her, also the prejudice against her short dress which she has worn twenty years. She was kept out of court three terms and put to much trouble and expense by these brothers, who preferred to give their money to lawyers rather than pay her the one-third of what she ought to have had. At the last term of court I determined if possible to have the case tried, and employed the ablest lawyer in Southern Kansas. They tried to keep the case out of court but failed. "They tried their utmost" to make out a case of mal-practice by perjured and interested witnesses, and by ridiculing and disparaging her school of practice, and calling her a murderer, slaughterer, etc., but the jury allowed her seven dollars and a half a day, and some wanted to give her eleven. Thus, at last, "We have met the enemy and they are ours," in a moral sense at least. We have established the fact that a woman has some legal rights, and that a man who employs a physician of any school thereby accepts its practice and must pay for it. Our lawyer showed up things in our case as ably as Brooke did in yours. As a climax to the whole affair the spirits of the two deceased persons came while the jury were sitting, and, through a medium, confirmed all we had proved, condemned the course of the administrator, said they had been with us in the courtroom and with the jury, etc., etc. One spirit said it was the greatest blow that was ever struck for equality and justice in this region.

NOTES.

BY O. F. S.

SEX IN EDUCATION.

I think we may well doubt whether a doctor who has no faith in "omping girls," can prove his claim to our respect for any of his talk about the sex. Is Dr. Clarke in league with Holland and other literary men, who plainly tell us "woman is to be subjected?" Full well these doctors know that if they can persuade girls to believe that only naughty lasses romp; that the true type of womanhood is a very proper quiet person in corsets, narrow shoes and pinching gloves, and that she is inevitably sick, they will become as graciously submissive as their lordships choose to say is best. If it be true, as Dr. Clarke avers, that under the present curriculum only the romping girls can live, the fact simply proves that nature is in earnest in her protest against prejudice which withholds from girls the sturdy muscular development which they as well as boys must have to support a vigorous, hard-working brain. Girls like as well as boys to leap fences, climb trees, swing on limbs, row boats and roll down hill, and should be always dressed to be ready for such exercise, if we would have the merry laugh and bounding step and rosy cheek take the place of novel reading, languid movements and pale faces.

Girls have "learned the alphabet" and are thinking for themselves; it cannot now be very long before they don the short loose jacket and long loose trousers, and we shall see to which they will take most kindly then, the doctor's doses or the blood-inspiring romps. Of course the doctor will be shocked, and will be more than ever certain that the race is going to the bad from "non-selection of the fittest."

The girls will be great gainers by the fun and vigorous exercise, and will handle Virgil and the conic sections with as much greater ease and safety as the boys are known to do for theirs.

The want of logic which enables Dr. Clarke to call "periodicity" sickness, at the same time that he pronounces it the "flood-tide" of a girl's being, is astonishing, to say the least. Women are accustomed to speak of menstruation as high tide from consciousness of the increased physical and mental vigor which it brings; it is on the side of strength instead of weakness, and the healthy girl may safely count on her capacity for motherhood as a reserve fund of unflinching power in college life. That excessive and abnormal menstruation has its victims among girls all are aware, and if the

doctor's book shall secure careful and humane treatment for these invalids it is well it has been written. The greater good, however, will be to rouse girls to a proper resentment of the implication that they are invalids because of sex, and set them conscientiously to work to correct such habits of bad eating, dressing, sleeping, bathing and staying in the house as keep them seemingly feeble and rob them of their natural heritage of perfect health and joy. During several years connection with different boarding-schools I noticed that girls suffered much more frequently from disordered menstruation in the schools which were exclusively for girls than where both sexes were together, and remember one case in which the menses having disappeared during the school term, returned when the girl was restored to the society of her brothers.

A professor of mathematics in one of our Eastern colleges for boys, who previous to his connection with that institution had been instructing girls in higher mathematics, assured me that with one exception the best mathematical minds he had ever found had been among the girls; he said the ease and delight with which they "walked with him through calculus and mathematical astronomy made their instruction a very pleasure."

Habits of exact reasoning cannot be too early formed, and if there is in woman a natural capacity for their acquirement let it by all means be improved.

President White, of Cornell University, states that "the young women average about ten per cent. better on the examination than do the young men, and present a less number of excuses on account of sickness. If that is true, with the great disadvantages of woman's dress against them, what might they not do with an equal chance? The relative capacity of the sexes for continued mental work cannot be fairly estimated until they have equal opportunity for physical development, and this will never be until girls put on the trousers or boys go back to petticoats. A noble brain in a disordered body is like a well accoutred locomotive with a scant supply of fuel, the wheels may turn but it will hardly draw a heavy load.

How long would patrons of the turf retain their confidence in judges who would dare decide upon the relative capacity of horses, if he allowed one to be driven with blankets flying round his legs, tight leather straps about his ribs and heavy weights upon his loins! Woman suffers constantly from such impediments as these; she cannot breathe or walk or talk with freedom; her blood cannot circulate properly nor her brain work freely. Let us have at least the honesty and fairness of the race-course applied to the treatment of young men and women.

FREE DRESS AND PREGNANCY.

A lady is reported as saying that the kind of dress reform she wants to see is "new dresses and more of them," which strikingly reminds me of what men say about temperance reform, that the kind they want to see is "more whisky and of better quality." Some women are as drunk with fashion as men are with liquor, but both are beginning to do sober thinking in their sober moments.

A correspondent asks if trousers suit the use of pregnant women. Most emphatically yes. If all other women pay the penalty of prejudice which shuts woman from enjoyment of real outdoor life by reason of her dress, let not the expectant mother be so wronged. Too many invalids have been already born; let humanity have now a chance for physical improvement, and this can never be until woman is emancipated from her present style of dress. Corsets, bands, whalebones and skirts, heating, cramping, and down-dragging as they are, are suicidal to all women, and are doubly fatal to the one with child, since they invade the rights of two. There can be no reasonable question that much of the languor and debility which men seek to relieve by stimulants is caused by the pressure of corsets on the fetus, and their interference with the mother's circulation and respiration. Women are thus making drunkards by the thousand, a work they ignorantly weep over when it is accomplished.

Prospective motherhood should have a conscientious care for the child it is developing, and society ought to respect its sacred trust. Free air and motion are indispensable in the development of healthy offspring, and they are not available to the wearer of a cramping dress. If any man believe that he can walk and work as well in skirts, let him wear them, but not ask women to.

I am asked how women are to conceal the fact of pregnancy if they wear trousers without skirts. That it should ever seem to need to be concealed is a fearful comment on our marriage system. That motherhood should ever come without woman's hearty purpose in its work is indeed a cause of shame, but motherhood itself can never be. The chiseler of marble feels a noble satisfaction in the successful progress of his work; how much more ought the expectant mother, enshriner of a richly-pulsing life, in the accomplishment of hers! Only love and hope and joy should be permitted to complete the work which sweetest love began. Most children are unwelcome children, hence the possibility of shame; to the first great wrong the mother adds the second of concealment by bad dressing, and the result is children of discordant spirit, clothed with maimed and suffering bodies.

I am asked whether it is not possible that the wearing of a dress which would excite derision on account of its unusualness would have a worse effect upon the unborn child than even hurtful clothing could. The race is sadly wanting in ability to practice truth while yet it is unpopular, and needs nothing more than an infusion of unflinching loyalty to its demands. Women who hold to truth will find it has no power, except to bless. Who would not rather choose his veins should be filled from the life-blood of a scorned free woman than a pampered, cowering slave?

All right-minded thinking men see and admit the need of pants by women; those who do not see the need, either have not thought or want to keep us sexual slaves. Even Worth, the world's great arbiter of fashion, is humanely waiting to help women into pants,

JOSIAH WARREN.

Who gave the world the boldest thought,
That ever has by man been taught,
And set the pride of wealth at naught?
Josiah Warren.

Who gave the parlor lectures best,
From glowing love in his own breast,
Which is to be by nations blest?
Josiah Warren.

Who made the good of man his prayer,
And did to all around declare,
The glory of a millionaire?
Josiah Warren.

Who taught the best industrial law,
Which wit or wisdom ever saw,
That after him shall millions draw?
Josiah Warren.

Who set the usury laws aside,
And did for honest wealth provide,
By equity which must abide?
Josiah Warren.

Who taught the boys industrial plays,
While emulation was their praise,
To light their steps in pleasant ways?
Josiah Warren.

Who taught the lads in his own town
To set the court, and try the clown,
And thus put rowdy custom down?
Josiah Warren.

Who made a juvenile police,
And taught his class the power of peace,
And bade contentions strife to cease?
Josiah Warren.

Who used to give when he might call,
A friendly tract to great or small
Which said to us, "Swear not at all?"
Josiah Warren.

Who taught the faith that "works by love"—
And whose esctcheon was the dove
Which speaks his claim to realms above?
Josiah Warren.

And now, when thus his race is run—
His true existence just begun—
The Angel voices shout Well done!
Josiah Warren.

—The Millionaire, Boston, Mass.

COMMUNITY CIRCULAR No. 1.

To all earnest reformers, thinking men and women, who are striving to become morally, socially, religiously and politically free—and who can use freedom, not abusing it—and who have become fully satisfied that the present system of society is entirely inadequate to meet the wants of the most progressed minds of the age, this "Circular" is addressed, with an invitation to unite with us in an effort to establish a new order of industrial and social relations, founded upon the following general principles of equity and brotherhood:

1. Unity of interests, instead of "opposition of interests."
2. Community of property, instead of individual ownership.
3. Equal rights for all men, women and children.
4. Religious, political and social freedom, which we define as individual sovereignty, at the individual's own cost.
5. Government by "free criticism"—without compulsion and without arbitrary restraint, cultivating goodness by appealing to the good within the human spirit.
6. All labor to be voluntary, with choice of occupation, rendering it attractive by the most favorable conditions and pleasant associations—men and women engaging in the same pursuits, as far as practicable—enjoying equal reward.
7. Membership to depend upon character, adaptation and ability for usefulness, rather than upon money or any earthly possessions, but each contributing what they can in talent, in labor, in money, in property, or anything that can be utilized for the general good—all having an equal interest in the community, without reference to their material contributions to it.
8. The very best facilities for a thorough and integral education that the community can command will be guaranteed to every child and member of the society, including every species of healthful and pleasant recreation and amusement, vocal and instrumental music, and everything that will make us healthy, happy, pure in body and spirit, doing good to all—as our interests being united, it will be our greatest pleasure to do.
9. We shall have no creed, constitution or by-laws, which, like the laws of the Medes and Persians, "altereth not," but through the government of free criticism, change our methods and regulations in business, or in social relations, as increasing wisdom shows us a better way.

Our object in issuing this Circular is: first, to attract the attention of those who have grown to a recognition of the same necessities for a change in the foundation of governments and societies, inviting immediate correspondence, with a view to co-operation; and also to inform them that we have been offered an extraordinary opportunity to organize and establish a business which would centre in San Francisco and cannot fail of becoming very remunerative on condition that we make it the "nucleus" and beginning of an organization for community life, to be established somewhere in the State of California, than which there is probably no place in the world combining so many favorable conditions.

The business referred to will be fully explained in Circular No. 2, but, for obvious reasons, we shall withhold it from general publication.

Let those who feel inspired with this "shadow" of coming events lose no time in communicating with us, and we will immediately forward to their address Circular No. 2, and they can act as a committee in their several localities to in-

terest their acquaintances known to be favorable to our principles and ready to participate in our work.

All communications should be addressed to the Secretary of the Ceresco Community, San Francisco, Cal.

THE SOCIAL SCIENCE ASSOCIATION

Held its annual session in New York in the week terminating May 23d. George W. Curtis was in the chair. Many subjects were discussed, financial, religious and social. From the reports of the same we make the following extracts. The first is from the address of President White, of Cornell University:

"There was more money invested in so-called colleges in this country than in all the great institutions of Germany, but they were nearly all petty sectarian establishments. If the money had been given for the endowment of one great university, to be conducted upon non-sectarian principles, no one could doubt that America would have an institution second to none. President White was entirely opposed to denominational colleges. Sectarian prejudices should be swept away, and students of all denominations obtain the higher branches of education from the same source. A public endowment, properly bestowed, gave method and direction to a hundred private gifts or legacies, which otherwise were irregularly given to a score of minor institutions, and, so scattered, lost all their utility. Thus one college had recently been given a magnificent telescope, which could not be used for want of an observatory, while another institution had a superb observatory without a telescope or any other instruments."

"Dr. Nathan Bishop did not think compulsory education would be successful. He spoke of what he called the street schools, academies where children learned to repeat a fearful catalogue of home suffering. The lessons thus learned were repeated to sympathetic listeners, not educated persons, but to warm-hearted servant girls, who believed every word they listened to, and gave alms to relieve suffering which had no existence."

As children and servants are both ostracised classes in our Republic, our readers, we trust, will excuse the insertion of the second extract.

SUSAN B. ANTHONY'S FINE REMITTED.

The House Committee on the Judiciary have made a report sustaining the petition of Susan B. Anthony, praying that the fine imposed upon her by the Circuit Court of the United States for the Northern District of New York, for the act of voting, be remitted, and have recommended the passage of a bill for that purpose.

CASUAL CONCEPTIONS.

All things possible are possible with God. God did not create matter out of nothing; therefore did not create it at all; nor was it created at all. If God had created matter, and imparted to it its peculiar character and qualities, he would be responsible for all that has occurred or can occur. The activity of matter and its forms only are attributable to him in natural conditions, and it was not possible with him to do any other thing with it than he has done and is doing in continuance, because of its uncreated inherent qualities of susceptibility and adaptability limiting him to possible uses. Matter, *per se*, is the opposite and negative of spirit, and although passive in its connection with spirit, in some unmeasured degree, is absolute with regard to its own undeviated conditions—and this fact is the root and base of the ancient and still existing doctrine (so called) of total depravity.

All good, all power, all wisdom and activity are attributable to spirit or God, and all opposites to matter, and in these are to be found the basic ideas of God and devil, or good and evil. Yet the status of matter may be so changed by the former as to impart to the latter the semblance of selfhood and importance, which, after all, only consist of the qualities above stated in activity. Matter is not a contributing power or existence in the universe, save as a means to an end. The close and deep thinker will find this even so, in his own sphere with regard to himself.

God is all in all, and I am nothing but clay in the hands of the potter, and this will be the final experience of all sane men, sooner or later; and then all egotism, self-conceits and importance will be crushed out of existence—*nem. con.*

STEBEN, Huron Co., O., May 21, 1873. S.

LET 'EM VOTE.

The women want to vote.
I'm in favor of letting 'em do it.
The woes and hardships of woman are terrible.
For thousands and thousands of uncounted years they've had a devil of a time. Nothing is good enough. Trouble and vexation are their portion; worryment and distress their lot.
Even the serpent in the garden had to go for the woman when he tried the little fruit dodge, and a nice mess they made of it.
What don't we owe to woman?
If Eve hadn't eaten the apple, you and I might never have seen the light of the sun.
I wish to be put on the record as a woman's right's man.
I had a woman for a mother and wouldn't have any thing else.
Candor induces me to admit that I voluntarily tied myself to a woman, for better, for worse, and here I am at half-past 12 o'clock working for her like thunder, while she, poor injured thing, sleeps the sleep of the peaceful and snores the snore of the just.
Woman has a hard time and has to bear a great deal. Also children.
And she has to put up with much.
She also puts up sweetmeats.
Business improves most women.
It makes their noses sharp.
It also helps their temper and conduce materially to clean

skirts and stockings unspotted from the world.

A woman is vastly superior to a male pedagogue. She wears a thimble and knuckles the children over the head.

Women as sales ladies are a big thing.
They are generally all cheek.
Sometimes they develop an amount of sass and independence of most astounding proportions.

And eke some castles in the "hair," which are indeed a sight to behold.
I love to meet them on the pave, and am charmed when they sit behind me at the play.
Woman, lovely woman, what could we do without thee?
We couldn't have any daughters, sweethearts or wives.
Or puddings.
Or boiled shirts or potatoes.

I'm going to have it rain like thunder next election day, and if my women folk want to go and vote, ———
Go and vote they shall ——— but the carriage will be charged to me.

The dear creatures can talk the tail off from a stone monkey, but when it simmers down to "I want some money to-day, dear," and the man has to shell out, the theory partakes of a soap-bubble nature.

And, by the way, it's rather a curious fact that all the cash has to come from the men.

If there's any giving to be done, the men do it.
They give the home, the house, the togs, the rhino and everything nice.

The women, God bless 'em, give sass.
Let 'em vote.

If any female is anxious to pay my paper bills I'm ready to turn 'em over.

Show me the maiden coy who yearns to write my daily contributions—she shall do them if she can.

Who ever saw a man with a bustle on his back and an ostrich feather in his hat?
And whoever saw a woman without both?
Women would make bully good soldiers.
They're so nice to discipline.
And they would look so sweetly in uniform—uniformly so.
Far be it from me to make fun of women.
I daren't.

A leaf from my experience convinces me that the only way to manage women is to give them their own way—and then they don't want it.

If your wife wants to go to Europe, acquiesce at once and she won't go. But argue with her, show her that you can't afford it, and you raise such an amount of feminine Ebenezzer in her beating booz as all the water this side the Euphrates can't squelch.

Does she want to vote?
She thinks she does, but she don't.
Give her the chance. Let her vote. Take no notice of it, and ten to one she'd be sick of it on the instant.

Opposition does no good. If the baby yells like a cayoot in the middle of the night, make believe you're going to get up to take care of it, and the good lady will insist upon your retiring to bed. But if you pay no attention to the baby's cry, and selfishly permit the partner of your joys to go it alone, ten chances to one she calls you a brute, swats the infant over the jaw, wishes she'd never seen you, and consigns matrimony to the Court of Hades below.

Why they start in when they are babies.
Try it.

Put a hot teapot on the table, and tell the baby she mustn't touch it. In less than ten minutes she'll burn her fingers. If, on the other hand, you give her full permission to handle a hot teapot, she won't touch it, and you can't make her.

Queer, isn't it?
Perhaps they'd like to be stage drivers. And wouldn't the horses be happy. They'd be jerked into the middle of next week before they had trotted a block.

I think these breeches-women would do well as jurors, especially in breaches of promise, and cases calling for damages.

If I were a lawyer I'd be perfectly delighted to plead before a jury of women.

How a fellow could flatter 'em. They'd take it all in, and then decide against me every time, just for spite.
I know 'em.

Think of the great women in history, from Eve to Mrs. Stowe. Don't you remember Rahab? Of course you do. And Rachel and Jezebel and Herodias the Tetrarch and Sapphira? And Joan of Arc, Mary Magdalene, the Scarlet Woman and Jenny June? Why cert.

I know lots of men, and I never saw one yet who didn't think more of a woman than a fellow.
Take Sartoris for example.

Would he give Fred Grant his heart and hand?
I guess not.
But he was glad enough to give them to Fred's sister.
Oh, let 'em vote.

Voting may be a cure for all their ills.
It's cure-ious then if we don't let them have the cure.
I'd say more on the subject if I had time.
I haven't.

I want time too.
Most men do.

It's late. I've but just returned from making my adieux to the fair couple, whose Siamese ligature is to bind Britain and this blasted land tight, tight together.

Grant and I got tight together first, and liked it so much that we induced the countries to follow suit.
Hence the suitors.

We have arranged to have a very pleasant passage for the young couple.
They are to have amusement all the time.
And an occasional basin.

The Captain will stop the working of the propeller every evening, so that there shall be no jar when they go to sleep. The sailors will belay their pipes. The cook will douse his glim at 4 bells. And the "members of our representative Fifth avenue wealthy families," described by the *Herald*, will

softly chant their lays. No sea-sickness will be allowed on board; it must all be done over the stern. For once the steamer will be all bows.

I rather like Mr. Sartoris.
He says that although he is an Englishman he is convinced that in Union there is bliss.

So there is.
Let 'em vote.—*M. T. Jugg, N. Y. Star.*

"KEEP A STIFF UPPER LIP."

There has something gone wrong,
My brave boy, it appears,
For I see your proud struggle
To keep back the tears.
That is right. When you cannot
Give trouble the slip,
Then bear it, still keeping
"A stiff upper lip."

Though you cannot escape
Disappointment and care,
The next best thing to do
Is to learn how to bear.
If when for life's prizes
You're running, you trip,
Get up—start again,
"Keep a stiff upper lip!"

Let your hands and your conscience
Be honest and clean;
Scorn to touch or to think of
The thing that is mean.
But hold on to the pure
And the right with firm grip,
And though hard be the task,
"Keep a stiff upper lip!"

Through childhood, through manhood,
Through life to the end,
Struggle bravely and stand
By your colors, my friend.
Only yield when you must,
Never "give up the ship,"
But fight on to the last
With "a stiff upper lip."

THAT INCREDIBLE TREE STORY.

EDITORS OF THE WEEKLY:

Ordinary readers are like Falstaff, they want "mine ease in mine inn." When they put their feet upon the towel rack and quaff from what has so far been a nutritious cup, they have an indolent habit of believing its contents pure and drinking without examination. Such readers are generally roused upon discovering they have been drinking "lime in their sack."

I once swallowed two columns of a New York *World* hoax, whose style led me to expect an important disclosure from the scientific world. Then the joke appeared, and it was announced that the suicide brewer's brains were carefully put into the lawfully executed soldier's skull, and upon applying a "galvanic current" the soldier's organs of speech began talking of beer hogsheads, &c., &c.

Now, if I were an extraordinary reader and knew volumes of botany or had botanical libraries to quote from, I would consider it a task herculean to prove a negative, such as: There is no such tree! If I failed I would suffer disappointment as well as blame. If I succeeded I would be laughed at for taking so much pains with a mere joke.

I rest myself upon the fact that the New York *World* has a writer "smart" enough to understand the methods of investigators, their language and much of their lore, but who makes no better use of these advantages than to tickle a few mature minds at the expense of wasting the time of others while misleading altogether the young and immature. Let some one prove this affirmative, that the half skeptical half corroborative W. Mercier exists at Doylestown and has those wonders in his possession, and I will get off of my easy chair and begin to investigate. JASPER.

MRS. WOODHULL IN SALT LAKE CITY.

SALT LAKE CITY, May 14, 1874.

Editors Weekly—Our city has been in a high state of excitement for two weeks past, by the arrival of the Woodhulls among us. First came Jennie Claflin, who seemed well pleased with our people and surroundings, and the good prospect of a brilliant reception for Victoria. Jennie made arrangements for the theatre at the earliest day it could be had, Tuesday 12th, for Victoria's lecture, and then amused herself in calling on our citizens to subscribe to the *WEEKLY*, commencing with President Young, and getting the name of every one she approached; she is just irresistible in that line, and I judge she is the same in anything she undertakes to manage.

Victoria came in Saturday evening, and thus had an opportunity of attending the closing services of the semi-annual convention of the Saints in the great Tabernacle, on Sunday the 10th. Although Victoria tried to be somewhat exclusive she could not avoid being overrun with company, and everyone who met her came away convinced that she was terribly in earnest in the great cause of perfect freedom.

On Tuesday evening our large theatre was crowded with as intelligent and respectable an audience as ever gathered inside that building, and in almost breathless silence listened to her grand lecture "Revolution or Reformation, Which?" Occasionally long continued cheers would ring out at some of her brilliant points, and when the audience dispersed, expressions of astonishment and satisfaction could be heard on every side. On the following evening she gave an intensely interesting lecture in the Liberal Institute building, and after the lecture, almost the entire audience crowded around the platform to obtain sets of her speeches to read at home and circulate among their acquaintances. All seemed to feel that Victoria had uttered important and sublime truths, which should be heard by every sane person

in our land—truths which heretofore have been kept in the background, in fact totally ignored.

The world owes her a great deal, for, by her persistent exertions, at a terrible sacrifice of peace, comfort, money and almost life, the vitally important subject of sexology is now occupying the thoughts of nearly the entire intelligent portion of society.

I pray that she may be as successful wherever she goes as in our city.

Yours respectfully,

T.

REDWOOD, Jefferson Co., N. Y.

Dear Sisters—Far away from your busy city, in a conservative town in Northern New York, we, a "remnant" weak and small, send you greeting. We have followed you anxiously yet ever hopefully through all your trials and persecutions, and now that you are vindicated we rejoice with all friends of truth and justice at the glad tidings.

As I said, we live in a conservative town. I can see from where I write four tall spires pointing to that heaven so far away from the hearts of its people. Spiritualism is here little known and less understood, but that does not save its followers from persecution and misrepresentation by any means. We meet them on every hand, just as the followers of light ever have and ever will when they seek to overthrow error, priestcraft and hypocrisy.

Over two years ago a kind friend sent me your inestimable paper, of which I have since been a constant reader and warm admirer; and I send them broadcast where I know they would not otherwise be known on their own merits.

We feel we have done the cause as well as themselves a great injury in the course taken in regard to the so-styled Woodhullites. We are ashamed to have outsiders know there are any who advocate our beautiful philosophy, so full of love and charity for all, who will stoop to such vituperation and abuse as have the opponents of Social Freedom. Were those who denominate themselves conservatives actuated by the right spirit, they would endeavor by sound argument and logical proofs to show the radicals their danger; but instead of this, the spirit of malice and envy is too apparent to a careful observer not to disclose the ruling motive. Did they see themselves as others see them, I am sure they would desist or resort to a more honorable method, if sincere, to defend what they claim to be the better way. But let us hope that they will yet ascend so much above their present condition as to be able to distinguish the difference between free love and free lust, for as strong food is for those of full growth so are your ideas in advance of minds governed by low and groveling propensities.

Go on, dear friends, in the way appointed for you. Bear the banner under which you fight to the summit, and when you have gained the victory full and complete over sin and death, may the angels and the ascended millions greet and reward you in that realm of love and peace—the land of the soul.

MRS. A. J. COLE.

BUSINESS EDITORIALS.

R. W. HUME, Associate Editor of WOODHULL & CLAFLIN'S WEEKLY, is prepared to deliver lectures on Radical Spiritualism, and on all the reforms of which it is the base. For further particulars, list of lectures, etc., address box 3,791 New York City.

DR. R. P. FELLOWS.

This truly gifted healer, who has gained such a wide popularity in the last few years, is now permanently located at Vineland, N. J. For those who are unable to visit the Doctor in person it would be well to send \$1 for his Magnetized Pellets. We could fill columns with accounts of cures performed through the agency of these Pellets. The attention of the afflicted who swallow bottle after bottle of poisonous drugs without experiencing relief is called to these simple, but efficacious remedies.

NELLIE L. DAVIS

Will speak in Syracuse, N. Y., June 7; in Waverly, June 14; in Bay City, Mich., during September. Address 235 Washington street, Salem, Mass.

DR. H. P. FAIRFIELD

Will lecture in Putnam, Conn., during June. Would like to make other engagements. Address for June, Putnam, Conn. Permanent address, Greenwich Village, Mass.

THAT staunch and able advocate of Freedom, *Our Age*, Battle Creek, Mich., will be sent, ten numbers for 25c., to trial subscribers. Send for it; you will get twice your money's worth.

NOTICE.

Celebration on the 4th day of July, by the Spiritualists and Naturalists, at Eden Mills, Vt. Oration by the gifted orator, Mrs. Emma L. Paul, of Stowe. Dance to commence at four o'clock P. M., in William Scott's Hall. A general invitation to mediums and all concerned to attend.

SABIN SCOTT (for the Committee).

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

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 cts. Orders for the same addressed to Woodhull & Claflin, P. O. box 3,791, will be promptly filled.

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

JOHN HARDY, Cor. Sec'y.

THE WORD.

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

E. H. HEYWOOD, Editor.

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

Dr. Slade, the eminent Test Medium, may be found at his office, No. 25 East Twenty-first street near Broadway

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

CAUTION.—Heavy penalties are attached to photographing or otherwise copying, selling, or offering for sale, copies from our steel-plate engravings, "The Dawning Light," "The Orphan's Rescue," "Life's Morning and Evening," etc. Any one furnishing us with information of such violation of copyright law and our moral rights will receive our thanks and be rewarded. For circulars, prices and club rates, address at 28 School street, Boston, Mass., R. H. Curran & Co.

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

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

FREE COUNCIL.

The First Religio-Philosophical Society of Hillsdale Co., Mich., will hold their eighth annual council on Saturday and Sunday, June 20 and 21, 1874, at Camden Station, on the Fort Wayne, Jackson and Saginaw R. R. Benjamin and Marion Todd, Lois Waisbrooker and other able speakers are engaged. The Camden silver band and choir will enliven the meeting with choice music. A cordial invitation is extended to all to attend, and hear the social and religious shams, political conspiracies and financial frauds of the day freely ventilated from a free platform. Refreshments will be furnished by the society in the grove. Friends from a distance will be provided for to the extent of our ability.

WILLIAM BRYAN, President,

M. MORGAN, Secretary.

FARMINGTON, Mich., May, 1874.

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

NORTON LAPHAM, President.

E. L. ROBERTS, Cor. Secretary.

THE next quarterly meeting of the Henry County, Illinois, Association of Spiritualists, will be held in Cambridge, June 27 and 28, 1874. T. B. Taylor will speak before the Association.

JOHN M. FOLLETT, Secretary.

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

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

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E. M. Flagg, dentist, 79 West Eleventh street, New York city. Specialty, artificial dentures.

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

WARREN CHASE LECTURES

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

PROF. E. WHIPPLE

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

PROSPECTUS.

WOODHULL & CLAFLIN'S WEEKLY.

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

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

It advocates, as parts of the new government—

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

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

Criticism and objections specially invited.

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

COL. J. H. BLOOD, Managing Editor.

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 Compiled by his sister, R. AUGUSTA WHITING.
 Introduction by J. M. PEEBLES.
 "His years, 'tis true, were few;
 His life was long."
 "We live in deeds, not years;
 In thoughts, not breaths."

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STATIONS.	Express.	Express Mail.	STATIONS.	Express.
Lv 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Lv 23d Street, N. Y.	6.45 P. M.
" Chambers street	8.40 "	10.45 "	" Chambers street	7.00 "
" Jersey City	9.15 "	11.15 "	" Jersey City	7.20 "
" Susquehanna	3.40 P. M.	8.12 P. M.	" Susquehanna	2.43 A. M.
" Binghampton	4.40 "	9.20 "	" Binghampton	3.35 "
" Elmira	6.30 "	12.16 A. M.	" Elmira	5.35 "
" Hornellsville	8.30 "	1.50 "	" Hornellsville	7.40 "
" Buffalo	12.05 A. M.	8.10 "	" Buffalo	11.45 "
Ar Suspension Bridge	1.00 "	10.00 "	Ar Suspension Bridge	12.27 P. M.
Lv Suspension Bridge	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge	1.35 "
Ar St. Catharines	1.35 "	2.00 "	Ar St. Catharines	2.00 "
" Hamilton	2.45 "	2.55 "	" Hamilton	2.55 "
" Harrisburg	5.35 A. M.	5.55 "	" Harrisburg	3.53 "
" London	7.55 "	8.12 "	" London	5.55 "
" Chatham	9.40 "	10.00 "	" Chatham	8.12 "
Lv Detroit	9.40 "	10.10 "	" Detroit	10.10 "
Ar Wayne	10.21 "	10.10 "	Lv Detroit	10.10 "
" Ypsilanti	10.45 "	11.25 P. M.	Ar Wayne	5.10 "
" Ann Arbor	11.00 "	11.43 "	" Ypsilanti	8.55 "
" Jackson	12.15 P. M.	1.00 A. M.	" Ann Arbor	9.27 "
" Marshall	1.15 "	1.43 "	" Jackson	9.50 "
" Battle Creek	2.03 "	AIR LINE.	" Marshall	11.30 "
" Kalamazoo	2.55 "	4.40 A. M.	" Battle Creek	1.25 P. M.
" New Buffalo	4.23 P. M.	5.45 "	" Kalamazoo	2.35 "
" Michigan City	5.45 "	7.47 "	" Niles	4.40 A. M.
" Calumet	7.18 "	8.00 "	" New Buffalo	5.00 "
" Chicago	8.00 "	8.00 "	" Michigan City	6.02 "
Ar Milwaukee	9.30 A. M.	1.50 A. M.	" Calumet	6.25 "
Ar Prairie du Chein	9.55 P. M.	7.05 A. M.	" Chicago	8.00 "
Ar La Crosse	11.50 P. M.	7.05 A. M.	Ar Milwaukee	11.50 A. M.
Ar St. Paul	6.15 P. M.	7.05 A. M.	Ar Prairie du Chein	5.30 A. M.
Ar St. Louis	8.15 A. M.	7.05 A. M.	Ar La Crosse	8.55 P. M.
Ar Sedalia	5.40 P. M.	7.05 A. M.	Ar St. Paul	7.05 A. M.
" Denison	8.00 "	7.05 A. M.	Ar St. Louis	8.15 P. M.
" Galveston	10.45 "	7.05 A. M.	Ar Sedalia	6.50 A. M.
Ar Bismarck	11.00 P. M.	7.05 A. M.	" Denison	8.00 "
" Columbus	5.00 A. M.	7.05 A. M.	" Galveston	10.00 "
" Little Rock	7.30 P. M.	7.05 A. M.	Ar Bismarck	12.01 P. M.
Ar Burlington	8.50 A. M.	7.05 A. M.	" Columbus	6.30 "
" Omaha	11.00 P. M.	7.05 A. M.	" Little Rock	7.00 P. M.
" Cheyenne	11.00 P. M.	7.05 A. M.	Ar Burlington	7.00 P. M.
" Ogden	11.00 P. M.	7.05 A. M.	" Omaha	7.45 A. M.
" San Francisco	11.00 P. M.	7.05 A. M.	" Cheyenne	12.50 P. M.
Ar Galesburg	6.40 A. M.	7.05 A. M.	" Ogden	5.30 "
" Quincy	11.15 "	7.05 A. M.	" San Francisco	8.30 "
" St. Joseph	10.00 "	7.05 A. M.	Ar Galesburg	4.45 P. M.
" Kansas City	10.40 P. M.	7.05 A. M.	" Quincy	9.45 "
" Atchison	11.00 "	7.05 A. M.	" St. Joseph	8.10 A. M.
" Leavenworth	12.10 "	7.05 A. M.	" Kansas City	9.25 "
" Denver	7.00 A. M.	7.05 A. M.	" Atchison	11.17 "
			" Leavenworth	12.40 noon.
			" Denver

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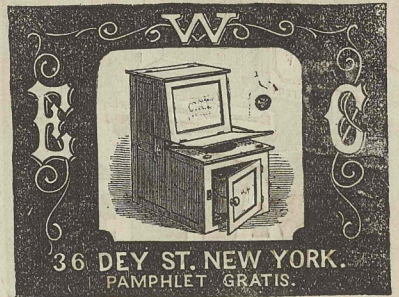
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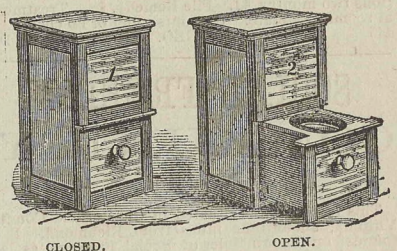
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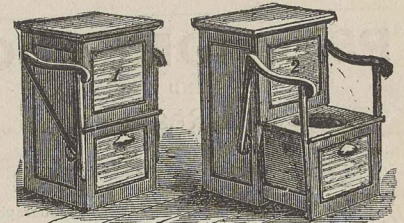


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