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SCIENTIFIC SERIES.—No. 9.

SIMPLE BODIES.

Translated from the French *Revue Spirite*.  
BY EMMA A. WOOD.

(Continued.)

Having established its influence (the perisprit) as regards the action of the spirit on matter during the wandering state, let us ask what is the innate nature and essence of the perisprital fluid which, during incarnation, allows the soul to maintain its constant relation with the corporeal organs. The books of the doctrine answer us that the perisprit is composed of an exceedingly refined matter, more or less ethereal, according to the degree of advancement of the spirit to whom it serves as an envelope. It is this fluidic envelope that facilitates the union of the soul with the body. We quote the following passage from *Generation* (chap. xi., No. 18.)

"When the spirit is about to be incarnated in a human body in process of formation, a fluidic band which is only an expansion of his perisprit attaches him to the germ, toward which he finds himself attracted by an irresistible force from the moment of conception. As the germ develops the band is contracted; under the influence of the *material vital principle of the germ*, the perisprit, which possesses certain qualities of matter, is united *molecule to molecule* with the body being formed; whence, it may be said, that the spirit by his perisprit takes root in this germ as a plant in the earth. When the germ is entirely developed the union is complete, and then it is born into external life."

We read in the preceding paragraph of the same work: "The perisprital fluid is thus the bond of union between spirit and matter. During his union with the body it is the vehicle of his thought, to transmit movement to the different parts of the organism which act under the influence of his will and to reflect into the spirit sensations produced by external agents. It has for conducting wires the nerves, as in the telegraph the electric fluid has metallic conductors."

Such is the *role* of the perisprit in the phenomenon of incarnation. These facts, which bear their lessons within them, may aid us to determine the true nature of the perisprital fluid. If this perisprit is united *molecule to molecule* to corporeal matter, as the text we have quoted teaches us, there must exist some affinity between the perisprital fluid and matter. This is what Allan Kardec affirms when he says the perisprit possesses *certain properties of matter*. This opinion is again corroborated by this other assertion that it is under the influence of the *material vital principle* of the germ that the band which attaches the soul to the germ contracts. Thus it is matter that attracts the perisprit, and this attraction can only be the result of a certain similarity of nature between the elements that constitute the perisprit and those that compose matter; we may thus affirm, without danger of self-deception, that the perisprital fluid is only matter affecting a peculiar form and endowed with special properties.

This conclusion may also be deduced from another passage of *La Genese* (Ch. vi. *General Uranography*, Nos. 3, 4, 5 and 6), which we particularly recommend to the meditation of the partisans of simple bodies, where the spirit who dictated it gives us to understand that the creation is derived from one single element, *cosmic matter*; which, subjected to the various forces of Nature, is continually changing its condition, sometimes being rarefied and etherealized so as to become an exceedingly subtle fluid, sometimes concreting and coagulating, if we may so express it, so as to clothe the form of the gross and tangible substance that makes impressions on our senses.

From this, it would appear rational to admit that the perisprit is composed of matter, which differs from the body only in that it has attained a certain degree of etheriality, or more correctly speaking, in that its particles are brought to such a degree of rarefaction that they cease to be ponderable by our ordinary instruments, and in the normal state escape our senses. With this subtle agent so exactly fitted for the functions it has to perform, the soul maintains its communications with the gross and more concrete matter that constitute the corporeal organism.

Such is, if we understand it, the thought of the master, the logical deduction that may be drawn from the principles he has formulated on the nature of the perisprit.

And now, that we have shown the nature of the perisprital fluid, let us enter more fully into our subject and examine

the question by what processes this perisprit, indispensable instrument of the soul, maintains and renews itself so as to become constantly purer and more pure, gradually facilitating the work of the spirit by a more entire subjection to his will. Here our guide fails us; Allan Kardec, did not see fit to instruct us on these various points, doubtless because the time had not yet come to enter into these details, and perhaps also lest too many developments might obscure the principles he was sent to establish. Now we will go on with the help of the spirits who assist us; and we have hope that they will direct our studies, since they themselves have made the occasion by spontaneously dictating to us this communication, which has led to the objections we are endeavoring to solve.

We have seen that it is by means of the perisprit that the soul acts on the body, and that it is by circulating in the nerve passages that the perisprital fluid maintains this constant communication between the soul and the organs. To place his thought before us in a clearer form, the master has compared the perisprital fluid circulating in the nerve passages to the electric fluid transmitted by the metallic wire.

Having admitted this organic function of the perisprit, it is very natural to inquire if this agent serving as intermediary between the soul and the body, if this fluid is always identical with itself, that is if it can forever fill its physiological role, without modification or alteration; in other words if it partakes of the incorruptibility of the soul.

The answer to this question is not difficult, and to propose it under this form is almost to solve it. We have recognized in principle that the perisprital fluid is matter. It must, then, as matter, undergo continual modifications and incessant changes. There is also another reason why it must be so. We are taught that the perisprital fluid is always in a state of purity proportionate to the degree of moral advancement of the spirit to whom it belongs: thus, as the spirit advances, his fluid, instead of remaining as it was, undergoes modifications, which purify it more and more; and this, we believe, is the principal end of incarnation. It is by his union with the body that the soul succeeds in purifying the matter which composes his perisprit and in continually etherealizing its particles, so that it may more faithfully obey his will and permit him the more easily to elevate himself above the material world.

We must thus acknowledge that the perisprital fluid is transformed during terrestrial existence; and this transformation continues as long as the soul is *en rapport* with corporeal matter—that is, during the whole time of its incarnation. But how is it renewed? Whence does it draw the materials destined to sustain it? Evidently it must be from the matter which the body assimilates, and by means of the organs at its disposal. But is it by means of the digestion or the respiration that the perisprit is fed? Allan Kardec tells us simply that the soul draws its perisprit in the ambient fluids; but in this explanation he was, no doubt, speaking of the original concentration of the perisprital fluid around the wandering soul, in no way prejudging the question now engaging our attention. It would seem rational to think that the perisprit draws the elements it requires from the materials furnished both by digestion and respiration, for the regular play of these two functions is indispensable to the maintenance of life. Yet the principal *role* appears to belong to the respiratory organs, for the body can exist a longer time without eating than without breathing, and death from asphyxia is incomparably more prompt than from inanition.

Now that we have, so to speak, prepared the way by the preliminary exposition of these principles, which it appeared useful to establish in order to facilitate the understanding of the explanations that are to follow, we shall enter into the heart of the question, examining what are the relations of the respiratory function with the maintenance and renewal of the perisprital fluid.

It is at the precise moment of birth, the instant the newly-born draws its first breath, that the soul takes definite possession of the body. *The Book on Spirits* tells us this in these words: "The union begins at conception, but is not complete until the moment of birth. From the moment of conception the spirit intended to inhabit such body holds it by a fluidic bond which contracts more and more until the instant the child sees the light; the cry that escapes the child announces that it is numbered among the living servants of God." (Chap. vii. No. 344.)

On the other side, science teaches us that as soon as the child has breathed, and when emerged from the mother's body, it is born to the exterior, independent life, a new period begins for the development of its organs. Important changes, which we cannot here detail, are effected in the circulation of the blood; it takes a new course and goes to revivify the lungs, which then, and then alone, begin their normal work. What happens, then, at the moment of birth? A fact very simple in appearance, and which yet has consequences of the highest importance in a physiological point of view: the introduction of the oxygen in the air into the blood by means of the respiratory organs. This is the grand phenomenon that produces such great transformations in the organism of the child who hitherto had received the oxygen only as modified and tempered by its passage through the blood of the mother.

As the direct introduction of oxygen into the lungs of the newly-born is the occasion of so surprising a modification in the mode of circulation of the blood; as, on the other hand, from the passage in *The Book on Spirits* we have quoted, we learn that it is at the moment of birth only that the union is complete between the soul and the body, we are very naturally induced to conclude that the soul uses the oxygen as a vehicle whereby it penetrates into the body of the newly-born, that it is this taking possession that brings about all the physiological changes we have mentioned. But the soul, even in view of incarnation, does not exist in space in an abstract state; it is always surrounded by an ethereal envelope, the perisprit, an expansion of which has been told us, forms the fluidic band that attaches it to the germ, but which does not the less continue to delimit it, if we may so speak, and to

establish it in the state of distinct individuality in the midst of the ambient fluids. Thus the perisprit, at least that part which, during the intra-uterine existence of the fetus, has remained outside to serve the soul, must penetrate into the body with the soul by the intermediacy of the oxygen at the moment when the child begins to breathe, and thence evidently results this fact, that the soul acting on corporeal matter only by means of its perisprit, could not without its help effect these serious modifications that signalize its definitive union with the body. Thus the perisprit is fixed in the organism, being introduced into it with the soul, and by help of the oxygen the child breathes at the moment of birth. Such is the logical conclusion to which we are conducted by the teachings of science, combined with the revelations of the spirits on the phenomenon of incarnation.

We shall make no delay in verifying the important consequences of the fact we have announced. The perisprit, as we have already many times observed, is composed of an exceedingly refined matter, more or less purified according to the degree of materialization of the spirit to whom it is united; but still it is always matter. Since it penetrates into the body by means of and with the oxygen, it must be admitted, firstly, that the subtle substance that constitutes it has some affinity for the oxygen, and, secondly, that the oxygen is not a simple body, as has hitherto been supposed, since it is frequently combined with this quintessential matter, which alters in nothing its apparent properties, and which chemical analysis has never yet discovered in it, because, by reason of its subtilty, it escapes our means of investigation.

This fact of the union of the perisprita fluid with the oxygen invalidates at the start the theory held by science as indisputable, that simple bodies contain but one single substance, which, subjected to any possible manipulation, is always identical, always to be recognized in the various combinations into which it may have entered. Yet it is by rigorous deduction, supported always, as may be seen, by the spirit teachings of Allan Kardec, that we have succeeded in showing this association of the perisprital matter with oxygen—a phenomenon that strikes at one of the fundamental principles of chemistry, the unity of essence of simple bodies. It is true, science will scorn the proofs we exhibit, because it does not recognize spirit phenomena. So we have said in the beginning that our reply is more particularly addressed to persons who admit the spirit science, as revealed to us by the master, assisted by the spirits who guided him.

But to clear up the doubts of believers who might hesitate between these deductions from spirit teachings and the affirmations of official science, we shall briefly recall some other facts which will confirm the opinion that the bodies called simple bodies are not really so, for they are different substances, wholly material, of such subtilty that they are undiscernible by means of analysis, and are revealed only by their effects.

(To be continued.)

SOCIALISTIC.

FREE LOVE CONTROVERSY.—CONTINUED.

STEPHEN PEARL ANDREWS ON HENRY JAMES.

I sympathize with Mr. James's struggle to make clear his understanding of marriage. The case is bad enough with one, who like me, knows that the word has a dozen different meanings, and can take pains daintily to pick out the one he wants, on the given occasion, guarding himself by adequate specifications and discriminations, so far as may be, from misapprehension; but for a writer who like Mr. James thinks, in good faith, that the word has but one meaning, while he uses it, and defines it, from time to time, in a variety of ways, the case is nearly desperate. In my last communication I pointed out three conflicting senses in which he had already used the term, with, apparently, profound unconsciousness. In his last communication, he enters upon a more formal effort to define, and furnishes us with a new batch of meanings. In one breath he says: "Marriage is a rite initiatory of," etc. But farther on he says: "whenever [a certain] mind prevails between the parties they are *ipso facto* spiritually married, to all intents and purposes, and will reap the immortal fruits of marriage, although their specific tie should have been without public or outward consecration," etc. Marriage, is here first defined as a rite, a ceremonial, a compact; and then as a mutual state of mind merely, without rite or ceremonial. Which, then, is the real marriage? But, again, he goes on to say, "it is a certain voluntary compact between a man and a woman [that is to say one man and one woman] to live together in the exclusive possession of each other's person, upon the basis of which they are legally raised to the *status* of a family," etc. Whether a rite, or a state of mind merely, it has then other elements. It must be *voluntary*. How then with the thousands who are involuntarily bound under the law, and even enter it under compulsion; the law holding it to be marriage all the same? Are they married under Mr. James's definitions, and which of them? Another of the new specifications is that it must be between one and one! How is it, then, with the millions of polygamists in the world, and the many married Brigham Young, in particular? Are they married at all, or not? The word polygamy ending in -gamy, which means marriage, seems to say so; and here is the rite, and the compact, and the state of mind, all concurring. Does the fact, then, that it is not between one and one, but between one and several prevent it from being marriage? And is Mr. James giving us a definition of marriage as such, or of his, Henry James's ideal of marriage, or of what he individually would wish or hold marriage to be? Mr. James says to me: "I observe you make frequent mention of spiritual marriage as of something superior to ordinary marriage. But all marriage is spiritual *in itself*, and, whether the specific parties to it are well or ill matched. The essence of it is the desire of the parties to conjoin themselves in exclusive reciprocal possession, that is for actual better or worse, and not merely *de bene esse*." Well, then, as the desire for the union at all, or

for the exclusiveness is actually wanting, in the numerous common marriages, and in the Brigham Young case, are these married people married or not married according to Mr. James? His spiritual element is wanting, but the marriage is legally marriage, all the same; and Mr. James has, elsewhere, appealed to the law, in completing one of his several definitions,—“upon the basis of which” he says “they are legally raised to the status of a family.”

We are getting somewhat mixed, in the matter of definitions. But we are not yet through with them. My meaning of spiritual marriage and Mr. James's meaning of spiritual marriage turn out, again, to be two very different ideas. With me the phrase spiritual marriage was used for a certain divine congruity in the union of opposite elements, principles, persons or things. Mr. James also uses marriage in this identical sense as I will point out presently; but here he means by spiritual marriage the determination to stick to the union, good or bad, for better or worse, “with a view exclusively to the honor and profit of the family institution.” I understand this idea, and concede the spirited, or if you will the spiritual element in it, so long as the conscience demands the sacrifice; but as Daniel Webster is said to have said of the State of New Hampshire, it is a good State to emigrate from; so soon as the higher life, in this behalf, is conceived of.

I have said that Mr. James himself uses marriage, and especially spiritual marriage, to mean a certain divine congruity conjoining things opposite—what substantially I mean by the term, trinitism. Let us see. He says, “the family is conditioned on marriage.” “It is so conditioned by the law of its typicality.” Marriage is, according to him, “the symbol and the focus” of “the divine reconciliation between the otherwise two irreconcilable elements of human nature—self and neighbor, freedom and necessity, inclination and obligation, flesh and spirit,” etc.; as concubinage is “the symbol and the focus of their inveterate enmity and inequality.” Here Mr. James is defining marriage to be, as I have said, a certain divine congruity in the union of opposite elements, principles, persons or things. The idea is eminently Swedenborgian, and I thought it also Jamesian, and believed I had here a solid ground of agreement between Mr. James and myself, but seemingly his perverse unreadiness to admit the existence of any ground of at-one-ment between us makes him decline the overture, while restating in his own words the same idea.

The point here is that marriage in this higher sense, is no longer the name of a mere state of social relationship as a fact, but a philosophical principle, alike applicable to abstract principles and concrete beings. I tendered, therefore, as common ground, from which to take our departure, this definition of marriage: *whatsoever right conjunction of the counterparting factors of life; either as abstract principles, or in the realm of concrete personality.* I submit it to our readers whether Mr. James does not need this definition as underlying his various definitions, to found and authorize and reconcile their diversity. But he thinks it “obscure.” I suspect, however, that it is so far luminous that he sees in it danger to certain special dogma which he wishes to intrude into the definition and which so catholic a rendering of the idea might antagonize. I foresaw this, and therefore stipulated that the questions, *What are the counterparting factors of life, and What is a right adjustment of them,* should be left open to scientific investigation, without imposing upon the inquirer any doctrinaire interpretation of them. With great admiration for Mr. James's style, both in regard to its brilliancy of conception and statement, I have not, I confess, the utmost respect for his logical acumen; but still I think he had enough of it on this occasion to scent the danger to his cherished theories from admitting as a basis this broader and common standing-ground. Once admitted, he could not have interpolated into his more special definition the additional claim that marriage to be marriage must be between one and one, to the exclusion of all other varieties of the relation, until he should have first scientifically proven that there is, and never can be, any divine congruity in any other number than the number two. He could not have arbitrarily decided that everything is concubinage or social chaos except this simple accord of one with one. It is conceded that there is a realm of chaotic numbers before we arrive at harmonic numeration, and also that the true adjustment of one and one is the first step or stage of harmonic adjustment in respect to numbers throughout; but it has not, that I am aware, been proven, that there are not harmonic numerical relations above this incipient and primitive accord. How does Mr. James know that there are none? and if freedom for the dissolution of the one-and-one relation is demanded, how does he know that it is demanded for the purpose of falling back into the chaos of concubinage, and not for the purpose of proceeding to a higher and more complex harmony, of which he, Mr. James, may not, as yet, have any competent conception? He is tugging so hard to bring himself up out of the chaos of the passions into the primitive stage of harmony, that he may never have cast a glimpse, even, into what lies beyond; especially as he has no universal scientific guide in the matter, and don't believe in any. He can conceive, therefore, of no step away from the primitive accord other than as a step back into discord. Let him once conceive of the possibility of higher symphonies, and he will not find my definition any longer obscure, nor will he desire to evade the acceptance of it, because of its logical catholicity.

Swedenborg conceived of single conjugality as the sole true type of the sexual relations; and Mr. James, I think, came up through that school. Fourier conceived of a grand orchestral harmony of the passions, in which in the midst of infinite variety there shall be no chaos and no concubinage, no “shamefacedness,” no sense of degradation; but a divinely beautiful social order and blessedness for all. John H. Noyes believes in a complex marriage for all of the one chosen family, and after years of experiment testifies to its well-working, and is sustained in his testimony by hundreds, and by many outward signs of comfort and happiness. The Shakers forego marriage altogether in behalf of spiritual

culture. The free-lover simply insists on full scope and fair play for all these types and all other types of honest conviction on this subject; and Mr. James can only see in this position as the *pure dogmatist and unconscious inherent tyrant* always sees in the freedom doctrine, in any of its applications, a logical defense of social chaos; whereas, for us, precisely this is the only true condition of social order and harmony. What right has Mr. James to decide *ex cathedra* that the one among many doctrines on this subject is the true one, and that the exclusive marriage of one and one is the only God-approved form of the sexual relations—and what right, other than by a scientific demonstration of the correctness of his position—and my definition of marriage opens the way for that and invites it if he had it on hand to supply? But it rejects the mere dogmatic assertion, and as Mr. James has, probably, nothing better to offer, he evades the acceptance of the definition.

I have but slight confidence in Mr. James's appeal to the natural shamefacedness of certain love manifestations. I cannot tell what men and women would be and what they would not be ashamed of, till I shall have seen them acting in a state of freedom, not only from legal, but in a great measure, from social constraint; that is to say, from the constraint of adverse public opinion. I have no doubt that Mr. James, being what he is, the result of a certain special culture, contemplating certain acts, feels, ideally and sentimentally, as he says; and that a good many other people, having come through a similar schooling, may feel much in the same way; but all this with me is no finality. I remember that at the South, years ago, I have seen the “free niggers” cowering and shamefaced in the presence of both masters and slaves, for the sole reason that they were free. All the parties were taught, and taught in turn, that freedom was no right condition for a “nigger.” Society was in a conspiracy in the interest of an institution, to render freedom for an oppressed class shamefaced and contemptible. But when at length freedom came for all, “Cuffee” and “Sambo” and “nigger” gave place to “the respectable colored ladies and gentlemen of African descent.” Mistresses and their paramours are the “free niggers” of our social state, and of course, being out of harmony with the organized conspiracy of adverse opinion about them, they are, unless strong characters, ashamed, without the slightest reference to the question: whether they ought to be so, or whether the shame be not really something which should tinge the cheek of those who compel it, with a view, as Mr. James says, exclusively “to the honor and profit of the peculiar institution”—have I mistaken the word—the “family institution,” he says; but when he proceeds to talk of “the family bond” as entitled “to divine honor,” to tell us what “this institution is bound to insist on its own prerogative,” and to “stigmatize” and “scourge” the opposing idea of freedom, it sounds so like the old and familiar crack of the whip over the heads of another school of abolitionists, that a slip of the pen which transfers the technicalities of slavery to marriage will, I trust, be readily condoned. There is such an echo of seeming sameness between “sacred family institution” and “peculiar institution,” between “bond” and “bondage,” between “divine honors” and “divine institution,” and between “scourging” and “stigmatizing” in the one interest and “scourging” and “stigmatizing” in the other interest, and between citing the effect of the shamefacedness induced by the nefarious system of stigmatizing to prove the wrong of the thing stigmatized, in one case, and in the other case, that one has fairly to rub his eyes open, not, indeed, to confound the two things.

But, yet, I should have no objection to, should indeed admiringly accept, much of what Mr. James says of the uses and function of marriage (as he just now, in the beginning of his last article, defines it), if he would abide by the logic of his own statement. The logic in question is that marriage is or has been a purely transitory and provisional discipline for the race, to prepare it for a higher freedom. Now this I most devoutly believe, and that it has nearly done its work; quite done its work for me and such as me (unless we choose to recur to it as a make-shift); and nearly done its work for Mr. James and such as he. The same I as devoutly believe, however, of slavery and war and arbitrary monarchy and most other old-style institutions; but I find no ground in this belief for sanctifying and hallowing and seeking to immortalize the instruments for the chastening of our early unripeness. The youngster comes finally to the hour, when the good St. Nicholas substitutes a switch in his stocking for *bon-bons* and *nick-nacks*; and as a brave boy, it becomes him, no doubt, to endure the “scourging” season which that implement portends; but I recollect no instance of a grown man who has laid by and preserved the switch as a trophy and a memento.

The family, says Mr. James, is “society in its acorn stage.” Agreed to; but is the oak never to be permitted to grow out of the acorn? Our critic seems, indeed, to catch glimpses of an ulterior state. Marriage, he says, is a “type,” and the “type is an exact correspondence and counterpart of its antitype,” and the antitype is “our ultimate social enfranchisement.” Well, this looks toward the truth, but it is not the truth yet, clearly and fully explicated. Marriage he defines as a “bond,” a “restriction,” a “discipline.” It is not marriage in that sense which is a type of any enfranchisement whatever. It may be, indeed, an avenue, a necessary passage way, to attain to enfranchisement. It may in the results of the discipline be even an elementor factor or in the ulterior life of freedom. But a constraint and a discipline can hardly be called the type of a state which is to consist of the graduating out of the need of a constraint and a discipline. The “scourging” of the rude boy is hardly the type of which the self-regulated courtesy of the subsequent true gentleman is the antitype. Marriage in a restrictive, disciplinary and institutional sense, is the type of nothing except of something to get through with, and to be fairly rid of, retaining such advantages of experience as it may have, inversely, bestowed upon us.

But if Mr. James would have accepted my definition of marriage, his subsequent language, in respect to marriage,

would have been appropriate. Let it mean: *whatsoever right conjunction of counterparting factors*, and let the counterparting factors here be, Freedom, represented by Love, and Order, represented provisionally, and in the crude disorderly stage of human affairs, by marriage-in-the-bondage sense, and ulteriorly by science and good conscience; or truth and right incorporated into the life; and then, and of such marriage or right conjunction of the counterparting factors, it may be said, that it is or will be “the type of our ulterior social enfranchisement.”

Even of this ultimate conjunction and reconciliation of things most opposite, in a divine harmony, Mr. James seems, at times, to be thoroughly aware, as the final marriage of good and evil, in the production of the higher good; or, as he phrases it, “the marriage of heaven and hell” in the ultimate constitution of “society.” But to the logic of this sublime conception he is, as it seems to me, never true.

Nor, indeed, can he be, for he has no logic of the subject. He even denies the possibility that anybody can have any. The only logic reaching to the case is a universal logic, or, in other words,—universology. The pretension to the discovery of any such logic, or science, Mr. James regards as “fundamentally vicious.” It “violates every canon of the intellect. There is no such achievement possible to the human mind as a strictly universal formula of knowledge; and this not only because man is not omniscient—human knowledge being essentially limited—but also, and much more, because the universe itself is not a fixed or real but an essentially indefinite or apparitional quantity, varying according to the measure of our culture. The universe is not a thing, but a mere mental personification under which we group or generalize our conflicting sensible impressions; so that to aim at constructing a universal science is simply to mistake thought for thing, or to make our subjective logic the measure of objective truth. It is no discredit to fail in such a pursuit because no one in the nature of things can succeed in it; but it is a great waste of energy to embark in it,” etc.

I replied, in part, to this position of Mr. James in a note appended to his article last week, and promised to give it, additional attention now.

The argument here stated against the possibility of universology proves too much, and destroys itself. The objection has two branches. First, it can't be, because we are not infinite; and, secondly, because the universe is not a fixed thing, but a changing panorama, etc. The first of these forms of the objection is elaborately replied to in the “Primary Synopsis of Universology and Alwato” (pp. 22-24), by showing that the details of every science are infinitely numerous; that it is not these details which we deal with, but the underlying principles; that principles, on the contrary, are infinitely unific or simple; that this is true equally of the principles which underlie universal phenomena; that therefore, a universal science stands on the same footing in this respect as any special science; and that this branch of the objection either falls, therefore, or proves too much by showing that no science whatever is possible.

The second branch of the objection is like unto the first. It is true that the universe is not a fixed thing, but a changing panorama, and that it is different in a degree for each one of us, and different at each moment of time, and that it is virtually only “a mental personification” or subjective conception for each of us. This point is fully stated in the *Basic Outline of Universology* (pp. 5-6), which of course Mr. James never condescended to read, while holding himself perfectly competent to criticize it. But here, again, this fact either does not hinder the possibility of a science of the universe, or else the same fact, affecting each part and domain of the universe, hinders the possibility of all and every science whatsoever, which is again proving too much for Mr. James's purpose. What is true of the whole is true of the parts. No domain of the universe, such as is covered by any special science, is, any more than the universe, itself, a “thing,” but every such domain is, precisely, in the same way as the whole, a changing panorama, and for each one of us in contemplating it “a mere mental personification,” or subjective conception. The animal kingdom, yielding zoology is no more a “thing” than the universe is yielding Universology. The cases are exactly alike; and either no science of either is possible, or a science of each is alike possible; *quod erat demonstrandum.*

The fact is, that in the midst of changing things and events, in either case, there is an underlying unific element, at least for our subjective conception, which is changeless; but which distributes itself into laws, taking their departure from a simple branching, and dispersing into minor laws or branches. To seize on this unific element in the midst of varying phenomena, and upon these unvarying laws, and to systematize them, is a work of genius; and is that which constitutes science and the sciences. It is competent for Mr. James to say that *he is incompetent* to do this; but not to say that everybody else is. His allusion to perpetual motion, which has no possible relation to, or analogy with the case, except in the fact that folks are prejudiced against it, is *ad captandum vulgus*, and may be dismissed, to do what malignant damage it is capable of.

But for the matter of Universology, I have no occasion to argue the subject. A thing is proven to be possible by the fact that it has been done. The new science is sufficiently developed to speak for itself; is steadily, and with a satisfactory and healthy degree of rapidity, winning its way in the scientific world, and will at an early day command universal acceptance. Mr. James is merely behind the times, and like Dr. Lardner, engaged in working out the impossibility of crossing the Atlantic by steam while the first steamer is safely completing her transit.

But would it not be a good thing, Mr. James, if you had a universal science; something that you could really and securely rest on, when you make your grand sweeping predictions of what is going to happen in the world of universal evolution? How you must unconsciously feel the need of it, fishing about in deep sea soundings for something to lay hold of to ground your most glorious prophetic asser-

tions! Take the immediate case in hand. The quotation I have just made leads in the following:

"What then? Do I mean to infer that there is no issue practicable out of these contradictions in human experience? That no harmony will ever be attainable to us between infinite and finite, truth and fact, spirit and flesh? Far from it; for I myself devoutly believe in that reconciliation as constituting man's strictly providential destiny upon the earth, or his social evolution. I only mean to say that the reconciliation in question will be a spiritual or inward one, realizable primarily in the sphere of life or consciousness, and only by derivation thence in the sphere of thought or science. In short, we shall realize it only in the ratio of our distinctively *natural* regeneration, or the measure of our elevation out of selfish or voluntary into strictly social or spontaneous form and order."

Indeed! All this is encouraging if it be true. But how are we to know through Mr. James that there is a word of truth in it? Why, he told us, in a previous article, that we are to accept it as true because Emanuel Swedenborg had a vision, a hundred years ago, and saw something in the spirit world which looked like it; and now he gives us his remaining assurance as a ground for our faith, that *I, myself, Henry James devoutly believe in it*, and this while engaged in rejecting, maligning and stigmatizing Universology, the only possible earthly or celestial method by which he, or any one could be authorized to project on the world a faith like this as anything more than a hypothesis. In the world of ideas, as in the real world, the world must yet be engaged in crucifying its saviors. What Mr. James most needs, as a sound basis for what he truly conceives in his poetical and theological way, he shuns, misapprehends and abominates. A revelation from heaven could only be an appeal to our faith, until it should be scientifically demonstrated.

Of this truth, also, Mr. James has some apprehension. He does believe, after all, that we are to have a science of the subject, only it can't possibly be anything that I have got. It must come in a certain way. "The reconciliation in question," he says, "will be a spiritual or inward one, realizable primarily in the sphere of life or consciousness and only by derivation thence in the sphere of thought or science." Well, I forgot to tell him that this is precisely the way that Universology came about. The discovery of the reconciliation of opposites was first a spiritual or inward one, "and only by derivation thence" was it realized in my mind "as thought or science;" and now that I have told him *this* I suppose he will believe it. He has no idea what a good man I am! I have been through, and graduated out of all the different regenerations that he is only waiting for, and have completely undergone this "elevation out of selfish or voluntary into strictly social or spontaneous form or order." So you see that for such a good man as I am, the discovery of Universology was possible after all, and just the thing. It isn't at all we find, in the end, that there is any inherent impossibility in the discovery of Universology, as was laboriously asserted; but only that it takes a man of a peculiar stripe to do it; and that Mr. James unfortunately didn't know that that is precisely *my stripe*. And I will add, to save time, that if there are any other qualifications which he has forgotten to mention, I have 'em all, in strict accordance with his theological conception of the divine order in which things must happen.

To be serious, it seems to me that Mr. James has never moved tack nor sheet from his old theological landmarks; and that he has not the first conception of the possibilities, and the true claims of science, as such. I cannot pursue this subject, but in it is the key to the solution of the controversy between us.

Let us return, in conclusion, to a previous point. Mr. James still insists that free love must mean free concubinage, and nothing else, he again meaning by concubinage an utterly disorderly and unconscionable relationship of the sexes in society. Well, how is he to be got out of this ignorance? I am in despair over the subject. Clear statement seems to have no effect whatever on his order of mind. Free love, as has been so often restated, has nothing whatever to do with the course of life which people shall pursue, in freedom. Grant the freedom, and if every man and woman shall get married for life the next week; or if they shall all turn shakers; they will be living just as much free love lives as if they fall into concubinage. The only question is whether they shall determine for themselves, or whether somebody else called society, and meaning their neighbors, shall determine for them what life they shall live. This most fundamental point—the one sole point which is the essence of freedom, seems to lie just aside from, or beyond the logical focus of Mr. James's mental microscope. And, I am sorry to say it, the obliquity, or short-sightedness, which ever it be, seems to me to be moral as well as intellectual. Whoever can see and feel in freedom nothing but opportunity to do wrong, "to go to the bad" to fall into chaos and vice, reveals something, to me fearfully depraved, in his own consciousness. Why, in God's name, never think of the aspiration after freedom as the yearning desire for opportunity to organize something divinely beautiful, and infinitely higher in type, than any so-called "order" which the clumsy intervention of human legislators can secure, in this most sacred and artistic realm of the human affections? Why insist that the love of freedom is synonymous with the proclivity to evil—unless it be to reveal a dark chamber of conscious diabolism in one's own soul? But the subject grows so large that I must leave it unfinished, or resume it on another occasion.

STEPHEN PEARL ANDREWS.

#### MATRIMONIAL AUCTION.

The Babylonians had a law, which was also followed by the Henei, an Illyrian people, and by Herodotus thought to be one of their best, which ordained that when girls were of a marriageable age, they were to repair at a certain time to a place where the young men likewise assembled. They were then sold by the public crier, who first disposed of the most beautiful one. When he had sold her he put up others to

sale according to their degrees of beauty. The rich Babylonians were emulous to carry off the finest women, who were sold to the highest bidders. But as the young men who were poor could not aspire to have fine women, they were content to take the ugliest with the money which was given with them; for when the crier had sold the handsomest, he ordered the ugliest of all the women to be brought and inquired if any one was willing to take her with a small sum of money. Thus she became the wife of him who was most easily satisfied; and thus the finest women were sold, and from the money which they brought, small fortunes were given to the ugliest, and to those who had any bodily deformity. A father could not marry his daughter as he pleased, nor was he who bought her allowed to take her home without giving security that he would marry her. But after the sale, if the parties were not agreeable to each other, the law enjoined that the purchase money should be restored. The inhabitants of any of their towns were permitted to buy wives at these auctions.

#### THE LIFE WRECK.

BY HANZ PATRIC LE CONNOR (JACOB L. BROWN).

Treading the alley-ways dark and damp,  
By the flickering light of the feeble lamp,  
Breaking the night with her ghostly tramp,  
She totters along alone, alone.  
From hovel to hovel, from street to street,  
She picks her passage thro' rain and sleet,  
With not a friend in the world to greet,  
Not a bonnet to wear nor a morsel to eat,  
Not a speck of earth to call her own.

Wearing her life out day by day,  
Throwing her priceless soul away,  
Shunning for very shame the ray  
Of the sun of heaven, the glorious sun.  
Weary of life and afraid to die,  
Afraid of the earth and afraid of the sky,  
Afraid of the light, she knows not why,  
She woos the night, as she heaves a sigh,  
And thinks of a race that is almost run.

Phantom of life and beauty fled,  
Shadow uniting the quick and dead!  
I knew her before her soul was wed  
To the demon of hatred and despair;  
I knew her—a happy, thoughtless child,  
A picture of innocence undefiled—  
When she prattled and laughed and leaped and smiled,  
When her heart was pure and her spirits wild,  
And all her troubles were light as air.

I knew her again in womanhood,  
Whose beauty and wit no heart withstood;  
Grand and lovely, yet gentle and good,  
Admired and loved by the wise and great.  
Perfect in all that grandeur lends  
To native beauty; in all that sends  
A thrill whenever the proud knee bends,  
The crowning gem of a cluster of friends,  
A queen in soul and a queen in state.

I know her now, and I know her not!  
Where all but praise from the senseless sot,  
Where all that is pure is spurned, forgot,  
I nothing know but a holy dread.  
Steeped in misery and disgrace,  
The eye of man no more can trace,  
In the shattered form and shriveled face,  
A single mark of their ancient grace.  
The figure is there, but the woman is dead.

Shades of immaculate women, when  
Will the curse of God look down on men  
For woman's wrongs? For not till then  
Shall he atone for thy nameless woes.  
When thy oppressor, unhoused, unfed,  
Shall stalk the earth in terror dread,  
With a wreath of scorpions 'round his head  
To sting the wretch wherever he tread,  
Till in uttermost hell he make his bed,  
He may pay a part of the debt he owes.

#### HEADLIGHTS.

Judging from the general view which one can gain, we should say they were an article not very much in vogue among the American people at the present time, for certainly they are rushing on to unhappiness in a blind, reckless way which oftentimes causes one's nerves to tremble for their sanity. Your teachers have been educated in the college of Public Opinion, rather than in the temple of Wisdom; and I charge you that you counsel well in your own soul ere you follow the path marked out by those whose greatest misfortune is that they have taken too much thought for the material, and have let the spiritual go to waste. Verily, we say unto you, mourn not that these things be, but rather rejoice, for thereby you will seek to understand the great undercurrents of life; for the soul of mankind will not be content longer with the chaff, but will gather the wheat, that they may thereby gain that which will strengthen and renew. The sweet, plastic mind of childhood is warped with the idea that they came direct from the hand of a God, which in the abstract may be true; but were the thought that they were an outgrowth of (not often) perfected conditions given them, then our world would grow wiser and better. I ask you, mothers, fathers and teachers, if many (alas! too many) of the little buds which one meets daily, deformed both in body and mind, are not the unripened fruit of darkened conditions? And is it not a libel on God to say they are the work of his hand? Have a care, O spiritual teachers, for your lamps are untrimmed, and soon you will be in darkness. Women! you who call yourselves the pure and the holy of your sex, we bid you take heed that you extend not charity only but also justice to those whom you in your ignorance term "fallen." Fallen from what? Now, we may strike hard, but we know whereof we speak. We say—Away with your pity, O thou of immaculate virtue; 'tis not even "milk for babes."

We ask for justice; we ask you, mothers, who bridge over the fearful chasm caused by man's withering passions with their bodies? Why speak in terms of condemnation of those who save your daughters pure and unsullied, to become the respected wives of *respectable men*? Off with your hats, respectability, and stand uncovered in the presence of those who make such a sublime sacrifice, and yet murmur not. Come up, you who have borne the heat and burden of the day; come up, we say, Magdalenes, and take that which you have nobly earned—the highest seat in the Temple. Back, you scorners, into the shadow's respectability, and wrap around you yet more closely that foul, ragged cloth which ye call virtue. Talk of the blood of Christ and the sacrifice which he made in giving up his material body; why, 'tis a simple April shower compared to that fearful simoom which sweeps on to the death hundreds of our fairest and sweetest flowers. And these heroines who have labored in the vineyard that humanity might live—these sisters who fulfill the command, "Do good unto those who wrong you"—these, whom you in your short-sighted ignorance have seen fit to pity, they ask but for justice; and so true as the sun shall rise to adorn and beautify the day, so true shall they gain that which they have fairly won. And to thee, O self-styled virtuous woman, we say look well to your own heads, for the heavens above are black with wrath, and soon the storm may break in its fury. Go, and at the feet of wisdom shalt thou con a lesson which shall abide by thee for an eternity; and when thou hast learned a lesson of charity from the despised Magdalene, then thy lamp shall burn brightly and pierce the darkness which surrounds thee. To my fellow-men (alas for them, they have been for years with scarce a drop of oil in their lamps) the Magdalene has been what volcanoes have been to the interior of our fair earth, a neutralizing element which has well-nigh saved them from annihilation.

Then we say, whatever my sex may find to do in kindness for these sweet, sad sisters of ours is but slight interest on the debt which we owe them. We are under an obligation which a thousand years of tenderest devotion will never repay. Then we ask you men, in the name of humanity, to extend to them the same courtesy and kindness which you render your own household; for remember they are some fond mother's darling and sister to any brother who has a spark of manhood about him. Perhaps in our Father's good time, the stone which was rejected by the builders may become the head of the corner. We bow our head in veneration when we see great-souled women, like Addie Ballou and Helen Nash striving to raise up those who are cast down by men. All honor to them; they are headlights, and while nature kindly furnishes strength and health, may their lamps be kept trimmed and burning.

FRED L. HILDRETH, Ayer, Mass.

#### SECRECY IN MATRIMONY!

Mesdames—Noticing an article in your paper a while ago, under the head of "An Advocate for Matrimony," I am prompted to reply. The writer suggests that the principal enjoyment of sexual intercourse is secrecy. Secrecy! How, in the name of wonder can there be any secrecy when all the world knows it is no secret? Children are hourly brought into existence through this same sexual intercourse, and not even a lover is ashamed to say, "Mrs. So-and-So has an heir." Modest maidens and prudish spinsters talk about new-born infants as openly as though they really were found in hollow trees, and yet if the words sexual intercourse came in the same sentence, they would lift up their eyes in holy horror. What is this but mock modesty? Pray tell?

Many a mother, too, has suffered keenly for failing to properly instruct her daughter before the age of menstruation, when she has seen her go down to a premature grave. Ashamed to think and talk upon the laws of her being! How absurd! Take heed, you who have the guardianship of young girls, that such a curse does not follow you through life.

We would ask this advocate of matrimony, How about the scores of men who visit houses of prostitution? Is there any secrecy there? How about married men who keep a mistress openly? How about men who boast of a promiscuous intimacy, in high and low circles? It would be far more creditable if our laws were to concede the privilege to all, rather than force them to resort to it under the garb of religion and deception.

Again, it is no uncommon thing for a man to desert his wife because she bears him no children. I myself have known several instances, and it is not so rare by any means but that every person who reads this can say, "So have I." And nothing bores a man worse than to be told that he is incapable of begetting children; indeed, couples living together for years quarrel continually on that one point, then separate. Secrecy! No man or woman would be governed by the present marriage law without sexual intercourse, and the world knows it. Where, then, is the secrecy?

It is folly, then, to say that the present marriage system is from God. When two are joined together, no matter how, and live in faithfulness and fidelity to each other, then, and not till then, are they fulfilling the original law of the Divine maker of all things.

The marriage institution of to-day is loose and rotten. If there was no such, community could scarcely be worse than it is. It may be essential in the sense that the Catholic Church is essential—it holds a few of the ignorant in check.

Of all the people who read your paper, surely very many could indorse its sentiments through its columns, without affixing their name to an article.

"Little drops of water,  
Little grains of sand," etc.,

all help to keep this subject before a thinking world, and gradually open the eyes of intelligent men and women. It is one of grave import, and too much cannot be said upon it from the restrum or through the press.

Very truly,  
EMPORIA, KANSAS.

A MARRIED WOMAN.

## SEXUAL LOVE.

That affection which fires the heart with an intense love of pouring its own life into the bosoms of others is divinely born and its results are divinely grand.

Love in all its modes of expression is pure, grand and divine, for God is love; but that form of love the normal expression of which results in the actual union of two human beings, so that the very essence of one becomes positively incorporated in the existence of the other, is the purest manifestation among men of the Divine life, whose only delight is to give.

But in the present state of mankind this deep-rooted affection of the soul is looked upon as a lust, filthy and unclean, a thing to be cast out and trampled under foot, a passion too vile to find a dwelling-place in the bosom of the pure; hence comes the idea that as a man becomes spiritual this love fades out, and the pure angels above us are represented as existing in a state of celibacy. Thus many, in their efforts after a higher and purer life, seek to destroy this so-called carnal desire.

But who is it that sees in this love so much of vileness? It is the one that looks upon it only as a means of gratifying one's own selfishness; and the soul that can see no deeper into this love than that, has doubtless sought its consummation as a means to that same vile end, and they that pervert this love to the service of self are the genuine prostitutes and libertines.

It cannot be said that this love is a thing unclean in the heart of one who ever seeking for the pure and the true, finds in it a grand and beautiful means to the end that God's loving life may flow from one human soul to another, and thus mould each into a more perfect image of that divine being whose great, loving heart supplies finite human hearts with all that is pure, clean and lovable.

In our efforts to elevate mankind, instead of instilling the idea that sexual love is a thing impure, let us rather seek to lead them to a consciousness of the purity of this love as it exists deep down in the soul, and thus avoid involving the finest natures, those that hunger after the highest purity, in that painful conflict, a war with their heaven-given affections.

So far as sexual love, a thing pure in itself, becomes prostituted to the seeking of one's own gratification merely, so far it becomes impure; and if it is made a slave to the love of self, it proves that the divine life, the grand interior life of the soul, lies all dormant. But in proportion as this love works hand in hand with the love for others, so far its pure, inner life is called into activity, and the man becomes conscious of the true nobility of the heart that God has placed in his bosom; and in proportion to the delight we experience in consecrating sexual love to the noble work of giving ourselves to the souls that may be hungering for the life that God has given us; in that proportion are we pure indeed. The quality of the man, the end he has in view, determines whether the exercise of this love exalts or debases him.

C. W. B.

Extract from the Sixth Annual Report of the Board of Managers of the Home for the Friendless, Leavenworth, Kansas:

We cannot close this already lengthy report without entering our protest against the "registry law" which has been adopted in some of our cities, and is being talked of in many others. We already have a license law in this place licensing houses of ill-fame, or, in other words, legalizing prostitution. Have you ever stopped to consider who make these laws of registry and license, what is their purpose, and what their effect? Ostensibly they are framed to protect society, to protect the purity of homes, to guard the health of virtuous women, and to prevent the spread of contagious diseases. How is society invaded and threatened? Certainly not from contamination with the women who pay the license fee. They are not recognized in society, and are not permitted to enter the sanctity of your homes. Why in the name of truth and justice does the law require of them license and registration? Who is it that carries disease into their houses? Who carries it out, to pollute the virtuous and innocent? How is it that one sex shall pay the penalty and the other go free?

If this "social evil," this scourge of our land, cannot be abolished by the growth and progress of public opinion, then we say let there be a registry law, but make it so stringent that every man who passes the doors of these houses shall pay his license in his own name, as well as every woman. Put the ban upon both sexes alike—not only the ban of the law but the ban of society. Let every man as well as every woman who violates the seventh commandment be a social outcast. Give him not your friendship, your fellowship, nor your esteem, until he, like the woman, has shown a determination to relinquish vice.

One has said that all vice and crime result from impure blood. The blood that is fed from unhealthy meats, highly seasoned food and strong drinks, goes coursing to the brain to stimulate it to deeds of darkness—to licentiousness and crime. When men and women learn to control their appetites—to feed the bodies with such nourishment only as nature demands to supply the waste of vital elements, then no State law will be required to restrain vice—but every one will be a law unto himself.

Commence with your children, teach them that to be pure in heart they must have pure bodies, to have pure bodies they must have pure blood, nourished and fed by elementary food.

Then more, early teach the youth of the land the uses of their bodies and the uses of life. Consider the curriculum of no high school or seminary complete that does not include a chair upon anatomy and physiology, and these lessons to include the processes and development of human life.

For the sake of humanity, steadfastly labor for the instruction of children and youth in the principles of temperance, as pertaining to all the functions of life. Labor for the prevention of moral and physical disease, by the purifying of all the sources of individual health, growth and instruction. While working for the palliation of evils, labor also for their

removal. Educate the present and future generations to clearer ideas of, and higher aspirations for, a better human life. Educational growth is slow. Traditional habits of thought and practice are interwoven in our lives by strong prejudices, but the signs of the times give us encouragement. An increasing tendency to investigate subjects hitherto forbidden to speech and pen, is a healthful indication. Therefore, for the sake of future generations, labor faithfully and hopefully.

"Pause not to dream of the future before us,  
Pause not to weep the wild woes that come o'er us,  
Work for some good be it ever so slowly;  
Cherish some flower be it ever so lowly."

ALICE B. STOCKAN.

## ROCHEFORT'S ESCAPE—THE NATURAL LOVE OF A MAN FOR HIS CHILDREN.

The sticklers for indissoluble or distinctively "legal" marriage, who constantly raise the false alarm cry of "What will become of the children?" are put to shame by the unsophisticated and touching story of Rochefort, in his recent letter to the *New York Herald*, wherein he ascribes his resolve to face death in the attempt to escape much more to his intense desire to again meet his children than to any or all other motives; those dear ones, born out of wedlock, and catalogued as "illegitimate" in society's iniquitous estimation—until, perhaps, finally legitimized by the marriage in prison not long prior to the death of the mother. He says, speaking of the cruel excesses perpetrated by the "party of order":

"And these are the moralists who accuse us of sapping the foundations of the family; we who have never lived but for our country and for our children; we who only tried the desperate effort of an evasion when urged by an irresistible desire to go and embrace them. My friend Olivier Pain knows it well. When we both promenaded in that sterile plain which seems to have been chosen to make us regret having escaped from death. 'Could you,' asked I, 'live thus six thousand leagues away from your children?' He answered me, 'No.' It is, then, to our children, to those beings so dear and so indispensable to us that we owe, in reality, our liberty; for had we less profoundly loved them we should not have risked death to see them again."

The difficulties and dangers of attempting escape, Mr. Rochefort narrates as follows:

"Inhaling the infection of this dishonored spot became to us insupportable. The Minister of Marine had declared that the safe keeping of the banished was assured. The sharks would hinder any escape by way of the sea, and the Kanachs would keep order on the land-side. \* \* \* We had heard it said that the sharks in their hunger assembled ordinarily in the neighborhood of the slaughter-houses, which are situated not far from the peninsula, and, that feeding plentifully upon the refuse from the butchery, it seldom occurred that they would attack man. Olivier Pain, who was ignorant of the first principles of swimming, went energetically to work, and, in one month after my arrival, became one of the best swimmers of the peninsula. We then familiarized ourselves with danger, by swimming in the sea for two or three hours each day. I cannot give all the particulars without compromising certain brave people who lent us their assistance. Thanks to them, three prisoners residing at the place were able to make an arrangement with an English Captain, Law. This excellent man, Law, without seeking to discover the importance of the prisoners whom he was to take on board, consented to receive us and engaged to conduct us to Australia. But the peninsula was guarded much too strictly to permit him to approach it, and all that he dared promise us was to receive us if we had some means of boarding his ship, which was at the end of the shoals of New Caledonia; that is to say, more than three leagues from our fortified place. The journey to the English ship was the most dramatic episode of our escape, and we should certainly have succumbed to fatigue if our friends of New Caledonia had not saved us the longest part of the journey in meeting us on a dark night, in a whale-boat, which took us in naked and all torn by waves and rocks, which cut like razors.

"The intrepid captain Law, only knew on recognizing me on his deck that he had rescued me, and, far from being frightened at the responsibility he had undertaken, he renewed more energetically his promise to protect and defend us. The night we passed in the hold was exceedingly stormy. A delay of half a day over the time fixed for sailing, which was seven o'clock, would have caused our death. However, after two hours of calm—which we had every right to call a dreadful calm—a wind rose which was so unexceptionably favorable, that in less than seven days, we were in Sydney; a voyage that often takes twenty-five days or more."

Had "the mother of his children" (as Rochefort is wont to designate his conjugal companion), had she lived till now, his anxiety to meet his family might be attributed in some degree to a more selfish motive; but her death occurring since his incarceration removes all such selfish interpretation of motive, and stamps him not merely a hero but a noble and true man. No matter what theories a man may have of society, religion or government, the fact of his motherless children drawing with such irresistible power upon his heart and sympathies, and when the last hope of personal ambition had perhaps been forever sundered, impelling him to risk seemingly insuperable dangers and life itself that he might once more embrace them—as Rochefort so artlessly

relates has been his experience—sheds a lustre and beauty about the name of the chivalrous, now more charming than anything hitherto developed in his strange career. No tender hearted mother can read the simple story of his undying, unconquerable love toward his orphaned children without in her heart blessing the man and wishing him god-speed. Rochefort was famous before this grandest feat of his life; but in this he has rendered his name immortal. "For," says he, "had we less profoundly loved them we should not have risked death to see them again." What a withering rebuke and refutation is this grand performance, which is even at this moment being enacted before an admiring world; what an exoneration of the fatherhood and paternal relation from the dangerous and inhuman sentiment and slander that fathers have too little love for children to care for their well-being without legal coercion!

E. F. BOYD.

## SPIRITUALISTIC.

## PEBBLES, PEBBLES.

BY W. F. JAMIESON.

Spiritualists above all people love to criticize each other. This is, I think, right. We are seeking the truth. None of us can consistently drive down sectarian stakes and say, "The truth is within this inclosure." Perhaps the only thing in which we show humility is in regard to the most important element in the universe—truth. While the whole brood of religionists, with but few exceptions, exclaim, "We have the truth—if not the whole truth, enough, at least, for man to know," Spiritualists modestly say, "We have some truth, and by diligent searching expect to find much more."

Radicalism is as natural as conservatism. Conservatism is ever crying for rest—to be let alone. Radicalism is a youth full of vitality. Conservatism is a contented granddaddy, perfectly satisfied with that which is. Radicalism pushes ahead, demanding "More! more!" Radicalism turns the world upside down. Conservatism says, bowing before hoary institutions, "Holy! holy! holy!" There is an irrepressible conflict between the two elements. In the Spiritual ranks we have advocates of each. A division of so large a body was inevitable. It is not the social question which has divided the Spiritualists of America, but the power back of all questions. It is not the branches which divide the tree, but the life which forms trunk and branches.

Here in Lynn, Mass., these two principles, Radicalism and Conservatism, find the same illustration that obtains in many other places. The good Spiritualists worship in a fold by themselves. We goats never worship. We sing and talk, laugh and dance. The sheep assemble in the Unitarian chapel; the goats in Odd Fellows' Hall. The chapel is a small edifice. The hall is beautiful and capacious. There is one advantage which the chapel has over the hall—one hundred and fifty persons look more like a crowd in the chapel than two or three times that number in the hall. We might have one thousand auditors, and still be unable to say we had a crowded audience.

Ex-Rev. James M. Peebles is the present pastor of the Oxford-street Chapel (Unitarian) Spiritualists. Bro. Peebles is a genial, scholarly, polished gentleman of the "Shaker" order of Spiritualists. He loves to pray and indulge in other equally efficacious religious exercises, something after the Episcopal form. It all has a soothing effect upon the listeners. It is respectable, too. James was a Radical twenty years ago—radical for that time. He still admires the name.

The writer has the pleasure of being the lecturer for those Spiritualists and Free Thinkers, who never seek to dictate what their lecturers shall speak. It is needless to inform the readers of the WEEKLY that I am anti-Christian, anti-religious, anti-prayer, anti-God. How natural that I should select for my subject "The Folly of Prayer." How natural that Brother Peebles should choose for his subject the following Sunday "The Benefits of Prayer." In his report prepared for the *Banner of Light*, he availed himself of the opportunity to tickle the lovers of the devotional, while thrusting at iconoclastic, blasphemous, radical wretches.

Here are some choice selections from Bro. Peebles' report: "The speaker [that's Peebles] said he had little sympathy with that class of Spiritualists, *alias* Materialists, who strove to annihilate God, snarled at Jesus, snubbed the apostles, spit upon everything recorded in the Bible, scoffed at prayer, sneered at religion and madly trampled upon the honest convictions of others—pursuing themselves for themselves' sake! Paul, writing of a similar class of teachers, said, 'Whose God is their belly; whose end is destruction; destruction at least to any high moral influence that they might exert.'"

There! that is got off in first-class evangelical style. Dear "Pilgrim" apostle of the beloved John, your pathway is beset by these ranting radicals. They wring your soul with agony. They deserve to lose your sympathy. They will wilt without it. God has probably withdrawn his sympathy, too, because they strive to "annihilate" him. Who knows but they may succeed? "Snarled at Jesus." That's good. The gentle Pilgrim, apostle-in-chief of the gentle John—O! pardon us—never snarls; O, no. Read this from James M. Pilgrim's "Myth, Man or God?": "One is compelled to consider Christianity synonymous almost with persecution and fiendishness! Does an apologist say this was not Christianity? The groundless assertion is denied. It was—it is Christianity."

That is more than a snarl. It is a downright bark. If he has a right to criticize Christians, I have an equal right to analyze Jesus. It is popular among Spiritualists, Free Religionists and Materialists to say bitter things against the Christian church. I go to the root of the matter, begin with its founder, and show that the church is an improvement upon its founder. I show that those Spiritualists who praise Jesus and condemn the church, as Mr. Peebles has done, are illogical. The teachings of the modern Christian church are more practical, better adapted to this world, better calculated to meet the demands of the race, than those of Jesus Christ.



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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 27, 1874.

## TRANS-CONTINENTAL TRAVEL.

## No. IV.

The wearied travelers of yester-evening on awaking in the Walker House at Salt Lake City will probably be scarcely able to decide on the instant whether they are in dreamland or whether it is a reality that meets their eyes. They will, perhaps, remember the heat and dust which was left behind at Ogden and, going a little backward into Echo Canyon, wonder whether they are not occupying an enlarged "section" of some magnificent new-fashioned Pullman Palace Sleeper, and that from its windows they behold "the snow clad hills." Then they will gather their memories, and, quickly passing "The Slide" and "The Gate," over which the conqueror of God Almighty, according to the Christian doctrine, presides, go through the confusion of the Junction and become suddenly conscious that they are in the Mormon Prophet's city, and, springing from their beds to the window, will gaze forth with wonder, if it chance to be spring or summer, upon the most entrancing scene of which it is possible to conceive.

Let the direction be which way it may there will be mountains tipped with snow—to the east seemingly a mile distant, but really not less than ten; to the south apparently five miles away, but really twenty, and the same to the north or west. In one direction only mountains do not lift their whitened peaks heavenward. To the northwest the quiet lake stretches in the distance, but even this is bounded on the opposite side by the inevitable mountains, white and shining. It is these qualities that command the attention at first, but gradually the gaze settles beneath their tops and wonders how so cold a region as that must be upon which the eternal snows rest so quietly, can so suddenly melt into the velvety green which skirts their borders and descends into the valleys in such lovely tints.

Having quickly scanned the mountains the intervening valleys next present themselves, and now wonder and astonishment melt into delight. First, coming from the mountains toward the city, are the small but highly cultivated farms of the Mormon peasantry, into which the broad streets of the city lead and disappear; next, the streets themselves, studded upon both sides by long lines of trees, and outside of these, first, small white cottages, with here and there an elegant mansion situated in the midst of a garden of beautiful trees and flowers, and then, continuous blocks of houses until the main part of the city is reached. Reversing the view, it is a bed of fruit trees, now covered with blossoms that fill the air with their grateful perfume, which gradually merge into the green field beyond, and these again into the green velvet of the mountain sides and finally ending in the white-tipped peaks. And this is a birds-eye view of the famous city of the Latter Day Saints. Well, indeed, might the saints of any country or clime have sought out this spot and called it Eden. Search the United States and territories over and over it would be difficult to find another such place as this. The foresight—the judgment—that selected it as a safe retreat for a persecuted sect of religionists, must have been that of a superior mind—one that com-

prehended its advantages in a military sense, relative to the world without, as well as in an administrative sense, to the people within. A few hundred men with a few pieces of cannon, more or less, could defend the approaches to this valley against a multitude. One or two narrow defiles in the Wahsatch Mountains held, and the narrow pass to the north, between a spur of these mountains which reaches nearly down to the Lake, defended, and the holy city is safe.

When Brigham Young fixed upon this spot as the future home of the Saints he probably made the wisest selection possible at the time. But he did not count upon the rapid strides that civilization was destined to make westward. In 1847 nobody believed, or even conceived, that there would be a "New Empire" established on the Pacific coast within thirty years. A thousand miles away from and between the civilizations of the east and what there then was of the west, and surrounded by tribes of Indians, he undoubtedly felt that "his people" would here be safe for ages to come against the "demoralizing effects" of so called enlightenment. Here he could rule his flock arbitrarily, if need be, and protect them from incursions of all kinds; and with a right good will did his trusting followers set about redeeming the lovely situated valley from the dominion of the sage bush, which, for the most part, covers the face of this country amid the mountains where anything can grow at all.

Utah was first settled in 1847 by the Mormons, and in this year Great Salt Lake City was laid out. The comparatively small numbers who accompanied the Prophet there at that early day have been increased, mostly by foreign converts, to one hundred and twenty thousand souls, who acknowledge the sovereignty of Brigham Young. It is the industry of this comparatively large population, scattered in all the rich valleys of Utah, that has made the city what it is. From this centre this population draws its imported supplies and here returns its surplus products—since even Mormons could not resist the invitation, led on by the promise of rich profits, to commercial pursuits with Gentiles.

Having gained these general outlines from one source or another, the next movement is to sally out to take a look at the celebrated city.

The Tabernacle is, of course, the first, because the most prominent, point of interest to which the feet, almost involuntarily, wend their way, and before one is aware of it its ungainly external proportions are before him. By reference to "guides" he learns that this noted structure is two hundred and fifty feet in length by one hundred and fifty in width and its outward walls sixty-five feet high. These are surmounted by a vast dome stretching, without other support, from side to side, forming an immense oval-shaped space which sends back to all parts of the building within and below every sound made inside the walls. It is on a Sunday morning that the visitors of whom we speak, who came with us across the plains, are at the Tabernacle, and it so happens that this Sunday is the last day of "commencement week," (meaning the beginning of the Enoch Order, which will be spoken of hereafter) and thousands of Mormons from all parts of "The Kingdom" are congregated. Some intelligent person, who seemed to know what he was talking about, said "there are fourteen thousand people in there now," to whom Brigham, Jr., is discoursing of the beauties and necessities of the New Order, and the dangers to be incurred by ignoring it, and the immense organ is sending out its peals of welcome to meet the delighted ears of the still gathering multitude. Evidently, like the Catholic, Brigham knows and uses the power and charms of music; for from this celebrated instrument the most delicious strains float out into the space within and entrance each listener, whether he will or no, and prepares him to listen attentively to the next exhortation by some noted deacon.

But the Gentile soon wearies of even this, and with him we depart in search of other sights. We wander up and down the broad streets, attracted thither by the music of the swift running brooks, the waters of which, issuing from the not distant mountain base, flow down upon either side of the streets of the city on their way to the Salt Lake. Nothing can be more fascinating than these streams. In laying out the streets care has been taken to sink their beds sufficiently below the level of the streets to ensure them against overflow. The streets are bordered by elegant dwelling ensconced amid flowers and fruits, and shaded, graveled walks and beautiful arbors and retreats. Perhaps no city of its size in the country has so many enchanting residences as Salt Lake, and we wander among new scenes until we think we are in fairy land, and have concluded that there is something besides polygamy in Utah.

On the street leading eastward from the Tabernacle and beyond the main street, is the square, occupied by the buildings directly connected with "the President's" quarters. Directly across the street from Tabernacle Square, and on the corner, is the office of *The Deseret Evening News*, the organ of Mormonism and the "tithing" Mormon taxation office, and beyond that other small buildings occupied for various purposes by the attaches of the Prophet. Next is his private personal office and then his dwelling, in which most of his wives reside. It is a long, low and unpretentious building, with one end toward the street and running back into the square, with windows, diamond shaped at the top in the second story, two of which, it is said, are allotted to each wife. Directly opposite this, to the south, is a new half finished house which Brigham is building, so it is said, for his favorite Amelia, who, with his first wife (the two being great friends) will occupy it when finished. This structure

is a fine piece of architecture and will cost one hundred and twenty-five thousand dollars when completed. We heard, during our stay of a few days, no inconsiderable criticism of Brigham's reckless expenditure of money to gratify his favorite, although she seems to be a favorite with the Mormons generally, as well as with their Prophet, specially.

By this time we have learned that Salt Lake City is situated in a semicircle at the base of one of the spurs of the Wahsatch Mountains, reaching outward into the valley south and west by regular squares; also that it is three miles to Camp Douglass at the base of another spur, which we saw in the morning as we looked eastward, thinking it no more than a mile away, and that the Hot Springs are as many miles away to the north. These springs having seen the city proper, are the next subjects for visitation; but as the day is well advanced we must defer it until another morning, so we return to the Walker House just in time for dinner—the regulations of the hotels here being breakfast, lunch, and dinner at 6, no supper.

On our way to Hot Springs in the morning we stop, half way, at "Warm" Sulphur Springs, and take an invigorating bath. Here there is a regular bath-house built, and very many residents of the city, especially those rheumatically inclined, take regular baths. Besides, it is a favorite resort for invalids from various diseases. The waters evidently have a powerful tonic as well as detergent effect upon the system. Whatever drowsiness one may have in the morning or weakness in the evening is quickly dispelled by their charms. Were these springs in the States they would become immediately a most popular place for resort, not only for invalids, but as a summer watering-place.

The Hot Springs situated at the point where a spur of the mountain reaches out into the plain, boils out from the foot of a large rock, and forms a small lake which constantly sends off large quantities of steam. From this a stream runs steaming down into what is called Hot Springs Lake—the outlet into Great Salt Lake of Jordan River, which has its source in Utah Lake, forty miles to the south of the city. The water, as it first pours forth from the rock, is heated to a temperature that cooks eggs sufficiently in four minutes; so there is no deception in calling them hot springs. The odor emitted from these waters shows them to be highly impregnated with sulphur, and it permeates the atmosphere, being perceptible to the sense of smell a long distance from the Springs. The analysis of Dr. Jackson, of Boston, showed that the waters contain carbonate of lime and magnesia, per oxide of iron, lime, chlorine, soda, magnesia and sulphuric acid.

These springs, by themselves, are a great natural curiosity; but when a few feet removed from them, there is found a spring of sweet, cool water, bubbling up as if in derision of its more pretentious and misty neighbor, an exclamation of wonder can scarcely be suppressed; and when, besides this, we remember that we are on the borders of a great lake of very salt water—much saltier than that of the ocean—so salt that nothing living can exist in it—involuntarily the consciousness steals over us that we stand in the midst of an inscrutable Nature whose mysteries are almost past finding out, and, as involuntarily, we bow our finite minds in worship of that Infinity which has so wondrously fashioned the world, and we can scarcely repress the question why it is that this people, pretendedly so despised of Christendom, has been led miraculously—it may well be said—to this land which contains so many more of the evidences of Almighty power than are possessed generally by other parts. Shall it come out, after all, that there is a germ of truth, perhaps not yet developed or understood, and, perhaps, not even conceived of, in their peculiar religious tenets, which entitles them to be called the Latter-day Saints, and that they have been led to this peculiarly blessed spot on this account? Stranger things than this have occurred. Who can tell what may come of this? The early Christians were as despised of the world as are the Mormons; and with greater and better reasons; for in this later time those who most fiercely denounce the Mormons are, in another way, practically living out their doctrines, which was not true of the Pharisees of the olden time.

May it not be possible that Brigham Young is a prophet to his people—God's anointed to lead them up out of their Egypt, as did Moses lead the Jews? And may he not wander forty years in the wilderness, and even then enter the Holy Land in safety and in time? Is there a sect of so-called Christians who, with so small a beginning, ever did so much in so short a space of time for their people as the Mormons have done? Over one hundred thousand people gathered from all parts of the world—the down-trodden, persecuted labor-slaves of the nations—brought to this favored spot, and their condition made better in every way that it has been changed at all! They could not be elevated to the highest standard of enlightenment at a single step; but they have taken a step forward: a step that has improved their material condition—the first movement in any successful plan of salvation.

Charge whatever crimes they may to Brigham Young, it cannot be denied that he has, so far, redeemed this people, that from abject industrial slavery, he has raised them to independence. No matter if he compel them to deed to the Church one hundred and fifty acres, they possess the other ten, and the means are prepared for them by which the whole is purchased. To have ten acres and an independence, though subject to the despotism of the Prophet, is better than to have nothing, and be subject to a worse despot. In so far as Brigham has been instrumental in this work, in so



far has he been a saviour to this people, and future ages will give him due credit, as it now gives Jesus due credit for his work. The mistake that the world makes, is that it does not recognize the good that those do who are really bad. They fail to recognize that a truth uttered by one person is just as much truth as though it had been spoken by any other, whom the world might have selected as the proper one to become its advocate. This error has been overcome in all the departments of life except the religious. A discovery in whatever branch of science or philosophy, let it be made by whom it may, is at once appropriated by the world. It does not stop to ask: is the discoverer an authority, or a moral or a religious person; but is the discovery of value, regardless of him? So it should be with all things, and if Brigham Young do a good deed, let it be judged by its fruits, though he have as many wives and concubines as did the man after God's own heart; or even if he loves money, as did the "wisest man." Brigham is only trying to copy, in a small way, after these best of Biblical characters, God's own anointed; and the Christian (?) world howls after him as if he was trying to steal their thunder.

Congress, even, in meek obedience to the mandates of the Young Men's Christian Association, forgetting the virtues of Washington society, is endeavoring to regulate Brigham. We think that jealousy must be at the bottom of all this, since, if in Washington, there were ten women for each Congressman, instead of as it now is, one woman for ten Congressmen—indeed, were the conditions just the reverse of what they are, there would not be a word said about Brigham; they would, on the contrary, think it rather a nice thing to be a Mormon. Since, however, it is the Mormon bull that has gored the Christian ox, the penalty will have to be paid by Brigham, unless he makes an unexpected escape.

But Brigham begins to feel that his power is waning. He is wise enough to realize that Mormonism as at present understood, cannot endure, unharmed, contact with the outer world. That he might remain master of Utah, it was necessary that everything else but Mormonism should be shut out of the Holy City. Especially cannot Mormon wives, and still more especially, their daughters, be relied upon to remain firm in the faith, and here the common intercourse of society with other women, and learning their condition, which if it be not yet the best, is, in some respects, superior to their own. So long as the United States Government let him alone to deal with apostates as he thought proper, so long his rule was safe; but when the common law of the land had to be enforced, he lost his power over the effects of education among his people.

Seeing all this, something had to be done to avert the impending doom, and Brigham will probably be equal to the task. His new Holy City, several hundred miles to the South of the present, will furnish a further retreat for his people, where they will be safe until a further Pacific Railroad shall pass that way. And if the New Order of Enoch succeed, as he intends it shall, his people will be, still more than ever, his subjects. But of this Order, more anon.

#### JUSTICE BEFORE INTEREST.

Congress, about a year ago, annulled the infamous franking privilege. It was shamed into such action by monarchical Great Britain. Previous to that, what the Scotch call "a caw me, caw thee" business had been the order of the day between the presses and the members of Congress, at the expense of the people, by the robbery of the public mail. As the former nefarious wrong has been condemned, Congressional gentlemen, no longer receiving their "*quid pro quo*," have commenced to look after the latter delinquents. To this end, Mr. Cresswell has brought a bill into the House of Representatives which proposes to charge one and a half cents per pound on newspapers, to be paid when they are mailed. As this is a step toward justice, there are those who propose amendments to the same, viz.: in favor of the free postage of newspapers in counties where they are issued, and also on exchanges between publishers. It is manifest that if such amendments be carried, they will go toward defeating the value of the bill, and therefore it is feared that they may prove acceptable to our present legislators.

There are some things that are more valuable than any press. One of these is justice. The WEEKLY is useful, and is doing its work, but justice is of more account than the interest of any newspaper. It is not easy to tell the truth to the people when the parties who do that duty are called upon to pay for it also afterward. These, however, are the conditions under which this article has to be written, and they must be accepted, for it is a duty incumbent upon us to set before the people what we believe our legislators ought to do in the matter.

We know that there are such things as public morality and public honesty, and think the best way to inculcate these virtues among us is by example. We do not believe that legislators are elected by the people of this republic for the purpose of making invidious distinctions among us, and defrauding the public mail in order to establish such differences. Legislators are not in power to do a moral wrong, even if such moral wrong would confer a benefit upon the whole community, which has been asserted, but not proven, in the case before us. To aid one section of our people at the expense of another section is not right, and it is a position which cannot be justly maintained. Yet all these statements apply in the case of the public mail, when any

discrimination in favor of any parties sending matter through it is authorized.

But a more effective argument may be found in the charge that it is not economical to burden the Post Office with such discriminations. Rowland Hill proved that satisfactorily to the House of Commons when counselling it to make the charge on written matter uniform. If he halted at establishing fully his fundamental idea in the case of printed matter, that is no reason why our Congress should continue to follow on his track. As the presses are conducted, it is seriously questionable whether an advance in the price of periodicals would be detrimental to the interest of the public, and when to that is added the fact that they are distributed by general taxation, it is no wonder that the matter they contain should become somewhat contaminated by the operation.

True, the evil effects produced upon the press may be disputed, but there is no doubt as to the damage that has been caused by such deviation from justice in the Post Office itself. Setting aside the serious difficulties and speculation there generated, the inspection necessitated by the variety in the charges of the public mail services, has opened a door for the admission of espionage over the affairs of our people. The mail is no longer free in this country. It is not denied but that some good may have been done by the employment of inspectors, but nothing is more certain than, unless the system is speedily put down, the country will find in the near future that, in invading the chastity of the mail, it has paid too dear for its whistle.

In conclusion, let us add that it is estimated that a uniform rate of one cent per ounce on all matter, that being the minimum, would produce a larger revenue than that which is now obtained. It would simplify the duties of the Post Office department and considerably reduce the expense of conducting the same. It would prevent fraud and speculation and secure certain pay for all labor performed. It would arrest the further degradation of our millionaire publishers by withdrawing them from the position of public paupers, and serve as a precedent to stop that class legislation which has so long vitiated our republic. For these reasons the WEEKLY feels justified in reiterating its former assertion, viz.: that economy, honesty and justice demand the establishment by Congress of a uniform price for all matter sent through the public mail.

#### OUR BOOKS, SPEECHES AND PHOTOGRAPHS.

By reference to the head of the third page of the WEEKLY, our readers will see that we have revised the list and the prices. The speech, *Tried as by Fire*; or, *The True and the False*, Socially—just published—has been received by the large audiences to which we have been speaking recently, with the most complete approval. It is believed that no unprejudiced, inquiring mind can fail to be convinced of the necessity for social—sexual—freedom, after having carefully read this speech. Both at Salt Lake City and Virginia City, Nevada, where it was delivered as the second night's lecture, it was declared to possess more food for serious thought than all else that has been said on the social question. It is also a complete refutation of the idea that has obtained considerable ground and that is persistently insisted upon by some interested socialists, that Free Love as advocated by the WEEKLY and its Editors, means nothing beyond the mere fact and statement of freedom.

We trust that our friends who have not already obtained these several speeches may do so at once. They contain, together, a careful elaboration of all the principles and positions that we have advocated during the several years of our reform work, and will give to the careful student such an insight into Social Freedom and Industrial Justice as will prepare him or her to safely take up their advocacy. The price—seven speeches for one dollar—puts them within the reach of all people. To such as will order to sell again a very liberal discount will be made from even this low price. The readiness with which these speeches are taken may be inferred when we state that we frequently sell fifty packages to the audience after a lecture. Such of our friends as are able ought always to have some copies of these speeches at hand to give to skeptical people with whom they may have conversation. Much good may be done, generally, even in this small way, to advance the cause of general reform and to wake up the people to a realization of the fearful condition into which the race is settling, sexually and industrially. Read the list carefully over and order as your ability will permit.

#### COMMON SENSE.

We respectfully call upon our subscribers to rejoice with us in the advent of a new and true Spiritualist paper which, under the above name, has taken the field at San Francisco, California. Radical Spiritualism may now be said to be represented by two presses in the East—the WEEKLY and *Hull's Crucible*, and two in the West—*Our Age* and *Common Sense*. We trust the present number will be multiplied by ten at least before the end of the present decade. Convinced as we are that there is a great field for the pioneers of spiritual, sexual and temporal freedom, every advance made, and every new aid forms for us a cause for rejoicing.

The omission of the name of the long-established paper of the Spiritualists—*The Banner of Light*—is done with no discourtesy to that press. It is the base of the great Spiritual movement, the centre of our grand army, if we may so term it, and does not claim to belong to the corps of pioneers. It

is doing its duty in its way, and we believe that we and our more immediate sisters and brethren are doing our duties also. As these are arduous, it is only natural that we should be glad to meet with assistance in our labors.

In conclusion let us say, that *Common Sense* is a quarto of sixteen pages, exceedingly well gotten up, being printed in large, bold, new type, on fine white paper. The original articles are admirable, and the selections, some of which we have copied in this WEEKLY, will repay the attention of our readers. We trust our Western friends will give it good support, and we wish it speedy success.

#### WAITING FOR THE LOCOMOTIVE.

Religious faith is to the moral world what the spirit is to the individual man. It is its moving power. All past experience confirms the truth of the above comparison. In spite of the claims of all the dominant creeds, which count their votaries by tens or hundreds of millions, that they are everlasting and unchanging, nothing is more plain to the student of history than that they all, like their votaries, have their rise, progress and decay. Some of the grandest of them, viz.: the Babylonian, Egyptian, Persian and Grecian faiths, may be looked upon as past, but there is no doubt that they have all left their traces on the religions of the present period. All of them also have in turn been conquerors. Whenever a religion is really and truly a vivifying, active principle, it has always marched forward to success. Mohammedanism in its glory conquered Arabia, with its right wing captured Constantinople and penetrated into Hungary; while with its left it captured Egypt, overran the north of Africa, crossed the straits of Gibraltar and established itself in the peninsula of Spain. Catholicism, rising in its might, hurled (in one century) seven millions of soldiers against the Saracens, and dictated law to the kings and princes of Europe. Even a section of a faith rises into grandeur when the animating principle of religious fervor is strong in the people who credit it, as was proved by the rise of the Puritans under the leadership of Cromwell. If these successes were limited to the fiery partisans of any one creed, it would go far to prove its superior excellence. But they are not. Whenever any faith dominates and is real and vital, it works marvels, as we have seen here in the United States in the case of the Mormons, who did not hesitate to march an army of men, women and children through a wilderness, and founded a city therein, without asking other aid, and without money.

The above has been written because it is believed that at the present period no zealous, animating religious power is in existence. Those of the past are all more or less materialized, and all bear marks of decay. This opinion is confirmed by the statement of John Stuart Mill, which was lately quoted by the Hon. G. F. Talbot in his lecture on the Increase of Crime. It is taken from the text of the *Index of Boston*:

I am now convinced that no great improvements in the lot of mankind are possible, until a great change takes place in the fundamental constitution of their modes of thought. When the philosophic minds of the world can no longer believe its religion, or can only believe it with modifications amounting to an essential change of its character, a transitional period commences of weak convictions, paralyzed intellects and growing laxity of principle, which cannot terminate until a renovation has been effected in the basis of their belief, leading to the evolution of some faith, whether religious or merely human, which they can really believe; and when things are in this state, all thinking or writing which does not tend to promote such a renovation is of very little value beyond the moment.

The important question is—Is not what is called Radical Spiritualism the motor the world needs just at present? Is it not entering upon its field of labor in every civilized nation on the globe? Is it not really the base of all reforms destined to produce beneficial changes in the physical as well as the intellectual and moral status of mankind? Where is the radical Spiritualist who does not know that his own future welfare is dependent on the manner in which he performs here his duties to his fellow beings? Who, having put a hand to the plow, dares to turn back from the labor? Let us go forward, then, with cheerful hearts! The long train of cars laden with the reforms demanded by the best and worthiest of the people, industrial, financial and social, are filled to repletion and waiting for the locomotive; that is, for the grand development which is destined in the near future to supersede all the present faiths of mankind, viz.: Radical Spiritualism.

#### THE BOTTOMLESS PIT.

That is, a pit with the bottom out, which is believed to be the present condition of the orthodox hell. The doctrine of eternal punishment is the base of Christianity. Those sects who dispute the black fact of eternal torture by fire have no right to term themselves followers of the Nazarene and believers in the absolute inspiration of the Bible. They are simply what the Catholic calls them, heretics—that is, choosers; repudiators of their God's assertions, and consequently impious defers of their God. Neither is it right in any priest who believes in hell to be content with simply admitting it as a portion of his creed; he ought to do more; he ought to put it prominently before the people, as the Inquisitors did in Spain. If the eighty-six thousand Auto-de-fe saved only one soul from everlasting torture, believers might deem they had cause to rejoice; for the purchase-price, in the cases of the unbelievers, was for them only the addition of half an hour to an eternity of similar

suffering. These statements are made in candor, taking an honest view of the position of the Catholics, whom we recognize to be the true opponents of the radical spiritualists. As has been said previously, the battle in the moral world lies between those who stand round the flag of absolute authority and those who assert the right of absolute freedom. Before the battle joins it will be necessary to disperse the bands of Cowboys and Skinners that make so much noise in our cities now, but properly belong to neither party.

The crowd of fashionable pulpit praters who, when pushed, profess to believe in, but are too polite to mention, "hell" to their fastidious congregations, must be compelled to take sides in the encounter. The truth is, eternal punishment is the Malakoff of Christianity, and it is believed that, of late, it has been seriously attacked if not captured by the opponents of revealed religions. A lecture on "The Causes of the Increase of Crime," published last week in the *Index of Boston*, thus pictures the contest as it appears at present:

Shall we go back to the creed of the last century? Shall we reinstate the hell, whose fierce flames have cooled to a comfortable warmth, in its ancient fierceness and terror? This is neither possible nor desirable. The world has stolen a march, broken into the Divine arcana, and vulgarized their secret intelligence. It has got access again to the tree of knowledge of good and evil, and its eyes are open, prematurely, to see as gods. A man may use a faith or a fear to control his personal conduct; he cannot use it to control the conduct of another man against any general intelligent denial and protest. Mr. Talmage may corner a man in his pew and threaten him with hell fire. He will not have the man wholly at advantage with such a weapon, if he can look out the window across the street and almost hear the accents of Dr. Chapin, in a devout and reverent spirit, and with a strong assurance, asserting the absolute love of God and the forgiveness of sin. The weekly assemblage of a half-dozen congregations, embracing the *elite* of the intelligence, virtue and practical religion of a great city, is a fetter upon the tongue of our fervid orthodox divine. What he has on his conscience to say about hell he would prefer to say in the basement of his meeting-house, in the privacy of a few kindred spirits, as a Catholic in England during the last century would go to some secret chamber to perform his mass, and as a Druid, after England had embraced Christianity, would betake himself to a gloomy forest to perform his incantations.

Of course in this battle, so well depicted by the writer of the above, the WEEKLY takes the side of absolute spiritual freedom and utterly ignores the idea of everlasting torture by fire. But it respects those priests who hold to the contrary opinion, and prove by their warning words and actions that they believe in the statements of the New Testament respecting eternal punishment. As to the Jeremy Diddlers who are paid to do the same and dare not do it, the WEEKLY holds all such in a very proper contempt, and it believes that the majority of the peoples, both orthodox Christians and Free-thinkers, are rapidly coming to a similar conclusion in regard to their time-serving and untenable positions.

#### WOMAN IN TURKEY.

Woman, the poet tells us, is—"the last best work of God," and our Christian friends will do well to remember that this statement is in accord with the teachings of the Bible. In the two versions of the creation given in the first and second chapters of Genesis (which, it is plain to be seen, are wrongly divided, as it is manifest that the first account ends with the third verse of the second chapter,) every one must admit, that, in the march of the animal creation, the steps up to man were progressive, and there is no warrant for the belief that the next development, namely, woman, reversed the movement. There is wisdom as well as wit in the stanza of the poet of Scotland, Robert Burns, when he says of woman,

"Auld nature swears the lovely dears,  
Her noblest work she classes O;  
Her prentice han', she tried on man,  
And then she made the lasses O."

And we may add to that, that, if the order of development in the moral world follow the course of the natural world, the time will arrive when she will rule, the superior, and not the inferior of her mate, and the law of force be superseded by the law of love.

But, as the Scotch say—"it is a far cry to Lochow,"—and there is yet many a weary march to be made, and many a hard battle to be fought, before the brute in man is sufficiently quelled to admit the superiority of woman even in the domain of the affections. The slave of mammon, the gross material Caliban of nature, at present is only to be ruled by the law of force, and when he gazes on the gentle Miranda, it is only with a desire to injure her. But there are evidences that his condition is improving, and with every improvement in him woman advances further to the front. This is easily perceived in this country and in Europe, where her name is becoming a power in art, literature and science. There are evidences, also, that in Asia, the old system of male domination over woman is yielding to the pressure of the times, and, in proof of our assertion, we submit the following description of the present condition of women in Turkey, which is taken from *Harper's Bazar* of June 27th:

There is a great deal of misconception in this country as to the status and treatment of women in Turkey. Most persons imagine that every Turk is more or less a Bluebeard, with four wives at least and as many concubines as he can afford, the whole of whom are the mere slaves of his caprice, jallered by eunuchs and without domestic authority of any kind. Nothing could well be farther from the reality. Instead of this paradisaic plurality being the rule, polygamy, in fact, is fast going out, as, of the present generation of Mussulmans, few have more than two wives, while the great majority have only one. Odaliques, again, are the "luxury" of the very rich, and a very rare luxury, too; for in Turkey, as in monogamous lands, wives are jealous of their rights, and, whatever may have been the laxer rule in the good old times, they nowadays set their faces stoutly and successfully against illegitimate rivals. The Khanum is in reality as much mistress *chez elle* as any Christian wife of the day, and has, if anything, more than her fair share of authority in

doors. Instead, therefore, of the harem being a prison, guarded with bolts and bars, it is rather a sanctuary from which care and trouble are, as far as humanly possible, excluded. The man is always the bread-winner; he alone bears the attendant anxieties of life, while the woman passes her days, if not in Arcadian innocence and calm, at least free from the frivolous and not always innocent amusements which sometimes make up the existence of her Christian sisters. The Turks are, unfortunately, not free from evils, many introduced from foreign countries, but there is one evil—the social evil—which has no home among them. The yashmak, feridje and shalwar, it is true, still hold their ground, but feminine coquetry has long since displaced the old opaque swathing, that hid everything except the eyes, for the diaphanous gossamer through which the whole battery of the wearer's charms now plays as freely as if no single fold of muslin remained. The bright eyes flash and the pearly teeth dazzle beneath the veil, which, from the fineness of its texture, no longer serves to conceal, but rather adds additional charm to the natural beauties of the wearer. The yellow papoosh, too, has largely yielded to the elastic European boot; but the Louis Quatorze abomination and its "graceful Grecian bend" are as yet foreign to the precincts of Stamboul.

The statements made in the above article are well worthy of the consideration of our readers. As the WEEKLY does not advocate either monogamy, polygamy or polyandry, but simply demands the right of all human beings to suit themselves—in other words, sexual freedom—we are not sorry to hear that polygamy is dying out among the Turks. We are also pleased to note that the Khanum (that is the wife) "has her fair share of authority indoors," though it were to be wished that her authority was not so limited. Anyway, her position is preferable to that of many "Christian Khanums" that we daily read of in the papers. We find reason also to be grateful that there is a country in which what is called the "social evil" does not exist, for it instructs us that there is a community extant whose civilization is not based on the dehumanization of woman; a place where a money payment does not condone crime in man. The only stricture we would make upon the above extract is, in the use of the epithet "paradisaic" in the sentence—"Instead of this paradisaic plurality being the rule," etc. As polygamy was not the rule in the Christian paradise, it is evident the word is ill-applied, unless the writer be a Mohammedan, in which case its use would be justifiable; we should also judge from its connection that the article could not be penned by a monogamist; but as the WEEKLY does not profess to be a Christian paper, that is a matter of no importance to us.

#### NO LAW FOR MONEY.

Believing with Aristotle that the sole legitimate function of money is to facilitate labor exchanges, the WEEKLY sympathizes with the efforts made by the opponents of the various usury laws of the several States, and with them desires the abrogation of all edicts aiming to restrict or limit the power of money to increase "*per se*." True, it appears by the following extract from the *Industrial Age*, that the withdrawal of such curbs does not at present seem to work well, but, after giving the extract from which we glean our information, we will endeavor to show the reason why:

**USURY LAWS.**—Massachusetts and some other New England States relaxed their usury laws a couple of years since, and let the note-shaving wolves loose on the community. The effect has been disastrous. A committee from the Legislature, whose duty it was to examine and report on the effects of the law, recently reported:

"That no currency can be protected and made safe without usury laws; that industry cannot be insured its just and legitimate reward without usury laws, and that all attempts to abrogate them have resulted ruinously; that interest on money is a tax and should be made as low as possible, and that the commercial welfare of the nation would be essentially promoted if a uniformity in the usury laws could be established throughout the nation, so that each State should have the benefit of its own capital."

If the Western States would establish the rates of interest at 7 per cent.—pass stringent usury laws—and wipe out trust deeds, the shavers would invest in manufacturing.—*Industrial Age*.

It is but little over three centuries since the legalization of usury was first instituted in modern Europe. Previous to that, by both civil and ecclesiastical laws, usurers were treated as criminals. We do not desire to see money-lenders punished as before, but we do not think that the people's law ought to be used to collect either money-loans or interest, or in any way assist them in their nefarious traffic. Our doctrine is—except in cases in which money operates in its only legitimate function, viz.: that of a medium of exchange for labor, it should have no status, save as other property, in our courts of law. If we unchain a tiger it is only prudent to take out its teeth also.

#### CREDAL CURIOSITIES.

The following items are from the Religious Intelligence of *Harper's Weekly* of June 20th. The comments are ours:

The Presbyterian General Assembly, whose session began in St. Louis, May 22, adjourned June 3. The controversy on the right of women to speak and pray in public was determined by the adoption of the resolution—"that the Assembly expresses no opinion as to the Scriptural view of woman's right to speak or pray in social prayer-meetings, and commits the whole subject to the pastors and elders of the churches."

#### COMMENT.

For a church that has expressed a very decided opinion as to the condition of certain infants (in future) this is a very modest position. From it we glean that "woman's soul" has no status in the assembly, but is the perquisite of the pastors and elders of the churches.

The Irish Church Synod, which has been sitting in Dublin, has had under consideration the changes of the Prayer Book and Catechism suggested by the Revision Committee. The words in the burial service, "For it hath pleased the

Lord to take unto himself our brother," were by mutual agreement changed to "to take hence our brother."

The following change was also made in the Catechism: QUESTION. After what manner are the body and blood of Christ taken and received in the Lord's Supper? ANSWER. Only after a heavenly and spiritual manner, and the means whereby they are taken and received is faith.

#### COMMENT.

From the first amendment we learn that, first: in the opinion of the Irish Church Synod, it is not proper to specify the place to which "their Lord" takes people, and secondly: that hell is outside of omnipresence. As to the amendment to the Catechism it is to be hoped that, for consistency's sake, the savans who are now manipulating or re-translating the Bible, out of respect to the Irish Church Synod, will make their God's words in that instrument conform thereto, which they certainly do not at present.

In the Anglican Church some singular events have recently occurred. One of the most singular is the conflict of three missionary societies over the ecclesiastical possession of the island of Madagascar. This island was first Christianized by the agents of the London Missionary Society; a few years since the Church Missionary Society sent over a number of Anglican clergymen. Finally, the Society for the Propagation of the Gospel in Foreign Parts provided the island with a bishop. This step did not please the Church Missionary Society, which has withdrawn all its missionaries. Madagascar has, therefore, a bishop, without any clergy for him to superintend.

#### COMMENT.

This is a pretty dish to set before the benighted heathens of Madagascar. It is a practical commentary on the text—"Behold, how sweet and how pleasant it is for brethren to dwell together in unity." The WEEKLY, however, is shocked at the "envy, malice, and uncharitableness" exhibited by the Church Missionary Society, and tenders its respectful sympathy to the ecclesiastical Robinson Crusoe, the hermit-bishop, thus left—"to waste his sweetness on the desert air"—desolate and solitary on the island.

#### LECTURES IN CALIFORNIA.

After our two lectures in San Francisco, June 1st and 2d, our engagements, commencing June 8, took us to Redwood City, San Jose, Gilroy, Hollister, Salinas, Watsonville and Santa Cruz. We go thence to Stockton, Sacramento, Marysville, Chico, Napa City, Vallejo, Petaluma, Santa Barbara, Los Angeles, and San Diego. Returning to San Francisco, we shall then probably go to Portland, Oregon, and a few other prominent places in that State.

#### MISCELLANEOUS.

#### VICTORIA C. WOODHULL ON THE PACIFIC COAST.

##### MRS. WOODHULL'S LECTURES IN SAN FRANCISCO, CAL.

Victoria C. Woodhull, the apostle of social reform, spoke in Platt's Hall, on Monday and Tuesday evenings, giving first her lecture entitled "Reformation or Revolution," and speaking the following evening on the social question. Her opening discourse it was not our privilege to hear; but judging from the reports of many sensible and truthful men and women who were there, it was replete with facts, and nothing was said that, properly construed, could be considered objectionable. She is an earnest, outspoken woman, and does not weaken her ideas by the use of unmeaning language. She calls things by their right names; and consequently gives offense to those who do not like to hear themselves characterized truthfully. One of the purest women in this city, an old Quaker lady, well-known to most of our readers here, could see nothing evil in what she said; while men whose vileness is patent, "blushed to the tops of their bald pates."

On Tuesday evening the editor of this paper with his wife and two daughters, went to hear the woman who is so vilely abused. Never having met Mrs. Woodhull, and judging of her only by newspaper reports, we certainly were not prejudiced in her favor. She said some bitter things against marriage as it is, but not one word against that true union of souls which alone constitutes marriage. She advocated free love; but in a sense so high and language so pure that the very personification of chastity could not justly find fault with it; and then she spoke of promiscuity; but she called it death, and warned her listeners from it as from the road to hell. There was not one word in the lecture from beginning to end, that the most innocent might not safely hear, and judging from the applause of the audience, her hearers fully sympathized and approved of all she said. The galleries were mainly filled with ladies and their escorts, while quite a number of women were seated in the body of the hall, yet the papers say the lecture was given to a house full of men who went there to hear indecencies, and they got their fill. This is simply false. When Mrs. Woodhull declared in the most emphatic language against promiscuity, not a reporter made a scratch of a pen; but when she said something that the harpies could seize upon and distort into vileness it was done. Is this the mission of the press?

Mrs. Woodhull proved herself in the only lecture that we heard to be the true friend of woman. Her teachings, as set forth in this discourse, could not fail, rightly understood, to greatly benefit and ennoble womankind. We are no advocate of what is popularly called "free love," but judging from this one discourse, we are led to believe that if the women of California knew Mrs. Woodhull as she really is, they would welcome her as an adviser and friend, and would go in crowds to hear her.—*Common Sense, San Francisco.*

#### MRS. WOODHULL IN VIRGINIA CITY.

##### BY MRS. H. F. M. BROWN.

The announcement was made, "Mrs. Woodhull is coming West, and may call in Virginia City." The wise ones replied, "She can't get a house in which to speak." Then Miss Tennie C. came (Mrs. Woodhull's advance agent), and

without saying "With your permission, good Virginia Cityites," she advertised a lecture to be given in the Opera House. "Well, yes," said the faithless and fearful, "Mr. Piper is glad to rent his house, but then it is of no earthly use; Mrs. Woodhull will have no audience." A few frightened "liberals" concluded that the coming of Mrs. Woodhull would "injure our cause." Just as if one woman could overturn any righteous cause. But the announcement was made, "I am not in sympathy with the free-love wing of Spiritualists." To which the ignored wing responded, "Amen and amen." Our three daily papers had no word of warning for the people. They simply said, "Let us listen and then judge." The result was, last night the Opera House was packed with as good souls as the place can produce. True, some men came to accompany their wives, and some wives to please their husbands. Such self-abnegation is not common, but commendable. Business men went in and paid a dollar for standing room; they only wished to get a glimpse of the notable woman. Having seen her they remained to hear what she had to say on the "Naked Truth." Standstillism is not in accordance with the world's creed. So these men, who stood still till the last word was spoken, rushed to the office to secure seats for themselves and friends for to-night. And those who were so shocked because Mrs. Woodhull, good Samaritan like, decided not to pass us by on the other side, turned with the tide to hear the brave woman expound the new scriptures. Mrs. Woodhull, true to her promise, presented the naked truth, without even the adornment of fig leaves. She unmasked hypocrisy; she called political thieves, land swindlers and corrupt Christians by their right names. She insisted upon civil service reform; she demanded the purification of our legislation; but she would begin these reforms in our homes—in the mother heart. She is right; so the thinkers in her audience said. One gray-haired man remarked, in leaving the house, "The woman has told us God's eternal truth." Another said, "We all know the world is over full of private as well as public corruption; but who expected to hear the facts from a woman?" A certain class will honestly curse Mrs. Woodhull, because they do not recognize the truths she tells, nor comprehend the woman; another class hate her for letting the light into the dens where they hide themselves; still another class sing hosanna and hail her as the sent of heaven.—*Common Sense, San Francisco, Cal.*

THE ORDER OF AGES.

BY ROBERT W. HUME.

God's Temple is earth's holy mount;  
In nature's book we trace him well;  
No falsehood mars the true account  
Thus kept for those who on it dwell,  
In grand procession, there unfurled,  
We read the progress of the world.

Its vast material wonders yet,  
And pictured histories of stone,  
Still glow, like gems in order set,  
With records of the times bygone;  
Footprints of ages on the earth,  
Ere history was, or life had birth.

Commencing with the basal rock,  
And pent-up surges sounding hoarse;  
Ere lightning flash and earthquake shock  
Had for the waters cleft a course.  
Before, beneath the sun's bright ray,  
The mollusk spanned its toilsome way.

Throughout the old, red sandstone time,  
When vegetable life was seen;  
When, rising from old ocean's slime,  
The agile fish filled sea and stream.  
In various forms, abounding—rife  
And all the waters teemed with life.

Then, soon the marshy fens were crowned  
With giant ferns—exalted, high!  
While monstrous reptiles crawling round  
Their bases sought their food supply.  
Or, on their brethren breaking fast,  
In anger took their fierce repast.

Last, when beneath the surging wave  
The wood was garnered in the earth;  
The fuel of another age,  
The motor of the moving earth.  
And birds and beasts advanced the plan,  
Till the whole scheme was crowned by man.

God's Temple is earth's holy mount;  
In nature's book we trace him well;  
No falsehood mars the true account  
Thus kept for those who on it dwell,  
In grand procession, there unfurled,  
We read the progress of the world.

A STAR IN THE WEST.

From *Common Sense*, a new spiritualist paper of the right stripe, the following articles are taken. They are pointed and to the purpose, as our readers will perceive:

"In the British Museum is a pamphlet, written in 1652, entitled 'The Husband's Authority Unveiled,' wherein it is discussed whether it be fit or lawful for a good man to beat his bad wife. The argument extends through one hundred pages, liberally crammed with scripture citations, and in the end the writer comes to the conclusion that it is lawful for a good man to beat his bad wife if he does it 'with the chastest love.'

"An eastern journal gives an account of the development of a Mrs. Andrus, of Norwalk, Ohio, as a painter of portraits, during the trance state. She is entirely ignorant of painting in her normal condition, yet her work shows marks of high culture. This phase of spirit power sets at defiance all known laws of science and art. It performs what the world denominates *miracles*—an effect whose cause is not understood. Science demands light to distinguish colors and to compound them, and yet the most delicate colors are compounded by this woman in total darkness. Skeptics, without a knowledge

of spirit power, and apparently without any desire to know the truth, deride and ridicule well demonstrated facts like this, and scientists stand aloof, and, with knowing looks, pronounce the phenomenon a fraud, and *divines* when assured that it is done as claimed, gravely assert that 'it is the work of the Devil.'

Also this letter which contains an idea that may be serviceable to our friends, the Dress Reformers:

"*Editor Common Sense*: You say, Jenny Bonnet was arrested last week in San Francisco for wearing male attire. Did she do this for pleasure, or fun, or frolic? Not at all; it was a serious business with Jenny. It was done to enable her to get her own living in the way she elected to live—to follow out her ideas of life, liberty and the pursuit of happiness in her own way. Better freedom on the hills, thought Jenny, than to sew ten or twelve hours a day in a store, or go through the mill-horse drudgery of housework. They manage these things better in France. A woman there can pay 300 francs a year to the authorities for the permission to wear male attire. Several of my women artist friends did. Rosa Bonheur does, and has done so for years. She could not go into cattle markets and horse markets and all over the hills to make her glorious sketches if she did not. It is too bad that the picturesque occupation of a shepherdess—the theme of so much song and poetry—cannot be as well represented here as in the Scottish Highlands, where the climate is so much more unfavorable. Is life to sink to one dull, dead level, ruled over by the august respectabilities of our metropolitan police? If women want to herd sheep, why should they not do so? Are they not as safe on the hills of California as on the Scottish heather? And if they are not, it becomes us and it becomes themselves to see that they are so. There are in this State many influential men holding large tracts of land, who are natives of the land of Burns; will they not, for the poet's sake and for Scotia's sake, inaugurate a new opening in this direction, and revive the shepherdess in California?"

EDUCATION—FOR WHAT OBJECT?

Nearly everybody wishes for an education, as they may understand its use. They think it will give them greater power, greater influence to control themselves and all mankind in every walk of life—politics, religion and society at large. "Knowledge is power," and eagerly sought after by all governments, corporations and individuals alike, for the advantage it gives over the ignorant. The highly-educated may be useful, humane, philanthropic, Christ-like; or they may be as the majority are—selfish, sensual, arrogant, vain and devilish. We have highly-educated devils, also educated Christians.

An education sought after in these times means what? To become more humane, benevolent, charitable, humble, Christ-like? Nay! If a graduate of our institutions of learning should manifest these Christian graces, his parents, guardians, or friends would be horror-stricken, disown him at once, and have him incarcerated as a lunatic. An education, as they understand it, is to obtain greater power for more selfish ends, for self-agrandizement, to overreach in exchange of labor, mental or physical, with the ignorant masses; in fine, to get a living without much physical labor.

Our whole educational plan is based upon the system that "might is right." We act no higher morally than the beasts or lower animals. The brute takes all his strength can cover. Does man, as a nation or individually, act morally higher? Is it more moral to overreach, take the advantage of the less educated through mental strength than through the physical? Are not all civilized nations and individuals getting and controlling all their mental and physical strength can cover? This is the rule in every kind of business—"might is right." College education is sought after for the advantages it gives over the ignorant. It means play a little better game in politics, law, medicine and religion, than the uneducated can. Knowledge is sought after for selfish ends—for money-getting, for overreaching the ignorant, outgenerating the masses—virtually cheating, deceiving and robbing the less learned. This being the fact, when will the millennium dawn?

NATH'L RANDALL, M. D.

WOODSTOCK, VT.

[From the *Chicago Times*.]

A CHINESE FUNERAL.

Chicago witnessed its first Chinaman's funeral on Thursday. It was a queer affair. In fact it might almost be called an agricultural affair, from the important part potatoes were made to play in it. The name of the defunct Celestial was Ah Leck. He was thirty-two years old. It was at No. 210 West Randolph street he shuffled. The funeral took place on Thursday afternoon. About forty Chinamen were in attendance, and a good many Melicans were present as lookers-on.

The body was first attired in three or four suits of clothes. Much care was observed in all the ceremonies. Everything was done with punctilious exactness. Especial repugnance was exhibited to touching the corpse. If it was desired to change its position, the undertaker and his assistants had to do it. This seemed to arise more from superstitious scruples than fear. A great many potatoes, with wax tapers stuck in them, were placed all around the coffin. A particularly large one, with many tapers in it, was carefully put on the right hand side. Several holes were then burnt in the outside blouse the corpse had on, and with great ceremony. The undertaker was then requested to place a piece of silver in the dead man's mouth, after which a hat full of silver pieces was passed around the room, each person present being told to take one and keep it.

A large number of square pieces of paper with holes punched in them, and bearing hieroglyphics, were then scattered in the coffin, after which the undertaker placed the corpse in, which was sprinkled over with these papers, and then covered with a white cloth and a red one. More papers were scattered over these, after which the lid was put on and screwed down. The undertaker and his assistants then lifted the coffin from its trestles and changed its position

from foot to head three times, the audience looking on with great solemnity. Then the bedding last used by the deceased was rolled up and tied, and five potatoes ranged along the top of it, the middle one being stuck full of tapers. After several holes had been burnt in this bedding, an expressman took charge of it and preceded the procession to the grave.

Ah Leck was then ready to be buried. He was then placed in a hearse, a carriage being driven just ahead of it from which the leader of the ceremonies continued to toss a large quantity of papers bearing hieroglyphics, as the procession passed up the street. At Wonders Cemetery, near Grace-land, the bedding was burned and the departed Chinese snugly laid at rest. As soon as enough of his countrymen have been accumulated alongside of him to make it an object, the bones of the entire party will be packed up and shipped to the Flowery Kingdom, there to quietly repose until Hang Yu and Yu B Hung blow their brazen trumpets and sound the crack of doom.

If a tallow candle be placed in a gun and shot at a door, the candle will go through without sustaining any injury; and if a musket ball be fired into the water, it will not only rebound but be flattened as if fired against a solid substance. A ball may be fired through a pane of glass, making the hole the size of the ball without cracking the glass; if suspended by a thread it will make no difference, and the thread will not even vibrate. Cork, if sunk two hundred feet in the ocean, will not rise, on account of the pressure of the water. In the arctic regions, when the thermometer is below zero, persons can converse more than a mile distant. Dr. Jamieson asserts that he heard every word of a seaman the distance of two miles.

GEMS.

There is nothing so imprudent as excessive prudence. No duty without its rights; no right without its duty. The real thief in the world is he who consumes more than he produces.

Nothing is more contagious than the example of other people working.

The true way to conquer circumstances is to be a greater circumstance yourself.

To every old man his departed boyhood is a paradise lost, fuller of poetry than Milton's.

Nature claims labor from each of her children; all must toil or steal, no matter how we may name the stealing.

The human mind resembles a burning-glass whose rays are intense only as they are concentrated.

Life is a warfare; it too has its decisive moments, when success or failure, victory or defeat, must hinge on our reserved power.

It is not enough to do the right thing, but we must do it in the right way and at the right time if we would achieve great triumphs in life.

Even the dreariest tasks, like the ugly toad with the jewel in his head, have some redeeming circumstances that cheat them of their repulsiveness.

Common sense bows to the inevitable and makes use of it. It does not ask an impossible chess-board, but takes the one before it and plays the game.

The ages have to wait for men. It is a large and a long work to bring to perfection that which God meant in man, and which ought to be expressed by the word *Nature*.

We leave behind us what becomes foreign to us—what we outgrow. The constant and faithful soul does no more, it carries with it forever what remains of it, and neither time nor change can loose its hold of what it loves and owns.

Regard life as an education, in all departments of nature alike, in the physical, the intellectual, the emotional, there is inherent a capacity for advance toward results, which becomes perpetually larger and more complex.

This one generation, with its vulgar steam whistle, has witnessed the vanishing of more shadows from the earth, has seen more men and women disenthralled, more rays of intellectual light shed around upon mankind, than any ten generations that have preceded it.

What a man *does* is the real test of what he *is*; and to talk of what great things one would accomplish, if he had more activity of mind, is to say, how strong a man would be if he only had more strength; or how swiftly a steamer would cut the waves if she only had a bigger boiler, or could generate steam fast enough.—*Sunday Journal, Toledo, O.*

It is much safer to think what we say than say what we think.

Men of principle should be the principal men. We should have a glorious conflagration, if all who cannot put fire into their works would put their works into the fire.

It has cost me more time and patience to *abridge* these papers than to write them.

Condensation affects for knowledge what the lens does for the sunbeam; condenses its brightness in order to increase its force.

I have no opinions that I would not willingly exchange for truth.

I despise dogmatism in others too much to indulge in it myself.

I have always considered rather *what* is said than *who* says it; and the consequence of the argument rather than the consequence of him who delivers it.

It is humiliating to our nature to reflect that our knowledge is but as a rivulet, our ignorance as the sea.

In any age remarkable for good reasoning and bad conduct, for sound rules and corrupted manners, when virtue fills our heads and vice our hearts; when those who would persuade us that they are quite sure of heaven, appear to be in no hurry to get there; when modesty is more ashamed of detection than delinquency; when patriots will hold anything but their tongues; keep anything except their word; and lose nothing patiently except their characters—to improve such an age must be difficult, to instruct it dangerous; and he stands no chance of amending it who cannot at the same time amuse it.

## WARREN CHASE TO MADDOX OF MAINE.

Dear Sir—I read with deep interest the short and pointed articles you write for the WEEKLY on the currency of our country and the whole financial question, and pronounce them sound, clear, plain and correct. I have advanced similar ideas in my articles for the *Banner of Light*, and am putting them out to the grangers of the West whenever I can get their ears, and that is often. They are easily understood and readily received by the people, whose interest has been so grossly neglected by the legislators, who are mainly engaged by and for speculators. It is as plain as the nose on a man's face that if greenback currency—the direct debt of the government—is not good, no interest-bearing bond of the government can be good as security for national bank currency; and if the government and treasury cannot redeem with specie, the national banks cannot. We ask the people what is the necessity of their paying double interest on the money they use—one rate on the security bonds and one to the banks that issue and loan it? We ask what do the people want of gold and silver when paper will pay every debt due in the United States, and buy any property for sale at fair prices? We ask why cannot our government make the currency we need for developing our resources, as well as allow foreign nations to do it, and loan it to us at high rates of interest and draw away a large part of the earnings of the people, when the resources of our country are nearly equal to all of Europe, and not one-hundredth part developed? We ask the necessity of sending seventy millions of our gold and silver to Europe yearly to pay interest, and then make our currency rest upon the metallic basis which Europe extracts from us annually nearly to the extent of our coinage? We ask the reason for chartering speculators into safety fund banks to run away with the people's money when we could have government depositories in every county and city, where the people could safely deposit their surplus money and always get it when they want it, without any loss or suspension? We ask what is the use of having incorporations with government charters for credit, when the people have the government in their own hands and can do their own business and be always secure? We ask what is the necessity of enriching insurance companies when we know the safe rate for which the government can insure life and property? We have many more such questions, but need not place them here.

## THIEVES AND STEALIN'.

It makes me hoppin' mad to think  
Of all the thieves and stealin'  
Among the folks that live so high  
And are so big of feelin';  
With hands that do no sort o' work  
Except to handle money,  
And make it come so short o' count—  
It sartin isn't funny.

But bless me!—can't they dress and swell,  
In lofty style and splendor,  
On stealin's that don't sartin make  
Their conscience over tender?  
When they can feel so high above  
The smaller thieves and sinners,  
Whose hen-roost stealin's wouldn't make  
One of their plainest dinners.

Folks mostly now begin ter think  
Sich loads o' silks and laces,  
And jewels and grand carriages,  
Means thieving in high places;  
And lofty airs don't count for much  
In honest people's feelin's,  
Who have ter work for all the cash  
They gobble up in stealin's.

They say that Washington is jist  
A den o' thieves together,  
And they have plucked our eagle bird  
Of every quill and feather;  
And now they think to make it good  
By taxin' us the greater,  
When they had orter all be shot  
Clean from the realms o' Natur.

—Industrial Age.

## WOMAN SUFFRAGE.

In the world's broad field of battle,  
In the bivouac of life,  
Be not like dumb-driven cattle!  
Be a hero in the strife!

—Psalm of Life.

I record here some sayings of politicians uttered in a debate in the United States Senate last month, May 28, and the result of the discussion. The debate in the Senate was upon a Territorial Bill, and the question of Woman Suffrage arose upon an amendment to the bill allowing women to vote in the new Territory. The speeches of Sargent, Stewart, Morton, Flanagan, Carpenter, Ferry of Michigan, and Anthony, were grand and noble. How very pious was Bayard of Delaware!—a State not only small in territory, but, judging it by the animus and humanities which prompted its senator, still smaller in soul. A land, laggard and behind the age in progress—a land at whose pillory and whipping-post civilization points its finger of shame. Is this old Rip Van Winkle aware that the world moves? How miserably posted in affairs was Merrimon, of North Carolina, late a land of slaves!

Mr. Morton said he was in favor of the amendment upon what he urged as the fundamental principles of our government. The Declaration of Independence said, "All men are created free and equal. The word men did not mean males; it meant the whole human family. The women of this country had never given their consent to this government within the theory of the Declaration of Independence. The old common law argument was that the husband took care of the interests of the wife; the father those of the daughter, or the son those of the mother; but under the common law, the husband was a tyrant and despot. This old doctrine had been overcome, and women could hold property now. He believed the women had the same natural right to a voice in this government as men had. To give woman the right of

suffrage would elevate the suffrage in this country. Women had the same natural rights as men; had the right to the means to maintain them, and among these means was right of suffrage. When women should have the right to vote, they would be upon an equality with men in all things, and would make an honest living for themselves the same as men.

Mr. Stewart said that ten years from now there would not be a man in the Senate opposed to female suffrage.

Mr. Flanagan said he was a new convert to the cause of woman suffrage, and was made a convert by the glorious efforts of the women's crusade against intemperance. Women and women only, through Almighty God, could save this country from the worst of all evils—intemperance. Women could control the country; men could not. They were more directly interested in all questions of morality than men, and from this time henceforth he intended to be a "women's man."

Mr. Carpenter said he would vote for the amendment to confer suffrage in the new Territory upon women. He believed that in every condition of life the society of women was beneficial. In every place where she was found everything went neat and orderly. If our wives, mothers and daughters go to the election places there will be decency, order and peace there. In the city of New York, for instance, he would rely more upon women voting to bring about peace and order than all the army or navy could do. He would vote to establish woman suffrage here in Wisconsin, or any other place he could, to-morrow.

Mr. Ferry favored the amendment, and said he would vote for it.

Mr. Anthony said he had no doubt female suffrage would come in time. He did not believe that suffrage was a woman's right or a man's right. It was not a natural right, but a political right, regulated by the body politic.

Bayard (Dem., Del.) said it seemed hardly possible that the Senate of the United States proposed such a change in the very fundamental principles of government. That such a change as this should be blocked out as an experiment, in utter disregard of the decree by which men and women were created, could hardly be believed. The sexes were different, physically and mentally, yet here was this poor, puny attempt, in disregard of every experience, enlightened as it had been by divine interposition. Such legislation as this was irreverent and in defiance of the laws of God himself.

Mr. Merrimon said he did not yield in his admiration of women to any man, and by no act or word of his would he detract from her dignity; but he claimed the right to be the judge, together with her, as to what means were best calculated to promote her interests. He did not believe woman herself thought her happiness or dignity would be advanced by having all the political rights of man conferred upon her, and the strongest evidence of this fact was that neither in this country nor in England had women demanded such rights. The number that had demanded them, as compared with the number that had not, was but a drop in the ocean.

The amendment was rejected: Yeas 19, Nays 27, as follows: Yeas—Anthony, Carpenter, Chandler, Conover, Ferry (Mich.), Flanagan, Gilbert, Harvey, Mitchell, Morton, Patterson, Pratt, Sargent, Sprague, Stewart, Tipton, Washburn, West, Windom—19. Nays—Allison, Bayard, Boutwell, Boreman, Buckingham, Clayton, Conkling, Cooper, Davis, Edmunds, Frelinghuysen, Hager, Hamilton, (Md.), Hitchcock, Jones, Kelly, McCreery, Merrimon, Morrill (Vt.), Norwood, Ramsey, Ransom, Saulsbury, Scott, Sherman, Wadleigh, Wright—27.

The fathers of this national government purposely left a part of the population to be chattel slaves, as the Constitution fully evinces, which condition operated political slavery, as well as leaving the chattel slave without any rights, either personal or political. Now did these fathers purposely or otherwise, in that Constitution, leave all females to be political slaves? Whether purposely or not, the parchment is so interpreted by political demagogues and judicial dunces, and the consequence is that woman, in this government, is a political serf or slave.

A beautiful government this! (worthy of how much commendation?) to disfranchise one-half of the population on account of sex! But it did no such base thing; it placed both sexes on the eternal principle of political equality—a God-given right. Woman, in the United States, is a political slave to-day, by reason of man's usurpation and tyranny.

The insidious workings and attacks of tyrants and usurpers are always covert and, in appearance, trifling things, indifferent—the serpent coiled, and in his smallest compass, with the assumed color of the surroundings, and seeming to be what he is not, is not more to be feared by the unsuspecting traveler.

He would be crowned:

How that might change his nature, there's the question?  
It is the bright day that brings forth the adder,  
And that craves wary walking. Crown him? That;  
And then, I grant, we put a sting in him,  
That at his will he may do danger with!

The people well know that in theory the sovereignty lies in themselves. But after all, as government is administered by them—to wit, through representatives—sovereignty changes place; and like the beggar on horseback, the representative rides it, poor thing, to—all know where! In theory the people are masters—the officers of government their servants—but in practice the reverse is the truth. The people have been invited to the great festival of freedom—to an entertainment greater than that prepared by royalty for the heir to the crown, as the parable hath it; and, *mirabile dictu*, they make excuse; one has married him a wife; another has much merchandize to look after; and another has bought him oxen. When, indeed, will the people, male and female, awake to their highest interests; see that they have a just government, and not suffer usurpers, in guise of their representatives, to trample them in the dust? HORACE DRESSER.

## THE INFIDEL SIDE OF THE STORY.

TO THE REV. J. W. CASKEY:

Sir—I had the pleasure, at the Christian church last night, of listening to your very eloquent sermon on Infidelity. In all that portion wherein you labored to expose and ridicule the absurd notion that Nature teaches a God I heartily concurred; but there were one or two points that did not secure my complete assent. The Pagan philosophers, who had the one-God idea, stole it, you said, from Jewish tradition. You offered no proof of this. I have Christian books that say the Jews stole this idea from Pagan philosophers. Again: you say that all the Pagan gods were wanting in virtue. This is just what Pagans charged on the God of the Jews; not only unchastity, but obscenity; and they proved it by the Bible. The Christian story that God descended to an obscure village in Palestine, and there obumbrated (see Unitarian version) the affianced wife of a carpenter, was regarded by the Pagans

not only as indelicate, but blasphemous. Your assertion that all the Pagans sacrificed human being to their gods, was also unsupported by a line of proof. Quite an array of Christian authors express a contrary opinion. As a mistake, this is, as you would say, a "whopper." The Bible is crammed with evidence that human sacrifice was acceptable to your God. Did he not sacrifice his only begotten son? His innocent boy! Did he not accept the sacrifice of Jephtha's daughter? An innocent girl! Did he not demand the life of Isaac? Did he not sacrifice 70,000 human beings because David numbered the people? Did he not kill Uzzah for steadying the ark when it was in danger of tumbling from an ox-cart? Did he not slaughter 50,000 for looking into the same ark? Did he not approve of the murder and mutilation of 200 Philistines by David as a dowry for Saul's daughter? Did he not approve of the murder of the seven sons and grandsons of Saul by the Gibeonites? Did not the Jews in obedience to their one lord sacrifice whole nations—men, women and children, suckling camel, ass—everything that breathed; and when virgins were saved alive was it not to fill the seraglios of his priests and soldiers? He also required the sacrifice at home and abroad of all who should worship any other God, or should make any image of Jehovah? All dissenters from the orthodox religion were to be put to death. Thus, my friend, you and I would have had our heads chopped off instant. All witches were to be sacrificed. All sabbath breakers and disobedient children were to be stoned to death. Elijah had 450 Pagan priests murdered at one time, and Elisha forty-two school children eaten up by bears because they intimated that the prophet's head would look the better for a wig. On another occasion God stopped the sun that Joshua might go on with his bloody work. To sum up: God's chosen people—the Jews—sacrificed per "Thus saith the Lord," 50,000,000; and his chosen people, the Christians, have murdered 1,300,000,000 for the glory of God. The former allegation I am prepared to establish from the Bible, and the latter from authentic Christian histories.

And, finally, our Christian teachers tell us that the whole human family, past and future, with a very small exception, will be sacrificed in hell eternally.

Furthermore, I am prepared to demonstrate, 1st, that the Bible is a grossly immoral book; 2d, that it is a grossly fallible book; 3d, that it was manufactured in the dark ages by the Catholic Church. Hence, if the Bible is all you have to prove your triune God, he was made by ballot at the council of Nice.

Eusebius, the first church historian, who wrote in the beginning of the fourth century, says the Therapeutæ were Christians, and their ancient writings are our gospels and epistles. Philo says this sect flourished long before the Christian era. Thus the Pagan monks furnished the warp, woof and filling, while the bishops of the Catholic church wove the fabric.

The ecclesiastic historian, Jortin, says that the books of the New Testament were selected by miracle, viz.: The bishops quarreled for months, and at last agreed to put the vast pile of manuscripts, claimed to be authentic, under the table in the centre of the room where the council met, extinguish the lights, and unite in prayer that God would separate the canonical books from the uncanonical, and that the former might hop on the table; which prayer was answered accordingly.

Sir, I thus address you in behalf of Thomas Jefferson, John Adams, Thomas Paine, Benjamin Franklin, Ethan Allen and Abner Kneeland, whose unworthy disciple I am; but whose hollowed memories preachers are wont to slander, in their misguided zeal against infidelity—men who were infinitely better than the Bible's anointed David. They debauched no Abigail nor Bathsheba; they murdered no Uriah and Nabal; they mutilated no 200 corpses; they gave up no man's innocent children to be hanged by a mob; they had no concubine harems. Not they on their death-bed charged their sons to murder Joab and Shimei. Alas, all this black catalogue of atrocities, and much more, was perpetrated by this God-worshipping saint—your Saviour's divine prototype—David!  
Your obedient servant,  
R. PETERSON.  
PARIS, Texas, April 28, 1874.

## A WOMAN'S CRUSADE ON CORSETS.

Many ladies of the fashionable church people of Brooklyn Heights, and others from the cluster of churches on the hill and about Hanson place, leagued together some time ago to make a silent social war on corsets, garters, high-heeled shoes, false hair and other artifications. The lectures of Mrs. Dr. Everett, which have been largely attended, inspired the movement. Mrs. Dr. Theo. Cuyler has been elected president, and the Woman's Physiological Society has its regular meetings. A constitution has been completed, a library collected and lectures to be provided. The movement is exciting attention.—N. Y. Sun.

## NOTES.

BY O. F. S.

"What to Wear," by Elizabeth Stuart Phelps, has just come into my hands for the first time. I hope it is not too late to express my gratification at her admirable statement of the wickedness of women's dress and my surprise at her misconception of the status of the public mind with regard to dress reform. She not only could wear her "mountain dress" up and down Washington street with perfect exemption from interference by the police, but there has been no time within the past twenty years when she could not have done so, as has been repeatedly proven by dress reformers in Boston and vicinity. A few arrests have been made in other cities in years past, and always with such good result that I do not believe a nook or hamlet can be found in the United States to-day where it would be possible for a dress reformer to get arrested, and any unusual costume can always be worn with much greater comfort in large cities than in villages, Vineland not excepted. The reasons for this are evident; people in large cities are more accustomed to varieties and caprices in the way of costume, and since their

neighbors are so numerous that they cannot quite attend to the affairs of all of them, have learned the most excellent habit of attending to their own instead. The forlorn plea of police interference is entirely out of date; the intelligence of the country demands of woman that she abandon practices of dress which she knows to be ruinous to herself and offspring, and will afford her all reasonable support in doing it. I have not been able to find a man, whether poet, minister, mechanic or farmer, who does not see and admit the common sense truth that woman needs the same freedom for her body as man does for his. A few, while admitting this, confess as a divinity student did a few days ago, "we know why fashionable women dress as they do, and we like to have them keep on doing it, for the very reason that they thus appeal to our sensuous natures." I admired the honesty of the man in making such simple and straightforward statement of the sickening fact. How long women will consent to be partners in so base a work remains for them to consider and decide.

## DRESS OF LITTLE GIRLS.

A mother asks how she shall dress her little girl. Just as you do your little boy if you mean to have them equals. One likes bright colors as well as the other, let both have them. Both need equal freedom from the care of clothes, let both have it. Let both run barefooted in the summer, and be supplied with stout boots and warm stockings in the winter. Above all, do not make your boy a tyrant by dressing him in pants while you swaddle her in skirts, but keep both as warm and free in winter and as free and cool in summer as clothing will make possible.

## THE HOLLOW GLOBE:

OR, THE WORLD'S AGITATOR AND RECONCILER.

*A Treatise on the Physical Conformation of the Earth. Presented through the Organism of M. L. Sherman, M. D., and written by Prof. Wm. F. Lyon.*

This is one of the most unique and at the same time one of the most valuable works that has ever been placed before the American nation.

The peculiar manner in which the ideas were obtained, as well as the circumstances under which it was written, ought to form a sufficient attraction to draw attention to the work, to say nothing of the matter contained therein.

The work contains four hundred and forty-seven pages, comprising thirteen chapters on the following subjects, viz.: Scraps of History; The Open Polar Sea; The Igneous Theory; Volcanoes; Earthquakes; Material and Spiritual Forces; Gravitation; The Sun and Its Influences; Inherent Powers; Who are the World Builders? The Moon; Vision.

We introduce some extracts from the introduction, as showing the design of the work, also the peculiar manner in which its leading ideas were obtained:

"The central idea contained in the following work, and the one that most of these chapters are designed to substantiate, is, that this globe is constructed in the form of a hollow sphere, with a shell some thirty or forty miles in thickness, and that the interior surface, which is a beautiful world in a more highly developed condition than the exterior, is accessible by a circuitous, spirally-formed aperture that may be found in the unexplored open Polar Sea, and this opening affords easy navigation, by a broad and deep channel leading from one surface to the other, and that the largest ships or steamers may sail or steam their way, with as much facility as they can pass through any other winding or somewhat crooked channel. And we have endeavored to show as clearly as possible that the physical formation of the globe is such as to be perfectly compatible with an outer and inner world, or two worlds instead of one, and it might be proper to present a brief sketch of the leading circumstances that have induced the production of this book and its presentation to the public.

About the middle of September, 1868, the writer of this work was standing at his desk in his own place of business, attending to some matter, when a strange gentleman made his appearance in the office, and introduced himself as Dr. M. L. Sherman. I told him to be seated and in a few moments I would give him my attention.

He seemed to scan me very closely, and finally, among other things, told me, "You are the man that I have been searching after; the very man I was to find, and we have a large amount of business that we must transact together, but I am not fully prepared to state the nature of that business, for I do not seem to understand it myself." I replied, "Very well; if it is to be so, I trust it will be satisfactory," or something to that effect; but his announcement did not make a vivid impression upon my mind, as in my experience I had heard things of a similar nature previously." Here we have the object of the authors set forth, and an account of the remarkable meeting of the two who conjointly were to produce the work.

The doctor has for many years been a remarkable medium, and, when taking into consideration the extraordinary gift that he possesses, he might with propriety be classed with the noted seers of the world.

The work is written in a pleasing style—so much so that the reader would become fascinated with it even though it did not contain the startling facts and theories with which the book abounds.

The old foggy scientists who believe in the infallibility of Newton and La Place, and seek to make all the wondrous phenomena of nature bend to an already established basis, would undoubtedly feel a certain contempt for the source from which the work has emanated, if not for the contents. Yet, at the same time, if they would read the work carefully they could not fail to see that very many of their old theories were hopelessly torn from their grasp, and that, too, by a master-hand.

Their solution of much of the phenomena that occurs upon the earth's surface that has formerly been attributed to the internal fires, such as earthquakes and volcanoes, to the casual observer, at least, appears more reasonable. They show clearly and logically the inadequacy of that power (supposing

that it did exist) to perform the wonderful works that have by scientists been attributed to that source.

Again, they show by the most cogent reasoning that the old idea that the sun is the dispenser of light and heat to all the planets in our solar system is entirely untenable.

In this work is shown what the material is out of which new planets are formed, how it is removed from the parent planet and by what power it is controlled; and at the same time explains a certain phenomenon that no former scientist ever has explained, namely, what became of the vast amount of water that existed on our globe in the time of the glacial period.

Again, the work shows in a clear and lucid manner the incapacity of gravitation to perform the part that has been assigned to it in the economy of matter, and at the same time it shows what the forces are in Nature's vast domain that are fully equal to the gigantic task.

The last chapter is worth alone the price of the book.

It treats in a philosophical manner of vision all the way from the telescopic down to the microscopic, showing that the relation of all objects to each other, so far as size and distance is concerned, exists not intrinsically in themselves, but in the character of the vision by which they are recognized. They also show that man with his ingenuity in the construction of lenses falls infinitely short of what Nature can do in that direction.

Any one wishing to obtain the Hollow Globe, can do so by addressing Benjamin Todd, general agent, Ypsilanti, Mich. Price \$2. Postage twenty-five cents.

## PERORATION OF AN ADDRESS

DELIVERED BY CHARLES BONSALE AT ODD FELLOWS HALL, SALEM, O., ON THE 55TH ANNIVERSARY OF THAT ORDER IN THE U. S.

In this age of reform, advancement, transition of thought and rapid evolution, it is a question of interest with many, what the future policy of Odd-Fellowship will be with respect to woman. Already an advanced step has been taken, and a branch degree established, especially for the wives of Odd Fellows, called the "Degree of Rebekah." It has been blessed with glorious success, not only as to membership, but especially in those missions of love, tenderness and charity amid the afflicted and needy where woman always excels. May we not safely predict that in the near future our order will throw open its doors still wider to woman, and thus enlarge the field of her usefulness. For my part I hope to live to see the day when Odd-Fellowship will make no distinction whatever with regard to sex. The world and society have too long kept woman in the back ground, compelling her either to remain in comparative obscurity, or in the majesty of her love for humanity, to break over her barriers, stand upon her own platform of individual liberty, and assert her right to stand side by side with her Brother in the great fields of reform. And just so sure as there is a law in nature, which enables and causes both sexes to receive purifying, ennobling and animating influences each from the other by mingling together, just so sure would such a course toward women tend to purify and strengthen our order; and being thus purified with new inspiration, and wearing the armor of new truth it would march forward in still grander majesty; extending the field of its labors; ever conquering, ever subduing in the name of Friendship, Love and Truth, until the whole human race recognizes the principles which it teaches. Then, and not till then, will its whole mission be fulfilled. Then, and not till then, will it surrender its flag.

In conclusion, brethren and sisters, let us always remember that if we would do good in the world, we must not endeavor to stand away up above poor humanity, expecting the fallen ones to climb up to us before we can help them. But we must come down to them and raise them up, even though we may have to enter the very lowest dens of vice; for they can be reached only through the law of love. Let us not fear the becoming contaminated by them, for when the motive is pure, contamination is impossible. On the contrary, our very natures will be purified and strengthened by the act. Is not this the lesson which the great Nazarene taught when he said to the Scribes and Pharisees: "He that is greatest among you shall be your servant, and whosoever shall exalt himself shall be abased, and he that humbly himself shall be exalted." "He that saveth his own soul shall lose it; and he that loseth his own soul shall save it." Then when they brought unto him a harlot asking what should be done with her, and expecting him to condemn her to be stoned to death in accordance with the old law of Moses, Jesus says: "He that is without sin among you, let him first cast a stone at her." Her accusers were thus condemned by their own conscience, and Jesus blessed the forsaken woman by saying unto her: "Neither do I condemn thee; go and sin no more."

In this spirit, and this alone, can we combat crime with success. This is the philosophy that must be practiced if we would disseminate truth and conquer error. Odd-Fellowship does practice it in a great degree; and in proportion as she practices it in the future, together with her other virtues, will that future be crowned with glory and success.—*Salem Republican* (O).

## THE OLD FOGY PULPIT.

Of all the odd facts of to-day, the queerest is the conservatism of the pulpit. That useful institution declines to move with the rest of the world, and unless the active agencies of such men as Beecher, Tyng, Jr., Swing and their co-workers accomplish more than they have thus far, the people will be so far in advance of the clergy, that reciprocal benefit will be reduced to a simple question of pecuniary advantage to the preachers. For instance, down to the early part of the present century it had generally been believed that this world, with all that it contains, was suddenly called into existence but a few thousand years ago, in much the same condition as we now see it. Modern science was long restrained from tracing nature backward by the power of traditional beliefs, but the force of facts and reasoning at length proved too strong for these

beliefs, and it was demonstrated that the prevailing notion concerning the recent origin of the world was not true. It is obvious that one of the great epochs of thought had now been reached; for the point of view from which natural things are to be regarded was fundamentally and forever altered. But as it is impossible to escape at once and completely from the dominion of old ideas, the full import of the position was far from being recognized, and different classes of the thinking world were naturally very differently affected by the new discoveries. To the mass of the people who inherit their opinions and rarely inquire into the grounds upon which they rest, the changed view was of no moment; nor had the geological revelations much interest to the literary classes beyond that of bare curiosity about strange and remote speculations. To the theologians, however, the step that had been taken was of grave concern. They were the proprietors of the old view; they claimed for it supernatural authority, and strenuously maintained that its subversion would be the subversion of religion itself. How deep and tenacious was the old error is shown by the fact that, although it has been completely exploded, although the immeasurable antiquity of the earth and the progressive order of its life have been demonstrated and admitted by all intelligent people, yet the pulpit still clings to the old conceptions, and the traditional view is that which generally prevails among the multitude.

To men of science the new position was in the highest degree important, and the geologists occupied themselves in accumulating facts, there finally being a kind of tacit compromise between them and the theologians—the latter admitting the vast antiquity of the earth and the former conceding preternatural intervention in the regular on-working of the scheme. It is in relation to this great crisis in the course of advancing thought that Herbert Spencer is to be regarded. Like many others, he assumed at the outset that the study of the whole phenomenal sphere of Nature belongs to science; but he may claim the honor of being the first to discern the full significance of the new intellectual position. Quoted as he is continually by the press, and read as he must be carefully by the pulpit, it is possible that time will convince even the stolid Doctors of Divinity that there are things in heaven above and the earth beneath, which even their "inspired" theology must recognize. If so the influence of the pulpit, although materially modified, and curtailed to reasonable dimensions, may be yet continued, and one of our most cherished institutions be preserved from the hammer of the scientific iconoclast.—*N. Y. Star*.

AMERICAN men and women are nervous, and naturally have nervous children, of slender physique, and easily excited into precocious intelligence, which is considered genius. Instead of letting the little creature suck its fists and grow fat, it is jumped, and danced, and confused, and made to repeat like a parrot. The English method of placing young children in the hands of experienced nurses and making them responsible is much better. A large, airy nursery at the top of the house; a good, clean, wholesome Belgian, Swiss or Swedish woman to take charge of it; breakfast of oatmeal porridge and milk; dinners of roast or boiled beef or mutton, and rice pudding; tea of bread and butter, m and fruit, with no confectionery or "pieces" between meals and no late visits or rides with mamma. In such a quiet, uneventful atmosphere the baby grows and thrives best, the child is subject to less excitement, and with healthy and regular habits lays the foundation of an excellent constitution, while the mother is not worn out by its constant presence, or made nervous by being constantly harassed with giving directions to ignorant and inexperienced nurses.

PASIGRAPHY is the name of a new system of writing by numbers, which, it is asserted, may be used universally, and thus obviate the difficulty of communication between nations of different languages. Dr. Anthon Bachmaier, of Munich, is the inventor. A conference of gentlemen of various nationalities was held in London not long ago to promote the undertaking, and the result is said to have been of a very encouraging character.—*Harper's Weekly*.

ELEVEN ladies have continued their medical studies at Edinburgh during the winter, outside the university, and under the direction of extramural lecturers of distinction. They have rented a shop in Guthrie street, in which they practice dissection. Although the Edinburgh University authorities interdict them from competing for academical or medical degrees, they can be examined before the Society of Apothecaries in London, from whom they can receive a licence to practice medicine.—*Harper's Weekly*.

THE new Constitution adopted by the Swiss, by a vote of 321,870 to 177,800 will introduce several important changes. Among these it gives, for the first time, the Federal Government the control of the army and of military stores and fortifications; makes every man liable to military service; makes education secular and compulsory; provides for the passage of a uniform bankruptcy law; subjects the ecclesiastical to the civil power; makes civil marriage obligatory; prohibits the creation of any new bishoprics without the permission of the State, and the foundation of new convents or the revival of old ones, and maintains the exclusion of the Jesuits, and provides for the exclusion of any other religious order the conduct of which may seem to the government dangerous to the State or likely to disturb the peace between creeds.

MAY 19.—I see by the papers that those horrid Woodhull and Claflin creatures are about to come here. How dare they show themselves in San Francisco? But on second thought it strikes me that very possibly they will keep the clergy straight and perhaps tell a few startling truths to some of our women, who hate to have light shed on their performances. I think, on the whole, that only liars and hypocrites have anything to fear from the sisters.—*San Francisco Open Letter*.

## 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. L. K. COONLEY has removed from Vineland to Newark, N. J. Office and residence No. 51 Academy street, where he will treat the sick daily and receive applications to lecture Sundays in New Jersey, New York or elsewhere in the vicinity.

L. K. COONLEY.

## TO SPIRITUALISTS GENERALLY.

The Northern Wisconsin Association of Spiritualists will hold their fifth quarterly convention at Oakfield, Wis., the 26th, 27th and 28th of June, 1874.

Spiritualists and everybody are invited. Speakers and mediums particularly so. We do hope our speakers and mediums will not remain away because not individually invited; but come and help make the convention one long to be remembered. Our platform is and will be free to discuss any and every subject that will benefit humanity.

MRS. S. H. LEE, Sec.

## 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.

## 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 pre-paid by the publishers.

THE Central New York Association of Spiritualists will hold their third quarterly meeting in Putnam's Hall, in Waterville, on Saturday and Sunday, June 27 and 28 inst. A. E. Simmons and other good speakers will be present.

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.

## GROVE MEETING IN MAINE.

The Spiritualists and Free-Thinkers of Cornville and vicinity will hold a grove meeting at Clark E. Smith's Grove (near Skowhegan line) June 27 and 28.

All questions pertaining to the interests of humanity will be discussed in the social meetings.

Lectures by Moses Hull, Mattie Sawyer, of Boston, and others. Good music will be furnished, original songs and improvisations. Come one, come all!

SAMUEL WOODMAN,  
SEWARD MITCHELL,  
Committee of Arrangements.

THE Spiritualists of Herkimer Co., N. Y., will hold a two-days' meeting at Fairfield, on Saturday and Sunday, June 20 and 21 inst. Lyman C. Howe and Geo. W. Taylor are engaged to speak.

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-communication, 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 of Boston, of the Universal Association of Spiritualists, meets every Thursday evening, at Harmony Hall, 18 1/2 Boylston street. First-class lectures every Sunday afternoon and evening. Seats free.

JOHN HARDY, Cor. Sec'y.

## THE WORD.

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

E. H. HEYWOOD, Editor.

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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.

## THE OPEN LETTER.

This is the name of a sprightly, lively, spicy and thoroughly readable newspaper, issued every Saturday in San Francisco, Cal., by The Open Letter Publishing Co. It was formerly published at Vallejo, but removed to San Francisco, as a wider field for so original and unique a paper. It is supposed to be edited by a combination of the best journalistic talent that could be selected from the Pacific Slope press, and is highly commended by almost every paper on the Coast. It is made up entirely of original matter, and in its paragraphic department is specially delightful. It is a paper, taken all in all, that no live person, living in the Occident, can afford to do without. It is a pleasure and a "pass-time" of treble the value of its cost. Its subscription price is \$4 per annum; served by carriers, fifty cents per month; ten cents per copy. Address 514 Commercial street, up-stairs.

## WARREN CHASE LECTURES

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

## 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,

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## PROSPECTUS.

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

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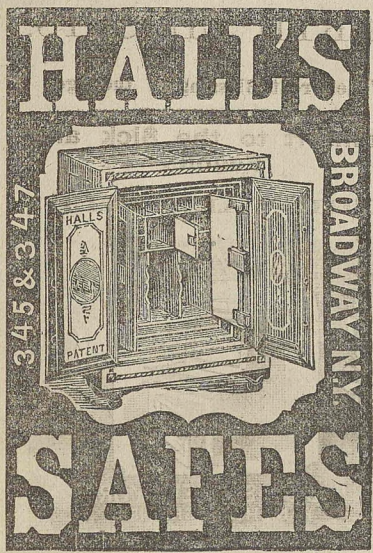
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VICTORIA C. WOODHULL AND TENNIE C. CLAFLIN, Editors and Proprietors.

COL. J. H. BLOOD, Managing Editor.

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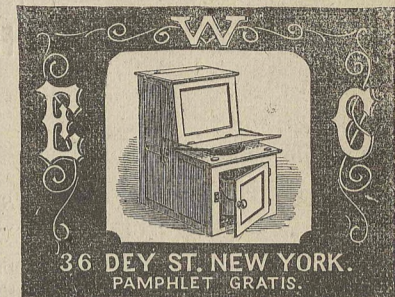
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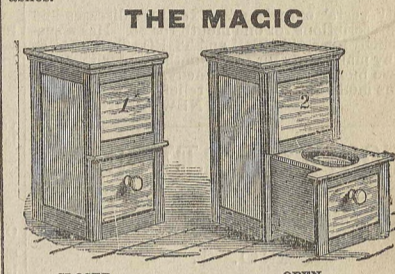
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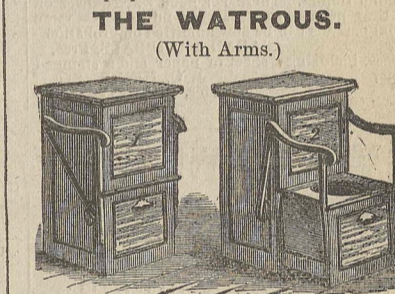


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