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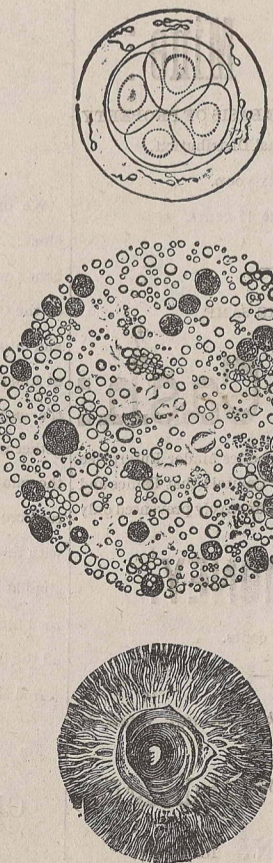
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CHAPTER II.—Continued.

"He had made the discovery first, a discovery which caused me to gasp with apprehension. At that moment a rushing sound as of wind attracted my attention. I went to the aperture of the window and looked out. The sight confirmed my worst fears. The fog was entirely gone. Overhead shone the stars out of a sky intensely crystalline and black, where the streamers of an Aurora darted their pale colors athwart it. Towering before me was the steep slope of the loftiest portion of the berg, adown the side of which we had slidden; and below me and on all sides were depths apparently unfathomable. To make sure before communicating my discovery, I returned into the cave and brought out the reflector. Turning on the light to its fullest extent, and directing the rays downward, the whole truth was revealed. It was upon no level ice-field that we had alighted, nor even at the foot of an ice precipice, but on the top of one of the highest peaks of a lofty berg, whence descent seemed to be impossible. And not only was the berg in motion, but, as the pendulum indicated, it was rolling as if approaching the period when through the action of a warm sea-current upon its immersed portion, it was liable to turn completely over.

"However, as the danger of such a catastrophe did not appear to be imminent, the discovery I had made still afforded room for hope. We were in motion. That was a valuable fact. The area of ice was limited, so that the water could not be very far from the base of our eminence. This too was important. The rolling proved us to be detached from any field. Even though it should be impossible to descend from the peak, we might be able to reach the sea with a grappling line and telegraph home for relief. If we succeeded in doing this, the only thing that then remained for us to do, would be to keep our position so brightly illuminated that the relief would be able to see us and take us off; for not knowing where we were, we could not tell them where to look for us.

"These things passed through my mind as I stood by the entrance to the cave. Returning within, I was accosted by Avenil, who said:

"I have been making some calculations in my head, and am very much inclined to think we must be on the top of a pretty high old berg. What have you seen? Is the fog gone yet?"

"Telling him to wrap his furs closely around him (we all had dresses of fur, double ones with fur on both sides), I took him outside and showed him our position.

"I suppose," he said, "that these things take to rocking and rolling a long time before they can tumble over, so that we need not trouble ourselves about that."

"Could we not," he then asked, "find out whether it is ice or water down below by firing some shots down?"

"Certainly," I said, "if we had been provided with a gun."

"I have my piece with me," he replied, "and some percussion bullets left from the stock I brought out with me."

"I begged him to get them out at once, for if the fog came on again they would be of no use.

"The gun was soon ready, and the whole party came and stood on the ledge to watch the experiment.

"The first shot was directed against the face of the berg opposite to us, in order that we might learn the effect of the concussion on what we knew to be solid ice before discharging one into the unknown void below. The bullet struck and exploded, tearing away large splinters and hurling them into the air, whence they fell into the abyss. We then fired several shots downward at various angles, some to a distance of probably two or three hundred yards (for it was but a pocket-piece, and scarcely able to carry further). They all exploded, as if against a hard substance, making a noise that amid those icy silences seemed terrific. We then bethought us of lighting up the most distant points the gun would reach by discharging some small fire-balls; and I returned into the cave to prepare them from a combination of Avenil's explosives, and some of the reflector's magnesium. They answered their purposes admirably, but proved still more conclusively that no open water was accessible to us, and therefore no room for drifting except with a vast mass, and probably,

therefore, no telegraph wire accessible, or means of communicating with home, and no prospect of relief.

"The experiments which forced this melancholy conclusion upon me being over, it was with a heavy heart that I led the way back into the cave and seated myself in silence beside the pendulum.

"Avenil, who was the oldest of the lads, placed himself beside me, and, after a short silence, remarked:

"It is lucky that I am one of the lightest as well as in other ways the fittest of the party for the job. Don't you think, Bertie, we had better set to work at once?"

"It seems the only hope," I answered; "but I cannot bear the thought either of letting one go alone or of leaving any behind, and in such a place as this."

"I said this because I thought that he meant that with but one or two persons in it, the aeromotive could be worked by hand power, and that he would venture forth in it to seek aid.

"No, no, I don't mean that," he exclaimed, when I had explained my thought. "Why, Bertie, old man, the idea of missing your Christmas dinner is affecting your brain! Did you not notice that the wind has set in strongly from the south, so that there would be no chance of working against it by hand? I meant that I would be the first to descend the berg by a rope and explore the lower part of the floe more closely; and if I could find a likely spot, commence boring or blasting a hole to let our grappling hook through. I suppose we have line enough to scale any possible berg?"

"I reminded him that the plan would only answer upon a thin ice-field, whereas we had two-thirds of our mass below the surface of the water; but he said that there might be thin ice or even crevices close by, and that at any rate it must have an end or an edge somewhere, and that whatever the risk it was necessary for some one to run it, and who better than he?"

"I declared that if anyone made the attempt it should be myself, and that I would set about it to-morrow; but he exclaimed:

"To-morrow! Why, dear Bertie, how forgetful you have become; you who are famous for always thinking of everything and everybody except yourself. It is all one long day, or rather night, here."

"The thought of you all, and of your parents," I said, "will come over me at times, and is almost more than I can bear. But call it what you will, day or night, the next twelve hours will see the turn of the sun. Would that we might be safe here until his light travels so far north. But we have not food for so long a time, or fuel to maintain the heat for converting the ice into water for drinking, even if the berg were safe from overturning. But what are the lads firing again for?" I asked, for I thought I heard a fresh discharge.

"As I spoke, young Wilmer rushed into the cave crying out that our shots had been taken for signals, and were being answered from a balloon or something that seemed to be coming toward us.

"Scarcely crediting my senses, I hastened out, and was just in time to hear another discharge, apparently to the south, and but a short distance off. Gazing intently in that direction, we presently discovered a light attached to what appeared to be a large old-fashioned balloon coming along with the wind.

"More victims," I muttered to myself, for I knew that a machine of that build could never control its course in anything stronger than a light wind. Our own machine was on the spiral-fan system, and, with sufficient motive power, could screw its way right into any wind. This was of the old gaseous type; and though it was not unusual for travelers to take a short cut over the Pole from one hemisphere to the other, this was not the vehicle to do it in.

"Observing that the stranger was keeping a direct course for us, I told the boys to get out the gun again and a fresh supply of magnesium, adding that we would let the strangers see as well as hear us, and that it would be curious indeed if we were to have company there.

"A Christmas party! a Christmas party on an iceberg!" they shouted.

"And perhaps," added Avenil, "they will be able to take us off."

"When they were quiet, I said to them:

"My boys, that balloon is in distress. She is either steered by a novice or by one too weak to keep her steady. I wish the wind would lull; she will sweep past us to a certainty. Cease firing and keep the reflector turned on her. We shall be able to speak her presently."

"It was a moment of intense anxiety as she neared us. It was clear that she was desirous of coming to anchor, for her grapples were all out hanging far below her, so far that I wondered they did not catch in the water, and either retard her progress or drag her down. As it was, she had a strange jerky motion, which at first I was at a loss to account for. Studying her carefully through my glass, I discovered the cause. She was skimming the ice, and the jerks were caused by the grapples catching the edges of the hummocks and then slipping off and catching again. She was on a lower level than ourselves.

"I had scarcely made this observation when we all cried:

"Ah!"

"For at that moment she made a sudden leap upward as if lightened of a considerable load, and, indeed, I thought I saw a large package or something drop from her. A few moments more and she rushed upon our berg, her lines striking against the walls of our cavern, and she herself striking against the side of the peak far above us, exactly as we had done, only with much greater violence and from another direction.

"Without pausing a moment to see what she would do next, but shouting at the top of my voice to encourage the inmates—if living inmate she still had, for I had begun to doubt it, so strange had been all her ways since the last signal had been discharged—I and the lads seized hold of the grappling lines and carried them into the cave, where we made them fast by wedging them into a great crevice in the ice. Fortunately the arrest of the balloon against the berg

had left them slack, or they would have been torn away from our grasp. Hastening out again, we perceived her clinging to the precipice above us, as if rubbing herself uneasily against its sloping front. I then hailed her in several different languages successively, the last time being in Arabic, for the make of the grapples made me take her for an Oriental of some kind. This time I was rewarded by hearing a faint voice speaking in the same tongue, and querulously complaining of something or other.

"So we set to work to haul her in to us. She came more easily than we expected, for she had lost much of her buoyancy with the blow of the contact—a contact partly caused, as on reflection seemed probable, both in her case and in our own, by the attraction of the gigantic iceberg."

CHAPTER III.

"While gently drawing the stranger toward us, I did my best to encourage the inmates by addressing to them kindly phrases in the same tongue; and, as I must confess, I felt a little ruffled at not getting a single word in response. At length the car, which was elaborately constructed of the finest basket-work and silk, was safely lodged within our crater, its huge floaters, still partially distended with gas, occupying a great portion of the cavity. Fortunately the wind had entirely lulled; but to prevent it from embarrassing us should it rise again, by its action on the mass, I directed the lads to gather up the folds as the gas escaped, and pack them away in the recesses of the cave. I then clambered up into the car.

"It was an immense and unwieldy affair, evidently designed by and for people who were greater adepts in luxury than in science. What perplexed me most was the absolute quietude of all within. Opening a trap-door and descending a flight of steps, I found myself in a small chamber, where, by the light of a dim lamp, I perceived an old man of most venerable aspect, with long white hair and beard, evidently an Oriental, reclining on a divan, and apparently more dead than alive.

"Hearing me enter he said, in a tone of mingled reproach and entreaty, but without glancing toward me:

"Zoe, why so long absent? Surely the car needed not guidance so much as I needed thee?"

"He had scarcely finished his utterance when a sharp, little cry broke from an adjoining chamber, which caused the old man to start and turn toward me. Whether the astonished look of his glistening eyes was caused most by the appearance of a stranger or by the cry he had just heard, I could not tell, but he was evidently disturbed at both.

"Can I help you?" I inquired, for I found him easily intelligible. We aerialists, you must know, are obliged to be conversant with the tongues of all civilized people.

"Zoe ought to have announced you," he said, with a gesture of courtesy. "I presume that you have come on board us from some balloon that we have met. I fear I am too ill to converse with you. Zoe will speak for me. Methought I heard an infant's voice. You are a foreigner. Do foreigners carry young children on such voyages?"

"I think you are in some error," I returned, "as to the precise position of your balloon. It is because I saw you were in some difficulty that I have come on board. Could I find her you named, or any other of the passengers, I would not intrude upon you."

"Not find Zoe!" he exclaimed. "She was here just now, and only left me to look after the machinery and lights. That is always her part in our air-trips. Since we left Damascus she has not been so long absent from me."

"His utter ignorance of what had happened to his balloon led me to surmise that his companion had met with some accident—probably fallen out immediately after discharging the signals which had attracted our attention.

"At that moment the cry was renewed. Unhooking the lamp from its chain, I went into the adjoining compartment where I found an infant in a hastily-improvised cot.

"At the sight of the light the cry ceased, and I took the child, cot and all, and set them down beside the old man.

"I suppose this is her child of whom you were speaking," I said. "It is, indeed, young to—"

"Man!" he cried, almost raising himself from his couch. "Her child! what mean you?"

"I refrained from speaking, and he gazed on it awhile with a wondering and troubled mien, muttering to himself words which I could not catch. Presently he said again:

"Where can Zoe be?"

"It was clear that there was no alternative but to tell him all, so far as I knew it, respecting his situation. When I had concluded, and made him comprehend that his companion must have been precipitated to the earth and lost, and that the sole inmates of the balloon were himself and a new-born infant, and that he had come down on an ice-field in the Arctic seas, and also that though we would do all in our power to aid him, we almost despaired of our own extrication, and, indeed, had hailed his approach as that of a possible deliverer to ourselves, he said, in a tone of devout resignation:

"I understand it all now. It was willed. Save her child if it be possible. You will find that here which will repay you. For me, I die."

"And covering his face, he murmured:

"How she must have suffered through my blindness. Suffered in silence and alone. Would that her mother had lived. Zoe, my two Zoes, I come. Receive and forgive!"

"Thinking it best to leave him awhile to his grief, I quitted the car and returned to my party, who were in no little curiosity about our visitant. They had completed their work of expelling the gas, and were folding up the bulky fabric as I had directed them. I now stopped this, and said we would spread it partly overhead as a ceiling, and partly under foot as a carpet, in order to shelter the new comers who were unable to help themselves.

"Why, who and what are they?" they inquired, all speaking at once.

"In the first place," I told them, "there is an old man, a

very venerable old man, with snowy hair and dark piercing eyes, who has lately left Damascus and says he is going to die. In the second place, there was a young woman, his daughter, who took good care of him, but has now disappeared.

"Quite lately?" asked Avenil.

"So lately that he did not know of it, and was expecting to see her when I entered."

[TO BE CONTINUED.]

SOCIALISTIC.

SEXUAL MORALITY IN CALIFORNIA AND MRS. WOODHULL.

SAN JOSE, Cal., June 19, 1874.

Dear Weekly—There are no people in the world who so practically ignore and hold in contempt the legal marital relations as do Californians, nor are there any people who affect to regard it so sacred—who so much affect a virtue they do not possess. The very necessities and conditions of climate and isolation from the rest of the world, has compelled them heretofore to let the social and sexual virtues, dominant in other lands, hang very loosely about their shoulders; yet in that chivalrous and self-righteous spirit peculiar to people of warm, southern latitudes, they will concede to no people superiority in this or any other virtue, and to show to the world—that which otherwise would not be suspected—how virtuous and good and noble and Christian they are, how dearly they love to obey the dictates of the law and gospel and Madam Grundy, they stone to death the "heathen Chinese," arrest women who don male attire to earn an honest livelihood, and imprison scientific lecturers, and malign and slander and defame a refined woman, and libel and grossly misrepresent her when she essays to call in question this affected virtue and unmask the hypocrites. The wrong consists in assuming a respect for a condition of society which they ignore and have outgrown, to appear respectable. This warm, southern latitude develops and intensifies the passionate natures of men and women, and they seek and will have their sexual needs supplied; and in the great inequality of the sexes—a preponderance of males—is it a wonder that the old sexual regulations are ignored and a new sexual morality established? Of course Californians assume great respect for the old morality, but it would be hard to convince one of them that they had sinned in disregarding it, for they say, "Our necessities demand a new condition of things."

If this people would throw off the mask of hypocrisy and no longer toady to Madam Grundy, they might indeed make good their chivalrous boast, that they are no less chaste and virtuous than other people; for indeed, except a few debauched and depraved ones, no people in the world live more strictly in accordance with the natural laws of chastity and virtue. Forced prostitution is unknown. Sexual relations are mutually and amicably adjusted; even the legal lord dare not make unreasonable demands, for this dry, warm climate has made the silken band extremely brittle. The fault of this people is in affecting a virtue they do not possess (if indeed it be a virtue), for their practices are in accordance with natural law and mutual consent.

In view of these facts it is no wonder that this hypocritical toadyism should find voice through the press in loud denunciations of Mrs. Woodhull and her theories; nor need it be surprising if, after she has torn off the mask of hypocrisy, which she is sure to do, this people flock around and sustain her as no other people ever have done. They cannot long stand back and denounce her, for she is their champion; they are practically demonstrating her theories to be true. She and they must be friends.

Mrs. Woodhull appeared before the people in our city in two lectures. She was greeted with good audiences of our best and most intelligent citizens, who listened with profound attention, frequently applauding. Whatever feelings of prejudice the hearer may have, they soon glide away as he sees before him a woman terribly in earnest, whose impassioned eloquence transforms her before his vision, from the demon he had thought, into an angel of beauty. She electrifies, startles, astonishes, and melts her audiences to tears. Sometimes, in the terrible majesty of her outraged soul, she hurls in vindictive torrents the vials of her wrath at man-made marriage. It seems, as she thus stands with her whole being wrought up to its highest tension of indignation, as though one look from her withering eye would shrivel all human institutions. But in her tender and eloquent appeals to the men for respect and appreciation and love for woman while she is moulding beneath her heart an immortal being, she wins all hearts and melts her audiences to tears. 'Tis then she stands forth transfigured, the grand and noble woman she is—a very goddess of love and beauty. Her two lectures in this city were well received. No lecturer has received from our people such respectful attention or a more favorable criticism. This is surely very complimentary when we consider how prejudiced the people were, and how meanly the San Francisco press had reported her. This latter, no doubt, kept hundreds of women, especially, away; but should the grand little woman come again, the people will rally to hear her, for she has but to be heard to be appreciated and loved. She wins friends and disarms foes wherever she goes. She has but to canvass the country and victory is hers. May the grandest and noblest exponent of social freedom indeed "pave the way for future generations, who shall rise up and call her blessed." A. C. STOWE.

AN ENGLISH VIEW OF FREE LOVE.

To the Editor of the Index:

My Dear Sir—The letter from Mr. Voysey, which has provoked a reply from Mrs. Woodhull and a comment from Mr. Morse, is unfortunate for the interests of truth, if discussion is to stop here. After your words expressing desire that "the subject may rest here at present," Mr. Voysey may be silent; yet silence seems to leave an unfair slur on him. His

letter had my sympathy and general approval, as soon as I read it in your columns, although I had absolutely no knowledge of the facts concerning Dr. Nichols, and only imperfect knowledge concerning Mrs. Woodhull. I now see that what he writes, up to the mention of Mrs. Woodhull's name, has no application to Mrs. Woodhull personally. My present letter aims at clearing up conclusion, with the least possible pretension of advocacy or judicial decision. But if you think that to admit this letter will open the door to too lengthy discussion I beg you to suppress it—not but that I believe this question of free love to be of far greater importance than the discussions in dozens of your columns.

1. Mr. Voysey himself avows that he does not understand Mrs. Woodhull; for he says, "She must blame herself, if we cannot guess what she is driving at"—i. e., if we are perplexed as to her designs and wishes. It is evident that he did not understand her; nor did I; but now all is plain. She says she "sees clearly, in the near future [manifestly with hope and approbation], that the question to be asked of mothers will be, What is the status, physically, mentally and morally of your child, and not, Who is its father?"

2. Mrs. Woodhull further speaks with disparagement of keeping man and woman together "one and one." Her words are: "In the strife to keep ONE AND ONE tied together, their offspring are forgotten." Add to this her implication that it is of secondary importance "who is the father," and it seems beyond question that a truthful lady must utterly disapprove of any marriage vow of faithfulness to one husband. She does aim, therefore, "to go backward" into the state which preceded the institution of legal marriage. She may complain of the moral coloring in the word *savage*; but she ought to admit, as a fact, that she desires to go back into savage freedom. Instead of being affronted at what Mr. Voysey says about adultery, ought she not to reply that his argument is out of place; for it implies that a vow of exclusive union to one husband has been made, which is the very thing that she deprecates.

3. Since I discern in Mrs. Woodhull the enthusiast for ideas (certainly not the apologist of vice), I conclude her to desire to put the union of parents on the same moral footing as the union (say) of sisters. If two sisters have lived together thirty years in great harmony, a breach and separation may be as painful as the separation of the parents of a family. Mrs. Woodhull may lament, as deeply as Mr. Voysey, that a wife should leave her husband or a husband his wife after long and intimate union, and may think that this, as in the case of two sisters, will rarely happen without very grave moral cause; but she maintains (if I understand her) that the right of judging whether there is adequate cause must be retained jealously by the individual, and never be delegated to a legal tribunal. She would have the [unmarried] pair legally as free as the two sisters; and in a case of separation she would approve or disapprove, not by a general formula of morals, but by considering the details of fact.

4. Thus it appears that Mrs. Woodhull can find little in the public law of marriage to censure; the great weakness (from her point of view) is in women themselves, who, when they are capable of feeding themselves and a young family, are so foolish as to enter into vows of faithfulness to one man. If a lady of fortune choose to invite one gentleman after another, of suitable age, to be her temporary chamber-friend, and she thus produces to the community a troop of remarkably fine children, Mrs. Woodhull is indignant that such a lady should receive moral censure, or be excluded from society. If the children are physically thriving, we must hope well for "their moral and mental status." But the law would leave to the mother the sole control of the children, and sole responsibility for them, and would not acknowledge the smallest right of any of her lovers over her person or her property, any more than over the children. No change in the law is needed, *in so far*, but only a refusal of women to put their heads into a noose.

5. I gather that Mrs. Woodhull thinks that both law and custom are unjust to women in making it artificially hard for them to maintain themselves. So think I; so probably thinks Mr. Voysey, and thousands of those who shudder at Mrs. Woodhull's theories. But while everything should be done which can be done, by reform of law and customs, to give full justice to women as to employments and remuneration, Mrs. Woodhull will hardly shut her eyes to the fact that, after all, few women out of a great nation will be competent to rear a family (if it were just to put the whole burden on the mother), much less to put them forward in life; hence the tendency of her efforts is to induce a pecuniary bargain, that the lover chosen by the lady shall make a large payment, partly positive and partly conditional. The moral results of such a relation must on no account be thrown out of sight; but I do not here discuss them.

6. When Mrs. Woodhull says that "to marry for a home is not a whit better than prostitution—indeed, is prostitution," she seems hardly to understand the true meaning of that ugly word, which is, "presenting one's-self for public or indiscriminate sale." It is to be lamented that any woman should marry either chiefly or solely for a home; yet oftentimes such a marriage is far from unhappy, and to confound it with prostitution is surely extravagant; but I write now solely to recall attention to the true meaning of this word. A kept mistress or concubine is not a prostitute, though, alas! she is too often on the road toward becoming one.

7. Mr. Voysey's question: "Are we men or are we beasts?" and his phrase "bestiality" have exasperated Mrs. Woodhull; and certainly the color of the last word must be deprecated. But she differs little as to fact. Her own words in reply are that she "is determined to rise to the level of the female brute," and in fact she makes the freedom of the brute the goal of her aim as far as appears. If she merely insisted that no woman whatever, married or unmarried, should forfeit her control over her own person, I (for one) heartily agree, and have in print maintained the need of changing our laws of marriage on this very matter; moreover, I find the analogy from the brutes of value as strengthening the female right of *Veto*, though I wish all the facts were clearer. But it is one thing to say that marriage ought

not to give to a husband compulsory powers over a wife; another thing to say that no legal marriage ought to exist at all. All antiquity regarded marriage by law as the beginning of civilization—*conubitu prohibere vago*—and to overthrow this institution is to go back to the state of brutes. Mrs. Woodhull desires "the physical, moral and mental status" of children to be improved; brutes have no care for the moral and mental state of offspring. Herein consists their difference from us; else those in which the sexes are numerically about equal would be entirely a pattern for us.

8. Mrs. Woodhull writes as if it were a certain scientific fact that children are now "born murderers, drunkards and other criminals." If she allude to the enormity of drunken fathers, she touches on what is abominable, but exceptional. Evil rights given by the law to husbands are open to her attack. But an overthrow of marriage does not remove the evil. It is too notorious to us in England that intoxicating drink, above all other things, carries men into sexual debauchery. On the other hand, she must not expect us to believe, on the word of some medical practitioners, that vice and crime exist solely or chiefly through hereditary transmission.

9. Some strong passages that Mr. Voysey has written apply to phases of sexual liberty different from that claimed by Mrs. Woodhull; especially the right of having, besides one's wife or husband, a spiritual wife or husband. The spiritually married are supposed to have an unlimited mental and moral intimacy, including a frequent companionship and interchange of sentiment. This is that which will only too often cause people to fall "over a precipice." I think Mr. Voysey will modify his epithet, "nasty theories," and the phrase bestiality, without at all weakening his deep disapproval of the theories, as tending to the overthrow of family life and to entire social licentiousness.

It is impossible now not to discuss these matters, and in the circles which are free from religious authority they will be most faithfully and usefully discussed.

FRANCIS WILLIAM NEWMAN.

[If "silence" on Mr. Voysey's part should "seem to leave an unfair slur upon him," it would be both unjust and unkind to avail oneself of Professor Newman's generous permission to "suppress" the above letter. But we have not the slightest wish to "suppress" it. On the contrary, we are very glad to publish it, if for no other reason than to present a notable instance of the discussion of a very delicate subject in a style at once fearless, frank, courteous and totally free from personal reflections of an invidious nature. Professor Newman has set a noble example of the true way, and the only effective way, of criticising views which are too often met with an irrelevant torrent of abuse; and what he has said on the subject we consider eminently fitting and forcible. Mr. Voysey's letter, as we understand it, was not at all designed to cast any reflections on personal character; but we saw with regret that it would almost inevitably be considered to do so, and our only effort has been to avoid getting the *Index* involved in profitless personal controversies. If he feels desirous to rectify any misunderstanding of his words or his intent, he will not hesitate to do it; for we trust no one, least of all Mr. Voysey, supposes that we meant to intimate any wish to the contrary. Our own disapproval of the "Free-love" theory is every whit as emphatic as that of Mr. Voysey or Professor Newman; but the latter's opinion of Mrs. Woodhull as an "enthusiast for ideas [of a very crude and one-sided nature], certainly not the apologist of vice," is also ours. We add that we agree to every word of the closing sentence of the above letter; and discussion of the "social question" in these columns is just as much in order as that of any other, provided it be conducted with the same dignity and decorum that mark this letter throughout.—Ed. of the *Index*.]

"SOCIAL FREEDOM."

Editor of the *Index*—Your evident desire to encourage a full, if impersonal, discussion of the free-love question will perhaps aid in the solution of the problem propounded by Pontius Pilate, "What is truth?" It will be remembered that the abrupt departure of Pilate, after submitting his proposition, deprived posterity of any illumination upon this point from the eminent authority with whom he was holding converse. Although differing from Prof. Newman in our understanding of the moral bearing of free-love theories, we hail with deep satisfaction the advent of an opponent who can sink personalities in the desire to get at the truth.

That there is much radically wrong in the old systems upon which society is at present organized, no one will deny. The only hope for its improvement will come through a frank and fearless treatment of the subject. Humanity is the only product of Nature that has not been pruned, grafted, cultivated, or bred in accordance with scientific knowledge; all else has shown the result of persevering and skillful manipulation. The whole human family may be said to be in the same category with Topsey: she "grewed." They have been left to the natural process of evolution, not because these principles in their application to humanity were not understood, but simply because of indifference to, and lack of appreciation of, their importance. Plato made Socrates criticise the wisdom which devoted so much skill and knowledge to the development of improved races of horses, birds and dogs, while neglecting the more important work of perfecting the human race; and he remarks upon the extremely perfect government we should enjoy, if these rules should be applied to mankind.

We wish briefly to notice some of the points in Prof. Newman's letter.

Under the second head, he concludes that, as Mrs. Woodhull "must utterly disapprove of any marriage vow of faithfulness to one husband," she does aim, therefore, to "go backward into the state which preceded legal marriage," which he claims to be "savage freedom." Such may possibly be fairly deducible as an opinion, but we do not think it logical. It would hardly be admitted by radicals that they had, in declaring their freedom from mental bondage and creeds, relapsed into the condition of ante-Christian savagery,

because they disclaimed any belief in the atoning power of Christ. Mental freedom is the natural outgrowth of liberal, advanced Christianity, which was in its order evolved from crude forms and systems of worship. Yet he whose present stage is evangelical Christianity sees only heathenism and infidelity in free thought. We regard free love as the natural outgrowth of the marriage system, looking upon it as progression and not retrogression. We think all the logic is on this side of the question—always distinguishing between free love and free lust, which is its *antithesis*; as we should between sincerity and hypocrisy in discussing the merits of Christianity.

Prof. Newman understands free-love theories to maintain that the right of judging "whether there is adequate cause for separation must be retained jealously by the individual, and never be delegated to a legal tribunal." Pray, why should it not be so? What is a legal tribunal? It is a man, or a body of men, whom society, the people (men only, women not being a portion of the people in making laws, yet still being *bound* to obey them), have chosen finally to determine such questions as shall be submitted to them. The opinion of this man, or body of men, is all we get, when we have the "decision of the legal tribunal." We will still further suppose it to be the opinion of the larger body of men who have made the laws; yet does it follow that we have reached the truth? or that justice has been done? The decisions upon the questions under discussion would in the greater portion of this country be in favor of the monogamic marriage; in some other countries in favor of polygamy. We desire to find *absolutes*, if any there be. Now, if right is dependent upon the party which happens to be in the ascendancy, its standard will be constantly changing. If there is an absolute standard of right and justice, the decision of a legal tribunal will make no difference. It will not do to claim that courts do enforce right, as law is liable to be changed to-morrow by the accession to power of the minority of to-day. Do we individually acknowledge the right of any tribunal to decide *our* domestic affairs? Every one considers himself competent to decide what his life shall be. Law and courts, like the orthodox hell, are for everybody except ourselves and our immediate families.

The fourth and eighth divisions of Prof. Newman's letter treat of collateral issues, and depend upon the decision of the truth of the principles of social freedom. One thing is certain: truth does not exist by reason of *our* belief or disbelief, our knowledge or ignorance. Eternal laws operate just the same, whether we are cognizant of the fact or not. Nor will a knowledge of the truth by us change the operation of Nature's laws, which will continue to produce their results just the same after we comprehend them as before. It is none of our concern where truth shall lead us; we think some of the present conclusions of radicals would have shocked our sensibilities, if we could have seen them fully evolved, when we were first breaking away from mental slavery.

Prof. Newman gives a rather arbitrary definition of prostitution. "Presenting one's self for indiscriminate sale" is a special application of the word, and does not comprise its full signification. There is no such thing as *sex* in prostitution. Men and women may prostitute their bodies or faculties in various ways, and for other reasons than gain. Mrs. Woodhull claims that the woman who marries for a home, and thereby sells herself for life, is morally worse than she who only sells herself for a limited period. Is not this true, whether we define it to be prostitution in both cases or not? In the one case law enforces the sale; in the other it punishes as a crime a less demoralizing act. We do not care what term is used to designate the condition; we only want to show that whatever offense against good morals may be involved is fully as flagrant in one case as in the other.

We think Mrs. Woodhull shows a commendable spirit in her "determination to raise woman to the level of the brute;" however much it may grieve us to acknowledge the fact, it is true that in all respects pertaining to the reproduction of the race, humanity is *below* the standard that is maintained by and for the brute creation. This must be apparent to all who will consider the subject. No female brute is in such abject slavery as to have maternity forced upon her; nor do they prostitute their sexual functions to other than their legitimate uses, thereby making *accidental* progeny possible. "Brutes have no care for the moral and mental state of their offspring." Yet man, observing the laws of reproduction and respecting brute sovereignty, breeds stock of which he modifies and changes the natural disposition, and produces desirable traits of character in the original stock. How much more ought to be expected from the human intellect, so much more plastic than that of the brute?

Prof. Newman's proposition "that all antiquity regarded marriage as the beginning of civilization," and that "to outgrow it is to go back to the state of the brutes," will not amount to evidence unless it can be verified and proven by results. It would be just as fair for Christians to claim, as they do, that Christianity was the beginning of civilization, and the abandoning of that for something which we deem a higher and more comprehensive faith is to go back to heathenism. Christianity, marriage and civilization were evolved from previous preparatory conditions, neither being the cause of the other, but all the outgrowth of the necessities of humanity. The difficulty comes from regarding them as ultimate conditions, rather than way-stations in human progress.

Mrs. Woodhull writes, says Prof. Newman, "as if it were a certain scientific fact that children were born murderers, drunkards and other criminals;" to this he apparently takes exception. We think that scientific minds are all agreed upon this point: that all these traits of character are transmissible, and that the new life partakes largely of the idiosyncrasies of the parents. One thing is self-evident, namely, that better children will result from the observation of the laws governing reproduction than from a total disregard of their application.

Advocates of social freedom claim that the laws governing marriage and the present *status* of woman make any progress

in this direction next to impossible. Absolute freedom, individual sovereignty, is essential to the development of the highest possibilities of humanity. The transition must be natural and gradual; old systems cannot be abruptly thrown off; the cry of "free lust" at every mention of the words *free love* tells plainly what would be the conduct of the people if they lived under such dispensation. "We see as we are." This idea of social freedom goes hand in hand with mental freedom. The same general principles underlie both; they stand or fall together; there are no half-way places from which to dogmatize. If individual sovereignty means anything, it means all that is covered by the terms. It allows of no such thing as infringements on the rights of another. Who can be injured by its presence? In seeking out truth, we cannot come under bonds to sustain and rejuvenate any of the old forms of worship or customs of society. If they stand in the way of truth, they must step one side. If there is any absolute truth, let us try to get at it without regard to its consequences. The measures which shall best conduce to the results claimed as following the development of social freedom will be in order for discussion when the value of its fundamental principles shall have been determined.

Prof. Newman presents a sort of mongrel theory that cannot possibly be classed as a belief—"the right of having, besides one's wife or husband, a *spiritual* wife or husband." This is one part monogamy and one part social freedom, neither wholly one nor the other, consequently not belonging to either; and the advocate of this theory cannot be classed with monogamists or with believers in social freedom, because he is trying to live on different theories at the same time. He is no consistent disciple of social freedom any more than one who while professing to follow Christ goes in an opposite direction six days of the week is a genuine Christian. Abuses will grow out of every system; but they furnish no evidence of its not being valuable.

These ideas will not be adopted any faster than humanity shall be fitted to benefit by them. Old forms, laws and customs still have a work to do, a mission to perform, which will never be fully accomplished until humanity shall be so generated as not to need regeneration after they come to years of understanding.

J. T. CLARKSON.
AMESBURY, MASS. —Index, Boston, Mass.

BABY MURDERS.

From Dr. Skinner's address to the Niagara County Medical Society:

"I have hesitated—unwilling to introduce a subject so well understood by you all, so sickening, so disgusting to every rightly constituted mind; a subject, unfortunately, too old to admit of a single new idea, yet I make no apology for so doing. The great pestilence is still upon us, and carries off more human victims every year than any epidemic, however fatal, that scourges our land. When Herod—that he might be sure to destroy the infant Jesus—sent forth and slew all the children that were in Bethlehem and all the coasts thereof, from two years and under, there was not a tittle of the slaughter that takes place every year in our own Christian land by the sacrifice of infants on the altar of Moloch, yet in our Rama there is no voice heard—lamentation and weeping and great mourning. Rachel does not weep for her children, but is comforted because they are not.

"In the report on vital statistics of the United States, founded on the census of 1870, the number of abortions reported for that year in all the States was 188! How near the truth this is, or rather how far from the truth, we can judge from our own observation. The report only shows how careful the guilty parties are to conceal facts.

"About the same year my attention was particularly called to this subject, from the fact that in my own neighborhood several deaths occurred after procured abortion. From estimates then made, the number of cases was about 6 to 1,000 inhabitants. But let us suppose our own population is only twice as bad as the average of the United States—say 3 to 1,000 for the entire country—we then have a mortality, we might as well say murder, of 120,000 innocents annually, to say nothing of the mortality of the guilty mothers. You may say this estimate is too large. I do not think it is. The number will be more likely to exceed than fall short of these figures. If this slaughter continues, it does not require a prophet to foretell that within the next half century the Anglo-Saxon race will be a hopeless minority in the United States and fast verging to extinction, and the true historian will record as a reason that American women murdered their offspring."—*Niagara Journal*, N. Y.

MEDDLESOME.

BY WARREN CHASE.

Is it not meddling with the private business of individuals, with natural and inalienable rights, to be constantly fixing up some theories to govern and regulate the social and sexual relations of our neighbors and fellow citizens? Are not enlightened, civilized and educated persons capable of controlling and regulating their own social and sexual relations? If not who is capable of making the procrustean bedstead to which they shall be cut and stretched to fit? Whose theory of marriage is just long enough and short enough for all, or like the advertised rubber shoe, "large enough for any man—small enough for any boy?" Our writers seem to be terribly exercised over a theory of marriage that all can adopt, and by which all shall be regulated *volens volens*. Why not let this subject be regulated by the parties the same as prayer is—some people pray by machinery, some people read old prayers, some make terrible noises without much sense, some have much sense and little sound, and some have no prayers that can be seen or heard at all. Whose business is it but those that pray? Some people want a great deal of marriage, some very little, and some none at all. Whose business is it to dictate? What we insist upon is that every woman shall have ample opportunities to secure an independence and be so protected that she shall *never* and under no circumstances (married or unmarried) be obliged to sell her

body nor loan it for a lifetime, a night or an hour to any man, nor for any consideration; but that she shall be the owner and controller of her own person, and that society and law shall protect her in keeping it securely and sacred to love alone in all sexual relations. We believe woman is more virtuous than man, and that with this protection she would soon destroy the licentiousness that now so largely prevails among men and is so ruinous to society and posterity. This is our free-love doctrine: Take the tyrannical control of woman from man and give it to herself, and protect her fully in it. We have no theory or rule to determine how a woman shall marry and what shall or shall not be the relations of those that marry, and we ask that all laws on the subject of marriage and divorce be repealed and a provision be inserted for protection of children and all parties concerned in the general law of civil contracts, requiring marriages like deeds to be recorded; that the partnership contract may be enforced or annulled by the contracting parties; and then if two persons choose to marry and agree in the contract that they will live like the Shakers and have no sexual intimacy, they can do so in spite of all the theories of all the speculators in the true theory—which means the theory that is adapted to its originator, not mine. Leave marriage and divorce and the sexual relations to the parties as their own business, but protect fully, by law, every individual man, woman or child; and punish the husband for rape on his wife the same as on any other woman, and make all children legitimate to both parents and everybody responsible for their support and education; and as their number would be greatly lessened and improved when forced maternity is stopped, there would be ample means and opportunity for all.

To us it seems ridiculous to attempt to fix up a theory to regulate the relations of the sexes and bring everybody to it. There are many persons to whom the Shaker celibacy is their highest idea of social and sexual purity. Why not let them enjoy it? What we object to is their attempt to foist that theory on us and others as the highest, holiest, purest and best in the universe, when to us it is an unnatural, angular and defective system arising from an idiosyncrasy or defect in the mental or physical (or both) organizations of its advocates; but we would not wish to interfere with their enjoyment of it since it would not injure us. If it is the best and natural its effect will prove it so and it will prevail; if not, all will leave it in time or eternity. Then comes the often asked question, "would you also have the brothels free and prostitution and licentiousness equally unrestrained?" We have answered this often but it is not heeded and is still insisted that we advocate this. One point is certain, neither personally has the writer, nor do the free-lovers, patronize such places; and does any one suppose we advocate and defend them for the use of the enemies of social freedom who are their principal support? Not quite so—the boot is on the other foot. If the enemies of social freedom gave them no more support than its friends do they would soon break up for want of patronage. But still the question: Do we advocate the theory of social and sexual freedom as practiced in such places? No, for it is not freedom, for nine in every ten of the females are there not from choice and not from love of the practice, and as soon as our theory rescued them and gave them a character and support independent of such course they would all leave, or except perhaps a few sexually diseased bodies, who, like the many men who patronize them, are depraved in tastes and habits of life so as to know no true sexual relation; and these with such male companions would soon, like fire meeting fire, destroy each other and leave only the ashes behind.

With social freedom we should need no license and no law to regulate the social evil, for there would be none to regulate. The protection of woman would destroy it, hence we neither advocate nor support such licentiousness. The truth is our opponents and many of our theorists have no confidence in the purity and virtue of woman, but have great confidence in the ability of men to fix up a standard and theory that will keep her virtuous. We propose after the utter failure of all tried theories and systems of man so far, to let the women have one of their own and to let them have freedom to make and adopt it for their own government, take away the law and tyranny and control of man and see what they will do when independent of us and our authority.

FREE LOVE IN HEAVEN.

PUTNAM, Conn., June 21, 1874.

"So God created man in his own image; in the image of God created he him; male and female created he them."—Genesis, 1, 27.

"Our Father which art in heaven, hallowed be thy name."—Matthew vi., 9.

"God dwelleth in us, and his love is perfect in us."—John, 1, 13.

In analyzing human nature we recognize the presence of love—"God manifested in the flesh"—through all the relations of life, from the limitless beginning of eternity.

Free and boundless are the principles of life and love; coeval with each other they live, move, and will have a more perfect being.

The law to control these manifestations was given by Moses—severe, majestic Moses. We feel that it is harsh and unkind. This feeling is the instinct of the spirit demanding freedom, which is its birthright, in the Garden of Eden, manifested by Eve in the enjoyment of the fruits of her labor with Adam. Were it not for the muttering thunder of Moses in society to-day, the people would rise and scale the mountain-ridge of this stern, selfish law-maker.

The sense of obligation to a being outside of us is always oppressive; it is the presence of a master, the weight of a chain which we must and will remove. Far down in the inward spirit of man lies the waking principle of freedom, by which he will die sooner than be a slave to Moses or Jesus.

The higher law of life in heaven is love, and he who has this shed abroad in his heart is known on earth as in heaven—a Free Lover. No matter in what denomination he may be found, or whether he belongs to none whatever.

Love! It is the same in different stages of active development in the Heathen, Christian and Spiritualist, keeping pace with the growth and progress of intelligence. It is an

active, warming, energetic principle, always working for the good of humanity, and by jealous-minded persons misrepresented, yet it will triumph over all that oppose it, because it is omnipotent and omnipresent; no one can set limits to its boundless power in the relations of life and marriage. There is no principle implanted in the nature of man so universally active as this principle of love, which "worketh no ill to his neighbor." To a man of refined feelings and tastes there is nothing in life that can be placed in competition with it. It is the magic power that holds society together; the charm that preserves order and harmony. We must all cultivate this principle of love. It is the incoming of divinity; it is an immortal seed wrapt round in the body; it will grow, swell and burst the successive rinds of public opinion until it becomes free.

DR. H. P. FAIRFIELD.

"THE CHILDREN OF SOCIAL FREEDOM."

I have seen nothing for a long time to gladden my heart so much as an article under the above heading in the WEEKLY of May 30, by Miss Annie E. Higby.

When women as a rule possess the moral courage to exercise the natural, inalienable and God-given right, to bear children out of marriage, in freedom and under favorable circumstances as Miss Higby has done, then will the world of mankind have made one grand advance on the road of improvement.

I thank Miss Higby for writing and the WEEKLY for publishing that article. I am glad to know there is at least one woman in the United States who has intelligence enough to see this matter in its true light, and moral courage enough to act in accordance with that light and to publish to the world her acts. And I would encourage every woman who has borne children under the circumstances Miss Higby has, to publish the fact to the world, and thereby help the faster to correct the present false and abominable public sentiment on this subject, and encourage all women to act according to the laws of their being in bearing children.

How many of us are burdened with infirmities grievous to be borne, the result of bad parental conditions and surroundings, consequent upon the false, unnatural, unjust and abominable present system of marriage, coupled with the prevailing ignorance on which it is founded and supported.

I say, damn the present popular practice of generating the human species, according to which inferiority is the rule and superiority is the rare exception. Let us have a reform, under which superiority shall be the rule, and inferiority the rare exception.

I need not say, God bless Miss Higby; for He, She or It has already done so.

Yours, for the independence of freedom,

F. HENRY MARSH.

PEKIN, W. T., June 5, 1874.

SPIRITUALISTIC.

JESUS NOT THE FOUNDER OF CHRISTIANITY.

FROM A DISCOURSE, MAY 8, 1872.

I shall dwell on this occasion only on one of the false pretences of Christianity: namely, that Jesus, the great Jewish reformer and Spiritualist, is the author and founder of the system—endeavoring to show also that its origin is plainly Apostolic, and its practices at the present time having none of the features of the School of the Nazarite of Galilee and nothing in common with the teachings and doings of this great historical personage.

The pretence that he is the founder of the system, can be sustained only by falsifying the facts of history. It has stolen the livery of heaven to serve the devil in, as the poet hath phrased it.

Christianity, a creation of the Apostles, has ever been a mixed system, combining the spiritual and temporal elements. Till recently, it has, in fact, been represented by a potentate in the exercise of temporal power, and in the occupation of territory, as its political ruler. How long ago since Victor Emanuel, King of Italy, displaced his Holiness the present Pope, Pious IX., and made the Eternal City his residence, and established there his royal Court?

What a career has Christianity had along the line of the Ages? But how worthless and useless its great business! Its churches have been great chambers of commerce in the bodies and souls of men. Its clergy have been sacerdotal merchandisers and brokers in benedictions and baptisms and burials. Wars and fightings and bloodshed have been its accompaniments in all periods.* What Christian nation has not resorted to the arbitrament of the sword? Talk of Christianity as a civilizer, and the means of enlarging the boundaries of knowledge. Nay, civilization has been beautifying the fair face of this earth in spite of it, by means of the arts and commerce and agriculture, etc. This is the religion which put Galileo to the torture for uttering an astronomical truth. I wash my hands of it—away with it!

How unlike and different the business of Jesus, and the religion which he sought to establish! The Commonwealth and the code of morals and religion which he outlined and proclaimed in his teachings, Christianity has failed to accept and practice in its administration. His kingdom of God, his kingdom of heaven, has place in the soul, is within.

Jesus belonged to the order of men called Essenes. I suppose this term to be derived from the Greek, *esso*, signifying inner or within. His hint to the Pharisees who made clean and fair the outside of things, was an apt antithesis to the principle of his school, who always made most account of the inner—the inner man.

Though it is generally preached, and so understood, that Jesus is the founder of historical Christianity, I have taken the liberty to differ with those who so affirm. The system known by such name and style he never knew while on earth, nor ever recognized it as his since his departure to the heavens. That system was, in its inception, a system of *communism*; this ingredient compounded afterward with the

ecclesiasticism of Judaism, and the idolatries of Paganism, makes up the totality of the system as seen and practiced to-day—a mosaic work, production of the ages, checkered with good and evil, with error and truth. Is this system, this Christianity of to-day, this patch-work of communism, Judaism and Paganism the same or in any important sense or respect allied to that established by Jesus? What is the record of history concerning his doings and teachings in this behalf?

The response is that there was once in Galilee a company of men associated in a peculiar manner, all of their number being chosen for membership by a most remarkable man, over whom, as disciples, he exercised mastership. This company, and the person who called it together, were a secret body or lodge, for the exercise of fellowship. Correlatively they were not allied as master and servant, but as master and disciple. This lodge had its mysteries, its symbols, etc. Its master was also teacher of the mysteries. He indoctrinated those who were received into companionship. He taught a true, grand, sublime Spiritualism, and this not only in private to his disciples, but in public to the Jew, the Gentile, the Pharisee and the Sadducee, heralding the same wherever he went, albeit in synagogue or market-place, in grove or temple, on sea or by sea-side, in the vale or on the mountain-top. His teachings were accompanied by spiritual phenomena, which the men of other days have chosen to call signs or wonders, in demonstration of the truth and objects of his mission.

The Jew and the Roman, whose religions had been assailed and condemned by the master of this lodge, conspired to kill him, and shortly the Roman Proconsul, winking at the judgment of the Jewish Sanhedrim, and conforming to the wishes of the maddened populace of Jerusalem, delivered him up to be crucified. This tragic event scattered his disciples, and some of them found their way into other cities and provinces.

While yet at Jerusalem, "the twelve called the multitude of the disciples unto them," and recommended the election of seven men of their number to a Diaconate, a novel affair and organization not provided for or known under the administration of the Master in his lifetime. It was a sort of board of management of the secular affairs of the fraternity. Among those chosen to fill the membership of the board was one "Nicolas, a proselyte of Antioch."

It was not until some time after the crucifixion of Jesus that the disciples were called *Christians*. Says the historian: "And the disciples were first called Christians in Antioch." Here was established what was called a *church*—a body of persons in some sort of association. It does not appear to be that of the continued lodge of the great Master as established and conducted by him in Galilee. Whatever its structure and mode of government, it is certain that in its temporal organization it was unlike the destroyed or disbanded Lodge of Jesus. Any reader of the gospels, and acquainted with the history of the Christian church thus concededly organized after the crucifixion and continued through the ages down to the present day, with the clerical claim of apostolic succession, cannot fail to see its apostolic origin and lack of identity with the secret society of Jesus. This church organization was a wide departure from the lodge he established, and whose operations and administration were limited to the territory of Palestine alone. At all events, not till after the great Master had departed this life, began that ecclesiasticism which has descended to us in its career through the centuries. How well the members of the new organization behaved, and how some of these "churches" were esteemed by him in his high and heavenly dwelling-place, is matter of scriptural history. Let us look here at some of these early Christians in the light of history. The newly chosen deacon, "Nicholas, a proselyte of Antioch," is a historical personage worthy of notice, in illustration of Christianity in its very inception.

Hannah Adams, in her views of all religions, states: *Nicolaitans*, a denomination in the first century—so called from Nicolas, one of the first seven deacons of Jerusalem. They made no difference between ordinary meats and those offered to idols; allowed a community of wives, and indulged themselves in all sensual pleasures without restraint, p. 243. See *Dupin's Church History*, vol. 1, p. 30.

The new American Encyclopedia has an article which I quote:

Nicolaitans, a heretical sect alluded to in Rev. ii, 5, 6, and supposed to have received their name from Nicolas of Antioch, one of the seven deacons who is said to have introduced practices opposed to the gospel and to the instructions of the Apostles. According to Ireneus, who is the first Christian writer who mentions them, they held fornication and the eating of meats which had been offered to idols, to be not sinful.

St. Epiphanius relates that Nicolas had a beautiful wife whom he abandoned for a life of celibacy, but afterward, unable to keep his resolution, returned to her, and justified his conduct by licentious principles, which became the basis of the Nicolaitan sect. Eusebius states that they soon became extinct; but according to Tertullian, they continued to exist under another name, and their heresies passed into the sect of the *Cainites*.

It may be well just here to note what were the instructions of the Apostles, which were disregarded by Deacon Nicolas. The entire inventory of them may be seen in the circular letter issued from Jerusalem by the chief churchmen resident there:

The Apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch and Syria, and Cilicia:

Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying: "Ye must be circumcised and keep the law, to whom we gave no such commandment; it seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul; men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent, therefore, Judas and Silas, who shall tell you the same things by mouth also, for it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well.

Observe that this letter is directed to proselytes—the pagan converts. Read the whole chapter (Acts xv.), from which this missive is quoted. These instructions are negations and prohibitions of pagan practices.

The churches claim that, as descendants or successors, in some sort of corporate capacity, with perpetual charter, they are in fellowship—in Holy Alliance—with Jesus (under the appellation of Christ) and those he called around him in Palestine, constituting a company or assembly of disciples. They give, in evidence of claim, the words of this great master and teacher of these disciples: "Thou art Peter, and upon this rock I will build my church." This declaration and the fellowship of his disciples under his leadership, as master of the company of them, they say, are sufficient to constitute him founder of traditional Christianity. This language, however, is no warrant for the idea that this company of followers of Jesus was to have succession. As matter of historical fact, it did not long survive the martyrdom of its master. Its membership was scattered. Soon after the Crucifixion, Stephen was stoned to death—the next martyr. The historian says: "And at that time there was great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, *except the apostles*." We hear and see nothing more of the "church," or discipleship of Jesus. The apostles who remained at Jerusalem, and not Jesus, are responsible for the church organizations and their dogmas afterward established. These churches are not, in doctrine or form, patterned after the features of the Galilean corporations, but are creations of the apostles—Christian establishments with new departures. The body of disciples of which Jesus was master never was a church in the sense or signification of the term as used by the apostles and their successors in after ages.

A word here concerning *ekklesia*, translated *church* in the quotations above. Schrevelius, an approved Greek lexicographer, defines the word—*conventus populi ordinatus perque suos ordines distinctus*, which, turned into English, runs thus: An assembly of people governed and distinguished by its own regulations. Thus it appears that the word, instead of limitation of meaning to *church*, is used to signify any assembly or association, whether secular or sacred in its object.

Christianity is a contrivance of the apostles and later pre-lacy. Their system and that of Jesus are not the same—they are unlike. The apostolic scheme is antagonistic to the teachings and practices of Jesus. It is libelous to label their system with an appellation of Jesus. Their system of religion and its so-called gospel are worthless beside that gospel which he heralded to the world at the sacrifice of life.

Glad am I that the frauds, the hypocrisies, the villainies of Christianity during so many ages, its false doctrines and false pretenses of holiness, its diabolical persecutions, carried on by the use of the dungeon, of the rack, of the sword, of the flames, etc., are not chargeable to the system of faith and practice of Jesus. The reproaches belonging to such conduct do not fall on him, nor will his record of great name, as Philanthropist, ever be tarnished or stained in that behalf. His system of morals and religion, his character and his fame are above and beyond reproach. But the system of Christianity, with such bad history, should never claim origin of the Son of Humanity—a title well and justly applied to the great teacher of the Holy Land. Yet it does claim a divine origin. What unblushing effrontery? Surely such a system, if not bad, lacks the elements of wisdom, else why such fruits? How true is the beautiful saying of this same Son of Humanity:

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.—*Dr. Horace Dresser*.

NOTE.—A writer in the WEEKLY, under date June 27, ult., says:

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

RAYS OF INSPIRATIONAL LIGHT.

TO DAVID S. CADWALLADER.

Interior growth is life's pabulum.
Sexuality is the basis of all physical life.
Kindred to the angels of heaven are the demons of hell.
Human aspirations are but the scintillations of God's power.
Religion is the spontaneous outbursting of goodness through the soul.
Pantheistic ideas creep into the human mind as the idolatries of the ages depart.
Ignorance is the corner-stone of Catholicism; Spiritualism has for its guiding-star knowledge.
Emerging from the wilderness of doubt are the phantom figures of superstition. Give them food.
Civil marriage is too oft but the crude blending of spiritual forces—an inharmonious linking of soul to soul.
The causal tide of development is produced by the power of God acting and reacting through the world of primordial elements.

Life is a constant ebullition of spiritual forces, rising higher and higher as the spirit is evolved out of the divine harmonies of Nature.

The harbinger of health is an easy conscience, mental activity, a benign countenance, a liberal hand and a spiritual appreciation of the beautiful.

Churches are but grand sign-boards erected all over the land to denote the progress of religion; but the spirit of truth smileth and asketh for a forward movement.

Discord and harmony, what are they? The one a lower manifestation than your own spiritual condition, the other a higher; the lower constantly evolving the higher—discord ripening into harmony.

PHILADELPHIA, July, 1874.

MISCELLANEOUS.

THE BATTLE OF NASEBY.

BY OBADIAH BINDS-THIR-KINGS-IN-CHAINS-AND-THIR-NOBLES-WITH-LINKS-OF-IRON-SERGEANT IN IRETON'S REGIMENT.

Ho! wherefore come ye forth in your triumph from the North,
With your hands and your feet, and your raiment all red?
And wherefore doth your rout send forth such a joyous shout,
And whence be the grapes of the wine-press that ye tread?

Oh! evil was the root, and bitter was the fruit,
And crimson was the juice of the vintage that we trod;
For we trampled on the throng of the haughty and the strong
Who sat in the high places and slew the saints of God.

It was about the noon of a glorious day of June
That we saw their banners dance and their curiasses shine;
And the man of blood was there with his long-essenced hair;
And Astley, and Sir Marmaduke, and Rupert of the Rhine.

Like a servant of the Lord, with his bible and his sword,
Our general rode along us to form us for the fight;
When a murmuring sound broke out, which soon swelled into a shout
Among the godless horsemen upon the tyrant's right.

And hark!—Like the roar of the billows on the shore
The cry of battle rises along their charging line;
For God!—For the cause!—For the church!—For the laws!
For Charles, king of England—and Rupert of the Rhine!

The furious German comes with his trumpets and his drums,
His bravoes of Alsatia and pages of Whitehall;
They are bursting on our flanks; "Grasp your pikes—close your ranks,
For Rupert never comes but to conquer or to fall!"

They are here—they rush on!—We are broken, we are gone;
Our left is borne before them like stubble on the blast;
Oh Lord—put forth thy might!—Oh Lord—defend the right!
Stand back to back in God's name, and fight it to the last!"

Stout Skippon hath a wound; the centre hath given ground;
But hark! What means that trampling of horsemen in our rear?
Whose banner do I see, boys? "Tis he—thank God, 'tis he—boys!
Bear up another minute, brave Oliver is here!"

Their heads all stooping low, their points all in a row,
Like a whirlwind on the trees, like a deluge on the dikes;
Our cuirassiers burst on the ranks of the accursed,
And with the shock have scattered all the forest of his pikes.

Fast—fast—the gallants ride, in some safe nook to hide
Their coward heads predestined to rot on Temple Bar;
And he—he turns—he flies! Shame to those cruel eyes
That bore to look on torture but dare not look on war!

Ho! comrades scour the plain, and ere ye strip the slain
First give another stab to make your guest secure;
Then shake from sleeves and pockets their gold-pieces and lockets,
The tokens of the wanton! the plunder of the poor!

Fools! your doublets shone with gold, and your hearts were gay and bold
When ye kissed your lily hands to your ladies fair to-day;
But to-morrow shall the fox from her chamber in the rocks
Lead forth her tawny cubs to howl above her prey.

Where be your tongues that late mocked at heaven, hell and fate,
And your fingers that once were so busy with your blades?
Your perfumed satin clothes, your catches and your oaths,
Your stage-plays and your sonnets, your diamonds and your spades?

Down—down—for ever down with the mitre and the crown,
With the Bellial of the Court and the Mammon of the Pope!
There is woe in Oxford halls, there is wall in Durham stalls,
The Jesuit smites his bosom, the bishop rends his cope!

And she of the seven hills shall mourn her children's ills,
And tremble when she thinks on the edge of England's sword;
And the kings of earth in fear shall shudder when they hear
What the hand of God hath wrought for the Houses and the Word!

T. B. MACAULEY.

THE OTHER SIDE OF SHAKERISM.

A certain journal of Chicago, for and in consideration of sundry comprised flings at Free-loveism, vouchsafed to publish a paper in opposition to Shakerism, from the pen of a former member.

Its author is too mild; he spares them as we of monogamic families spare each other. Truth demands more to be said, so much have Spiritualist speakers overrated that people, so much have we been regaled with self-laudations of Shakers, so often have these been repeated at second-hand by our speakers, so utterly superficial has been the information they have given us.

To correct to some extent the errors into which we have been led, let us adduce the experience of a man who, years ago, in Europe, had read of their life and doctrines. In Philadelphia he obtained, from Spiritualists who had heard their lectures in our halls, all the information necessary to join them.

The Shakers frequently occupy our rostrum, and the especial thing they have in common with us, is a belief in contemporaneous spirit intercourse. But their antipodal and irreconcilable difference from us is, that whereas we seek to broaden human life and experience, they seek to narrow them; where we seek the harmonious and temperate exercise of all our faculties, they inculcate self-abnegation, thus breeding a contempt for the nature and attributes of man, amounting to the ungrateful self-denial of life's best gifts, and a cruel withholding of the same from their fellows. What are the fruits of such austerities? Have we to expect a fine form of growth in such cramped vestments. Is the natural foot improved by a shoe of iron? Let candid statements of facts suggest the answer.

The European was devout; in religious and social life a cultured man. One thing he hoped for in the communal life—to get rid of the soul-pinching need and urgency of making money—of providing for old age and sickness, or of spurring his faculties into the ambitious race for position and distinction. What did he find! Instead of less money-making he found more. Thrift, economy, effort, early rising—say four and a half to five o'clock; short time for meals—say ten to fifteen minutes; hurry to work, little conversation or reading. In Europe the custom is to remain long at meals, as compared with American practice. Here he found the Shaker gospel had failed to remove the bad habit of the Universal Yankee, and in this shape he met disappointment No. 1. It had failed to remove avarice from the soul; just the reverse;

it had changed your individual money-grubber into a communal money-grubber. The little band of forty odd with whom he was connected had bought an additional \$10,000 worth of land the year before as the proceeds of certain other years of toil, contrivance, economy, etc., etc, thus adding to their cares and increasing their acquisitiveness. Communal avarice is worse than individual avarice. Who runs to a fire with a company and has not his enthusiasm raised by theirs? What soldier is not made more savage by the fray of the battle? In this shape came disappointment No. 2.

What were the means of self-culture which surely should be abundant in a brotherhood so wealthy? How many books were in their library? Two hundred. But some Shaker says: "We do not expect to study the things of the world as we did when we were of the world." So ho! Is that it? When you have narrowed your life in its physical enjoyments you must needs also narrow it intellectually!

The Shaker elder said it was their practice to draw away the mind from earthly things and concentrate it upon things heavenly. So far was this carried that correspondence with old friends was made less and less frequent until in a year or so the novice would cease to write. Spiritualists! How often do we forget the value of liberty? Beware how you endorse or tacitly allow encroachments upon it in any element of existence, for whether unconsciously or stealthily, or with open boldness, encroachment must keep on its way. Tyranny may be so subtle as to escape our observation. Let us fight it in every shape and form.

Our neophyte, so far from finding, as among Spiritualists, all sides of all questions freely canvassed, so far from finding an abundant library, with the wealth of the world's intellect spread before him, found just the opposite—a petty library, but few newspapers, subjects select, authors select. In this shape came disappointment No. 3.

His correspondence was read whenever sent or received. Specimens of his writing show the restraint under which he wrote, too plainly for cavil or doubt. If a received letter had been objectionable to the elders, he would either have to caution its author or cease to correspond with him. How like you that, Spiritualists? What becomes of individuality? What becomes even of self-knowledge if one is not allowed to try in his own way the play of intellect and sentiment as called out by frank communication and confidential questioning of your friends? Post this as charge No. 4.

Charge No. 5 is excessive hours of labor. On the part of the sole worker in one handicraft among that particular family, it was habitually from 5 A. M. to 9 and 10 P. M., thus risking his health and eyesight, and cramping his intellectual and moral faculties. Long hours of labor are the rule, not the exception with them. A dear price to pay for our hero's expected millennial experience! He received his fill of holisms and purisms and celestialisms in speeches, hymns, etc., and for them paid his liberty.*

The life he led was narrow intellectually, physically slavish, and morally (to say the least) sinful; for to refuse to use the faculties or enjoy the gifts which bountiful Nature has given us, must be held worse than an occasional excess. It is a crime to mutilate the body; it is a greater to mutilate the soul.

Shakerism has been making capital of its belief in spirit communion, but has no more claim on that score than many other sects. It will be found wanting when sharply criticised in the qualities essential to the genius of modern Spiritualism. Let it have due credit for its sexual equality, but do not deny that this is secured by the destruction of nearly all that constitutes sex. Let it have credit for so much of communism as is contained in its narrow vessel, but let it not assume to put bounds to the work we are doing, nor dare to limit our magnificent field of inquiry. Let it not presume to step in to settle the momentous contests we are engaged in, while it recognizes no government of the passions except tearing them out by the roots. We must show no mercy on this question, and who is not for us is against us. Our watchword is "Cultivation." Theirs might well be "Extirpation."

JASPER.

NOTE.—Most of these facts were obtained from reluctant answers to the questions of his correspondents; others in answer to questions verbally made upon his return—statements made on his part with many apologies and regrets. His beard, which he had always previously allowed to grow upon hygienic and perhaps religious principles, was talked at until he allowed it to be shaved off. Could Bro. Peebles suffer thus the loss of his magnificent apostolicals?

516 CALLOWHILL ST., Phila.

[From the New Albany Ledger-Standard.]

A SPIRITUALISTIC WEDDING.

There is hardly a boy or girl, or for that matter a grown person either, in the city of New Albany, who is not acquainted with our venerable friend Mr. Gardner Knapp, but who among all these would have dreamed that he was on matrimony bent, and that he had sought his affinity in the wild woods of Washington county? And yet we are compelled to acknowledge that he has given us the slip and gone and done it, for we see it announced in the Salem papers that he has drawn into his meshes the accomplished daughter of Dr. Seth and Mrs. Elizabeth Hobbs, Miss La Mira P. Hobbs, and that they were joined as man and wife on Tuesday last. Mr. Knapp and his fair bride, however, repudiated all the forms usual upon such occasions and resorted to the following dodge, each performing their part according to this written formula:

"FRIENDS AND FELLOW-CITIZENS, LADIES AND GENTLEMEN: We, Gardner Knapp and La Mira P. Hobbs, believing that our hearts and souls are already matrimonially united, appear before you now thus publicly to celebrate the consummation of our union.

"We hold the opinion that neither Church nor State has any moral or equitable right to interfere with or any just claim to be consulted in reference to the arrangements that our spontaneous sentiments and sympathies have prompted us to make.

"Therefore, in non-conformity to and disregarding the rules and regulations in such cases made and provided by what is

called society, we adopt such form and ceremony as to our judgment and consciences seem just and proper.

"And now, in the presence of these witnesses and our invisible spirit friends here assembled, we proclaim, publish and declare ourselves husband and wife, and may God and the angel world add their blessings."

No doubt the company was quite large, especially of the spirit friends, filling all the spare room in the Hungate House at Salem, where the ceremony took place. We certainly wish the youthful bridegroom and the blushing bride all the felicity of wedded life, and that guardian angels may hover around their pathway until the close of life, preserving them from harm and bringing them joy and peace.

THE GREAT VAMPIRE.

If we were asked to preach a sermon, the subject of the discourse should be—Selfishness. Nine-tenths—nay tenths of human woes, be they spiritual, mental or physical, have their origin here. Selfishness is the vampire that is weakening our nation. Take our word for it, 'tis this that lies at the bottom of all your troubles. Selfishness causes your anguish of heart; separates you from friends that you love; destroys your peace of mind; makes your son insane; makes your husband a drunkard; furrows your brow with care and grief, and makes yours a household of discord and confusion. The insatiable monster! the demon—the bane of our existence! It transforms god-like men into devils incarnate. It tramples on the poor; oppresses the needy; corrupts the wealthy. Every downfall, every affliction, every dire disaster and every appalling crime, are rooted and grounded in selfishness. It is for this men lie, steal and kill. It is for this men are jealous, covetous and niggardly. If we desire to banish poverty from the land; if we would see the wretched happy; if we would see the mourner laugh; if we would see an end to crime; see the afflicted comforted; see jealousy replaced by forgiveness; cruelty by mercy; covetousness and niggardliness by charity; smallness of heart by largeness of heart, let us make it our daily prayer that selfishness may be weeded from the human heart. When this prayer is answered, we shall find "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And he shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." That will be the great millennium. —Oneida Circular.

SAN JOSE, Cal., June 19, 1871.

Mrs. Woodhull has been on this coast now some three weeks, and has made a profound impression.

It was the writer's privilege to hear her two opening lectures in San Francisco, and also to witness the wonderful power of her personal presence over those who were privileged to see her in the midst of her family at her lodgings.

The daily papers of the city had evidently made up their minds beforehand as to the reports of her lecture, and might just as well have written them without being at the lectures at all. Their treatment of her was simply a disgrace to journalism, as no sort of idea of what she said, nor of how she said it, could be obtained from their reports.

The first night she met with a good deal of antagonism, and, at times, hisses, but they were always drowned by the cheers of the majority, and the antagonism was mostly, but not entirely, overcome. When the second lecture was announced, and the comments of the press were seen the next morning, it was feared by many that either a slim house or a disorderly one would greet her in the evening; but, happily, both prophecies were failures, and the house exceeded the former in numbers and in good behavior.

The second lecture, "Tried as by Fire," was grandly successful and beautifully complete. The tide of inspiration came in upon speaker and auditors, and lifted all souls into that exalted mood in which naught is needed but the majestic march of inspired thought, and the all-subduing force of inspired feeling. The pathos was simply sublime. To me it was the spirit of all motherhood incarnated in the woman standing before us and pleading, as only maternal longings can plead, with women and men, by all that's sacred and holy in humanity, to give to maternity the conditions designed for it by God and nature.

Time and again the pent-up feelings of the audience burst forth in cheers that made the walls ring again. And time and again all breathing seemed suspended, lest one word of the inspired utterances should be lost.

Her triumph was complete. The reporters had made their boast that no woman would go to her second lecture, but the falling off in numbers was insignificant, and in quality there was no deterioration, while in men there was a marked improvement, both in quantity and quality. On the street the general verdict was, that she told more truth in one lecture than you'd hear in the churches in a year.

She was, as usual, overwhelmed with visitors of both sexes, all of them coming out of her presence with the conviction that if there is such a thing as thorough consecration to a high and noble purpose, that in Mrs. Woodhull it has an eminent and abundant illustration.

JAMES I. FERREE.

NOTICE.

We respectfully call attention to the advertisement of the Bureau of Correspondence, connected with the Pantarchy as established by Stephen Pearl Andrews. The Church with which it is connected meets weekly at De Garmo Hall, corner of Fourteenth street and Fifth avenue, and the scientific lectures delivered there are rising daily more and more in public favor. Those having questions to ask upon the subject of the harmonious organization of human beings, will be cheerfully and carefully instructed in their rights and duties, on application, according to the terms of the advertisement.

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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, JULY 18, 1874.

LEGITIMATE RESULTS OF CONTINENCE.

It is worse than useless, it is little less than criminal, to attempt to divert the organic functions of nature into unnatural channels, and to make the powers which are intended by nature to operate in given directions, fulfill entirely opposite indications. To do either of these successfully, is to transform the thing which nature has fashioned after its own laws, into something which can have no place in the general economy to advance the individualization of its constituent parts. It is true that there can be no such thing as an actual loss of power, or absolutely useless expenditure of force, since the former is, after all, only a transfer, while the latter persists everywhere.

But the process of evolution consists of two entirely different methods—the first is the attainment of more intimate and general relations to all parts; the second is the more perfect individualization of each part. Any misapplication of individual power may result in benefit to the general whole; but not so much so as if it were properly and naturally applied in the thing to which it belongs by right of direct inheritance. Therefore the thing that most naturally applies the power and talents with which it is endowed, contributes most, not only to the advancement of the adjustment of general relations, but also to the perfection of itself as a constituent of the whole.

This general law is equally as applicable to the sexual instincts of the race as it is to any other part of nature. If the amative impulse of the individual is given its natural and normal expression, as indicated by its capacity and strength, the greatest general good is attained, as well as the best individual interests promoted. But if it be perverted into unnatural channels; if it be shut up within itself, its natural force will be expended by abnormal methods in unnatural directions. These facts are too patent to need to be particularly pointed out. Everybody must see it to be a philosophical necessity that a person possessed of a natural amative impulse must give that impulse its natural expression or else it will have abnormal expression.

There are those now living, however, who contend for an entirely opposite philosophy—who say that the amative impulse is naturally degrading and its natural exercise impure and unholy; and who, resisting its natural demands and exactions, resort to unnatural methods to expend its force, and then claim that they are the pure and holy of the world, and entitled to adjudge those who advocate a natural life, either as prostitutes or as vile and low. We remember an instance in point. A person claims that he has the purity and holiness which elevate him into an immaculate life, by virtue of which he is rightfully the judge of whomsoever may, in his esteem, require to be judged; and that he has attained to this exaltation by abstinence from sexual commerce. Nevertheless, this same person is known to be the subject of the most disgusting practices and diseases, which render him an unfit subject for hospitality. Now, undoubtedly, this is an honest person, and believes he is the only pure man living; but it must be clear to all reasonable minds that it is the

honesty of insanity, since if there is any one thing more revolting than any other, to the really pure at heart, it is that depravity which is born of the utter perversion of the sexual nature—that gloats over the insane and secret satisfaction of a morbid desire that should have been naturally expended in blessings elsewhere.

There is also a set of persons who have purity forever on their lips, and who are ever ready to sustain their own immaculateness by denouncing "Woodhullism" as they travel about the country and the world as exponents of the Spiritual (?) philosophy, and strenuously contending that Spiritualism cannot be loaded down with side issues—who have improved upon nature in this, that they have risen above the distinctions of sex, and forgotten that man was made male and female, at least for the purposes of procreation. In some parts of the country this is known as the "Marysville Disease," but it is more generally denominated Sodomy. Every one of this class has a special mission to denounce and expose the demoralizing tendencies of free-love and the vulgarity of the discussion of subjects relating to the intercourse of the sexes, and will blush to the ears if the subject is mentioned in their presence, especially if any of the opposite sex are present.

Now these are legitimate results of the theory of Sexual Continence—a theory that attempts to ignore the existence of one of the most, if not the most, demanding and important impulses of the body. But this cannot be done. It is a passion implanted in the constitution of mankind, that develops naturally if permitted, or unnaturally if repressed, in every boy and girl, and which, in its process, marks the dividing line between youth and manhood and womanhood. It is not the exercise of the instinct that develops the passion. It is a part and parcel of the general organic growth. If sexual commerce were never thought of or read about; if, among the young, it were not known that there is such a thing as the amative impulse, it would nevertheless be developed in them all the same, and at the natural time they would find the passion present, demanding its natural expression. Nor can this demand be treated with impunity. If it be denied it will seek and find other methods; or else, as in rare instances, be reflected upon the seat of the impulse to create a morbid condition of that part of the brain, which sooner or later spreads to surrounding parts until the whole structure is affected.

In everything in nature there are certain functions developed by age and growth, and each of these has its natural indications of use. It is a libel upon the creative impulse of the universe to say that it endows man with certain capacities, powers and desires, which must be repressed, so that their force can be expended in other directions. The presence of a natural desire in a healthy body is the highest possible authority for its legitimate expression; and any system, legal, social or spiritual, that perverts it, is a dangerous fraud upon the health and happiness of humanity.

Health and happiness mean the same thing as purity and holiness. Anything that contributes to healthy conditions is an aid to purity, and everything that produces happiness increases the holiness of the race. A necessary corollary is, that whatever tends to disease and misery, also tends to debase the general standard of purity and holiness, and to undermine the advancement of man. In no department of the human body is this more terribly true than in the sexual. This is the fountain of life, and its streams should be kept flowing freely and purely, as the surest method by which physical, mental and moral health are to be secured and maintained. For any to pervert its divine mission, and to label it vulgar and degrading, is scientifically to determine the status of their own purity, but not to debase the natural born instinct. When this is better known and realized, there will be less ignoring of the vital questions that cluster round the sexual passions, and their public discussion will become not only proper but imperative, and thus render impossible the pretension of sexual purity, now so common, which is but a cloak for the most disgusting practices and degrading habits.

WISE AS SERPENTS.

The Great Nazarene told his followers to be "wise as serpents and harmless as doves;" and it is generally admitted that the churches have obeyed the first of these orders well. Some historians assert that the main cause of what is called the English Reformation was the desire of Henry the Eighth to handle the goods of the Roman Church and to strip the rich shrines of their wealth; and it is certain that their protestant successors both there and here are but little behind in the art of accumulation. Indeed there are contractors who tell us that sometimes this mania on the part of the churches is apt to lead them a little north of honesty in business transactions; anyway it is believed that even with the most worldly of the worldly they more than generally prove that they are "wise as serpents" and abundantly able to hold their own in the battle of life.

But of late, our Christian brethren—*par excellence*—seem to propose to extend the same sagacity that distinguishes them in the world of trade into the world of morals. No greater proof of this could be given than the silence of the great religious weeklies on the Tilton-Beecher affair. Whilst the secular presses around them are racked with doubts and fears, they move on calmly and majestically, ignoring the matter altogether. The *Sunday Herald* tells us, that, with the exception of the *Independent* and the *Baptist Weekly*, the subject is not alluded to by them at all. We

hold this to be the wisest course that they could pursue in the matter. This is meant simply as it reads, and is not intended to be taken in a sarcastic or ironical sense. The very frequent liaisons of protestant ministers, which of late have been brought to the notice of the public, have been detrimental to the interests of the churches, and if a precedent for silence on such affairs could now be established it would probably go far to prevent such annoyances in the future. The position of a clergyman is often very delicate and very difficult, and nothing is more certain than that he needs every protection that can be given him to shield him from the public eye in the course of his ministrations, and to guard him from the uncharitableness of the world.

It may be said by the unthinking, that the proprietors of the WEEKLY themselves offended in the latter particular. Let us reply, that, if they did, they have deeply suffered in consequence. Illegally arrested (according to the decision of Judge Blatchford); excessive bail demanded from them as security, amounting to nearly a quarter of a million of dollars; for six weeks imprisoned in Ludlow Street Jail; sickness nearly unto death in consequence; two flourishing business adventures for a time broken up; four suits held over them for two years; arraigned before a judge who could hardly be deemed impartial, and attacked by two of the ablest lawyers of the city, for whom the State's Attorney (whose duty it was to have conducted the prosecution on the part of the people) made way. Surely any but those who are the firmest believers in an orthodox hell might be satisfied with this "sum of sufferings" on the part of those who had offended them, even if they had committed the crime charged against them, of which, however, they were fully acquitted by the verdict of an impartial jury of their countrymen.

But the WEEKLY has another answer to make against the charge of "uncharitableness" in the question before us. It is to deny it *in toto*. What then were its intents in its famous November issue? It was to stand forth as the representative of the rights of woman, and to fearlessly apply to men the same law, that all men have felt themselves in power to apply to all women for the past four thousand years! It was the first time that action was reversed, and the slaves revolted against their "would be masters;" and the latter did not like the operation. It was an effort to drag a false, hollow, and hypocritical Society to the bar of public justice, and to brand the word TEKEL upon its brazen brow as broad and bright as ever it flamed on the wall of the hall of Belshazzar. The idea of malice or uncharitableness on the part of the WEEKLY is utterly repudiated, and was, when the articles were written on which we are commenting. True, the partial ruling of a corrupt age at present condemns us, though the allegations of the WEEKLY have never been refuted or denied by competent authority; but in the near future now dawning upon us, we read a better fate. We are content to wait for that coming time, and now, like the man in the Grecian history—we appeal from Philip drunk to Philip sober.

But the WEEKLY feels that it has a right to declaim against the injustice of those persons that have dragged its proprietors again before the public during the past week. The people need not be told it has had no part nor lot in bringing about the present difficulties. The Bowen letter, the *Brooklyn Sunday Press*, and the *Thunderbolt*, by E. H. G. Clark, and the late manifesto of Theodore Tilton, were neither written nor instigated by the WEEKLY or its proprietors. True, they all have more or less affirmed (with additions) what was stated previously by the WEEKLY, but, as the proprietors of the *Brooklyn Sunday Press*, the *Thunderbolt*, and the *Golden Age* were not women, their brochures, though more damaging perhaps to Mr. Beecher, and unredeemed by the motives previously narrated, which in our opinion, justified the charges of the WEEKLY, were, in consequence of the sex, of the authors passed over without animadversion by the public presses of the Union. This favoritism, we confess is somewhat singular; we do not know how to account for it except on the consideration above given. As to the attitude of the religious weeklies, with the exception of the item in the *Independent*, which paper is the true cause of the present embroilment, and also of a short leader in the *Weekly Baptist*, we think that their present silence on the subject is both wise and circumstantial, and may perchance prove profitable to them.

FREE LOVE DISCUSSED.

Elsewhere is republished a letter which appeared in the *Index*, of Boston, of June 18th. It is written by Professor Newman and is headed "An English View of Free Love." It merits attention, both on account of the clearness and accuracy of its style, and also for the courteous kindness which pervades it. Also an answer to the above by J. T. Clarkson from the *Index* of the week following, in defense of the positions taken by the proprietor of the WEEKLY, which form the subjects of discussion. We also desire to call attention to the note appended to it by the editor of the *Index*, more especially to the conclusion thereof, viz.: "Our own disapproval of the 'free-love' theory is every whit as emphatic as that of Mr. Voysey or Professor Newman; but the latter's opinion of Mrs. Woodhull as an 'enthusiast for ideas' (of a very crude and one-sided nature), certainly not the apologist of vice, is also ours. We add that we agree to every word of the closing sentence of the above letter; and discussion of the 'social question' in these columns is just as much in order as any other, provided it be conducted with the same dignity and decorum that mark the letter throughout." With

the exception of the bracketed phrase, the WEEKLY admires these statements by the *Index*, and trusts that the able answer of J. T. Clarkson has proved that the remark specified is both unwarranted and incorrect as applied in the above note.

SOCIAL REFORM.

Social reform is the most important and most needed reform of the age, and of social reform the most important feature is the change demanded in the position of woman. It aims at the improvement of the animal man, a step which is now logically arrived at in the progress of our race. The skill that has propagated successfully and improved the conditions of flowers, fruits, trees and domestic animals, now, by social science, seeks to effect the same beneficial changes in the status of mankind. At present, in all so-called civilized communities, men and women may be said to be manufactured to order by human laws, and this accounts for the physical superiority not unfrequently exhibited by savage races where such laws do not exist. Free-lovers are not aggressors in demanding freedom, which is their right; those who deny to them the same are the real aggressors and oppressors. Free-lovers do not seek to enforce by church, state or social edicts their ideas upon the public, and object to priests, lawyers and societies forcing their various edicts on the subject upon them. It is not too much to say that nature warrants them in so doing, as we will endeavor to prove.

As has been said the question of freedom in love has been logically arrived at in the march of our race toward perfection, but the impetus of the movement at present has been its necessity in order to effect the emancipation of woman. For thousands of years man and man's laws have been in power on affectional questions, and the consequences now are simply frightful to contemplate. In the higher orders of the animal creation the female, the granter, is in power, but man has reversed the rule, and to that reversal the present sexual degeneracy of the age we hold may be largely attributed. Perceiving that this degeneracy has not been and cannot be checked by laws ecclesiastical and civil, and that the infamously partial and one-sided rulings of society upon the subject are only worthy of contempt, are the reasons that have rallied so many thoughtful men and women (most of them cruel sufferers) to lift up the banner of the personal sovereignty of woman, and to demand the abrogation of all laws whether of church or state that conflict with her exercise of that right.

This is the reason why free-lovers object to marriage. The union of two loving hearts for life, if they wish it, and preserve their desire, is not objectionable to us. It is for every individual female as well as male to determine their own sexual status at all times, and it is not in the power of man's law to fix that status. But when marriage means a total change in the position of woman, rendering her subservient to her husband's will, as is commanded by both church and state, and demanding the surrender of her individuality and even of her name, then, under these circumstances, free-lovers believe that they are justified in demanding the abrogation of marriage, because it is an instrument of oppression, and also because it conflicts with that individual or personal sovereignty, which they hold to be a right inherent in all human beings of sound minds and unconvicted of crime.

But it may be said that there are conditions in the life of woman which render her naturally dependent on others, one of which is parturition. Discount the degradation of vasalage to which she has for ages been subjected, and which, in civilized life, has compelled her to debase even her body by fashion in order to please her legal owners, and this difficulty would almost if not quite vanish. Captain Cook tells us, that, at the Sandwich Islands, women who had borne children in the morning were swimming around his ship at night, and Indian mothers not unfrequently resume the march in a like period under similar circumstances. But let us admit that, as women are with us, at such times they do need aid. The question is ought they not if they desire it to receive it from the communities in which they dwell. Not as alms, but as the least payment communities can render for services performed. And the aid we demand for all mothers as their right, we demand also for all children. They ought to be well attended to, fed, clad, housed and educated as the wards of the community in which they live. But we do not make these demands for all, but for those who desire or need assistance.

But some may object that this would go far to break up the family arrangement. The family is the base of the Catholic church. It needs it; it is its stronghold; with marriage as a sacrament and the consecration of the burial ground, it may be said to keep the keys of the lives and deaths of its communicants in its pocket. But, though the family be a Catholic arrangement, we dispute the fact that it is a Christian institution. Where did the great Nazarene honor it? Did he not break it up in many instances? Did he not command many of his disciples to leave their fathers and mothers and follow him? Did he not repudiate the contraction of such relationship in his own case in the twelfth chapter of Matthew in the following instance:

"Then one said unto him: Behold, thy mother and thy brethren stand without, desiring to speak with thee.

"But he answered and said unto him that told him: Who is my mother? and who are my brethren?

"And he stretched forth his hand toward his disciples, and said: Behold my mother and my brethren.

"For whosoever doeth the will of my father, the same is my mother, and sister, and brother."

Did he not leave his own parents for three days, and, when his mother found him in the temple, did he not defend himself for so leaving her? Was not his last act on the cross the commendation of a man not a relative to his mother, with the words: "Woman, behold thy son!" Verily those who follow in the footsteps of the great Nazarene ought not to limit their affections to the family arrangement!

But, in the matter of the young, it may be affirmed that parents find it to their advantage to delegate to others the charge of their children. In this country, and more especially in the British Isles, those who can afford to educate their children at a boarding-school usually do so. It is believed that three-fourths of the sons of the nobility of England are so educated, and it may be said that for five-sixths of the year they are in the charge of strangers. More than that, the public know that children so educated do not compare unfavorably with those instructed and retained at home during the period of their youth. But we are glad to close this paragraph with the admission that enlightened nations know their duties toward children in one particular, viz.: that of intellectual education. Let us hope that the peoples will soon advance upon that, and admit the right of the thousands of uncared for little ones to an existence also; and not only to an existence, but to one that is cheerful and happy. One that will make them in the future a blessing, and rescue them from becoming a curse to the people among whom they dwell.

Nothing is more certain than that the communal or collective idea is destined soon to supersede the isolated and selfish family arrangements of the past. Individual ownership of woman by man is the base of the latter, and before woman can be really free that must be overturned, and her enfranchisement and attainment to rightful authority in all affectional questions, is the great need of the age. Sexual aberrations are commencing to decimate as well as dehumanize mankind, because woman is now generally a legal, ecclesiastical and financial bond-slave of man. Were she in power, knowing that her strength lies solely in the purity of the sexual relations, things would soon be different. Now the wheels of the car of the Juggernaut of civilization are crushing out the lives of thousands of the children of our cities, and we are sacrificing them by hecatombs to Moloch and Mammon, in our factories, mines and workshops. She can only look upon the slaughter and weep. Admit her rightful authority, and though the next generation may have less goods, it will have better men and nobler women. There may have been a need that the civilized world should pass through the purgatory of this most material age; but that time is past. The solid base of the new temple of a nobler civilization has been laid by our workers and thinkers, our laborers and our men of science. The hard toil of the erection of the building has been accomplished, now let man step aside, and leave the decorations and internal arrangements of the same to be completed by the taste, the delicacy and the purity of woman. But, it is manifest that she cannot do the work required of her in a state of subjection, and that is the reason why we, as Social Science reformers, demand her full enfranchisement as the grand cardinal requirement of the present era.

THE SPIRITUALIST AT WORK.

We are glad to welcome the advent of a Spiritualistic paper bearing the above name. It is a quarto of 16 pages, published in New York at 335 Broadway, by D. M. Bennett and E. V. Wilson. The number before us is full of excellent matter that will arrest the attention of readers and will repay perusal. In it the phenomenal and intellectual aspects of Spiritualism are well attended to, and some of the reforms of the day (prominent among which is Woman's Right to the Ballot) are ably discussed in its columns. Probably the position it desires to occupy is an intermediate one between conservatism and radicalism. We do not know that such is its intent, but merely surmise that such may be the case from the contents of the paper before us. We have no doubt but it will well merit the motto it has selected, and prove to the world that it is "Devoted to the best interests of Humanity"—and to "Progress Here and Hereafter."

COMMUNAL OR COLLECTIVE LIBERTY.

We are glad to republish the strictures of *The Word* of Princeton, which we hold to be the foremost labor reform paper published in Massachusetts, on the position taken by the WEEKLY in defense of the Collective Rights of Communities.

We admire the commencement of the argument in the *Word*, viz.: "Organization which respects natural rights, which comes through impulse and a free contract, we favor," and cheerfully say amen to the same. Looking upon a community or nation as a unit on the one hand, and the individuals of whom it is composed on the other, we find the parties to the above-named contract, and as a contract implies something conceded and something gained, the difficulty between the WEEKLY and the *Word* is reduced to the question as to what those "somethings" are on both sides.

Here we begin to differ. Although the WEEKLY has ever strenuously demanded individual natural liberty, and will continue so to do, yet, when that is used by one man to the injury of another, it holds that collective power should prevent the further abuse of such liberty. If A murders B it

holds that the State is justified in imprisoning A, in order to protect C and the rest of the alphabet. Yet, in murdering B, A has only used his natural right to move his limbs as he pleased, and if he lived among bushrangers who recognize no communal interest, would be humanly justified in so doing. So, in social science the WEEKLY abjures all invasions of the individual liberty of woman or man by the Church, by the State, or by Society. It even does not hesitate to assert that lascivious people have a right to injure themselves if they please; but there it stops. They have no right to injure others; nor can the sanction of Society, of the Law, or of the Church grant them that privilege without abusing the power of the collective force they severally represent.

Great use is made by the *Word* of the word "permit." It says, "Any associative scheme which presumes to 'permit' the exercise of natural rights, which practices or implies coercion, we (that is the *Word*) oppose." To that it is answered, that all associations that the world has ever seen are built on the idea of the extension as well as the limitation of natural rights, as has been shown in the previous paragraph. Again, when the WEEKLY "proposes to permit free-barking," the *Word* might remember that it is merely a proposition, and as such only is addressed to the consideration of the people of the Union. This disposes of the question—"Where did the WEEKLY get its power to 'permit' us;" but should the editor of the *Word* desire an answer to it we respectfully invite him to put it to the Governor of Massachusetts, or to General Grant at Washington, who severally represent the executive powers of the two communities over which they preside, and who both claim an interest in the question above given.

We are glad to agree with the *Word*, that, in a community, "the right to withdraw must be as intact as the right to join." We believe that in most communities such right is admitted. But it must be a withdrawal. It would be absurd to expect Massachusetts, as a collective power, to permit the editor of the *Word*, or Mr. Wright, or any other kindred spirit to enact laws in opposition to its decrees, or to suffer them to unite (if they could unite) and establish an "imperium in imperio" in that State. A nation is an entity the same as an individual. Its lands are its flesh, and its waters its blood, and the wills of the majority of those who inhabit it, male and female, are, or ought to be, its animating spirit. If the editor of the *Word* is dissatisfied with the communal conditions under which he exists, and cannot create a public will powerful enough to legitimately alter the same, no one disputes his right to do as the Pilgrims did before him, viz.: to shake the dust off his feet against his native land, and set up his standard in the wilderness among the savages, or in any other place where human beings prefer to live without law, and claim the right at all times and in all places to do as they please, the well-being of others to the contrary, notwithstanding.

The *Word* objects also to the position of the WEEKLY in regard to money. It quotes the position of the WEEKLY, viz.: "that government should be the source, custodian and transmitter of all money," and condemns it. Traffic is the child of communism, and commerce is its blood; it is admitted that labor is the only true equivalent for labor; money by man's law is made the exchange for labor, but no law can make it the equivalent for labor. The best definition a reformer can give to money, is, that it is a "necessary evil." The only right it has to be is, that the advantages it brings to society are greater than the injustices and evils it creates. The only way in which these evils can be limited, is to place it strictly in charge of the collective force of the community as it is placed in the United States Constitution. Were that instrument attended to as it ought to be, the people's law could not be applied to the collection of promises or bonds issued by State, city or individual authorities. The WEEKLY has no objection to such issues, provided the law, which is the collective power, be not applied to enforce payment of the same or to countenance them in any form or shape whatever. But the people want, and must have, in a communal state of existence, an instrument of exchange on which they can rely, and it is submitted that the collective power only can make that a reliable instrument; but, even then, the WEEKLY holds with Moses, Aristotle, Mohammed, and the Catholic Church, that the power of money should by it be limited to one sole function, viz.: that of a medium of exchange for labor, and that its power to increase without labor, should in no shape or way be recognized or countenanced by law.

In the matter of education, the *Word* will do us the justice to remember that the WEEKLY is not so despotic as the State in which it is issued, which has lately passed a law making compulsory the attendance of all children in the schools. The WEEKLY asserts, that at present, the State is tyrannous in so doing. There are many families both here and in Massachusetts, where the services of the children, between the ages of six and sixteen years of age more than sustain those children. It is therefore manifest that before the State robs them of their means of living it should provide for their proper sustenance. When communities admit their duty to support cheerfully and well all children that require their aid, then such communities will stand "in loco parentis" and be justified in passing compulsory laws in the matter of education, but not till then. The statement that "individuals, communities and nations are not likely to improve their domestic arrangements under the threat of the free-love bayonet," comes with an ill grace

from our Princeton neighbor, neither do "Beecher, Grant and King Caucus determine what shall be taught in our public schools," but the people. It is admitted that we do not at present begin to understand the meaning of the word education, but "practice makes perfect," and we trust the next generation will know their duties better. If they do not, it shall not be the fault of the WEEKLY.

Our thanks are given to the Editor of the *Word* for answering himself the next question he puts to us—"What would the life of the WEEKLY be worth if submitted to the public vote?" Its legal right to "free speech," etc., was won by centuries of fighting against the very policy it now defends." The right referred to is a communal right, and we admit that the right of free speech is secured to us as the *Word* states; if we had no collective force to sustain us, there are stronger individual powers very near that would soon put us to silence. Remembering, therefore, what communism, imperfect as it is, has done for us, we hold it to be our duty to try to improve it, and do not seek, like our neighbor, to overthrow it.

Now for the summing up. The proprietors of the WEEKLY are charged: 1st. "With defending compulsory education." That charge has been examined into, and in the present condition of society, such an attempt is deprecated. 2d. "With Defending the licensing of prostitution." That assertion is denied as being wholly contrary to the teachings of the WEEKLY. 3d. "With defending majority despotism." To that, we plead guilty; we admire the ruling of the peoples by the peoples more than government by individuals or aristocracies; but, if the Editor of the *Word* can point out a better way by which nations can be ruled, we will cheerfully give it due consideration, and if it will bear examination, accept it. As to the Equal Rights bond party scheme, that did not originate with the WEEKLY or its proprietors; it was an effort to fight fire with fire, and is not of sufficient importance now to merit public attention. In conclusion we would add that the article to which this is a reply is published elsewhere in this paper. It is headed "Permitted Rights."

THE ORDER OF ENOCH.

The Mormons are not a people to be despised. They will not submit quietly to injustice and oppression. The State of Illinois tried that game upon them at Nauvoo, and, in consequence lost (in their departure for Utah) the thirteenth part of her population. After a march through the wilderness, which beggars the achievements of a similar character of all military heroes, ancient and modern, they set themselves to work, without money, and in two years built the city of Salt Lake. True, Congress impeded them on their way to Utah, by demanding from them a contingent of men to fight in the Mexican war. It has harassed them since in every possible way, and now proposes to eject their representative, because, in humble emulation of the ancient biblical patriarchs, and believing that polygamy was by them established upon the earth, he acts up to his faith by following their example.

But it is evident that the social movement inaugurated by Congress in Utah will not be tamely submitted to. There are reasons for believing that the new Order of Enoch has been instituted by Brigham Young in order to concentrate force to meet it. Under it the whole wealth of the Mormon population of Utah will be thrown into the hands of the church. It is simply the establishment of Communism of a similar character to that ordained by Peter and the apostles after the death of Christ. The Church will be the receiver and the distributor also. With our present ruler or rulers it is manifest such a plan would not work well, for Ulysses is justly celebrated for the tenacity with which he holds on to property, and it is certain, that, though our governmental officers are good accumulators, they could not be relied upon as distributors; but, notwithstanding, any system would be better than our present method, which gives millions to hundreds of comparative idlers, and leaves the thousands of the hard toilers so bare of means that every winter there is growing among them an increasing demand for tickets for soup. If the new Mormon Order of Enoch can obviate these evils, can institute the idea of labor for love of the general welfare rather than for money and the mean desire of acquisition, it will work wonders. Salt Lake City may be compared to a city set on a hill which cannot be hid. If communism succeeds there, it will not be long confined to Utah Territory, and the war that is now roaring round the Mormon Rome, will be carried effectually into Africa.

DON'T NEGLECT THESE LITTLE THINGS.

We send bills with the WEEKLY to those subscribers whose subscriptions have expired, or will expire with the next few numbers. Of course we expect every one receiving such bill will at once remit for another year or six months at least—feeling certain that none who have read the WEEKLY for the past year can afford to do without it now. The next twelve months promise to be full of striking events in the Social world, and we shall endeavor to keep well in the advance upon subjects connected therewith, and aid in their development.

Should any of our subscribers feel unable to remit at once, who still desire the paper, we will continue to send it and give them a few months' time for the payment, if they will so request. Those who do not care for the WEEKLY longer

will please notify us by postal card or request their postmaster to do so—a courtesy that will cost them but little, but will be appreciated by the publishers.

PROVING TOO MUCH.

A communication over the signature of Phelps, Dodge & Co. is going the rounds of the press, which aims to controvert General Butler's statements. It declares "that intricate law compelled them (Phelps, Dodge & Co.) in the case of a great number of importations to invoice their value above cost, and so resulted in a gain to the revenue and a loss to ourselves immensely greater than the government claims to have lost." When the public consider that these same parties condoned the offense of which they were convicted by a payment of more than one hundred and fifty thousand dollars, it will estimate the above statement at its proper value. Anyway, it is the opinion of the WEEKLY that a person or firm that will submit to a wrong, will wrong others. That is our decision, and, like Benedict, "we will die for it at the stake."

PIOUS PUGILISM.

There are compensations in everything. Pugilism has its bright side as well its dark one. It is worth something to look upon a fine specimen of the animal man, though it is melancholy to see him misuse his powers. Not unfrequently also the ablest men are found to be the gentlest; such, if they fight, match themselves with their equals if they can. We do not believe that a Samson would strike a Delilah even after she had betrayed him. It is therefore with feelings of unmitigated disgust we cull for our readers the following item of news from the Alexandria, Va., *Gazette*:

"The Presbytery of Chesapeake met in Baltimore Wednesday to try the case of the Rev. H. E. C. Baskerville, of Laurel, charged with whipping his wife. The specification is that one Sunday a short time since the reverend gentleman, who is the provider for the household, having failed to procure anything for breakfast except bread and butter, was surprised to find some eggs on the table, and being informed by his wife, in response to an inquiry, that she had borrowed them from a neighbor, told her he would 'teach her how to break the Sabbath,' and did so by slapping her jaws—one of the slaps striking her on the eye and 'blacking' that orb into which he had so often fondly gazed."

Calvin tells us there are infants in hell a span long. If the above charge be proved, we think the brethren would be warranted in getting up steam and praying some of them out, in order to make room for a clergyman.

A NOTEWORTHY EXAMPLE.

Nothing exhibits the sad sexual condition of mankind more than the light literature of the day. According to it, love is represented as the most supremely selfish of all the passions that animate mankind; when really it is the most generous and ennobling. Real women and real men never lose their identity in love-making, it is only shams that do that, and in their cases it is not much of a loss. Again, who looks for truth in the heroine or hero of a novel? No one! Skillful deceit is the order of the day there, as it is in society unfortunately at present. We do not say that novels are not faithful pictures of what passes for love too often, but that they do not define and exhibit the genuine article we make bold to affirm. There is no reason why a young man or young woman in love should hate everybody but the object of his or her affection, yet such is more than generally required by a perverted public taste of modern heroes and heroines. Then again, it is necessary in most cases to surmise the necessity of perfect chastity as the main requisite on which to predicate future happiness. This also is a folly of the first water.

Few authors would be daring enough to startle the world with the idea that a widower and a widow could be supremely happy; fewer, that they would dare to be honest and true one to another; and still fewer yet that they could be so previous to their marriage. Yet we have a case in point which we re-print for the benefit of those in similar circumstances, recommending it as a fit and proper course of action for them to pursue, and far preferable to the chicanery, hypocrisy and falsehood commonly practiced in such cases:

One of the celebrities of New Jersey is Col. Jerusalem R. Reese, of Trenton, banker, ex-editor, and patron of literature, the fine arts, fine horses and finances. A widow lady recently moved to Trenton who owned a fine horse, which the Colonel saw and became desirous of possessing. He visited the fair owner, but she would not part with the valuable animal. The Colonel being a widower, after a short reflection, determined to possess both the fine horse and the lady. He pushed his suit with such ardor that in three weeks from the date of his first visit to see the horse, he and the widow were engaged to be married. Two days before the time fixed for the wedding the Colonel had a carriage filled with flowers of the choicest varieties, and, accompanied by his intended, he visited his former wife's grave and decorated the grounds and the handsome monument he had erected to her memory, in the most tasteful manner. The next day the loving couple in like manner visited another cemetery, where they handsomely decked the grave of the lady's dead husband, and after making these appropriate peace offerings to the manes of their departed loves, the Colonel and the widow were next day married, and started on their happy wedding tour. Who but Col. Reese could do up a thing in style like this?—*Hackensack Republican*.

It appears to us that it needs no prophet to foretell the future felicity of the above-named parties, for that which has been commenced in truth and honor can hardly terminate in unhappiness.

REFORMATION OR REVOLUTION.

For a long time the WEEKLY has warned the public of a coming crisis. The premier of Great Britain has lately echoed the same by declaring that, in his opinion, Europe also, "is nearer a great crisis than any one imagines." No reader of the Signs of the Times but must be aware that the revolution moving over the face of the civilized world, industrial, financial, social and religious, must soon culminate, and will totally change the order of the past ages. The WEEKLY would have the wise see this, and warns the legislatures, the churches, and society, to put their houses in order and prepare to meet it. They despise our counsel now, and will not walk in the ways we point out by which they may avert their doom. But the near future will prove that Victoria C. Woodhull, like Cassandra of old, has been a true prophetess, when over the rotten relics of the past is written that which fate engraved on the battlements of Troy, viz.: "*Ilium fuit.*"

DEFINITIONS.

The New York *World*, of July 4, favors the public with another article on the Tilton-Beecher affair. Although two columns long, it is not near so ornate and discursive as that on which we commented the past week. This, to plain folks like ourselves, is an improvement in style, but we are sorry to add, that it does not yet seem to appreciate the meaning of Theodore Tilton's remark with regard to the WEEKLY, and tries to justify its perversion of the word "scandal" used by Theodore Tilton to the word "slander" used by itself, and applied in both cases to the famous November number of the WEEKLY of 1872. It says:

Of Mrs Woodhull's charge, Mr. Tilton, in his communication of June 27th, 1874, distinctly says: "After many calumnious whisperings near and far (since evil tales magnify as they travel) a weekly paper in New York in November, 1872, published a wicked and horrible scandal." If the English language has any meaning at all these many words meet in one meaning, and that a brief one. A "wicked scandal" is simply a "slander," and a "slander" is simply a lie.

Our readers will readily perceive that the epithets "horrible and wicked" as applied above by Mr. Tilton, refer to and define the character of "the scandal;" and, until Lindley Murray is hanged, drawn, and quartered cannot be assumed to apply elsewhere. As to the statement by the *World* that—"A wicked scandal is simply a slander," we answer that such is an incorrect definition of the same if the "wicked scandal" be a "truth," and that the statement of a wicked and horrible "fact," can, under no circumstances, be rightfully termed "a slander."

To give a case in point, we would refer to our leader on the subject published last week. In it we stated that when the *World* asserted that the WEEKLY "had been suppressed," it told a falsehood; and when to that it added—"as an obscene and scurrilous sheet," it told another. Were the above statements, quoted from the New York *World*, justifiable and correct, they would be "scandals;" but being as they are, both malicious and untruthful, we rightfully term them "slanders"—using that word in its proper signification. As connected with the press, we are sorry to be obliged in self-defense to affirm such to be the case; most assuredly we have no desire to repeat the operation, and trust that the *World* will be careful how it slings ink at us in the future, and not forget our just reprimands.

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.

MISCELLANEOUS.

THE BEECHER-TILTON SCANDAL.

EXTRACTS FROM THE PRESS.

(From the Evening News, Indianapolis, Ind.)

The Beecher and Tilton scandal has broken out afresh, and more dangerously than ever. Tilton says he has been bedeviled beyond all patience by abuse, especially from Dr. Bacon, the great "head light" of Congregationalism, for giving currency or impetus to imputations on Mr. Beecher, which he would not testify to before the church on the ground that he was not a member of it, and he won't put up with it any longer. He feels that it is necessary to the vindication of his character to tell the whole truth, whether summoned or appearing before Plymouth Church or not. We probably have the gist of his story in the dispatches from New York. It is no more than the public has been told, or led to suspect, from the hints and half revelations some time ago. Mr. Beecher "committed an offense" which Tilton "forbears to name," and that made the latter leave Plymouth Church forever, and abandon the intimacy of friendship with the pastor cultivated for the previous fourteen years. An extract from a letter of the pastor to the offended gentleman contains a vague confession of serious fault, but begs that consideration be given to "other aching breasts" than his own. The suggestion of the whole matter is, that Tilton believes Mr. Beecher has countenanced the denunciations of his conduct, and irritated by that belief and the frequent attacks upon him by Dr. Bacon, has resolved to revenge himself as far as he can without making an explicit revelation of the "offense" that drove him out of the church. What that difficulty was most readers of newspapers will remember from what was said at the time of the Bowen difficulty. But how grave the offense is we are not told, and probably never will be, if some injudicious friend of the great preacher does not badger Tilton into court with his grievance. He don't want to tell it, has never told it, fully, it seems, and if he had been left alone never would have referred to the matter again. We hesitate to believe that anything so gross as adultery was committed, though that is the point to which the hints and the apology tend. Something short of that, but shameful enough, appears to be the explanation, and this time it comes as it never has before, in Mr. Tilton's direct assertion, supported by Mr. Beecher's suggestive confession and apology.

In this last appearance the scandal is made so authentic that the opinions which remained confirmed or half-formed through the Bowen affair and its incidents, must begin to settle down into conviction, either that Tilton lies, or that Mr. Beecher has sinned in a way that must impair the value of his ministry. There is no escaping these alternatives.

The effect of the revelation is not good for Mr. Beecher, so far as it is disclosed, with its circumstances, by the telegraphic report. There has been from the very beginning of the Plymouth Church disturbances something in his conduct that savored of timidity, or of a consciousness of wrong. It might have appeared to an ardent admirer like Christian tenderness and magnanimity, but to an indifferent observer it bore a less seraphic expression. We suspect that a very large number of readers of papers had their faith in the great orator shaken by the incidents of the first difficulty, and the Woodhull story had such a consistency of connection with other matters that it might easily create doubt or alarm confidence.

If the case were one among politicians, we should say that Dr. Bacon had acted a good deal as if he had some suspicion of the truth and of the mischief it would do the Plymouth pastor, and had assailed Tilton with irritating sarcasms and injurious censures, for the purpose of forcing him to speak out and irreparably damage his former friend. If any such motive lay at the bottom, or in any degree mixed in with the language that finally forced Tilton out in defense of himself, then Dr. Bacon is by far the worst of the three, even if Tilton lied in all he has said, and Beecher had been guilty of the worst that a vile fancy may picture from the hints of his accuser.

[From the Commercial, Toledo, Ohio, June 26.]

A VERY DARK PICTURE.

However it may have been in the past, the matter has now been put by Mr. Tilton, in his present publication, in a shape utterly to forbid further neglect by Mr. Beecher, unless he be prepared to accept, without attempt at defense, the worst judgment the public may render against him.

What Mr. Beecher may do in this direction remains to be known, and he should be allowed ample time for action. But one thing seems entirely clear—he nor Plymouth Church will be able longer to control public opinion by silence. The statements of Tilton are direct, specific, and, without refutation or explanation, most damaging; while the corroborative evidence, over Mr. Beecher's own signature, materially strengthens the case. It has for a long time appeared to us that the matter was in such shape that it would not be likely to subside until settled by something like authentic examination and judgment. No doubt Mr. Beecher and his personal friends supposed the policy pursued by them to be the wisest and best, and perhaps it was; but only, in our judgment, on the ground that the case would not bear open and thorough investigation. Hence, we have thought that the policy of suppression so persistently followed, was a mistaken one, providing, of course, that there was no great secret to hide.

[From the Medford (Mass.) Journal.]

"HOW HAVE THE MIGHTY FALLEN."

Thursday's dailies came out with a thunder clap as loud as unexpected, in the shape of an article copied from Tilton's *Golden Age*, proving conclusively the downfall of the great American Christian minister, Henry Ward Beecher.

We lament the fact; the whole nation, religious and irreligious, Protestant and Catholic—nay, even the Israelite whose prejudices are all against the religion of the "Nazarene," is conscious of a shock as though an earthquake had shaken the foundations of confidence.

Mrs. Woodhull seems to be not only completely vindicated, but the evidence shows her in the light of a martyr for the truth, which must redound not only to her credit personally but also to the advancement of her peculiar theories. The worst feature of the case is not the guilt of the accused, but the dishonesty and injustice of the attempt to cover it up.

The guilt might be palliated or excused to some extent, but the cowardice which would permit an injured man to lie under charges of falsehood and malicious slander admits of no palliation or excuse. Theodore Tilton, from present appearances, looms up infinitely above Mr. Beecher as a Christian and honorable man, and until his charges are refuted by the most incontestible evidence, Mr. Beecher would do well never to reascend the pulpit stairs.

We are pained beyond measure at the necessity which calls for such a sweeping condemnation of one so universally admired and loved, but not even the most expansive charity should shield its object, if so guilty as Mr. Tilton's assertions and evidences go to prove.

[From the Daily Courier, Saginaw, Mich.]

With Theodore Tilton "forbearance has ceased to be a virtue." Pushed into the corner by the assaults of the Rev. Leonard Bacon, and placed in a position where, if he longer remained silent, he must endure the unenviable reputation of a liar and slanderer, he has opened his mouth and let loose his pen upon the Beecher scandal, affirming charges against that eloquent divine which hitherto rested mainly upon the statement of irresponsible parties. The story whispered three or four years ago timidly from lip to lip, and first made public through the columns of Victoria Woodhull's naughty newspaper, was to the effect that at Beecher, favored of heaven, the most famous and most eloquent divine in the land, was given to the flesh, and had actually committed the gravest offense against Theo. Tilton; that Tilton, in consequence, had withdrawn from Plymouth Church, and that Beecher had written to Tilton a confession of the crime charged. Subsequently the charge came before the public directly from Henry C. Bowen, a prominent member of Plymouth Church. The slander spread and of course grew as it spread, but no one believed that Rev. Henry Ward Beecher, the worshiped pastor, who taught the word of life to three thousand people twice on each Sunday for \$10,000 a year, could be guilty of violating the seventh commandment. The scandal assumed such proportions that finally a tripartite agreement was made between Beecher, Bowen and Tilton in which everything was mutually forgiven and forgotten. Such, however, does not seem to have been the course pursued. The Rev. Leonard Bacon has made a series of fierce attacks upon Mr. Tilton, which were all the more forcible because Mr. Bacon was a firm believer in Beecher's innocence. Driven to the wall, Mr. Tilton has assumed the offensive. Mr. Tilton's statement corroborates the scandal whispered so long ago. He says he withdrew from Plymouth Church because its pastor had committed against him an offense which he forbears to name or characterize. He publishes a letter from Beecher under date of January 1st, 1871, in which the latter acknowledges he has done something to humble himself before Mr. Tilton, begs his forgiveness, and wishes he was dead.

Mr. Tilton offers and proposes to Plymouth Church to answer any question that may be put him concerning this great scandal, and the investigation must now come. His statements are straightforward and leave not much in the imagination of men regarding Beecher's offense. If the statements of Theodore Tilton are correct, and they certainly bear the impress of truth, taking into consideration all the surrounding circumstances, Beecher must stand before the world as a hypocrite and as having hugged the dark secret of his crime for years, while he preached virtue to the world.

[From the Church Journal (Episcopal).]

There is one matter on which we shall say a few words as possible. The proceedings of Plymouth Church, Brooklyn, on a late occasion, were intended to create the impression that the pastor was a slandered man, and that his congregation deliberately threw away an opportunity to vindicate his reputation. Of course it followed that Mr. Tilton was the slanderer. Mr. Tilton, stung, not only by this imputation, but also by the fact that Mr. Beecher acquiesced in this proceeding, now comes out and deliberately makes his accusation, and states that his reason for not appearing to substantiate his charge before was because Mr. Beecher implored him not to do so. The Plymouth Church evidently shunned investigation. A melancholy fact is, that contemporaneously with certain charges against the great preacher, there has been a deterioration in his theology: Universalism, a denial of the historic truth of certain portions of the Scriptures, and a renunciation of "organized" Christianity; in other words, throwing away a visible Church, authorized ministry and sacraments.

[From the Baptist Weekly.]

BEECHER AND TILTON.

When the Congregational Council on the Plymouth Church case had finished its work and rendered its decision, and everybody had read the details of the matter, the community generally hoped that we should hear no more of it. But Dr. Leonard W. Bacon, the presiding officer of the council, has seen fit to enter upon a very long and unprofitable review and discussion of the whole matter in a series of tiresome articles in the *Independent*, to which he has for some years been a contributor. In the course of these articles he has borne down with conspicuous severity on Theodore Tilton, as if with express purpose to extort from him an answer. At last the answer has come, and the community has been inexpressibly pained and scandal-mongers inexpressibly delighted by that answer. We are not inclined to enter into the details, for we would not give currency to the unhappy affair. We have little doubt that the further developments will be more favorable to the pastor of Plymouth Church, than this plausible, injured-innocence, statement of Tilton.

But if at the worst it should appear that a noble and great souled man has been on some occasion betrayed into conduct which plunged him into self-reproach and grief—feelings to which smaller natures are strangers—we shall feel that the fact cannot eclipse the record which he has made for himself in this past twenty-five years, as a mighty champion in every good cause. We have no defense to offer for Mr. Beecher's aberrations whether they be in theology or conduct, but we deprecate the persistent discussion of the matter and the aggravating denunciations of Tilton, which had they been designed to unearth an offense which the popular judgment has buried could not have been more successful. The cause of Christ is thereby wounded, and a lamented and buried wrong is dragged forth into the light.

We shall be greatly surprised if, when all comes to be known, Mr. Tilton will not have abundant cause to regret his course, as we hope those will who have tempted him thus to come before the public.

[From the N. Y. Herald, July 4, 1874.]

THE BROOKLYN SORROW.

It seems to be the resolution of those who advise Mr. Beecher in the present painful and extraordinary affair that silence on his part is the highest wisdom. Silence means that every allegation made by Mr. Tilton is false; that the famous letter of contrition attributed to Mr. Beecher is a forgery or an effort of the imagination; that no offense was committed against Mr. Tilton which could not be forgiven, and which had not been forgiven. Silence means also that the tremendous and world-embracing influence of Mr. Beecher's life and Christian work is so potent and has made such an impression upon the hearts of the people that no scandal, no accusation, no misrepresentation can destroy it, any more than the feeble rays of the polar sun can destroy the iceberg which sweeps out into the seas. Silence means an attitude of such invincibility on Mr. Beecher's part that all the powers of earth and hell cannot overthrow it. With this view silence is wisdom; otherwise it is a crime, not only against the Christian world—which has a right to demand from the friends of Mr. Beecher a justification of the love and confidence with which they enfold him—but against the life and character of the illustrious and beloved clergyman himself. Is there any possibility that this silence may provoke Mr. Beecher's exasperated antagonist—who, whatever his mistakes, has shown consummate ability in his management of the controversy, who is a cool, skilled, wary antagonist, knowing how much of his battle to fight at a time—into further averments, the consequences of which cannot be foreseen?

If such a possibility exists, silence may not only be a crime but a suicide.

[From the Brooklyn Union.]

MR. BEECHER'S ALLEGED DENIAL.

It will be remembered that last summer, the editor of another local journal was engaged in an attack on Mr. H. C. Bowen, who was formerly proprietor of the *Union*, in which he charged that Mr. Bowen was the author of the Beecher scandal, and published what purported to be a card from Mr. Beecher denying the truth of the rumors which had been set afloat in regard to him nearly eight months previously. The denial had Mr. Beecher's name attached to it, and its genuineness was not questioned at the time. It has recently been intimated, however, that the denial was neither written nor signed by Mr. Beecher.

It was about the time of the session of the Council that a reporter of the *Union* met a gentleman who is widely known in this city, especially in journalistic and church circles, and the latter at once bluntly asked the question:

"Do you know that the alleged denial of the scandal by Mr. Beecher was not written or signed by him?"

"No, I did not," replied the reporter; "on the contrary, I believe it was."

"I tell you," said the informant, "that it was not; I have the best reason for saying so."

"How so?" asked the reporter.

"Well," answered the informant, "it was deemed by a friend of Mr. Beecher's and a journalist that it would be mutually beneficial to have a denial of the scandal published over his signature, so the friend and the journalist put their heads together, and the result was that Mr. Beecher was asked to write a denial, but he refused. Then the denial was written and presented to Mr. Beecher for his signature, but he again refused. He was then told that it would be published over his name, and it was done. He never denied its authorship, and it was allowed to go forth to the public as his own. But I ask any one to read it and then say if such sentences were ever penned by Mr. Beecher."

"But what object could be gained by the publication of a bogus denial?" asked the reporter.

"Why, the parties who were instrumental in having it done both thought they could make strong points. The friend of Mr. Beecher believed that it would forever set at rest the scandal, for he knew how implicit was the confidence of Brooklyn people generally in Mr. Beecher, while the journalist imagined that by it he could throw all the odium of originating the scandal on Mr. Bowen, and at the same time gain a point for himself, as he was just then in close quarters."

[From the Brooklyn Eagle.]

A reporter of the *Eagle* visited Mr. Tilton this morning, and asked him if he might put an important question to him. Mr. Tilton declined to be interviewed, but asked, "What is the question?"

Reporter.—I am directed by the *Eagle* to ask you to name any person who has seen the letter of apology, signed "H. W. Beecher," quoted from your letter to Dr. Bacon.

Mr. Tilton.—Yes, Mr. Beecher himself saw it.

Reporter.—I mean some other person who saw it.

Mr. Tilton.—Well, I saw it.

Reporter.—Any others?

Mr. Tilton.—These two names are sufficient for the present.

Mr. Beecher and I are the two highest authorities in this controversy. To judge from the admirable character which the *Eagle* habitually accords to these two persons, I know of no other witness whom the *Eagle* would need to summon.

Reporter.—I was also directed to ask you if you would show me that letter, as a reporter of the *Eagle*.

Mr. Tilton.—Not without Mr. Beecher's consent. If he has kept a copy of it, he will show it to you if he sees fit.

Reporter.—Do you think he would show it to me if I should ask him?

Mr. Tilton.—Not unless he has greater confidence in you than he seems to repose in Thomas G. Shearman.

Reporter.—Have you anything to say about the views of your case attributed to Mr. Tracy?

Mr. Tilton.—I don't know what Mr. Tracy's views are I have employed no lawyers, for I need none. No statement put forth by irresponsible reporters and claiming to come from legal counsel are entitled to my notice. Nobody has a right to speak for me or my family except myself alone. If I ever have need of a lawyer it must be in some case in which there are two sides; in the present case there is but one.

Reporter.—Did you see where the *Eagle* and Mr. Carpenter had discredited one of your statements?

Mr. Tilton.—Mr. Carpenter has done nothing of the kind; it was he who carried my letter to Dr. Bacon. Mr. Carpenter saw every word of it both in manuscript and in proof before publication. Mr. Carpenter expressed to me no little regret that one of your reporters had put him into an apparent antagonism to a letter whose contents he knew as well as I did before it saw the light.

Reporter.—I wish you would tell me something further about the document which is called a forgery.

Mr. Tilton.—Do you think anybody in Brooklyn believes that I have ever committed forgery?

Reporter.—I should be sorry to think so.

Mr. Tilton.—You will never have occasion for that sorrow.

Reporter.—The letter then was genuine?

Mr. Tilton.—Yes, or I should not have quoted it.

Reporter.—Was it actually of Mr. Beecher's own composition?

Mr. Tilton.—Yes, every word of it.

Reporter.—Was it signed by some other person in his behalf or by himself?

Mr. Tilton.—It was signed by himself in his own behalf, and communicated to me by a mutual friend immediately afterward.

Reporter.—Did you demand that such an apology be written?

Mr. Tilton.—Mr. Beecher could tell you that I have never once made any humiliating demand upon him, nor any demand of any kind. I did not demand this apology; it came to me unsolicited. I was not expecting it, and the fact that it was voluntarily sent to me, unasked, always added to the reluctance with which I subsequently contemplated making my defense against Mr. Beecher's injurious course, by which he permitted his church to indict me before the council, and by which the church and the council together, with Dr. Bacon superadded, have fallen upon me like a millstone to crush me to powder.

Reporter.—Why did you not publish the remainder of Mr. Beecher's apology?

Mr. Tilton.—The remainder of his letter bore more heavy on him than the portion which I quoted. Had I printed the whole, his friend, Mr. Tracy, would not have said, "I am glad of Mr. Tilton's publication."

Reporter.—Many persons believe that the latter part of the letter would have explained away the first part.

Mr. Tilton.—If so, then Mr. Beecher is entitled to have it published. It is in his power to publish it at any moment.

Reporter.—Has he a copy of it?

Mr. Tilton.—I presume he retained one, but if he did not he has only to ask me for a copy and he shall have it.

Reporter.—Will you have an editorial on this subject in this week's *Golden Age*?

Mr. Tilton.—It is nearly a year since I have written the editorials of the *Golden Age*, except now and then one. My associate, William J. Clarke, has recently become the proprietor, and will hereafter be the responsible editor.

Reporter.—Are you writing any more novels?

Mr. Tilton.—I published a novel a few weeks ago, since which time I have been writing no fiction, but facts.

[The reporter found Mr. Tilton in so calm and genial a mood that he felt certain of getting a first-class interview out of him, but Mr. Tilton resisted his utmost ingenuity of further questioning, and politely bade him good morning.]

PERMITTED RIGHTS.

Elsewhere we reprint extended extracts from WOODHULL & CLAFLIN'S WEEKLY, on organization and government. Most of our reform life has been spent in connection with some organization. The Anti-Slavery Society, the Woman's Suffrage Society, the Universal Peace Society and the Labor Reform League—associations which have had something to do with shaping the thought and institutions of the States, we have had the honor of serving; the first meetings of the last two we called, and wrote the original drafts of their Constitutions and Declarations of Sentiments. Organization which respects natural rights, which comes through impulse and a free contract, we favor; but any associative scheme which presumes to "permit" the exercise of natural rights, which practices or implies coercion, we oppose, and consequently dissent from the whole policy of the WEEKLY. It proposes to "permit" free banking, to "save" State sovereignty, to "establish morality;" thinks that without the coercive power of the majority the people are a "mob," would revert to "savage, isolated life;" are "savage, individual sovereigns!" We are not aware of ever having delegated any of our rights to the WEEKLY; where then did it get its power to "permit" us? We are sorry to be "savage" and "unorganized" in not wishing to be compelled to do what we never agreed to do, but nature seems to have devolved upon individuals the necessity of self-government, and we much prefer her "savageism" to the WEEKLY'S

"civilization." It is news that the discoveries whereby associated life is an improvement on primitive isolation—the steam engine, the power loom, the telegraph, the printing press and other useful inventions—came by vote of the majority; we had supposed them to be the product of individual thought and enterprise. Every great reform comes in the same line.

As to association, it succeeds just in proportion as it is free. The progress of civilization is from status to contract, from having one's destiny determined by conventional authority, to the *regime* of consent, to an original acquaintance with truth. The right to withdraw must be as intact as the right to join. Would business men succeed if the right to dissolve, as well as to form partnerships, was not conceded? If, in a firm of three, two partners, being a majority, vote down the third, have they, therefore, the right to take his property and life? Would an action be approved in court if the party proceeded against was shown not only to have made no contract but protested against being involved in one? If a measure is proposed and adopted by "the majority," is it right that we of the minority who voted against it should submit or be shot? The question is not what Sam Adams said or did, but what is consistent with equity and liberty.

We are surprised that the WEEKLY can continue to suppose government to be exempt from the simplest principles of commercial equity. What right has an institution to live that cannot stand on its own merits? In presuming to determine by force what the people "need," the WEEKLY treats dissenters precisely as the Pope treated Luther, and George III. the Colonies. The majority is no more the chosen agent of the dissenting minority than was George Washington the chosen agent of King George.

The WEEKLY "defies" us to prove that it opposes liberty in finance. In its own prospectus it says government shall be "the source, custodian and transmitter of all money." If this means anything it means complete usurpation. We had supposed labor to be the source of value, and value the basis of money; that people have a right to transact their own financial affairs at their own cost. But it seems they must wait to be "permitted" by the WEEKLY's government. In one sentence the WEEKLY says children are to be provided for at the public expense; in another it says that the love which produces children is strictly a private matter! Will Mrs. Woodhull please explain? Not the will of the parent or of society, but the best interests of the child are, of course, the paramount consideration. But the ability to feed, clothe and educate a child are some evidence of the right of lovers to have one. Nature rests responsibility on the parties who originate this nursery enterprise. Is it well to offer a premium to indiscretion and shiftlessness by a forced levy on the street? Would drafted nurses do better than those who assist, because they agree to do so? Does not the WEEKLY know that its policy merely substitutes the chicane of caucuses for the slave-driver's lash? Individuals, communities, nations, are not likely to improve their domestic arrangements under the threat of the "free-love" bayonets. Compulsory Education! That is, Beecher, Grant and King Caucus are to determine what shall be taught! What would the life of the WEEKLY be worth if submitted to that vote? Its legal right to "free speech," etc., was won by centuries of fighting against the very policy it now defends. As to roads, if one does not pay his share of the cost, shut him out. That is a legitimate right of the contracting parties. Associative interests need no compulsion to build and equip roads. Dictation is not the positive element in society; institutions could not stand an hour on that. Reason and liberty save them in spite of hide-bound restriction. Mrs. Woodhull seems not to be aware that, in defending compulsory education, licensing prostitution, majority despotism and the equal-rights-party-bond scheme she has committed her paper to measures more abominable than either of the old parties would dare hint. After years of persecution, abolitionists favored hanging opponents for their opinions, when they got power to do it. Are later reformers also to prove equivocal. *The Word* is indebted to the WEEKLY for many courtesies; but it reprints our compliments, not our criticisms. Since Mrs. Woodhull says she is willing to argue the points at issue, we think she ought to give space to *The Word's* views, which she has not yet done.—*The Word, Princeton, Mass.*

DEMOCRATIC CATHOLICISM.

BY UNA.

Oh! Thou great and mighty angel,
Whom the nations seldom see,
View the lands in fetters pining,
Lifting up their hands to thee;
'Neath the burden of oppression
See them struggle, hear them groan.
While their tyrants shout exulting;
"Liberty from earth has flown!"

Sweep the world with wings of power,
In thy passage hurling down
From above the trampled millions,
King and purple, throne and crown;
Dash to earth the world's destroyers,
Glorious angel, strong and just;
Worms may crawl, but bid the people
Look aloft and spurn the dust.

Let the rushing of thy pinions
Rouse the dreaming lands to life;
Break their hopeless, death-like stupor,
Even with the sounds of strife;
If their manacles can only
By the sword be cut in twain—
Better hear the clash of sabres
Than the clanking of a chain.

Why must bloated pomp and power
Fatten when they scorn to toil?
He who digs from earth her treasures
Should be monarch of the soil.
Kings are not of God, though blinded
Israel's wish of foolish pride—

Patriarch for regal ruler
To exchange—was not denied.
At her prayer, the great Jehovah,
Let her bow to kingly sway;
Now the world, grown wiser, fancies
Royal heads have had their day.
God of right! behold thy children
Bowed in bondage, loathed, abhorred,
'Neath those monsters of injustice,
Called, "Anointed of the Lord."

Sternly, bravely, yet how weakly,
Do they war with force and wrong;
Smile upon their stormy present,
Let them with thy strength be strong;
From the dust their faces lifting,
Lo! they deem thy coming nigh;
Hasten, hasten, mighty angel,
Lest the nations shriek and die.

—The Irish World.

CONVENTION OF THE AMERICAN FREE DRESS LEAGUE.

The anticipated June Convention of this League was deferred in consequence of a combination of panics greatly affecting the Western States and in some degree the whole Union. It is now confidently hoped the meeting will take place early in September, and for the equal convenience of friends East and West, will probably be held in Northern Ohio.

Let none of our good helpers lose courage at this necessary postponement, but rather, having more time for preparation, hope and work for a fuller success than the busy spring time could have allowed.

My recent intercourse, personal and epistolary, with abettors and opposers of radical dress reform, confirms my belief that our efforts and organization are timely for general appreciation and much practicalization.

Mrs. Shepard and I have slightly tested public sentiment by a few short tours in country and cities, and find many anxious to read our books, nearly all glad to reason on the effects of dress, and the several meetings that came in our way ready to invite a presentation of the subject and adopt our resolutions. This was not so when, a score of years since, the call went out for the release of petticoat prisoners. But that call still echoes amid the vales and caverns of thought—fashion's slaves, sick and weary, catch its reverberations, and their sighs for ease and liberty move humane souls to go forth with words potent to dissolve their chains.

Dear coadjutors, sisters, brothers, let us advocate their liberation at home and wherever we go; and let as many as possible of us gather with our notes of cheer at our League's first Convention, which will be duly announced, trusting our blessings shall yet be shared by all humanity.

Faithfully,

M. E. TILLOTSON.

VINELAND, N. J., June 27.

46 BEACH STREET, BOSTON, Mass., June 20, 1874.

EDITORS WEEKLY:

In an article in the WEEKLY of June 13, under the title of "The Cause and Cure of Insanity, Inherited and Acquired," are truths spoken which I wish could be brought to the notice of and studied by all who are old enough to read and think at all. It is a subject but little thought of and still less understood, even by those who pretend to be well informed upon all subjects pertaining to the well-being of mankind. I would have the article stand as an advertisement in the WEEKLY, to be read over and over again, so that people could become familiar with the truths it contains, for by the knowledge thus gained would much of the mental and physical suffering which is now blasting the best aspirations and crushing the souls of many of the best men and women in the land. I say best, for it is by the proper use of the sexual functions, that the noblest and finest qualities in our nature are developed.

It is related of one of the most popular woman lecturers in the country, and one whom all Spiritualists love for the noble and elevating influence of her teachings, that she made it a practice before her lectures to meet the man she loved in that close relation which was sure to give that high and pure tone to her discourse.

From the knowledge of facts which have come under my observation, I believe and know that the principle is a true one when properly understood. It is a principle which, in connection with male continence, has been adopted by the perfectionists at Oneida, N. Y., that, separate from the propagation of the race, amateness has another office or use—viz., the development and cultivation of the social and spiritual, as well as the physical part of our nature, thereby rescuing it from the degradation to which it has been driven, and elevating it to its true and proper place and use in the development and culture of our spiritual natures, rounding out and harmonizing our whole being.

Judging from what I saw and heard while at Oneida on a visit a short time ago, I believe they will succeed, and show to the world in the future the truths of their position. In regard to the insanity phase of the question, I do not think the case is too strongly taken. Social and sexual starvation is one of the greatest causes of the physical and consequent mental and moral diseases that exist in what is called civilized life.

I have in my mind many whose names I might mention who have been cured of various diseases and restored to a harmonious condition by the application of those principles and the magnetic invigoration resulting therefrom, after all other attempts by skillful physicians had utterly failed. Yet, if the facts had been known, the parties would have been subjected to criminal prosecution and imprisonment for having dared to live and use their functions as Nature intended they should. I will cite one case, that of a lady friend, who was married to a man she could not love. The result, after years of such inharmonious relations, was a broken-down constitution. After going through with the regular drug treatment, and spending months at a famous water-cure, growing all the time worse, she at last returned

home to die. Soon after she met with a man who called out her love nature, and entering into those holy and harmonious sexual relations, was cured, and to-day she is a strong, healthy woman, happily engaged in a successful business, though her husband is utterly ignorant of the cause of her cure.

Many like facts I might mention were it necessary, for I am not stating mere impressions or rumors, but facts, which many of us know to be true. I am sorry to say, however, that the lady above referred to, has not got the moral courage to recognize in public the man who sacrificed all that he held dear, but principle, that she might live. I have no respect for, nor will I submit to, the laws or customs of society which thus rob us of our birthright and compel hypocrisy. Of course there are some who are at present living starved, pent-up lives, who, if the opportunity were presented, might go to the other extreme, and this is to be expected; but they should be received and treated like any other sick persons. Society has produced this state of things, and it must take the consequences. But by the bitter experiences taught by the oscillation from one extreme to the other, an equilibrium will be gained, and with a better knowledge of the use of the sexual, as well as all other functions of the body, will come a better state of things and a higher type of beings.

To those whose circumstances and conditions prevent the healthful and legitimate use and development of their sexual functions, I would earnestly urge the necessity of engaging in some physical or mental employment which will, in part, remedy the trouble by throwing off a certain amount of vital energy or magnetism that cannot be distributed through, or find expression in its more proper and natural channels. It is a principle adopted by the Shakers, and, with their celibate lives, one that necessity compels them to adopt, to suppress and keep down those natural desires and instincts which manifest themselves in those who are maturing. We must remember that much of our strong and passionate nature is developed by wrong habits in life, commencing with our parents and continued in our own lives and practices, especially in our food and drinks, living on highly-seasoned meats and pastry, with not sufficient physical exercise to work it through and out of the system.

The importance of correct, simple habits, in this respect, cannot be over-estimated or fully realized except by those who have had the experience or have observed its workings and effects. I hope the article above referred to will be republished some time for the benefit of those who are suffering through a want of the knowledge which it contains. Cannot there be a "Social Tract Society" formed for the distributing of such and other matters pertaining to the social question? Religious and political people have them, and why not the socialists theirs? As the equal and harmonious development of the body is (or should be) of the most importance, so should its consideration demand our first notice.

Since writing the above, I have noticed a short article in the WEEKLY, of June 20, under the heading of "Suggestions," by Eliphalet Kimball, of Oxford, N. H., which contains many very good thoughts and truths. Let the subject be ventilated.

J. J. GURNEY.

HOW TO FEED, CLOTHE AND SHELTER THE TWO HUNDRED THOUSAND IDLE LABORERS IN THE CITY OF NEW YORK.

Can the idle laborers—men, women and children—of this city be profitably employed at remunerative labor? This is the question which is pressing itself upon the attention of the public authorities as well as upon the attention of every thoughtful business person of the city. We have got to feed, clothe and shelter, at a low figure, 200,000 men, women and children in this city the coming winter, either as laborers, paupers or criminals. To feed them as paupers is a waste of accumulated wealth, without any return of like nature, while it degrades the recipient and builds up a wall of conditions and castes between the giver and receiver; to support them as criminals is still worse and more expensive. An idle animal, the horse for instance, is an expensive piece of property, because he pays nothing as an interest on his cost and eats up his own value during his idleness. How much more so is an idle human being! They produce nothing and destroy all the time—like the horse, but worse. The human being has a fertile brain, and idleness always encourages the *Evil One* to come and utilize that fertile brain for vicious purposes. That is history.

Now, which of these three methods shall we resort to in making provision for this class? Shall it be employment, charity or the prison?

Here let me present my plan to employ them. There are twenty-six miles of water-front around this island, with not a half-mile of permanent dockage, wharfage, etc., with the two principal markets (Washington and Fulton) in a most disgraceful condition of building and accommodation, and only about four miles of temporary steam elevated railroad. \$500,000,000 could be profitably expended during the next twenty-five years on the above works alone, and the city is the only party that should construct and own them. But how shall the city obtain the necessary money to construct and operate these works of public advantage and utility?

The taxable property of the city of New York is over one thousand million dollars. Taking that as a basis, this city could safely issue its bonds of denominations from \$1 to \$5,000, bearing three per cent. interest, interest payable in United States currency, made of such material and such size as would be convenient for a circulating currency, receivable for all taxes, licenses and bills due the city, the interest payable when the bonds are received for taxes, etc., and with these bonds used as a circulating currency, commence the construction of these public works, paying out this currency, or bonds, for labor, material, etc., and as fast as the works are finished and rented, that rental to go toward the liquidation of the bonds (as they come in for taxes, etc.) by their destruction. The city, as fast as the prior bonds are destroyed, should issue another series, numbering 1st, 2d, 3d

and so on, always keeping the maximum of \$10,000,000 afloat, the new series taking the place in amount of those destroyed.

This \$10,000,000 of city bonds would soon become more desirable than greenbacks—first, because they bear three per cent. interest; and, second, because taken for all claims due the city, and the interest never paid till the bond is paid into the city for taxes, etc., all taxpayers and debtors to the city would be anxious to get them for the purpose of paying taxes, etc., because the amount of interest would reduce their taxes, etc., by just that sum; and as \$10,000,000 is only about one-quarter part of our annual taxes, these bonds would necessarily be in demand for the payment thereof.

By this plan we would avoid paying five or seven per cent. interest, and at the same time be producing an equivalent for all the bonds issued by building public works, which would pay a good interest or rental, while we would never be in debt over \$10,000,000, the public works always paying for themselves in due process of time.

The objection raised to this class of currency is, that the United States is the only authority for coining money. But these bonds are not money, only simply bonds which circulate as a currency by public consent, the same as postage stamps did in the early part of the rebellion. Another objection is that the statute of the State limits the unit of a bond to \$500 (?). Very well; let there be a new statute passed, even if we have to call an extra session of the Legislature, and make the dollar the unit of a bond.

With this class of bonds two hundred thousand laborers could be directly and indirectly employed all winter—in short, all the time—and at the same time be the producers of permanent wealth, which would pay a dividend to the city.

The twenty-six miles of wharfage and dockage would take fifty years to complete, at an expenditure of \$10,000,000 a year, while the markets and other public buildings could be pushed forward as fast as men and material could be utilized; and a steam elevated railroad should at once be constructed, with a double track, all around the city, and run at such a charge as would pay at least three per cent. interest over and above all cost of running and repairs.

This is no Utopian plan. It has been done in several of our Western cities and on the Island of Guernsey, which constructed a splendid market building in this way that paid for itself in five years.

Shall we, with all necessary material, labor and skill, with the wealth of this great city behind us, allow two hundred thousand willing and skillful hands to go begging for the privilege to work, and turn them away to live on charity or to commit crime, fostering all the concomitants of idleness, vitiating the rich as well as the poor? Think of it, ye taxpayers, men of property. Make these public improvements and thus enhance the value of your own private property and increase the wealth of the city and bless the idle laborer.

MADDOX OF MAINE.

42 John street, June 26, 1874.

JOURNALISTIC MITES.

BUCCOLIC.

In the spring the spurs grow longer on the gaudy rooster's legs;
In the spring a pullet's fancy lightly turns to thoughts of eggs.
—*St. Louis Democrat.*

AQUATIC.

In the spring the vernal blubber ripens in the burnished whale;
In the spring a tadpole's fancy lightly turns to thoughts of tail.
—*Minneapolis Tribune.*

URBAN.

In the spring th' umbrella owner 'gins to wonder which is his;
In the spring the soda fountain lightly turns to thoughts of fizz.
—*Boston Globe.*

DOMESTIC.

In the spring the vagrant tom-cat howls with more discordant cry;
In the spring the housewife's fancy turns to thoughts of rhubarb-pie.
—*Boston Advertiser.*

PATRONIC.

In the spring the Granger sows the seed for harvest in the fall;
In the spring the Patron hopeth autumn candidates to mail.
—*Omaha Republican.*

VERACIOUS.

In the spring the tax assessor greets you with unwelcome "mug;"
In the spring the famished bedbug fiercely turns to thoughts of blood.
—*Lincoln Blade.*

SCANDALOUS.

In the spring the Tilton courage rises strong, and thick, and fast;
In the spring he tackles Beecher like a hero of the past.
—*THE WEEKLY, N. Y.*

THE NEW ENGLAND LABOR REFORM LEAGUE TEACHING INFALLIBILITY.

The *Word* for July contains the report of the Executive Committee before the Convention recently held in Boston. One of the members, Wm. B. Wright, addressing the convention in behalf of the committee, said: "It is safe to say when any person dissents from Jesus, in a matter of simple morality, that the dissenter is in the wrong, and that Jesus has clearly the right of the matter." The subject of the report was the sin of usury or interest taking. I grant that the Bible and Jesus teach the sinfulness of usury. I agree with the League that it is in conflict with the pure principles of justice, equity and philanthropy. But to lay it down as a dogma that to dissent from any teaching of Jesus as regards a question of morality and right, the dissenter thereby places himself in the wrong and proves Jesus to have been right, is a proposition I am constrained to resist as false and illogical. It is hardly necessary to state that the N. E. Reform League claims to be one of the most radical of liberal reform associations. It is incongruous, not to say ridiculous, that it should be found promulgating the doctrine of human infallibility.

I value the testimony of Jesus on questions of "pure morality." I think his utterances entitled to the most serious examination and respect; but I believe him to have been a human being, therefore a fallible being, and when in reading the gospels I find him teaching doctrines that are

repulsive to my highest reason, judgment, intuition and sense of justice, I am constrained to dissent from his ideas and to rely upon my own faculties and the superior evidences furnished by the outward universe.

One false doctrine Jesus taught is the doctrine of eternal punishment for sins committed in this life. "But he that shall blaspheme against the Holy Ghost hath never forgiveness but is in danger of eternal damnation." (Mark iii. 29.) "And these shalt go away into everlasting punishment." (Matt. xxv. 46.) Such doctrine is revolting to all ideas of justice, goodness and benevolence.

Another erroneous doctrine taught by Jesus is in relation to sexual equity—namely, that whoever marries a woman who has been divorced from her husband is guilty of adultery (except, perhaps, when the ground of divorce is "fornication," in which case the inference would be that marrying the fornicatrix would not be adultery.) "But I say unto you that whosoever shall put away his wife, save for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced, committeth adultery." (Matt., v., 32.) This doctrine will not stand the test of reason, equity, justice, philanthropy, and the accumulative experience of mankind. It is ignored by almost the whole Christian world (which fact, however, I admit does not necessarily invalidate the doctrine itself). There is no modern philosopher or moralist who teaches such flimsy morality as this. The idea would meet only universal derision were it not that some pretend to revere it merely because it was uttered by Jesus. I dissent from this doctrine, because, like the former, it is unjust to woman and to man. I hold that what is unjust is immoral, hurtful, and ought to be condemned, no matter if taught by Jesus or anybody else.

I shall not undertake here to give an exhaustive list of erroneous ideas taught by Jesus, but merely what will suffice to show to liberal-minded investigators that the position assumed by the exponent of the Executive Committee is an untenable one, and destructive of individuality and independent thinking on the most momentous problems of society.

I am glad to know, or believe, that the great moralist of Judea preached against the sin of individual riches, usury, and all sorts of oppression of the poor and the laborer, and that he indeed was the most radical kind of a labor reformer or emancipator. I can indorse the eulogy of the Nazarene which Mr. Wright pays him when he says: "As the great Napoleon understood the handling of artillery, or as the illustrious Raphael understood drawing and the management of colors, so, but in a far more transcendent way, did Jesus of Nazareth understand the point and bearing of all questions of morality;" but this is only an acknowledgment of their excellence in these several departments, and not at all of their infallibility. Suppose later minds should aspire to excel Raphael or Napoleon, to dissent from their opinions or taste, have they not a perfect right to do so? So, likewise, later minds have the right to discover and promulgate moral doctrines purer and juster and more philanthropic than even Jesus did, and that they can do so is evidenced by the decay of some of the dominant doctrines of Christianity such as I have indicated. The influence these doctrines once exerted is gone, and the most enlightened philanthropists, moralists and philosophers repudiate them as false and unsound in moral principle. Let no one hesitate to dissent from Jesus if he think he has a higher truth for mankind.

PERTH AMBOY, N. J. EMORY F. BOYD.

BOSTON, July 4, 1874.

EDITORS OF THE WEEKLY:

"How is the cause of freedom and a free platform getting on here in the 'Hub?'" Pretty well, I thank you. The handful of Spiritualists who struck for freedom and protested against muzzles and gags, first meeting in private houses, then in a little upper room in the John A. Andrew building, then removing to an upper hall, three flights high, on Boylston street, where we commenced Sunday lectures, have now leased for one year the Parker Fraternity Hall, on the ground floor, corner of Berkly and Appleton streets, a fine hall and capable of seating 500 persons, where we are having lectures from week to week every Sunday afternoon and evening, from live souls on living topics. And Spiritualists are beginning to learn that radicalism is in demand, and that the people prefer even to pay for it by door fees than to be fanned asleep any longer by conservative nothings, platitudes, balloon ascensions, etc., although dealt out free. Our respectable Spiritualists are beginning to open their sleepy eyes, and seeing the inevitable tendency of things, proclaim to the world that their platforms are free, always have been free, and "all friends of freedom (not anarchy) are invited." Aye, there's the rub. Who is the judge to decide where "anarchy" comes in? Let any true souls with a normal backbone, and filled with true love for humanity, undertake to utter their sentiments on such platform, and they will be met by these autocrats with "Anarchy," or "You must not urge your peculiar views," or "You are advocating one branch of reform to the exclusion of others," "Hobbies," etc. Yet we are glad to see that these fearful souls are scenting the battle from afar, and getting themselves, if possible from under the wheels of the car of progression. Out upon your "anarchy." Pray, is not every one an anarchist who is ten years ahead of the times? Garrison was an anarchist. Phillips is an anarchist to-day. The anarchist of yesterday is the radical of to-day, and too often becomes the conservative of to-morrow. In heaven's name let it be some one besides Spiritualists to cry anarchy when a true soul is touched with a live coal from the altar of humanity and love.

We have, in selecting our speakers, rather given the preference to those who, in this section, have been studiously ignored by the respectables in their selection, and consequently have had upon our platform Anthony Higgins, W. F. Jamieson, who have made a fearful rattling among the dry bones of the old fossils. To-morrow Laura Cuppy Smith finishes her present engagement of six lectures, her closing lecture being, "The Beecher-Tilton Scandal, or the Truth

Vindicated." Laura has truly won the hearts of her hearers, and has become one of our household pets. She thoroughly understands the truth, loves the truth and is afflicted with no spinal difficulty preventing her from proclaiming the same in words that burn.

Our meetings, under the management, and upon this platform, have been a success thus far, both financially and in increase of numbers.

Good Dr. Bartol speaks for us next Sunday afternoon. Subject, "The claims of Spiritualism."

We are busy making up our list of accepted lectures for the coming fall and winter campaign, and are in hopes of being favored with Victoria for one or two lectures.

Yours truly, JOHN HARDY.

"We are indebted to our worthy friend, John Hepburn, of Milwaukee, Wis., for the following gem, thought to be from Diderot:

"Bewildered in an immense forest during the night, and having only a small torch for a guide, a stranger approaches and says: 'Friend, if you want to make sure of the right path blow out your light.' This stranger was a priest."

F A DESPERADO "FILLING" A PULPIT.—The Rev. Marion Phelps, who has been filling a Methodist pulpit at Bridgeton, Mo., for some months past, has been taken to Kentucky to be tried for murder. The reverend gentleman is a well-known desperado of Clay county, Kentucky, and about a year ago he and a man named Joseph Stivers killed a peddler named Taylor Colderon for his money. Phelps then left his wife and seven children and went to Missouri with a young woman who acted as the pastor's wife.

BUSINESS EDITORIALS.

BOOK REVIEWS.

The Martyrdom of Man, by Winwood Reade. 8vo. pp. 425. Published and for sale by Asa K. Butts, 36 Dey street, New York. This grand work is a fit continuation of Darwin's theory of the rise of the human family. It takes up the animal man from the savage state, and traversing the records of the ages, and simplifying those records, brings down his history to the present period, and prophetically sketches for him a happier future. True, there are faults to be seen in it, the first of which may be found in our own Diedrich Knickerbocker, in his History of New York. The readers of that will remember that Washington Irving laments in it that the patriarch Noah had not four sons, so that the peopling of the four continents, America, Asia, Africa and Europe, might be accounted for. In the Martyrdom of Man, as Americans, we probably have some right to assert that too little attention has been paid to us, but as regards the peoples of Europe, Asia, and even Africa, they have no right to complain in that particular.

We do not know whether Winwood Reade be a Spiritualist, but we do know that the freedom and boldness which characterize his work are eminently spiritual, and that, in consequence, no enlightened Spiritualist can look upon his library as complete without it. We do not, however, admire one part of it; we think he treats the question of woman and her future status from the Mosaic standpoint. But that will probably be pleasing to many men, if not to many women, for there are but few outside of the circle of the radical Spiritualists who fully understand either the importance or the merits of that question. With this exception, we consider the work eminently worthy the attention of the public, and one that well merits the close study and attention of all who desire to forward the real welfare of mankind.

The First Primary Council of Boston, of the U. A. of Spiritualists, have leased the new "Parker Fraternity (lower) Hall," corner of Berkly and Appleton streets, where they give lectures every Sunday afternoon and evening.

JOHN HARDY, Cor. Secretary.

CHICAGO, July 2, 1874.

The Champions of Reform will greet with pleasure the new lecturer, Mrs. R. W. Scott Briggs, who gave her first lecture before the Primary Council U. A. of Spiritualists of Chicago the last Sunday in June, and is further engaged for July. She awaits calls for August. Her first effort was a grand success.

T. S. A. POPE.

[CIRCULAR.]

BUREAU OF CORRESPONDENCE OF THE PANTARCHY.

The increasing number of letters of inquiry, addressed to MR. ANDREWS personally, and to others known to be associated with him, in respect to the nature, purposes, progress and prospects of the Pantarchy, suggest the propriety of organizing a branch or bureau of its operations for the express purpose of answering such and similar inquiries, as well as for the relief of the parties so addressed, whose time has, heretofore, been gratuitously given to the writing of replies.

There are two other kinds of letters sent in a steady current for many years to the same quarter. The first are letters of inquiry touching social difficulties, and asking for advice or consolation, in the thousand trying conditions in which married and unmarried persons, men and women, find themselves involved. The others are letters asking specific information, on matters of reform, spiritualism, unitary life, the new language, and the like; and even on a variety of topics, concerning science, business, and miscellaneous subjects.

To serve this great want; to organize and economize labor; and to extend this method of giving information into a systematized institution for the use of the whole community, this Bureau is formed. The aggregate of small fees, will, it is hoped, furnish a means of support to one or several of the

wisest and best of the men or women most versed in the social reform, and in universological science, and prove of great use to many an aching heart and to many an inquiring mind. THE BUREAU OF CORRESPONDENCE will undertake to answer ANY QUESTION (admitting of an answer) upon ANY SUBJECT, and in case its efforts are appreciated will take the necessary steps to enlarge its connections and means of information to that end. In the meantime, if the question is of a kind which the Bureau is unable to answer, the fee will be returned.

The fees charged are as follows: For a reply on postal card to a single inquiry, 10 cents; for a letter of advice, information (more at large), or sympathy and consolation, 25 cents. In the latter case, the letter of inquiry must contain a stamp, for the answer. No increase of charge on account of the difficulty of obtaining the information, except in special instances, which will be arranged by correspondence. Newspapers inserting this circular, can avail themselves of the aid of the Bureau without charge.

STEPHEN PEARL ANDREWS.

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AMERICAN FREE-DRESS LEAGUE.

I am authorized to state that the First Annual Convention of the American Free-Dress League will be held early in September at some point in Northern Ohio.

The general awakening of the public mind to the necessity of effort for practical release from soul-debasing, body-killing fashions, together with the steadfast earnestness of the friends of Dress Reform in that locality, are sufficient assurance that the meeting will be a most instructive and important one. Further notice will appear in due season.

O. F. SHEPARD, Sec. A. F. D. League.

C. W. STEWART, the uncompromising young Radical, is re-engaged at Terre Haute, Indiana, for the next three months and will answer calls to lecture on week evenings during that time to all parties who uphold free speech, and have the welfare of humanity at heart here and now. No others need apply.

THAT stanch 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.

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

NELLIE L. DAVIS will lecture in Maine through July; in New York during August; in Bay City during September; in San Jose, California, during November; in San Francisco during December. Permanent address, 235 Washington street, Salem, Mass.

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.

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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.

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.

DR. R. P. FELLOWS, the renowned Healer, is now healing with surprising success through the agency of his Magnetized Powders. The afflicted should send \$1 to the Doctor at Vineland, N. J., for a box of these simple but efficacious remedies.

WARREN CHASE

Will deliver an oration at the celebration of July 4 in Colfax, Iowa, and lecture in Council Bluffs July 12 and 19, and in Omaha July 26 and August 2, and then return to Colfax, Iowa, which is his permanent address, except when advertised elsewhere. He will receive subscriptions for the WEEKLY and for our books.

ADDIE L. BALLOU

Having had quite an extended tour through California, where she has been greeted by large and enthusiastic audiences, has gone to Oregon for a term of some weeks, after which she will return to the States, about the 1st of September. Parties along the route wishing to make engagements with her to stop off for one or more lectures on her return will please make as early application as possible, to secure time. Till 1st September, care Box 666, San Francisco; later and for winter engagements, to Terre Haute, Ind.

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

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

Criticism and objections specially invited.

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COL. J. H. BLOOD, Managing Editor.

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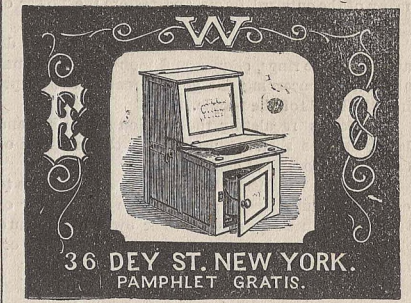
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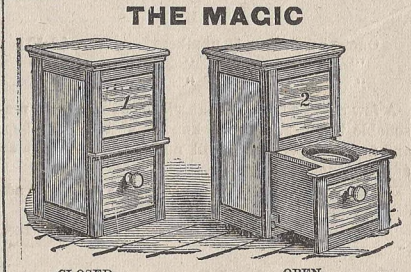
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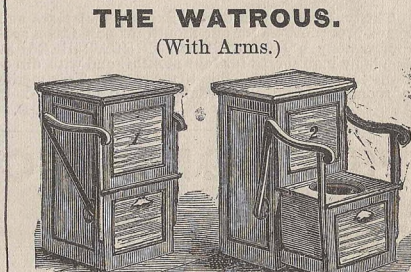
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