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SOCIALISTIC.

EUFAULA, ALA., Feb. 12, 1874.

Dear Weekly—Again I come to the discussion of the great social question, and again I assure all those who hold me "shameless and bold" for thus publicly proclaiming my inmost thoughts, and the result of my observations concerning the theme, that I come not to it in a flippant tone. I bear as keen a sense of delicacy, as tender a sensitiveness to the merciless talons of vulgar ill-judgment as ever yet quivered under the cruel scalpel of public opinion.

Let all be assured I approach this theme in deepest reverence, for in it inheres the future good of the race. And as we are faithful or false to the redeeming principle, we determine our weal or woe—whether we will have ruin and anarchy, or peace and progress for our future inheritance.

Herein I shall make frequent use of the word sexual, and I assure all those to whom the word has a nasty appearance that there is no nastiness in my mind concerning it. I have divested it of all its social vulgarity and secret speculation, and invested it with a degree of its rightful sacredness. Therefore he or she who pronounces me "shameless" for expressing my thoughts freely but pronounces according to his or her sexual status, and by their wincing, often reveal where the jade has been galled.

The question is, in my esteem, of most vital importance to the race. I believe that in its open, free discussion, divested of all mawkishness and sentimental mysticism, lies the key to purer sexual conditions. And no soul has any right to impeach my motives, since I have stated them as the purest that can actuate a human being—a desire to promote the good of humanity. If you differ from me in my views, meet me like a man or woman, and refute my propositions, and not skulk behind a social breastwork and employ a murderous sharpshooter to pick me off by impeaching my virtue, which I frankly tell you does not wear the faded colors of Madam Grundy. This I put in by way of preface, for the benefit of the midnight assassins who, not being able to measure lances with me in a fair field, seek my overthrow by piling social scarecrows in my path.

I have long since come to the conclusion that sexual bondage and impertinent meddling with the personal affairs of each other, are the source of all our woes and ills, and that making it nobody's business but one's own how we settle our mutual personal affairs, so we don't invade another's province, is the key to a better future state, the avenue to greater happiness, purer sexual morality and a healthier race of beings.

Under these colors I fight, and will "fight it out on that line if it takes all summer," while there is a free journal in the land to publish my manifestoes!

I'm not prepared to say there would not be a strange mixing of elements for a time, under the substitution of the above platform for our present ill-working status, but I am prepared to say, that in sexual freedom is the medicine for the healing of the nations—the actual tree of life—the stone that was rejected by the builders which shall become the crowning glory of the temple!

Woman's bondage to man, or else her utter abstinence from all sexual knowledge, is the fatal cause of woman's general lack of sexual vigor, which, instead of being the good and virtuous state of feminine nature it has been considered, is the loudest-crying evil of our day and generation!

On the other hand, the dissipations incident to the prostitute's—the illegal prostitute's—career, and the fact that she is compelled, by the rules of her life, to accept repulsive conditions, cause the frightful ravages in her womanhood. The legal prostitute stands a better chance to drag out a longer miserable existence than the illegal; that is the only advantage the former has over the latter.

This is plain talk. But the facts of our lives terribly outweigh the sentimentalities confined in the romantic brains of adolescence. I impeach our entire sexual status! I do not tear down, offering no hope of building up, as the opposition accuse us all when at their wit's end for argument. Simply because they do not accept our remedy, they say we offer none. But we explicitly and in terms set up sexual freedom for sexual bondage. Our platform is fair and square, and none but a beggar of the question would dare say we pull to pieces to create a ruin merely.

'Tis a vexed question, I admit, full of intricate labyrinths of reason and deduction. I for one have brought it up out of its social degradation, and consequently my respect for true manhood and womanhood is enhanced a thousand fold. Why should not the same be true of all souls?

When I speak of "true manhood and womanhood," I've not the remotest allusion to the social abortions that pass for such, steeped in a vitiating ignorance that blights all healthful vigor and growth like a mildew. I mean the man and the woman capable of standing front to front with the sickening shams of the day in emancipated intelligence, climbing forbidden heights, exploring secret depths of deceitfulness, laying siege to the tree of knowledge as the eternal heritage of souls created in the image of God.

I believe there is but one sanctifier of sexual knowledge—mutual reciprocity! Then "let fools rush in where angels fear to tread."

Next, I believe it the unpardonable sin against her womanhood for a woman, because she loves a man dearly in her mental and spiritual nature, to sacrifice her body to him in the revolt of her sexual nature. There is a mental being, a spiritual being, a sexual being, and blessed above woman is she who holds all in harmonious union with one. That constitutes the true monogamic relation; all other is but an empty name.

Much of the love of wives for their husbands is entirely removed from the sexual principle of their being. Thousands of married women, if they dared, would bear me out. Sex is not dead within them but dormant, consequently the other life principles need a stimulus and inspiration that only a fully developed sex principle can give, for it is the basic principle of all being, which either dormant, demoralized or dead, turns the fair face of Nature into mourning, makes dyspeptic our imagination, transforms our desire of heaven into a forlorn hope.

Despite all your "side issues," human beings will never know the perfect bliss of loving till they cease to hold impudent espionage over the functions of the object of their love. Our present social or rather sexual status is but the offshoot of that barbarism which justified the savage in holding his women subject to lock and key. Our civilized savage makes his woman swear she will hold herself sacred to him, while he, like love, laughs at locksmiths and snaps his fingers at the oath.

It seems some power has set the curse of false sexual relations directly upon the woman—she becomes incapable of sexual enjoyment, though not impotent to bear its painful results, rendered still more painful by her unnatural submission. Witness the myriad wrecks of women, who flatter themselves with the fool's fancy that they are pure because impotent!

Woman is the natural arbiter in sexual relations, and the time must come when a man would as soon go hang himself as touch an unresponsive woman; when knowledge of the true relation will be so perfected, a man would consider it a stain upon his honor to hold an unwilling or a self-sacrificing woman to his embrace; when he will regard the emotional woman as sacred as he now holds her in contempt.

Then we shall see nor hear no more of men so lost to all sense of manhood as to make use of a woman and afterward spurn her as an unclean thing, or to boast vulgarly of a conquest that made him king in a realm which he should ever after hold illuminated in memory.

"Yea! it becomes a man To cherish memory where he had delight, For kindness is the natural birth of kindness. Whose soul records not the great debt of joy Is stamped forever an ignoble man."

If sexuality were exalted to the plane it of right should claim, men would esteem the price of a woman above rubies who met them on that plane, and there would be no more Hagars wandering with branded Ishmael in the wilderness, but all mothers would be held holier than a Vestal—all pregnant women as the inner sanctuary of the incarnate God. But sexuality must first be got off the plane of barter and sale, and a woman must hold herself exclusive to him and him only capable of inspiring her nature. That self-assertion on the part of all women would completely annihilate prostitution and bring men into normal conditions.

Prostitution could not exist where all women were true to themselves. I mean prostitution in its intrinsic sense, which is the false use and abuse of any function which is subject to immutable law. Woman is the cause of prostitution; she can be the cure. But such sexual morality absolutely demands freedom.

Women make men the sexual cormorants they are, by their weak and wicked submission, for no man's appetite but grows by what it feeds upon. And if he feed it upon pure selfishness, not strange if he becomes a sexual monster and drain the woman as dry of the life principle as Sahara is of springs. The pendulum has swung to man's selfishness; it must swing back to woman's, for the law of compensation is just.

These things are all wrong, and we, as a people, are reaping the sorry harvest of a diseased and sexual status that is no better in the marriage bed than in the brothel. You ask in God's name what is the remedy. I answer once more and in plainer terms: Freedom to choose our sexual ailment as we choose our dinner; for one is as essential to our purity and growth as the other. In fact, pernicious sexual ailment can do us more harm than pernicious diet. Better eat pork and cabbage than subject our sexual natures to false conditions.

Breathes there a man with soul so dead as not to honor the woman who holds her sex sacred to its promptings? There is a sure instinct in the soul of the lowest men that makes them scorn the woman who sells them her body, in marriage or out; while 'tis only a surface sentiment that brands the woman who defies the law to be faithful to herself, for all men know she is true queen by grace of God, and they instinctively do her homage while stoning her to death. Her eye is bright, her step is light, her proportions fair to see, her voice attuned to harmony, like silver bells, her laugh

untouched by undertone of sadness. She is not old before her time, nor haggard nor sapless; she commands men by the force of her unimpoverished womanhood, for she would commit suicide sooner than sell her body at the altar or in the public brothel. Gifted among women, she can retain her sway if she keep the clutches of "damned custom" from her vitals.

These sentiments, in private correspondence or conversation, would meet a large proportion of solid assent, which, published, will bring down anathema from the same parties privately assenting. Many married women, who don't know what ails them, would stone me; and many, too, who do know what ails them, but prefer a ghastly respectability to a purified womanhood.

"What! would you make harlots of us all?" The thinkers, my dear madam, are evolving the intrinsic meaning of harlot, not based upon a stupid social romance but upon deduced scientific fact. A harlot begins to look vastly like a woman who subjects her body to the use of man under any circumstances for any consideration save a natural impulse, which alone sanctifies the act. Under the scientific lenses, my dear madam, it will not do for you to get upon your social stilts, lest you reveal the draggled edges of your moral undergarments.

No! we would not make harlots of women. We would have women repudiate an institution that makes them such in spite of themselves. We would teach women the immutable law, and bid her break her neck before breaking that law. HELEN NASH.

A SOLEMN WARNING AGAINST MARRIAGE.

G. J. Banta, of Bergen County, N. J., courted a girl seven years—stood it well without suicide; but alas! for poor Banta, he married her on Saturday. On Sunday he wrote his will and gave directions about his funeral, and rising Monday morning from her bed at 3:30 A. M., went straight home and to his barn and hung himself, thereby escaping to that country where there is no marrying nor giving in marriage, which, we suppose, means not only no property is given in marriage, but no right to personal control is given to the man over the woman. What Banta found in marriage that he could not endure, he did not tell us. The friends, of course, said he was insane; but as this was all the evidence he left of insanity, it is a poor excuse. The cause is more likely to have been the disease of onanism, unfitting him for married life, and the realization of it, opening his eyes to his terrible fate, impelled him to escape it if possible, even at this terrible sacrifice.

I have heard and read of many cases of suicide of young wives soon after marriage, finding lust instead of love prompted the union on the part of the man—where the heart that asked a fish got a serpent, asked bread and got a stone. And it was not strange that such terrible revulsion should lead even to suicide. And I have known many more, who, not quite driven to suicide, soon withered up and died, as a flower plucked from its native stem. But it is rare that a man goes either to suicide or the grave from a marriage union, since he can walk off and stay far or near away, and no officer of the law will catch and return him to the "bed and board" he does not like to sleep and eat in. But the poor female victim who attempts to escape the poisonous fangs of a legal seducer has no home and no friends to receive and protect her, and the legal bloodhounds are set on her track, and she is caught and delivered into the power she would escape from if she could. Hence so many female suicides and untimely deaths; but they are all sacrifices to the legal mo-loch—that is sacred, not for its good, but because the church makes it so, being itself the holy authority that gives sanction to the law and the tyranny. Poor Banta might have saved his life and courted the girl to the day of his natural death if she would have agreed to it. If the law had been as it should be, they could have made their bargain and gone into partnership and lived together, and by contract never sleeping together nor having sexual intimacy, as many would do if marriage was a civil contract and only subject to general law of contracts requiring record for enforcement by parties. At least the woman could then protect and control her own person and the man his; and she could insert a clause that if he sought other company sexually, he should have no further claim on her for such intimacy, and I believe that would do more than all social evil laws to keep such men out of other company and from physical pollution. WARREN CHASE.

DES MOINES, IOWA.

Dear Weekly—I have received several letters from Eastern friends, asking my views on the "social question," and if I am a Woodhullite? Allow me through the columns of the WEEKLY to say to them that I have carefully read Mrs. Woodhull's writings—have heard her lecture, and I heartily indorse her sentiments.

But are you a Free Lover? Yes; I love all that is loveable. I recognize the law of attraction and repulsion. If we are upon a low material plane of growth, our attractions will correspond; if spiritually developed, we will love that which is pure and spiritual.

Whom God, or love, hath joined together, no man can put asunder. Where there is no love there is no marriage. Hardly a day passes but tidings come of some man killing his wife, or a woman leaving her liege lord and going away with a lover. I only wonder that so many are tolerably contented in wedlock, when so few among the many are really God-joined.

Old fossilized ideas and institutions are rapidly passing away. We have outgrown them. Let us be awake to the live issues of the day. Long enough has woman been the slave of man. I do not believe in asking for what belongs to us. "In union is strength." Let us unitedly demand justice.

Some of you will remember that years ago, when little or nothing had been said in regard to the right of woman to herself, if married, that I revolted at the barbarous tyranny of a husband, and, taking my life in my hands, in spite of

Mrs. Grundy and the law, struck out for freedom. To-day finds me still on the side of justice and the right.

We have had Mrs. Woodhull in Des Moines this winter. The largest and most intelligent audience ever assembled in this place greeted her. She told truths that struck high in Church and State. We could tell who were hit by the fluttering among the clergy and politicians; and one solitary saint of the "pure" spiritual persuasion, whose experience in socialism had evidently not been the most satisfactory to himself, howled a great big howl! But the best men and women said "she was the most eloquent speaker they ever heard," and "every word she said was true." God and the angels bless the brave, fearless, noble woman in my prayer.

The signs of the times indicate that we are on the eve of a great and thorough revolution. Men and women of America, arouse yourselves, and see that you are on the side of justice and liberty! Never mind Mrs. Grundy. We will soon have a big funeral, and bury the old lady so deep that she will never hear Gabriel's trumpet, and will never be resurrected. In sympathy with all reformatory efforts,

ALMIRA F. PATTERSON.

[From the Golden Age.]

THE STORY OF A THOUGHT.

(BY WALLACE PUTNAM REED.)

What seemed a dark and formless void
Is now astir with life,
The pallid germ, almost destroyed,
Rears upward in the strife;
It quivers—breathes—the color glows,
And into being hurled,
The new Idea, like lightning, goes
Through all this busy world.

Time-honored Error takes affright,
And strikes his brazen bell—
Up start his guards in armor bright,
They know their duty well;
The long-drawn line, with sounding tramp,
Obey their master's will,
And form without their common camp
To prove their deadly skill.

Adown the line the Stranger-Thought,
All unattended, comes—
Old Error's guards are bribed and bought,
They roll their noisy drums;
But loud above the jarring sound
Peals out a clarion clear,
It fills the welkin, round and round,
And wins the hostile ear.

Some skirmishing there is, no doubt,
But soon old Error sees
His trusted forces put to rout,
And with them quickly flees;
And thus the new Idea begins
Itself to demonstrate—
It wars against both shams and sins—
The little and the great.

So runs a living Thought its course,
Straight onward in its track,
Despising Fraud, unawed by Force,
And never turning back.
And when, at last, the gauntlet's run,
The stronger for the test,
Stands forth this latest chosen one—
The youngest, yet the best!

VINELAND, N. J., Feb. 16, 1874.

CHARLES DICKENS.

The following passage occurs in Foster's Life of Dickens, being a letter in which the novelist explains some of the reasons why he was separated from his wife. Dickens writes: "Poor Catharine and I are not made for each other, and there is no help for it. It is not only that she makes me uneasy and unhappy, but that I make her so too—and much more so. She is exactly what you know, in the way of being amiable and complying; but we are strangely ill-assorted for the bond there is between us. God knows she would have been a thousand times happier if she had married another kind of a man, and that her avoidance of this destiny would have been at least equally good for us both. I am often out to the heart by thinking what a pity it is, for her own sake, that I ever fell in her way; and if I were sick or disabled to-morrow I know how sorry she would be, and how deeply grieved myself, to think how we had lost each other. But exactly the same incompatibility would arise the moment I was well again, and nothing on earth could make her understand me, or suit us to each other. Her temperament will not go with mine. It mattered not so much when we had only ourselves to consider, but reasons have been growing since which make it all but hopeless that we should even try to struggle on. What is now befalling me I have seen steadily coming, ever since the days you remember when Mary was born, and I know too well that you cannot, and no one can help me. Why I have written I hardly know, but it is a miserable sort of comfort that you should be clearly aware how matters stand."

MISS OLYMPIA BROWN was married last spring, but hasn't changed her name. She says that she and her husband agreed before they were married that they should hold on to their own names. In fact, she wouldn't have married without such an agreement. I asked her if Mr. Willis (her husband) didn't wish to change his name to Brown. She said, "Oh, no. He would be simple if he did, Willis being a much prettier name; besides, had his name been Higginbottom, he would have preferred to retain it, considering it was his own, and the one he had always been known by." I asked her if no one ever called her Willis? She said, "Oh, yes, sometimes they did, but she didn't wage any special war on that, any more than if they had called her some pet name that never belonged to her." And so it is John Henry Willis and the Rev. Olympia Brown; and he attends to his grocery business, and she preaches to her congregation of saints and sinners every Sunday, and they keep a snug little house

in Bridgeport, on Golden Hill, and the name on the door is "Olympia Brown"—that partner in the matrimonial firm being the better known of the two.—Hartford Times.

MARRIAGE OUTSIDE OF THE INSTITUTION.

BY VERRES.

I hold that the truest marriage should exist outside of the "institution."

1. Because of the individuality—the true manhood and womanhood which so radical a step will tend to develop in the parties.

2. Because of the example of independent virtue thus set for those who are struggling for a social freedom which can only be obtained by a life of individual purity enthroned far above either the help or hindrances of legal usage.

3. Because that though I believe the truest marriages are most permanent, I find that the marriage institution asserts the principle arbitrarily and dogmatically, and not from a rational, philosophical perception of its truth.

4. Because I see few but selfish motives for marriage inside of the institution—such as the convenient pass it affords us as persons of "good moral character," notwithstanding the indulgences it grants. Even marriage "under protest" is tinged with a miserable expediency, as swearing to support the United States' Constitution with "mental reservation," or for the purpose of "preserving the Union!" There is "rottenness in Denmark" when such props become necessary.

5. Because I do not believe in the annihilation of woman's individuality, by the surrender of her name, person, or property.

6. Because of the effect which the subserviency of men and women to custom produces on their offspring, who inherit weak, cowardly and servile dispositions, incapable of true heroism, and tremulous at every beck of public opinion. Dependent women, so feeble in body and mind that they dare not claim their own persons, who pay homage to empty forms, to the goddess fashion, cannot become mothers of manly men or womanly women.

7. Because, also, of the counter effect which woman's superiority to the received standards of virtue—the prevailing "gentleman and lady" quantum of "morals" will produce on their posterity, in the forms of human beings of angelic dignity and power, in whose presence the State with her legal devices, or the Church with her "sale of indulgences," dwindles into infinite littleness.

8. Because the marriage institution takes no cognizance of the "will of God," as expressed in our "bodies and souls," but ignorantly magnifies its "pious fraud" into a principle of virtue. I can only look with intolerable compassion on such legal "purity," and say, now and forever, away with it! HOPEDALE, Mass., Sept., 1859.

SPIRITUALISTIC.

DEEDS BETTER THAN WORDS.

The following testimony to the zeal and charity of the Boston Spiritualists is highly encouraging. The time has passed when people are measured by their faiths. The world now estimates the excellence of a man by his "ledger," rather than by his "bible." The excellence of a creed is shown better in the actions of its followers than in its prayers or litanies:

"SPIRITUAL CHARITY.—Whatever may be the popular estimate of Spiritualism, mediums and their manifestations, no one familiar with their work in Boston can fail to give the disciples of the 'new philosophy' credit for a sincere purpose to elevate the race and ameliorate the condition of the poor. The work of love and charity which they do in silence is proportionally, at least, quite equal to that performed by those professedly religious and charitable bodies which enjoy popular indorsement and aid. The *Banner of Light* office, indeed, might be ranked among our most efficient bureaux of charity. At the thrice-weekly circles there held for spiritual communion and instruction under the mediumship of Mrs. Conant, there are constant and touching appeals in behalf of the poor, and no little substantial aid is thus gathered and distributed among the needy of our city. The religion which shows such fruits cannot be altogether of the devil, and if a delusion, is at least a very humane one."—*Boston Herald*.

No one ought to hold wealth at a less value than a Spiritualist. The Christian may deem that he can obtain future felicity by an eleventh-hour repentance. Not so the Spiritualist; the improvement of himself and his fellows around him is the main duty of his life. His advancement is based on theirs; it is not a monetary change but a gradual growth. As yet, however, we have hardly entered upon the working phase of Spiritualism, a specimen of which is shown in the above article.

INTOLERANCE IN SPIRITUALISM.

Dear Weekly—I notice in the *Banner of Light*, under date of February 21, a portion of a letter from the pen of N. Frank White, in which he comes forward in defense of certain committees, who he thinks have certain rights as well as lecturers. So far as rights are concerned this is unquestionably the truth, but what shall we determine with regard to the principle involved which solicits toleration as a means of agitation of thoughts considered to be of great importance to the public? The Spiritualists in this country are divided upon the question of toleration versus intolerance, and the social question is the subject brought in to ascertain the position of committees upon the question of toleration. I had, in the past twenty-four years which I have been doing battle for Spiritualism supposed that ideas were to be advanced, concerning which we were to be allowed the privilege of listening, after which we were to determine for ourselves what we considered to be truth. Spiritualism, I had supposed, placed its adherents in the position of willing and patient listeners to what might emanate from inspiration,

The quality of inspiration might have undergone a severe sifting had it been subjected to us previous to having been uttered through the media. Whilst I would concede to every committee the right to place outside their doors a thermometer, which should indicate how high the spirit of truth might rise, provided they did not assume the patent right to everything which bears the name of progress, and condemn to obloquy those who might differ from them, I would ask if Brother White discovers any difference between such committees who put themselves in the form of dictators, and other committees who act in behalf of the sectarians of our day? If all that pertains to truth has been explored then we don't need any more explanation, for we all know it from the least to the greatest.

It is at present conceded that any form of sectarianism, irrespective of what may be its form of expression, acknowledges the impossibility of further inspiration. I have not so understood Spiritualism; and hence I think committees who may act in behalf of Spiritualism have the right only to see to it that the privilege be granted to the inspired minds to utter convictions concerning what may be given to them, and let the light within each hearer determine how much of truth has been uttered, but (allow a scriptural quotation) "if the light in them be darkness how great is that darkness." If a lecturer has any thoughts to give to the hearer, having in the normal condition made preparation and study upon subjects of vital importance, they should be his or her best thoughts upon the subject. Let us imagine a prescriptive Spiritualist—one of the class to which Bro. White refers—impressed with a sense of duty to promulgate the beautiful idea of spirit communion (without side issues), going to a town where but one public building is to be found, and that a church, making application to the trustees for the privilege of holding service in said building, agreeing to pay a proper rental therefor, and receiving answer that the church could not be used for any such degrading purpose; ten chances to one that such prescriptive lecturer would go away with the idea that there was a little intolerance exhibited. Now the right of these trustees to refuse to let their building will not for a moment be denied, and perhaps a perfect consistency is maintained, since they only are true to the creed-bound notions which they entertain; but viewed from a little higher plane supposed to be occupied by the proscriptive lecturer, they are pronounced intolerant and bigoted. The like parallel exists between the committees which Bro. White refers to and such advanced Spiritualist lecturers who may chance to receive the baptism of a higher thought, and would seek for opportunity to advocate the same before those societies who by their proscriptive thermometers give no indication of any spot where the spirit of truth can speak upon the vital questions of the hour. So far as myself is concerned I do not wish to sell myself for thirty pieces of silver; to measure off truth at the dictation of self-constituted committees, but ever to hold myself in readiness to speak whenever opportunity shall offer of that truth which has been committed to my charge. And although I believe in liberty of speech, I do not believe in forcing my convictions upon those who would not be tolerant enough to listen to them, but all such who might not permit their utterance should receive the mark of intolerance and bigotry.

I hope Bro. White may yet rise out of that paltry condition which he confesses himself to be in, wherein he claims the privilege for, and confers the right to, committees to mould him to their purposes.

A. C. ROBINSON.

BROWNSVILLE, Mo., January 31, 1874.

Dear Sisters Victoria and Tennie—I wish, for the benefit of my brother and sister speakers, and the cause of a free platform, to put another society upon record.

It is the society of "Spiritual Investigators," of St. Louis, Mo.

Expecting to pass through that city to fill my engagement here, I wrote to the president of the society (as found in the *Banner of Light* list), concerning my speaking before his society. In my letter I stated that my wife—an independent clairvoyant and medium—would accompany me, and that her gifts would be at the service of the society and the public while there.

In reply, I received their "Preamble and Declaration," the following letter from the M. D. Secretary and one of said M. D.'s business circulars.

ST. LOUIS, Mo., Jan. 10, 1874.

CAPT. H. H. BROWN:

Dear Sir and Brother—Our President has just handed me your letter of the 8th instant, and requested me to reply. As you make no definite statement as to the time you would be here, and as I am in correspondence with others, I hardly know what to say. Our society is small and poor, but have a hall rented, for Sundays only, and well-known speakers will draw fair houses, with an admission fee at the door. As you are a stranger to us, we do not feel like guaranteeing you any definite sum of money for your services. Our society does not permit any one of Woodhull or Moses Hull proclivities to occupy our rostrum. Neither do we wish to employ clairvoyant or any other doctors to impose their ignorance upon the credulous public. We think the time has come for every one to follow their legitimate calling and nothing more. While we do not expect to unnecessarily trammel our speakers, we take the liberty of informing them, at the outset, that we wish to promulgate the truth and beauties of our spiritual philosophy, instead of exposing and abusing the errors of old theology. These are some of the distinctive features of our society. If you are with us in sentiment, and desire further correspondence, you may address

D. WHITE, M. D.,
203 North Sixth street.

CAPT. BROWN'S REPLY.

DANVILLE, Ill., Jan. 17, 1874.

DR. WHITE, M. D.,

Sec'y St. Louis Society of Spiritual Investigators:

Dear Sir—Your reply of 10th inst. received. I proposed, if I came to St. Louis, to speak upon Spiritualism. You seem

to have so "hedged in" your society as to have left the discussion of that to the outside world.

Moreover I never "worked in a harness," and am not "mad" that I need a "muzzle;" therefore, though your society were rich and powerful, instead of small and poor, and you offered me greenbacks by the pocketful, I'd not bend my neck to the yoke you propose.

Had your platform been free, and my spirit helpers alone been the dictators of my utterances, I would have spoken for your "poor" society for what you could collect. I only hope that you may as a society soon so progress, that all the barriers you have put up may be broken down, and all speakers shall be welcomed to speak their truth in your hall. I will then offer to come again, and till then may you starve for spiritual food, and live only on the husks any muzzled speaker will give you. Yours for freedom,

H. H. BROWN.

I would like to put this query: Is all M. D. business legitimate, and is mediumship considered by these wonderful, tight-laced, respectable, eschew-side-issue-investigators legitimate?

While I am willing to accept invitations any where, and to speak upon any theme, I will stand upon only a free platform, and no modern Moses shall lay down the law with a "shalt not." I also know better than to "give strong meat to babes;" and this babe of "Spiritual Investigators will be likely to need diluted milk for some time to come. It is crying aloud now for a wet-nurse. Can't that "minority" supply them?

Working ever for spirituality, purity, love and freedom in all things, I recognize the WEEKLY as the true champion of them all; and I see, prophetically, in the not-far future when all these "hedged-in" societies will have thrown off their corsets and have taken an invigorating, full-lunged draught of the true elixir of life—"freedom absolute." Then we will obliterate the above record; till then let the list swell till we shall know them all.

Yours in spirit and in truth,

H. H. BROWN.

FERDALE, California, Feb. 12, 1874.

Mrs. Woodhull—We wish to give you a word of encouragement by saying—truthfully, too—that notwithstanding your social question is to many a new one, and its philosophy but poorly understood by the masses, there are tens of thousands who have sense enough to see that the low, vile slander, abuse and misrepresentation of your enemies are not arguments against it. The day is past for the cry of "mad dog" to frighten, at least that portion of the people who are progressive and have no axes to grind themselves. While we of Humboldt County, California, are somewhat hemmed in by mountain barriers, yet we do now and then hear what is going on outside this valley, and we are not much frightened in regard to whether the fair discussion of this so-called terrible social question is to damage Spiritualism or not. As the Kentuckian would say, when he had raised a large crop of corn, "there is a fine chance" of Spiritualists and other free-thinking, individual-liberty-loving citizens among the California people, and you may rest assured that your open, frank and fearless discussion of this tabooed (by some) question will not lessen the list of subscribers to your paper one whit.

We feel in this part of the country glad to know that there are those who are so competent and withal so willing to brave all for the sake of truth and right, even if led by a woman. It is strange, to some of us at least, who have been Spiritualists for many years, to witness so humiliating a spectacle as that of having those in our own ranks persecuting with slander and misrepresentation those who advocate as you and others do certain views honestly entertained, when many of these parties have been the loudest complainers against outside pressure on account of their own convictions on the subject of spirit return. The course these parties have pursued in their opposition to the Chicago Convention and to its members since, has done more to really damn Spiritualism, could this be done, than all other combinations that could be placed together, even were their views unsound. Where, in all their opposition, have any of them offered a single, well-established fact or argument to rebut any position presented in any of your published speeches? None that we have seen. Perhaps, however, we are obtuse on this coast.

Go ahead in the future in the advocacy of those higher truths as you have done in the past, and you will be sustained by host upon host of the good, pure and true throughout the land.

Yours, etc.,

O. B. P.

EDITORS OF THE WEEKLY:

The following article was sent to the *Banner of Light*, in reply to one in the Jan. 10 number from N. Frank White; and as the latter grossly misrepresented the Spiritualists and Free Thinkers, and was calculated to spread false impressions abroad (and has already), we felt that they were in duty bound to publish it; but it was refused:

January 13, 1874.

To the Editor of the *Banner of Light*—In the last *Banner* we notice an article from the pen of N. Frank White, giving a detailed account of the dedication of Liberty Hall and the organization of the First Free Religious Society of Springfield. And it is for the purpose of correcting erroneous ideas and preventing wrong impressions from going abroad that we write this article.

He commences by saying that the "dedication of the neat, pleasant and capacious hall, so generously donated by our good brother, Harvey Lyman, to the Spiritualists and Free Thinkers of Springfield, took place Dec. 4," etc. He then goes on to say that "Liberty Hall, dedicated to free thought and occupied by the First Free Religious Society of Springfield—a society formed legally," etc. The language used and the impressions it conveys are very far from what the true facts in the case will warrant; and Brother White either did not take the trouble to inform himself correctly, or else he has been looking through the green goggles of respectability so

long that he has become completely blinded to the real facts as they actually exist.

In the first place, was the hall "donated" to anybody? We have always supposed that a donation was a free gift to the individual or party receiving it, to be used by them in any way they think proper, and for their especial benefit. Is this the fact? Harvey Lyman's name is down on the subscription books of the First Free Religious Society of Springfield for the support of public speaking "to the use of the hall Sundays." The rest of the time it is rented to all sorts of balls, parties and lectures, and must pay a very large percent. on the investment, even beyond the most sanguine expectations of its proprietor; and when Brother White says, so "generously donated," we think he must have spoken without the knowledge or consent of Brother Lyman, for that is no more than some of us gave for several years before he became identified with the Spiritualists, and have been giving right along ever since.

But to the real question at issue—was the hall "donated" to the Spiritualists and Free Thinkers? This is a very important question, and one which it is well worth the while to consider; and however sincere and honest those may be who differ from us, it is our candid opinion that the "First Free Religious Society of Springfield" was organized in the interest of and for the especial benefit of Materialists. In fact they gave it its name, and it was the argument used when the first article in the constitution was read, that it be called the First Free Religious Society of Springfield, and when an amendment was offered that it be called the Springfield Association of Spiritualists and Free Thinkers, it was opposed and voted down, on the ground that it was sectarian in name, and many would not go to a Spiritualist meeting, but would go to a free religious meeting. The truth is, the real Spiritualists and Free Thinkers, war-horses that have been in the battle from the first, were ignored entirely and altogether, and were not allowed even a minority of its officers in the organization. It is true the treasurer first appointed was an old Spiritualist, but he was so shabbily treated that he has not joined the organization, and does not intend to. And true Spiritualists have been refused the hall because they would not pay the usual price for lectures in advance. Does this look like a donation to Spiritualists and Free Thinkers? If it does, it is a new idea in the matter of gifts. The truth is, the atmosphere in Liberty Hall, which is devoted to "free thought," has already become so close and oppressive that measures are on foot for the organization of a Spiritualist Society, and when it is done it will define its position in a way and manner that will not give forth any uncertain sound. In the formation of societies the times demand that something of this sort should be done in all cases.

It is a question of great importance to us all that we should know what is meant by the terms Spiritualism, free thinking and free religion. And really, what do they mean? Spiritualism certainly does not mean Materialism. And from the nature and meaning of the words, everybody must be a believer in one or the other. Spiritualism is as broad, as deep and as grand as the universe. It pervades everything and fills all space. A true Spiritualist knows no such word as fear. Death, hell and the grave have no terrors for them, and they will not have any fear of attacks from without, or from enemies within; consequently, side issues, as they are called, which agitate and trouble Spiritualists so much, instead of dividing them, should unite them the more closely together.

Free thinking means, if persons think it their duty to tell their experience, they should do it. A Free Thinker will live up to and be true to his own convictions. A genuine Free Thinker will act out and advocate his own thoughts, whether right or wrong, regardless of Mrs. Grundy.

Free religion means free to have any religion. A free religionist can be a Methodist, a Baptist, a Congregationalist or a Roman Catholic. A free religionist can be a Godite and in favor of putting the Rev. Mr. Jehovah God into the constitution of our country. It means this or nothing, and we are inclined to the latter opinion.

These are our sincere and honest thoughts; and if it has come to pass that Spiritualists are ashamed of their name, do they deserve to be called such? This is a question that Spiritualists will be called upon to answer some time in the future. Ashamed of Spiritualism! God forbid. It is too grand, too glorious for anybody who has once tasted the joys and consolations that it affords to be ashamed of. Let us all, then, unite and buckle on the armor, and do battle under its banner, which is far-reaching and outspreading enough to take in the universe, and let us not waste our strength in petty quarrels because we can't all think alike, for this is not possible in the nature of things.

And may heaven preserve us from idolatry, and let us not turn back again to the fleshpots of Egypt.

F. R. LADD,

In behalf of the Spiritualists of Springfield, Mass.

[From the February Number of London Society.]

SPIRITUALISM IN LONDON, GREAT BRITAIN.

It is not perhaps generally known, but such is the fact, that for some time past persons in the best social position in the metropolis—members of the learned professions and of societies celebrated for the successful pursuit of scientific knowledge—have met together in limited circles for the development and elucidation of the phenomena called "Spiritualism." The manifestations produced in their presence are inexplicable and irreconcilable with the known laws of science. Matter is frequently passed through matter in the presence of those persons. Objects in one portion of a house have been removed, and brought through locked doors to another, and not only shadowy, evanescent forms, but apparitions materialized in all respects to the human figure are frequently seen, and touched, and heard.

In the northern suburbs of the metropolis, called Hackney, is a street called Eleanor Road, and a terrace of modest houses. Arriving at Eleanor Road, with a proper introduction, you will be received by a very amiable family, named Cook. The eldest daughter of the house (Florence) has not

yet, I believe, reckoned eighteen summers. This young girl is what is termed a medium. In complexion she is a brunette, and decidedly pretty. Her figure is slight and her manner engaging. She has not a morsel of affectation about her, and is in every respect frank, girlish and truthful. She states that when a child she used to see figures, and used to speak to them; and when asked what she was saying, her reply was, "I am speaking to the people." These statements were naturally regarded as infantile delusions, and after a time were not repeated.

Until two years ago Miss Cook used to laugh at tales of table-turning, mysterious knockings, and so forth; but she subsequently became sensible of some external influence about her which she was unable to account for or control. Knockings were heard in the house, inanimate objects were moved, and finally voices were heard, which did not emanate from any of the family. Eventually, but not until after some months had elapsed, the invisible agent of these mysterious occurrences announced itself to be a certain "Katie King," and promised, if possible, to show herself. Shortly afterward a face, or what was believed to have been a face, was seen in the breakfast parlor.

* * * * *
It was about this time that I was enabled to be present at a seance, in the hope of seeing "spirit faces." A daily journal celebrated for its sensational articles subsequently published a communication on the subject, to the accuracy of which I can bear testimony.

In order to make the narrative of my own experience intelligible it will be necessary to explain the conditions under which the faces first became visible to us. The breakfast parlor in question is a small room in the basement, and in one of the recesses formed by the pier of the chimney is an ordinary cupboard, with folding doors. The shelves have been taken out, and an aperture some fourteen inches by twelve has been cut in the wainscot just above where the doors open. The depth of the cupboard is just sufficient to admit a chair, the feet of which have been shortened.

Before the commencement of the seance, Miss Cook's hands were securely tied and sealed, her feet were also secured, and a string was passed around her waist, one end of it being carried through a hole in the door and held by a person outside, or tied to a chair, so that if the young lady had moved, the fact must have been immediately detected. She then took her seat in the cupboard, the door was locked, the key taken out and handed to a visitor, and the light was turned down, but enough of flame left to show every object in the room. After an interval of a few minutes, a voice was heard carrying on a lively conversation, *sotto voce*, with the medium. Presently but one voice was heard, and the presumption was that Miss Cook had become entranced. I then for the first time saw the "spirit faces." There were, I think, three on this occasion. First came Katie King, a pretty face, with a strong general resemblance to the medium, but rounder, and with, as I thought, lighter eyes. Then came a male face, with black beard and moustache, and then a dark face like that of a Parsee. Katie spoke to us and answered a variety of questions. The light was then turned up, but not to the full, and we distinctly saw the color of the eyes, the teeth, and the motion of the lips.

As the phenomena became more developed, the faces stood a higher degree of illumination. Katie then began not only to show her hands, but to use them. She put on gloves and rings, wrote notes rapidly and correctly, and allowed us to feel her hair, touch her face and press her lips.

On one occasion she gave an explanation of the manner in which she materialized herself. She said she took more or less power from every person in the circle.

At a subsequent seance she was asked whether she would cut off and give us a piece of her head-dress, which resembled a sort of turban of white cloth. "Yes," she said, "give me a pair of scissors quickly." These were handed to her, and we saw her distinctly cut off a piece of the substance about two inches square, which she handed to me, and which is now in the possession of one of the gentlemen present on that occasion. It has since been submitted to several well-known drapers, who have failed to discover of what material it is composed. It is not linen or calico, cambric or muslin. It has not been possible to match it, and when interrogated on the subject, Messrs. Howell and James, and another house of equally high repute, said "they supposed it must be Indian."

The time had now arrived when it was deemed desirable to endeavor, if possible, to obtain some more definite view of the apparition than could be gained through the aperture I have described. With this end the doors of the cupboard were thrown open and a shawl was improvised as a curtain and hung over the opening. Katie had previously promised to show herself bodily, if possible, and she proved as good as her word.

The first seance for the full figure was rather exciting, but not disappointing. Miss Cook took her place as usual, but her hands were tied and sealed, and as a further precaution a broad white tape was tied round her waist and sealed. The end was then passed through a brass eye screwed into the floor, again sealed (as were the screws of the eye), and finally trailed along the floor of the room in view of the whole circle. In a very few minutes the curtain was gradually pushed aside; then came a white, well-fashioned arm, and then a little naked foot, and eventually the full-sized figure of a female taller than the medium and more robust. She was dressed in a white robe with a double skirt. It was gathered in at the waist, and the portion over the chest was in what I believe are called plaits. On her head she wore a covering very similar to that from which a portion had been cut as described. She spoke to us in a whispered voice and disappeared. Subsequently she again showed herself, but in no instance did she come out of the cabinet. There was then sufficient light to see her features and observe her movements.

A few nights afterward she was asked whether she could bear a magnesium light, and whether she could stay long enough to be photographed. She said she thought she could,

and on two occasions (at one of which I was present) she stood unflinchingly under this intense and tremendous glare, and several photographs were taken of her on glass.

When the summer came, Miss Cook and her family left town, of course, as everybody did; but on her return, in October last, I received an invitation from my friend Mr. Luxmore to be present at a seance at his house, with Miss Cook as the medium.

Having heard that there had been a few developing seances since the return of our interesting little friend, I was anxious to ascertain what had been done. We assembled to the number of some fourteen or fifteen persons in the large front drawing-room of Mr. Luxmore's house. The night was cold, and there was a bright fire on the hearth, and a moderator lamp was burning, the wick of which was turned down, but not to such an extent as to prevent us seeing clearly anything that might take place. The back drawing-room was in perfect darkness. We examined it and locked the door. The furniture, which was of a heavy description, was pushed back from the folding-doors to a distance of some ten or twelve feet. The doors, which instead of being on hinges, slid out from the wall in panel fashion, were then partly drawn to, so as to leave an aperture of about two feet and a half wide by some twelve feet high, and in front of the opening thus formed was hung a curtain. An arm-chair was placed just behind one-half of the sliding panel formed by the door, and Miss Cook, having been tied and otherwise secured in the same manner as at home, took her seat in it.

In a few minutes the accustomed voice of the apparition was heard speaking to the medium, who subsequently gave a low moan and went off into a deep trance. The figure then appeared and spoke to us, recognizing several of the circle, and asking the names of one or two whom she did not appear to know. She then went back into the room and returned immediately carrying a large china bowl (one of two which had stood on a round table several paces removed from the medium), and placed it on the carpet in the front room. She afterward brought out the other bowl and some other ornamental objects. She carried on a lively conversation for a considerable time, and when a hymn was sung joined in in a sweet, clear contralto voice somewhat different from that of the medium. She allowed a lady who sat close to the curtain to touch her, and she put on a diamond ring which I handed to her. This she afterward dropped into one of the china bowls, observing that she liked to look at gems, but had no need of such things.

A Russian gentleman present asked her if she would turn round, on which she made a regular pirouette, observing, naively, "Will that do for you?" She remained on this occasion about an hour, and at the expiration of that time said, "My medium is in a very uncomfortable position; her head has fallen over the arm of the chair. Let some one come and put her right."

"Who is to come?" asked Mr. Luxmore.

"Oh! any one—but come at once," was the rejoinder.

I then ran through the opening and found Miss Cook exactly as described. I looked in vain for the apparition in the snow-white robes and naked feet. I neither saw her nor heard her. Miss Cook was in a deep trance. I moved her into a more comfortable position and returned to the circle. Katie then reappeared, bidding us good night and calling each person by name. The duration of this seance was one hour and five minutes.

Before proceeding to refer to the latest experiments which I am enabled to record, I ought to mention a curious incident that occurred at one of Miss Cook's seances last winter. On the occasion to which I refer I was sitting close to the cabinet with my ear to the curtain, so that had the medium attempted to disengage her hands or to take off one garment and replace it by another, I must have heard her. I only refer to this to meet the objection of persons who say, "How do you know that the young lady did not get out of her ligatures and array herself in the costume in which you saw the so-called apparition?" My reply is that it was simply impossible for her to make any movement of the kind without my knowledge. The experiment can, however, easily be tried. Let any person get behind a curtain and take off a single garment—much less a whole suit—and put on another, and the noise absolutely inseparable from the movement of the body must be audibly heard by any person with his ear at the other side of the curtain. On the occasion I refer to the medium was perfectly motionless, and had been so for a considerable time. The apparition then said, "Extinguish the light entirely." This was done. A sweet perfume then became diffused over the room, and a strong light was seen through the crevices of the curtain in the cabinet. The apparition then stepped out, holding in her hand a luminous body about the size of a hen's egg. The reflection from this substance lighted up her face. It represented exactly such a light as might be produced by placing a candle within an alabaster vase. I asked whether I might touch it, and obtained permission. It felt hard and polished, something like horn, and, as far as I could judge by touching it with the tips of the fingers of my right hand, was nearly spherical in form. It remained for about five minutes, and the figure advanced into the room, extending the hand that held the luminous substance, so that those in the circle farthest off might see it. The figure then returned behind the curtain and the gas was turned on.

On the 28th of October I was again invited to be present at a seance at Mr. Luxmore's with Miss Cook as the medium. On this occasion a well-known Fellow of the Royal Society and a chemist of admitted ability formed one of the circle. Miss Cook did not appear to be very well. A few days previously she had cut her finger accidentally, and the maimed digit was strapped up with court plaster. Before she took her seat in the chair, the lamp (somewhat shaded) was placed on a table close to the curtain. Mr. Luxmore took his usual seat by the sliding door, having the F. R. S. on his left, and removed but a few feet from where the medium was seated. The apparition came this time wearing a thin white veil reaching down to the waist; no one had ever before seen her similarly arrayed. Having

talked for some time on a variety of subjects, she disappeared, and presently we heard her moving the furniture about. She then appeared again, rolling before her, in perambulator fashion, a heavy chair with a high back, that stood in the recess of the back drawing-room. This she pushed into the room, and having fetched a cushion for her feet, sat down amongst us. The F. R. S. watched her very narrowly, as it was his duty to do; and having asked to be allowed to touch her hand, she at once consented, and he held it in his own for a second or two. He then examined the fingers to see whether one of them was out like that of the medium, but said he was unable to trace any sign of the cut, nor could we see the strapping. Having asked the apparition whether he might come to Miss Cook's seances, she replied, "Yes, whenever you like, except to developing circles." Presently she asked for pencil and paper, and having rapidly written an order to admit the applicant, laughingly threw it to him. I then reminded her of the uncomfortable position in which the medium had been placed a few nights before, and asked her what became of her (the apparition) when I entered the room to place Miss Cook in an easier position. The answer she gave me was that she could become invisible and intangible at will.

"Then how long do you take to materialize yourself?" I asked.

"That," she replied, "depends upon circumstances—sometimes five minutes; sometimes ten minutes."

The F. R. S. was, I think, agreeably surprised on this occasion, and appeared gratified at the prospect of investigating the phenomena further.

Another seance of a somewhat similar character was held at Hackney on the 2d of December. The apparition was, however, observed to be much taller than the medium. She wore a veil as before, and allowed some of the visitors to examine its texture and also to feel her hands and feet. For this purpose she came out into the centre of the room, seating herself in a chair close to where Lady S.—and myself were sitting. Happening to observe that I had been informed that muslin was so plentiful that a celebrated draper in Westbourne Grove was selling it at three farthings a yard, she resented the remark by giving me a sharp blow on the chest. I pleaded that I meant nothing personal in the observation: but she declined to take any notice of my explanation. She did not, however, nurse her wrath, as soon afterward she gave me a playful pat on the cheek, and examined a gold coin affixed to my watch-guard. A repeater carried by Mr. Luxmore seemed to afford her unbounded amusement. Suddenly she inquired what had become of Miss Cook's watch. Mrs. Cook said it was in a little box in her bed-room, but it was broken. The apparition then disappeared behind the curtain, but returned in a couple of minutes with the broken watch in her hand.

"I have been to get it," she said; "the box was not locked, although she has two keys for it—but of what use are they! Don't tell her I took her watch, or she will be angry."

I then offered her my watch to put in the box in lieu of that of Miss Cook's, but she replied, "Oh, I can't go back again." She then handed Miss Cook's watch to Mr. Luxmore.

The apparition is often questioned as to her condition when in earth life. She states that she died when twenty-one, and that her life was by no means happy. She lived, she said, in part of the reign of Charles the First, through the period of the Commonwealth, and after the Restoration. These, she says, were troublesome times, when there was bloodshed, and civil war prevailed. On one occasion she said that she remembers men with steeple hats, who prayed a great deal, but who were, notwithstanding, very wicked. This is by no means improbable—men without steeple hats occasionally do the same in our own day.

The possibility of retaining the apparition in a solidified form has been tested. Mr. Wm. Crookes, F. R. S., states that he has grasped a hand with the firm intention of holding it, but that it seemed to dissolve under his pressure. Although I myself have repeatedly touched the hands of "Katie" and of other forms, I have never attempted to retain them.

On Tuesday, the 9th of Dec. last (the first day of the memorable fogs), I had, however, some involuntary experience of an attempt to grasp and retain the apparition of Katie King at Mr. Cook's. There was a seance that night, at which the Earl and Countess of Caithness, Count de Pomar, Mr. Luxmore, Mr. Blackburn of Manchester, myself and others were present. I was seated between Lady Caithness and Mr. Blackburn, holding a hand of each. The apparition appeared several times and came out into the centre of the room. It was arrayed in a long white dress, with a double skirt, had naked feet, and wore a veil over the head and falling down below the waist. Count de Pomar asked whether he might approach it; and, having obtained permission, left the circle and walked straight up to it. Katie held out her hand, which he took, and subsequently returned to his seat. The apparition then advanced to the portion of the room farthest from the cabinet, when a person, who to me was a perfect stranger, jumped up, caught the figure round the waist and held it, exclaiming, "It is the medium!" Two or three gentlemen present rushed forward and caught him, and a struggle ensued. I watched the result with considerable interest, and observed that the figure appeared to lose its feet and legs and to elude the grasp, making for that purpose a movement somewhat similar to that of a seal in the water. It eventually disappeared behind the curtain. No particle of the veil was found in the room. The medium was subsequently observed to be tied by the waist and sealed as when we left, and on being afterward searched by the ladies of the party, who never lost sight of her, no white garments or veil were discovered. The medium appeared, however, to have sustained a nervous shock, and complained, when first released from the tapes, of a burning sensation in the throat. She was not, she said, aware of anything that had passed. If the object of seizing the figure was to detect imposture and discredit the medium, it signally failed, as, although the person who made the attempt was apparently well able to hold on to anything he might hap-

pen to clutch, the apparition glided out of his grip, leaving no trace of corporeal existence, or surroundings in the shape of clothing.

It would seem, then, that the time has come for directing public opinion to these extraordinary occurrences. There may be, after all, nothing novel in them. They may be as old as the Witch of Endor; but whether new or antiquated, it is desirable that their existence should be admitted and that the delusion should be dispelled that the limits of scientific knowledge have been reached.

There are few who are not prepared to concede that every great error has some admixture of truth. Sturdy disbelievers in everything beyond their own circumscribed ideas of what is possible and what is not, will no doubt treat the subject of modern apparitions with ridicule. To such I would observe that ridicule is no argument. When Lord Brougham and Prof. Faraday met Mr. Home at Cox's Hotel, in Jermyn street, and witnessed some of the earlier phenomena, they did not laugh. All they said was that they could not account for what they saw, and that they were unable to detect any contrivance for imposing upon their credulity. True, Prof. Faraday subsequently endeavored to account for table-turning by what he termed "involuntary muscular action," but that theory has long since been exploded by the fact that tables have not only been turned when no hands have touched them, but that solid objects have been carried through locked doors from one room to another.

The age in which we live is one of remarkable progress. Men little past the prime of life can remember the opening of the first railway. The electric telegraph, the art of photography, and many other wonderful developments of human thought have followed. In these respects history is not repeating itself; but with regard to the phenomena to which I have referred, it may be that pagan sophists have testified to the same facts as Christian martyrs. It may be that to evolution, and not to progress, we are to assign these marvels. In any case, the moment would seem opportune for a strict philosophical investigation of the phenomena considered as psychological facts.

HENRY M. DUNPHY.

SPIRITUAL CONVENTION AT VINELAND, N. J.

The first Quarterly Convention for 1874 of the New Jersey State Association of Spiritualists and Friends of Progress was held in Plum-street Hall, Vineland, Feb. 21 and 22, 1874.

We have been furnished with a very complete report of the proceedings, but we can find space for the resolutions adopted only. They are as follows, viz.:

Accepting the well-authenticated facts on which modern Spiritualism is based, believing in the general Harmonical Philosophy as presented in the writing of A. J. Davis and others—this Convention esteems it a high privilege, as it is a pleasant duty, to now proceed to a careful consideration and application of them to the wants of humanity; therefore,

Resolved, That we deeply sympathize with the new labor movement as instituted by the Grangers, Sovereigns of Industry and like orders, and that we will heartily co-operate with those who are striving to lessen the burdens of the workingmen and women of the country, and adjust properly the relations between labor and capital.

Resolved, That we look with much satisfaction upon the efforts now being made in the old world and the new to abolish war—to promote universal peace in the settlement of national and other disputes by arbitration, without resort to the sword or litigation, and we earnestly recommend and will encourage the establishment of courts of conciliation that shall take the place of the present, so-called, courts of justice.

Resolved, That the compulsory reading of the Bible in our common schools is in direct opposition to the spirit of freedom, forcing upon our children a religious teaching which many parents disapprove; also

Resolved, That we tender the thanks of this Convention to the Judiciary Committee of the House of Representatives, for the noble stand they have taken in refusing to act on the petitions proposing to put God, Jesus Christ and the Bible in the Constitution—leaving the Great Magna Charter intact as it came from the hands of our Revolutionary fathers; also

Resolved, That we deeply deplore the state of society in New Jersey, which results in one solitary vote in the Senate for so amending the Constitution that church property shall be taxed.

Resolved, That we ask at the hands of Congress the enactment of laws directing the issue, by the General Government, without the intervention of any system of banks, of full legal tender, paper money tokens, interchangeable, at the option of the holder, with government bonds bearing a low rate of interest, not to exceed the aggregate increase of the national wealth, in such amounts as the people may require to enable them to conduct their legitimate business for cash; also

Resolved, That a copy of this resolution be forwarded to the Senate and House of Representatives, in Congress assembled.

Resolved, That while we believe that marriage is a necessity of human nature, and that it is exhibited in the mineral, animal and vegetable kingdoms, yet it does not follow that persons who may have entered into conjugal relations under the old dispensation, should be obligated to continue therein when such union, from any consideration, produces continued inharmony and unrest. We propose that all such persons should mutually agree to separate, and the community should be educated to respect such individuals in their moral right.

Resolved, That Spiritualists should be encouraged to assist and endow institutions which shall undertake the kind care of aged and faithful mediums who may not have the needed means for their personal support.

Resolved, That we heartily indorse the example set us by the Smith sisters, of Connecticut, and by Abbie Kelly Foster, of Massachusetts, of putting in practice that spirit of our Revolutionary mothers and fathers, which says: "Taxation

without representation is intolerable tyranny, and resistance to tyranny is obedience to God."

Resolved, That we demand for woman equal pay with man, for equal work performed; also

Resolved, That we call upon all women, and men, too, to labor for their own support, believing that a life of dependence is a life of degradation.

Resolved, That a blackness of ignorance worthy the dark ages seems to envelop the minds of the majority of even advanced thinkers in regard to the needs of a dress for woman which shall give her that freedom of respiration, circulation, and especially of locomotion, which the best use of her powers of mind and body demand.

Resolved, That it is profoundly impressed upon this Convention, that every reformer and medium should ultimate his or her philosophy in actualities of life to that extent that all shall be *living epistles for good*—known and read of all.

WHEREAS, Theories and principles are of small moment without practicalization, therefore

Resolved, That it is the duty of all lovers of progress to immediately abandon the follies of popular usages, and do the good things that they wish it were the custom for all to do—the things that must be done before justice can prevail, or personal independence exist.

MEMPHIS, TENN., March 1, 1874.

My dear Mrs. Woodhull—Perhaps it might suit you to republish the inclosed in your WEEKLY. When men and women are equal before the law, they will be equal before society. Then a bad man will be on a level with a bad woman, not as now, her master, and would be superior. You are doing a great work. You are giving terrible blows to old time-honored wrongs. May you live to see them righted.

How much every true woman sympathizes in your sufferings you may imagine, but will never know.

Yours truly,

E. A. M.

THE WOMAN QUESTION.

LETTER FROM MRS. ELIZABETH A. MERIWETHER TO HON. CHARLES SUMNER.

"Senator Sumner said this bill (the Civil Rights bill) should have been acted upon the first day of the session. His desire—he might say the darling desire of his soul—was to see this bill passed."

"The Boston School Committee yesterday evening refused to grant seats to the ladies elected to the Board. The vote declaring them legally unqualified stood forty-six to thirty-nine."

"HON. CHARLES SUMNER:

"Sir—From the Memphis Appeal of to-day I clip the two above short paragraphs—short, but full of the saddest significance. In the time to come, when the just historian is making up the record of the age we live in, when he is pondering on the place your name shall finally fill in the judgments of men, these two little paragraphs will rise and testify in your case. The second will outweigh the first. The second will overwhelm and overshadow the first. The second will drag down the name of Charles Sumner from that high place the time-servers of to-day may flatter you it shall reach by reason of your 'darling desire.'"

"Permit me to ask: Has it ever occurred to you to look dispassionately at the black man's disabilities, which you work so zealously to remove? Has it ever occurred to you to compare his few and trivial wrongs, mostly of a social character, to the mountain pile under which the women of America groan?"

"Could you be induced to make that comparison, you would blush for your paltry 'darling desire?' I shall make it for you, and entreat for it your unbiased consideration."

"Is the black man taxed without representation?"

"Women are."

"Is the black man debarred by law from any elective office, from the presidential chair to the poorest place in the gift of the people?"

"Women are debarred from the lowest as well as the highest. Women may not even have a voice in the management of schools, though the training of children is their heaven-ordained business."

"Is the black man restrained from the ballot-box?"

"Women are imprisoned for approaching it."

"When a black man is arraigned for any offense, petty or penal, he may be tried by a jury of his peers."

"A woman is tried by a jury of her masters."

"A black man may pursue any profession or trade for which his desires incline him, or his intellect fits him."

"Women are restricted to the humblest callings. Thus it happens, every year, every day, thousands and thousands of women, thrown on the world to make their bread or starve, too often find themselves, in consequence of such restrictions, face to face with starvation or dishonor. Statistics prove that just in proportion as the paying trades and professions are open to women, just in proportion as women are made self-supporting, the ratio of prostitution decreases. The logic of this fact is irrefutable. Every street-walker is a protest against laws the pressure of which makes prostitution the best-paying avocation a woman is permitted to pursue."

"In the time to come, when the annals of humanity's struggle for freedom is written, your course on this woman question will be called up for trial; your words and deeds will be arraigned before a sternly judging posterity—you, the eloquent advocate for 'equality before the law' where black men are concerned—the soulless statue, the rigid stone, the dumb and deaf mute where the rights of twenty million women are at stake."

"It will be asked what word you have ever uttered for woman's equality before the law; what blow your strong arm has ever dealt against that most iniquitous inequality? Compare this inequality with the few social disabilities the negro complains of."

"When the negro travels he is given a seat with people of his own race and blood and color; when hotels and steamboats feed him, he is placed at table with his own race and blood and color; when his children are schooled they are

consorted with classmates of their own race and blood and color. Do they scorn this consorting? Do they secretly despise their own people? Do they unnaturally crave to mix and mingle with beings of another race and blood and color, in preference to their own?"

"But however this may be, what monstrous deformity of judgment, what amazing obliquity of vision must that man possess whose judgment and vision magnify the small impediments yet lying in the negro's path to social equality, into large and galling grievances."

"Sir, you have dwelt too long on this one theme. You have brooded too much on the negro and his needs. Your mind has become morbid, your feelings sore, your sympathies weakly sentimental. They flow forth in copious streams if a black man but complain of a social slight; they are dry and arid as the sands of Sahara, though twenty million women lift up their shackled hands. You need the tonic of a new thought. Could your heart take a healthier tone it would feel for those most deeply oppressed."

"Could your vision become less biased you would perceive the fact that the few restraints under which the black man labors and which the 'darling desire of your heart' so yearns to remove, more pique the negro's vanity than affect his material welfare—more impinge his pride than impede his progress. Are women, then, so destitute of pride they may be suspected of feeling no hurts under their deeper humiliation? Are women less sensitive than your black brothers? or are you, sir, so peculiarly constituted you can only sympathize with the vexations and sufferings of your own sex?"

"Can you not picture to yourself what a proud woman must feel under laws which class her with idiots, lunatics and paupers? Which tax her without representation; which imprison her for using the ballot; which try her by a jury of her masters; which exclude her from every place of honor and profit; which shut the doors of colleges and universities in her face; which put clogs on her ambition and compresses on her intellect; which will not so much as admit her to the school board which directs the education of her own children? Oh! you, the world-renowned advocate of equality before the law—I call on you to look on this picture of woman's wrongs and on that of the black man's trivial grievances. I call on you to pluck from your heart that pitifully small 'darling desire,' and in its place to put a high and noble resolve henceforth to use your energies and eloquence in a vigorous warfare with woman's wrongs. Do this, and you will make the evening of your days as resplendent as their dawn."

"Respectfully,

ELIZABETH A. MERIWETHER.

"MEMPHIS, TENN., January 28, 1874."

SINS OF OMISSION.

What religion can show a perfect, or anything like a perfect, society? What religion can show a society free from horrible evils? What religion is ashamed because it cannot? Does Romanism apologize for the condition of modern Europe, which for a thousand years it had all but completely under its control? Does the Greek Church apologize for the mental and moral degradation of its millions of subjects? Does the English Church blush for the crime and misery of London? Does Protestantism in New York—rich, popular, influential—hang its head with shame at the financial frauds, the mercantile dishonesties, the nameless social abominations in which its members in high standing are implicated? These things are quietly charged to the innate depravity of human nature, and the sects call for more money and more power that they may be enabled to work harder the machinery of regeneration. The reformers who have at least the improvement in social well-being in special particulars invariably take up their position outside the sects; the philanthropists detach their philanthropy from church membership; and men who, like George Holyoake and Charles Bradlaugh in England, and men I need not name at home, make social well-being the object of their lives, finding that they cannot work inside the religious organizations at all, consider them their foe and wage against them unrelenting war. This evil may be traced, in large measure, if not wholly, to the substitution of a religion for religion. For religion, rationally understood, begins with these very facts which the special religions neglect.—Rev. O. B. Frothingham, *Index*.

MARCH 5, 1874.

Dear Weekly—By inserting the following, by that philanthropist, Robert Owen, you will gratify all his disciples, who, I believe, are all readers of your paper.

JOHN HEPBURN.

The Conditions Requisite for Human Happiness, and which will ultimately be secured to all under the Rational System of Society.

1. The possession of a good organization—physical, mental and moral.
2. The power of procuring, at pleasure, whatever is necessary to preserve the organization in the best state of health.
3. The best education, from infancy to maturity, of the physical, intellectual and moral power of all the population.
4. The inclination and means of promoting, continually, the happiness of our fellow-beings.
5. The inclination and means of increasing, continually, our stock of knowledge.
6. The power of enjoying the best society; and more particularly of associating, at pleasure, with those for whom we feel the most regard and the greatest affection.
7. The means of traveling at pleasure.
8. The absence of superstition, supernatural fears and the fear of death.
9. Full liberty of expressing our thoughts upon all subjects.
10. The utmost individual freedom of action, compatible with the permanent good of society.
11. To have the character formed for us to express the truth only upon all occasions, and to have pure charity for the feelings, thoughts and conduct of all mankind, and a sincere good-will for every individual of the human race.

12. To reside in a society whose laws, institutions and arrangements, well organized and well governed, are all in unison with the laws of human nature.

WOMAN SUFFRAGE IN RHODE ISLAND.

PROVIDENCE, R. I., March 4, 1874.

Editors Weekly—The Special Committee of the Rhode Island House of Representatives yesterday reported in favor of woman suffrage, and submitted the following resolution:

"Resolved, A majority of all the members elected to each House of the General Assembly concurring herein, that the following article be proposed as an amendment to the Constitution of the State, and that the Secretary of State cause the same to be published, and printed copies thereof be distributed in the manner provided in Article XII. of the Constitution.

"ARTICLE.

"Men and women, politically and legally, shall be entitled to equal rights and privileges, and shall be subject to equal duties and liabilities."

This is the first time we have succeeded in getting even a decent recognition of the subject. Fraternally,

WILLIAM FOSTER, JR.

O CHICAGO!

BY J. O. BARRETT.

Victoria C. Woodhull, through her agent, Mr. Locke, had engaged Kingsbury Hall, Chicago, wherein to lecture on "Reformation or Revolution, Which?" paying \$50 in advance to seal the bargain. This was on the evening of February 20, 1874. She appeared, and the people demanded the right of hearing, but the Hall was closed against her! So much for free speech in Chicago.

Through thy streets walks destitution,
Lank and lean for prostitution,
Vainly seeking restitution
By thy Christian contribution,
O, Chicago!

Many mad with soul starvation,
Under pomp of wealth's oration;
Never had such a nation
From the haunts of assignation,
O, Chicago!

Damned in many a stately mansion,
Damned at every mammon stanchion,
Damned in tricks of trade expansion
Till you rot in circumvention,
O, Chicago!

With a Press that lies like blazes,
With a Bar that justice crazes,
With a Pulpit that outrages
All the warning words of sages,
O, Chicago!

All your boughten wives, Circassian,
Proud as Lucifer in fashion,
Void of sisterly compassion,
Lusting after gain and passion,
O, Chicago!

Vices by your arts concealing,
Love to you is rape and stealing;
Syphilis is thus revealing
All your want of moral feeling,
O, Chicago!

Fill the measure of your cheating,
Glut in your promiscuous heating,
All the Western cities beating
In rejecting righteous teaching,
O, Chicago!

You may think you're very witty,
In the singing of your ditty,
That you saved your Christian city
From Vic's speech, so full of pity,
O, Chicago!

While you discount from the labors
Of a million starving neighbors
Who are fast becoming raiders
To destroy your rascal traders,
O, Chicago!

Slumber on until the quaking
In your streets of cannon raking,
Till your thirst for blood is slaking,
In your doom that knows no waking,
O, Chicago!

By request I send the following *verbatim* copy of correspondence:

"MONROE, Wis., Jan., 1874.

"Mr. Stewart—I am requested to engage you (to give a course of lectures) and the money is ready for you. Now Mr. Stewart we want you to come and lecture on Spiritualism from our Standpoint. so far as this is consumed we don't go any on wood hullism and we don't want you to say anything hard about other isms if you can help it."

"Yours, &c.,

D. L. McMILLAN."

REPLY.

"Dear Sir—Yours rec'd and contents noted. I should be glad to come to Monroe and give a course of lectures, provided I can give my highest thoughts in my own way; but there is not money enough in North America to purchase my silence for one moment on any subject that is of importance to humanity."

"Yours, &c."

This is a sample of a good deal of the correspondence of Western radical speakers.

C. W. STEWART.

THE California Senate has passed a bill making women eligible to be school directors. This proves that the California Senate has more wit than the Boston school committee.—N. Y. Sun.

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

NEW YORK, SATURDAY, MARCH 21, 1874.

ON TRIAL.

As this number of the WEEKLY goes to press our trial for libel is still in progress. It began on last Wednesday, the 4th inst., and has consumed the entire time of the Court of General Sessions—Judge Sutherland presiding—since. At this time Mr. Brooke, our counsel, is cross-examining the prosecuting witnesses in rebuttal, and the case will probably go to the jury to-morrow (Wednesday). Our next week's issue will contain a full report of the trial. Whether it end in an acquittal, in a disagreement of the jury, or in a conviction, the WEEKLY will continue to be regularly issued during whatever term we may be sentenced. In the last case, however, it will need the kindly sustenance of its friends and patrons in a larger degree than otherwise.

SPENCER vs. SPENCER AGAIN!

We do not conceive it to be required that we apologize for continually keeping the name of Herbert Spencer before our readers. His writings are at this time producing a wider and more profound impression, perhaps, upon the scientific world, than are those of any other scientist. Nor is it because we wish it to be understood that we differ merely from some of the positions of this great thinker; but it is because, being—as he is—almost an accepted authority, his words carry an influence, which, if exerted in the wrong direction, is capable of doing immense damage to those who are induced blindly to accept whatever he puts forth. Hence it is, because we believe that his teachings upon the points which we question will result injuriously to scientific inquiry, that in our limited sphere and way we shall endeavor to correct their influence. Two weeks ago we attempted to show what seemed to us to be the inconsistent position of Mr. Spencer upon the question of education, by quoting what were evidently opposite theories, contained almost in the self-same article. We now propose to take up the sentences which compose the paragraph in which he made, for a philosopher, such an extraordinary attempt at badinage; and shall endeavor to show that in each of these sentences is contained a truth to which all his previous reasonings have directly led, and which of themselves, aside from his ironical statement of them and when considered as propositions, are the true methods of progress; such methods as will obtain when society shall have advanced further toward organization than it is at present. We are to consider these as separate and distinct propositions, having no relation to the connection in which they stand in the article in question, except in so far as the spirit of their utterance is concerned, since it is this which alone gives them their peculiar significance as coming from Herbert Spencer. He says:

"Having in successive generations done our best to diminish the sense of responsibility by warding off evils which disregard of responsibility brings, we now carry the policy further, by relieving parents from certain other responsibilities which, in the order of Nature, fall upon them."

Now here we take issue with the implied meaning of Mr. Spencer, and maintain that what he says we are doing is what ought to be done, rather than the opposite which he would inculcate as the right theory. If we were to admit that "the order of Nature" includes all that Mr. Spencer evidently intends to include in his statement, then there would be no chance for an issue with him; but it is just this that is in question. We doubt, seriously, if Mr. Spencer would dare to maintain, as a separate proposition, that the order of Nature makes it incumbent upon parents to attend wholly to all the present methods of education and fitting, by which children are prepared to become citizens. "The order of Nature," in our estimation, knows nothing about education and practical life. These are wholly questions of mental fitness, required and made individually necessary by the advancement of the times in which individuals chance to live. "The order of Nature" makes it incumbent for the mother to furnish nourishment for her child during that period in which it is by Nature made dependent upon her, but no further; if her providence is extended beyond this period, then it is the customs of the times and not the order of Nature by which it is continued. To confound utterly this statement of Mr. Spencer, conceive how far short the order of Nature would have fallen in giving to parents the entire charge of offspring on to maturity, had it been the custom, as it might have been for the last hundred years, for parents to have transferred their care of children to the community, immediately they become by age, independent of the mother's breast for nourishment. The blindest can see that this custom, practiced for a century, would have so established itself as a part of the habits of the people, that the further care of children by parents would have been the debatable question, rather than the opposite as it is now. "The order of Nature," then, only demands that parents care for their children until they arrive at that age and growth, in which they may be provided and cared for by others, when the method of procedure will be determined by the advisability of this, that, or the other method, as the people may determine. If it were an established fact, to-day, that the good of children demanded that this transfer of care from the parents to the community should be made, would Mr. Spencer pretend to obtrude the proposition that the order of Nature is an absolute objection? Scarcely! Then what becomes of his facetious statement of the same idea as contained in the paragraph in question? Evidently it is obsolete, having no logical force or effect, and stands as an evidence against his claim to the position of always maintaining philosophic positions, deducible from "First Principles." In this connection, Mr. Spencer might, with equal propriety, hold that by "the order of Nature" it falls upon the beasts to train their young for the uses to which they are to be put when grown. The application is evident.

But if not, it will become so when we present his next sentence as follows:

"By way of checking recklessness and discouraging improvident marriages and raising the conception of duty, we are diffusing the belief that it is not the concern of parents to fit their children for the business of life, but that the nation is bound to do it."

Here, again, if it were self-evident that children would always, or in the majority of cases even, be better fitted for life by the non-interference of the community, leaving it wholly to parents, then there would be no chance for an issue as to which course would best promote the interests of children and the welfare of the community. It seems to us that this is the point to be considered in this question. It is not as to what is, or what is not the duty of the parents; but by what means can children generally be best prepared to assume the position of citizens of the community, so that they shall add most to its interests, and, consequently, most to their own well-being. By Mr. Spencer's own philosophy, it is the bearing upon the future and its society that should determine such questions, rather than any immediate effect that may be expected to follow upon present society. There is nothing that can divorce the concern of parents for their children; but there may be many methods by which they may be better fitted for life than by any that are at the command of families as isolated parts of communities. The logical deduction from Mr. Spencer's ironical position is, that parents must themselves, in person, perform all the acts by which their children are to be fitted for after life. Surely Mr. Spencer did not stop to think that very nearly all the fitting which children now have for active adult life is performed by others than parents; nor that a concern for children might not better extend to action in others than to that which might be performed by themselves as parents. Children are fitted "for the business of life" clearly by their education and by their contact with life outside of home, before the adult age is reached. A child shut up within the influence of the home circle, let his or her education be never so thorough, would be badly prepared for any of the public affairs of active life. What, then, does Mr. Spencer mean by this concern of parents. He is not given, usually, to the use of language intended to convey no meaning; but, evidently, he has employed such terms in this sentence as have so near no meaning at all, as to make us even doubt if he considered what the language really implies. Whether the nation is, or is not "bound to do it," it does it really now, almost wholly, while nominally only, it is to some extent accredited to the parents. The only question, then, at issue now, is: Shall not the community, theroretically as well as practicably, assume the responsibilities of rearing children for the business of life? Shall not the community

recognize by its practice the self-evident truth that it is more interested in the mental, moral and physical status of the individual about to enter upon equal citizenship, than the individual parent can possibly be; the effects of incompetency or ill-directed talent to the latter, being temporary and personal; while to the former they may be widespread, affecting adversely the whole community? With us there can be no hesitation, even, as to where the responsibility and interest for good citizenship rest.

BARNUM (NOT P. T.) AGAIN.

We acknowledge the receipt of a long communication from Brother Barnum, of St. John's, Michigan, too lengthy for publication, inasmuch as it goes over the same ground so often gone over in these columns before. He reaffirms that he cannot see the difference between advocating the right of a person to do a thing and advocating the doing of the same thing. If Brother B. cannot see the difference between our advocacy of the right of a brother or sister to be a Catholic, while we urge that Catholicism is not the best religion, we cannot help it. We can make the proposition, but we cannot furnish the brains with which to comprehend it. Hence, if he also cannot see the difference between advocating social freedom, to be applied as each individual may desire to do, and at the same time advocating a certain form of freedom as the highest type of life, we cannot help him in his blindness. We pity him, but are powerless to rescue him from the condition.

He also says that we advocate promiscuity, because we published Moses Hull's letter. Again, we pity the condition that cannot comprehend the meaning and effect of a free press, but cannot relieve it.

To clinch all his sayings, he winds up thus:

"Be honest enough, then, to come out and say that your doctrine for humanity is, monogamy for those who desire it, selected variety for those who desire it, and promiscuity for those who desire that; that you advocate not one, but all of these different theories as your doctrine for humanity."

We do not imagine that any of our readers, excepting Brother Barnum, need any elucidation of this closing up of his. But we do not think that he knows really what he has said; but to do what we can for him, we will endeavor to make it clear. Now we did not imagine there was any need of our being honest enough to come out and acknowledge the former part of this peroration. We have always come out and done so. We have always "come out" and said that our doctrine for humanity is Catholicism for those who can be nothing but Catholic; Calvinism for those who can be only Calvinistic; Lutherism for those who see through Luther's eyes; Universalism for those who can follow where Murray led, and so on to the end of the chapter. Here comes in the modifying point which Brother Barnum's mental eye cannot perceive. At the same time we are saying this—while all the isms imaginable are spread out to view, with a free choice of any—we also advocate our belief in Spiritualism, and endeavor to point out to each seeker its superior beauty and blessings.

So, also, in the sexual sphere. We say: Spread before you are all the varieties of social life; choose, ye, which you shall live; but at the same time we say that it is our firm and well-settled conviction that the highest conditions for the most perfect happiness, will be found in the perfectly mated man and woman; and that to attain this perfect mateship should be the aim and effort of all, because it will bring more happiness when gained, than any other condition through which it may be necessary to pass to reach it. But all this is a matter of freedom. The monogamist has no more right to say to the promiscuous, you shall be a monogamist, than the promiscuous have to say to the monogamist, you shall be promiscuous. If Brother Barnum cannot now see the difference between advocating the right of a person to be promiscuous and advising them to do so, there is no hope for him; since we fear he is so immovably settled in the plane of promiscuity, that he cannot lift his eyes to either harmony or unity.

We conclude by advising Brother Barnum of the mistake made in his last sentence. The various theories are not all our theories. Promiscuity belongs to the promiscuous; selected variety to the varietists, and monogamy only to the monogamist. We could not possibly be all them at the same time. We advise Bro. Barnum when next he writes, to do so so plainly that we may know what he means by the language employed; because in this communication we know he uses language which conveys a meaning widely different from what he really meant to convey. We beg Brother Barnum's pardon for any seeming personality. He has been personal with us. He, and many others, have traveled the country over saying that we are this, that and the other, without really knowing themselves what we are. We have a right to demand that people know what they are talking about when they use our name, and we have had several occasions recently to enforce this right; and we are glad to observe it has resulted beneficially.

ANNA M. L. POTTS, M. D.

There are but a few perhaps of our readers who have ever heard of this woman. It was only until recently that we had that pleasure, beyond the most casual hearsay, from some friends in Michigan, her residence being at Adrian. During our tour in that State at almost every place where we lectured some person would ask if we had ever met Mrs. Dr. Potts. This became so common we at last began to

inquire as to who she was and what she was doing that should make this query to be so frequently asked of us. The universal reply was that "she is doing in another way a work almost identical with your own." Then a genuine desire arose in our heart to see and know this woman whom we found to be doing so much in so quiet a way, and at last this desire was gratified. When at Akron, Ohio, some two months ago, as we were in the afternoon resting, preparatory for the regular evenings lecture in that place, having ordered that no one should disturb us for awhile, two women insisted on being announced, and contrary to our usual custom at such times, we sent word for them to come to our room. On entering they both greeted us very warmly, almost lovingly. Imagine our glad surprise when we found that one of them was Mrs. Potts.

An animated and most interesting conversation immediately sprang up, continuing for two hours, during which we learned the causes that had sent this worker into the field, her method of labor and what she is accomplishing. Being a graduated and practising physician and withal possessing a keen insight into character and causes, she soon, after beginning practise, saw that something more than medical advice and treatment were demanded to mitigate the troubles from which she found her sex suffering. That almost total ignorance regarding their sexual instincts and maternal functions were the foundation for the long list of female miseries, and this ignorance needed enlightenment. She had herself been a careful student in these matters, and she determined to put her knowledge to practical use, by giving series of lectures upon physiology. But also knowing how terribly sensitive most people are about the public discussion of matters so nearly related to their basic faults; and also knowing that to make a bold announcement of her purposes she would probably lose the ears of the very ones she desired to reach, she began in a very quiet way to investigate the sufferings of women, and from them gradually to work backward to their causes.

In this way she was able to get churches to lecture in, and to have the support of ministers, as well as deacons and laymen, and thus to work into the very citadel of the enemy's stronghold—the Church—they never once dreaming that these fatal doctrines led unavoidably to the vital question of sexual independence for women; nor the women themselves that her lessons were diametrically opposed to Paul's injunction, "Wives, submit yourselves to your husbands." But she approached these points so nearly that many women came to her and unburdened their souls; and such a chapter of human misery as she has compiled is enough to make the stones weep!

In this way she is going about, preparing the minds of the public finally to accept the whole truth in its broadest application, and spoken in the plainest language. She is awaking the women into thought, and this thought will inevitably lead them into demanding freedom, to the end that there may be salvation from physical misery induced by sexual abuses.

Indeed, the grand results of her work were then and there made visible, since the person, Rebecca Jones, of Orangeville—a place where she had been lecturing—who accompanied her—came to us with a pressing invitation to stop at this newly prepared field and speak to the people still more radically than had Mrs. Potts spoken. This we agreed to do, Akron being the close of our then-laid-out trip. They remained at the lecture, and early the next morning we went with Miss Jones to Orangeville.

It was a query to us how she proposed to get the people together that night; but when night came we were surprised to find the church—the same in which Mrs. Potts had lectured—crowded. She had dispatched couriers in every direction, and in a few hours had the whole country informed of the lecture. A crowded house was the result. We are glad to say that we now have an invitation to speak there again, at the earliest possible date, which we shall certainly do.

By the way, this Miss Jones is one of the most interesting characters we have ever met. Although an unmarried woman well advanced in years, she is an out-and-out radical, fully comprehending the meaning of and necessity for agitation upon the social question. This is so different from what is usually the case with women of her class that we confess to an intense interest not only in her personally, but in her projects to introduce social reformation into Orangeville, which she seems determined upon doing. By a systematic economy she has amassed quite a little property, and she feels that it can be put to no better use than to endeavor to improve the condition of her brothers and sisters in that region. A really earnest woman in any community can work radical and wonderful changes, and we have no doubt but Miss Jones will do so in and about Orangeville. Oh! that there were more women untrammelled as is Miss Jones, and eager to do something to ameliorate the condition of physical degeneracy into which her sex is drifting.

We cannot conclude this without first advising our readers in Michigan, Indiana and Ohio to secure the services of Mrs. Potts. She will do the cause in your vicinity untold good.

THE MISERY OF MARRIAGE.

The Anglo-Saxons are a humorous race; but when they commence to jest on grave matters, such are commonly not long lived among them. It was not the edict of Henry

the Eighth that overthrew Catholicism in England, but the famous "Robin Hood Ballads," which had been sung in their cottages a century before it appeared. Nothing pleased bold Robin better than to lighten the sumpter mules of a fat monk; and the avarice and sensuality of the Roman priesthood of that time were the burden of the larger part of the songs of the people. In the following instance the pomp and ceremony of marriage is neatly hit off by the ablest periodical of London, and we commend the extract to the attention of our readers, as an exhibit of the animus which exists against it among the upper ten of the old country:

"There is a form of misery," says the *Saturday Review*, "with which most of us have to make acquaintance at least once in our lives. Man-kind has agreed to surround the marriage ceremony with observances of a distressing, not to say ridiculous, nature. It is generally assumed, we need not ask with what accuracy, that a marriage is in itself a cause for congratulation to the persons most immediately interested; and, therefore, it is inferred that they should snuffer cheerfully the small deduction from their satisfaction which is involved in making themselves a show to their acquaintances and to the public generally." It thinks that, as the world grows more civilized, the quantity of ceremonial is diminishing; "and it may be hoped that in time two human beings, performing the most solemn act of their lives, will be allowed to get through the business quietly and seriously, without being exposed to the impertinent intrusions of the outside world."

The WEEKLY is a staunch advocate of openness and candor in all love matters, that is, between the parties interested; but it does not deem it best to parade such matters before the world, as is our custom now. It confesses that it has an innate shrinking, call it modesty if you please, against beholding a fashionable marriage. The bride always appears to it in such case as a victim adorned for sacrificing; or, to transpose the idea, the bridegroom appears like a successful hunter or warrior leading in triumph the captive of his bow and his spear.

THE BEGINNING OF THE END—OVERTAKEN BY HIS CRIMES.

We trust our readers will pardon the introduction into the WEEKLY of the following reference to an object so obscene in its tendencies as is the one involved. "The mills of the gods" have at last reached this grist, and it may be safely assumed that they will grind it remarkably fine. Perhaps there never was a statutory law enacted under which so many infamies were practiced as there have been under this one regarding the sending of obscene literature through the United States mails; nor one, except it be the excise laws, under which there were such opportunities for levying blackmail. Nor again is it probable that there was ever a better field in which to play off a sham morality and a detestable hypocrisy, in the garb of Christianity, than in this obscene business. Its projectors, however, probably knew what they were about when "this object" was given charge over it, upon the adage, "Set a thief to catch a thief." But to the issue:

[From the *Commercial Advertiser*, March 5.]
SUPPRESSING HIMSELF.

Mr. Anthony J. Comstock has taken an active part in suppressing obscene literature, and succeeded in sending several innocent parties to prison, on suspicion of aiding in circulating obscene quack advertisements. Mr. Comstock, some time since, caused the arrest of Dr. James Bryan, against whom he brought a charge of obtaining letters from the Post Office. The charge could not be sustained, and he was discharged. Bryan now turns on Comstock, and had him arrested yesterday on a charge of false imprisonment.

Mr. Comstock, who it seems received an appointment some time ago as a special detective in the Post Office, has so far transcended his authority that his speedy removal will surely follow. He has acted in the most arbitrary and persecuting manner; has so outraged every sense of propriety in his malignant zeal to gain notoriety that he has at last been made to feel the first blow of public resentment.

The Postmaster General repudiates all responsibility for the appointment of Comstock; and while he would cordially indorse the efforts of any man in the service to suppress the diffusion of obscene literature, he strongly condemns the officious course of Comstock, who has made himself generally obnoxious by tampering with the mails and private correspondence.

[From the *Evening News*, March 5.]

MALICE AND BLACKMAIL.

THE ACCUSATION ON WHICH ANTHONY J. COMSTOCK WAS HELD TO BAIL.

Anthony J. Comstock, Special Mail Agent of the Young Men's Christian Association, was yesterday arrested on a warrant issued by Judge Donohue, and held to bail in \$5,000 on a charge of malicious prosecution and attempt at blackmailing, in connection with one Shaw.

The plaintiff is Dr. James Bryan, of 147 East Fifteenth street, who alleges in his affidavit and complaint, that Comstock and Shaw procured his arrest on a charge of obtaining letters out of the Post Office by fraud and deception. On the examination before Commissioner Osborn, Dr. Bryan was discharged, after the evidence of the prosecution was heard. While the examination was pending, Comstock caused Bryan to be arrested on two similar charges, both of which were also dismissed.

Dr. Bryan then visited his lawyer, W. H. Newman, who quickly instituted proceedings against Comstock and Shaw for false imprisonment and an attempt at blackmailing, laying damages at \$20,000.

The letters which Bryan was charged with having obtained from the Post Office were addressed to other parties, from whom he held power of attorney to receive such letters.

The power of attorney has been deposited in the Post Office, of which fact Dr. Bryan charges that Comstock was aware.

Mr. Newman says, that pending the trial of Dr. Bryan, several persons called on him, representing themselves as being sent by Shaw, and offering to have the case settled by a payment of money. They were all scouted out of the office.

Shaw was at one time arrested for mailing obscene literature, and is now under bail on that charge.

The case will come up for trial before Judge Donohue, and the matter will not stop at the civil suit for damages, as the plaintiff is determined to have the parties indicted for the criminal charge.

Comstock gave bail in \$5,000 last evening, his bondsmen being Morris K. Jessup, George L. Rose and Jacob F. Wyckoff.

A CREDAL CURIOSITY.

Dean Swift, in his Tale of the Tub, ridicules the doctrine of transubstantiation by stating that Peter (the Catholic) invited his two brothers Martin and John (Protestants) to a feast; they went, and Peter then placed bread and water before them, assuring them it was good roast beef and wine. This Martin and John denied, and Peter put his three hats (the triple crown) on his head, and kicked them out of his house (the Church) in consequence. If the statement of the "Liberal Christian" be correct, and there is no reason to doubt but that it is so, the following letter of instructions was distributed among the members of an Episcopal (High) Church, in Newark, N. J., which proves that now John is very nearly ready to accept Peter's statement as truth, although Martin still remains perverse and obstinate. The following regulations are given in it for the benefit of those who propose to partake of what is termed the Sacrament of the Lord's Supper:

"The consecration and after: Here begins the most solemn part of the office. Up to this point Christ is not objectively present, but at the words, 'This is my body, this my blood,' Christ comes to the altar under the form of bread and wine. At this point the faithful bow or prostrate themselves in deepest adoration of him who veiled his godhead and manhood under the mean form of a little infant, when the wise men knelt and worshipped him, and who now veils both his Godhead and manhood under the mean and common forms in the blessed sacrament. If they should by any chance be obliged to enter or leave the church or pass before the altar after the prayer of consecration they will also kneel on one knee in the same adoring spirit.

"In going up to communion, the devout, if they find the rail is already full, kneel on the floor till there is a vacant place, for it is unseemly to be standing in the presence of the King of Kings in his sacrament. And then to receive the Lord's body, they cross their right hand over their left, so as to make a kind of a throne for it, and raise it in the palm of the hand to the mouth, and then carefully take up every particle with the tongue, since every particle contains equally the whole body of our Lord. Says St. Cyril, 'How carefully oughtest thou to observe that not a crumb falls from thee of that which is more precious than gold or precious stones.' It is hoped that the irreverent habit, nay sacrilege, of wiping the mouth with a pocket handkerchief after partaking of the precious blood of the Chalice, is passing away forever. The faithful, if they have communications at the early celebration, stay all through the mid-day celebration for the purpose of adoration, but not to receive the blessed sacrament again. If any of the blessed sacrament remains on the altar during the *Gloria in Excelsis*, the faithful bow reverently at the words 'We worship thee.'

Really, after such an exhibit, Christians have little reason to laugh at their Buddhist and Brahmanical neighbors for being particular over trifles in their religious ceremonies. Were the Nazarene reformer again on earth, and could he compute the tons of blood his "last supper" has cost poor humanity, surely he would never have had the heart to have instituted it. But, were he here now, there is little reason to doubt but that he would rebuke such ridiculous tithing of mint, anise and cummin, such polishing of the outside of the cup and platter, while the simple *mundane* base on which he built his religion, true charity, love of humanity, is almost wholly neglected and forgotten among those who profess to be his followers.

"MURDER WILL OUT."

This old adage is again verified. An oft-repeated declaration of the Boston, or the very respectable wing of the Woman Suffragists, that Victoria C. Woodhull has done more to damage the cause of suffrage than all other persons combined, has recently had a remarkable verification. This comes in such a way, too, that its application cannot be doubted. Remember! Livermore, Blackwell, Howe, Higginson, Stone & Co., time and again have said that "that Woodhull" has driven all good people away from the consideration of Woman Suffrage by her free-love advocacy. Now for an illustration, which, it cannot be said, does not apply. The telegraph announced on the 6th inst. the following news:

"WOMAN SUFFRAGE IN THE MICHIGAN CONSTITUTION.

"LANSING, Mich., March 5.—The House voted to-day, 56 to 39, to strike out the word male in the article in the new constitution concerning the elective franchise. The article providing for the appointment of the judiciary was referred to the Committee on Judiciary, with instructions to report a section providing for the election of Judges.

Our readers in Michigan will remember that in the months of November and December last, that "that Woodhull" made the almost complete tour of the State, speaking in all the principal cities and towns upon the suffrage and free-love questions combined. Many of the members composing the legislative body which voted as above, listened to her at various places. As legislators, they were urged to do this justice to women. They have not been unmindful of her exhortations, and if, as we hope it may, the Senate shall be of the same mind as is the House, Michigan will be the Banner State on the suffrage question, notwithstanding "that Woodhull" stumped the State asking that it should be done. Will the "Co." referred to please take notice, and when next it has occasion, repeat the well-worn phrase.

THE SIAMESE TWINS AGAIN.

From the *New Northwest* of Portland, Oregon, we clip the following extract, which contains a comparison between the movement for the Enfranchisement of Woman and that for the Enfranchisement of the Negro, which appears to us to be worthy of a more extended notice. The real fact is, that as regards their real rights, the large majority of women are as ignorant as the large majority of the slaves were of theirs at the commencement of the war of the Rebellion.

A fact, after quoting the article above-mentioned, we intend to illustrate:

"Some of the newspapers announce, with seeming delight, that there are women teachers in the Boston public schools, who deplore the appointment of women on the school committees, and say, 'they would rather be under the dominion of men.' It would be strange if it were not so. There has been a parallelism, step by step, between the anti-slavery and the Woman Suffrage movements, and it would be strange if it were to fall at this point. It is always the result of a long career of subjection, that those who have been reared under it have to be educated into self-respect."

The truth is that man slavery and woman slavery are brother and sister; they commenced in the earliest ages, and for thousands of years have tided down the ocean of time together. Twenty years ago, the slave's highest idea of happiness was a kind master, and that, in most cases, is woman's highest idea of happiness now. All that Sambo cared for was to be fed well and kindly treated, and that is what most women seek after now. The slavery of man was sanctioned by the churches then, just the same as the slavery of woman is sanctioned by the churches now. A great similarity may also be found between the virtues and vices of both these parties. The virtues of a slave were to love, honor and obey his master; and the principal churches in the land urge similar duties upon woman now. Sambo's defences were prevarication and lying whenever needed; with him they were hardly considered sins. Are not those of the masses of women the same; and does not the position of an inferior almost justify a resort to such measures, which are the only weapons that can possibly be used against absolute authority? To continue the parallel: as with the bondsmen of the past, so with the bondswomen of the present; both were taught to hate the "abolitionists." The negro was instructed by his owner to curse his best friends, and woman is expected by "society" to denounce hers. But the slaves in their hearts loved liberty, and so do women; though, like the former, but few of the latter are brave enough to travel over the rough road that leads to it. To conclude, as in the case above-mentioned, woman hates to see woman in power, just as much as the slaves of the South formerly disliked to work under a black overseer. But we are told that in a state of freedom, the latter case is exactly reversed; and so let us hope that it will be with woman when she also is enfranchised. Till then, we must watch on the mountain tops and wait for the day.

THE ADVANCE OF SOCIAL REFORMS.

Twice within the past month the WEEKLY has called attention to the fact of the public discussion of questions connected with the social reforms of which it has for a long time been almost the sole advocate. The first of these was a paper read before the Moral Educational Association of Boston, by Nicholas E. Boyd, on the subject of "Sexual Holiness;" the second referred to was an article written for the (Universalist) Ladies' Repository by the Rev. Olympia Brown, in which the minor frailties of women were accounted for on the ground, "that a false system of education had so magnified the one virtue of chastity, that all others seemed trivial." To these we have now the pleasure of presenting extracts from two essays on the same subject of social reform, published in the *Herald of Health*, Feb. 10, 1874. The first of these, on "Enlightened Motherhood," was read by Caroline F. Corbin, at the Women's Congress of New York, and the second is Mrs. Horace Mann's review of Dr. Clark's book on "Sex in Education."

From the first of the above-mentioned articles we make the following extracts:

"You bring up a young girl to sixteen, eighteen or possibly twenty years, educated in all the arts and sciences, with refined esthetic tastes and aspirations, and a beautiful but very delicate physique, but without a rational idea in her head on the subject of motherhood. Then you marry her to a man equally ignorant and unreasoning concerning the duties of the new relations, and with his animal forces stimulated to the highest degree by the use of tobacco, alcohol and highly-seasoned animal food; and you require her to submit herself without reserve to this man's appetites, and to become, whether she will or not, again and again, a mother. It is all unnatural and wrong. She is unfit by nature and education for such a life; she knows it, and she will not submit to it if she can help it. You have made her wise enough to find means out of her dilemma, but you have failed to impart to her that wisdom which would lead her first to acquaint herself and her husband with nature's laws and requirements, and then with holy love and prayerfulness, to take upon herself, voluntarily, the noblest obligation which a human being ever assumed, the obligation of motherhood."

Of course it is necessary for Social Reformers within the pale to throw a sop to the Cerberus of Society. Here it follows:

"When marriage becomes the hiding-place of wrongs like these, which I have merely indicated, it is no wonder that sensuality can steal the garb of virtue, and stalk abroad as a reformer! It is no wonder that fanaticism repudiates the marriage law, and shakes our social system to its very centre with its fierce denunciations. Society cries out against these apostles of license, but Society made them. What must be those hidden crimes, eating in secret like some foul ulcer, which have produced our own notorious advocates of social freedom?"

We pause to answer this charge by asserting that our crimes, or crime, is not hidden, "it is telling the truth" fearlessly. Had we not done so, possibly this lecture would have been deferred to another opportunity. Further on we read:

"I believe in monogamic marriage as an institution indispensably necessary to the progress and prosperity of the race."

The WEEKLY has never condemned monogamy, but nothing is more certain than that there are now and have been from the time of Noah, if the Bible be correct, polygamous people also. This talk will answer for this latitude, but for the hundred millions of Mohammedans it would

not answer. That this is so is not the fault of the WEEKLY, which merely recognizes the facts above mentioned, and refuses to condemn the discordances of nature on that subject. One more extract, with which we close; it is:

"But I believe also that the ignorance of the hygiene of marriage and motherhood which prevails to-day, and is the fruitful parent of social vices, is a state in which Lucifer rejoices. It leads to crimes which he need have no ambition to eclipse, to a hell than which a hotter never burned. Let us quickly reform our ideas of marriage."

To all this the WEEKLY cheerfully responds, Amen! and it is to this end that it seeks to establish the individual sovereignty of woman, asserting that she is the natural queen in the domain of the affections. Her rightful sceptre has been wrested from her by man's law, and it is for that reason, and not because we object to monogamic unions between monogamists—and no edict can establish them elsewhere—that we demand the abrogation of marriage as at present constituted. Under it woman is and must remain man's financial slave; and it is believed that now, in nine cases out of ten, man misuses his unnatural and despotic powers. Until communities recognize their duties to women and children, this state of affairs must exist, although its abrogation is necessary to the improvement of the race of mankind.

The second paper is equally valuable as a necessary adjunct to the former in the formation of a superior race of human beings. Next to the duty of procreation comes the duty of education, and we are glad to reprint from Mrs. Horace Mann the following extract:

"I do not share in the fears expressed by Pres. Eliot of a demoralizing influence from the co-education of sexes. Experience has amply proved that such fears are groundless. Young men and women have long been educated together in country high schools, in academies and normal schools, and of late in colleges, and the result has been satisfactory; a healthy stimulus, a great enjoyment, and productive of mutual self-respect. But I agree with him that Harvard College is not the place to try it in at present, for several reasons—the traditional prejudice, the want of proper arrangements, the very low moral character of the college community; but I think the history of Antioch College, where the system was carried out under great advantages, is a sufficient testimony to the success and good effects of co-education as well as to the possibility of harmonious persistent study for women."

As regards Harvard, the WEEKLY disagrees with the lecturer for the reasons given by the lady herself. In our opinion, "traditional prejudices ought not to be succumbed to but opposed and conquered;" "want of proper accommodations" can easily be removed, and ought to be; as to "the very low moral character of the college community," that certainly ought not to be given as a reason for the continuance of the system which, in all probability, has produced it. No, the WEEKLY is certainly correct in claiming every point given by the lady lecturer as a reason against, instead of an argument for, the continuance of the present monkish, one-sex system which has produced all the above lamentable results. But we hasten to terminate this long article, which has already probably somewhat taxed the patience of our readers. It is written in reference to Antioch College, where both sexes are admitted:

"The mental and moral influence of the mutual college life were very marked in the superior moral deportment and refinement of manners in the young men, and the unexcited and modest demeanor of the young woman, both meeting with mutual respect for each others' intellectual and social claims."

After such a statement of the happy effects of the commingling of the sexes in their youth, the barbaric system of the separate education of the sexes ought to vanish into "thin air." There is no other way to remove the sexual crimes that are barbarizing and decimating our people but the natural one of the close contact of the sexes from youth to age, from the cradle to the grave. The liasons that might grow out of such collision, for we hardly hold them to be crimes, are nothing to the bestialities which grow out of the separate system, which are degrading the human race lower than the beasts that perish.

FOLLOW MY LEADER.

This is the name of a game, which, though first instituted at school, human beings are apt to continue to play at during life. In it the boldest are usually selected for leaders and the rest are expected to follow. Forty years ago, Garrison and Wendell Phillips were chosen, they dashed into the "black bog" of slavery, struggled through it and finally landed on the hill of liberty on the opposite side of it. The nation cursed them, watched them and finally followed them, so that now we are all there. It is the same in the dress reform movement. A short time ago Mrs. Dr. Studley delivered an address before the N. Y. Sorosis on that subject, which was commented on in the WEEKLY. Last week Dr. Mary Safford Blake, followed up on the same question at Boston. These ladies are where they are because the bloomer-clad ladies, Mary E. Tillotson and Olivia F. Shepard, are miles ahead of them, and have pioneered a path for them in which they can travel without soiling their skirts very much. But, though this be so, we are glad to obtain evidence like the following of the movements of society in this particular, and for that reason it is here inserted:

"Let the garments be ample in quantity and quality, of material to give suitable warmth. Let their distribution be as equable as possible. To facilitate speed in dressing and to obviate the necessity for multitudinous bands about the waist, unite in one garment vest and waist and drawers. Let no weight whatever rest upon the hips, and if the shoulders rebel against the burdens laid upon them, lighten them. Let the stockings be of wool, if not uncomfortable, and let them be suspended by elastic bands from the drawers. If woollen stockings are uncomfortable, use fleece-lined, the heavier the better. Leggings are not to be dispensed with in this climate during the

winter season. Let the soles of the boots be broader than the feet. The higher the tops of the boots, the warmer the ankles, provided they are so loose that the circulation is free. Do away with the mass of dead material—false hair—on the back of the head. On the authority of Von Grafe, the most eminent oculist of modern times, it is stated that one of the most prolific causes of amaurosis was the wearing of spotted lace veils; and of near-sightedness among children the wearing of any veils. As regards jewels, if they must be worn, to show them to the best advantage follow the example of the Apache squaws, and hang them on the nose. Finally, if women will live true to the highest standard for which they were created, if they will measure their lives by noble deeds, let them make for the soul imperishable garments, and give as little thought as may be to the clothing of the body.

As with individuals so with presses. There are very few newspapers which mould public opinion, many which reflect it. When one of the former falls, although its circulation may be small, its loss is almost incalculable. For every true leading newspaper has its host of followers, though the latter may not for prudent reasons, admit such to be their position. The ideas of the WEEKLY, more or less watered, are permeating the great West. The time will soon arrive when the people of that locality will demand that they be less diluted. It is the same with presses that it is with persons, there are few leaders but many followers.

TO THE WOMEN OF THE UNITED STATES.

This day, Wednesday, March 4, 1874, the proprietors of the WEEKLY, together with their able coadjutor, Col. Blood, are again cast into prison. Mr. MacKinley, one of their bondsmen, having withdrawn his security, and they, having no notice of such withdrawal, not being prepared with a surety to take his place. This time they are all confined in that dreary den, the Tombs prison of New York. Every woman in the nation knows what for. Victoria C. Woodhull and Tennie C. Claffin, on Nov. 2, 1872, dared, in the WEEKLY, to measure two men by the same sexual rule that all men apply to all women, but, as in the present instance, never suffer it to be used in reference to themselves. For this revolt against the one-sided and partial law of society, backed as it is by the laws of the land, the above-mentioned proprietors of the WEEKLY, Victoria C. Woodhull and Tennie C. Claffin, have been again imprisoned by the despotic authority of a Government which assumes power over them without asking their consent, and are to be tried by a necessarily partial Court and Jury of their self-constituted legal and political superiors, in which their sex is not represented. Setting aside all personal questions which are not at issue in the case, the above truthful statements are commended to the careful consideration of the unrepresented half of the American public.

R. W. H., Associate Editor.

VOX POPULI—VOX DEI.

We present a picture from the trial of the proprietors of the WEEKLY, which shows that the New York public are beginning to well understand the fact that between "Free Love" and "Free Lust" there is a wide difference. Several times during the delivery of his opening address, Mr. Brooke, counsel for the defendants, was applauded. The day following, Victoria C. Woodhull was called to testify. The following picture is from the *Daily News* of New York:

"After detailing her conversation with Challis on several occasions, Mrs. Woodhull was asked by her counsel to state her motives in publishing the alleged libelous article. The question was objected to by ex-Judge Fullerton, but allowed by the Court. Mrs. Woodhull then stated that having seen the universal persecution of women for offences which men were unpunished for, she had published the article in question for the purpose of showing the world that men who were guilty ought to be ostracised as well as women. The statement of Mrs. Woodhull's motives was greeted with loud applause, which was, with difficulty, suppressed. The judge announced that he would punish any persons found guilty of so great a breach of court etiquette should it be repeated during the course of the trial.

"Mrs. Woodhull then related the objects which induced her to enter into the warfare on behalf of the weaker sex, and while reciting her sufferings burst into tears. She also stated that she had no hatred toward Mr. Challis. The audience was visibly affected during the recital of Mrs. Woodhull's alleged wrongs. At the conclusion of her direct testimony a recess was taken.

Verily, when the public appreciate the truths of the Social Reform movement, so long advocated by the WEEKLY, they will be astonished at their purity and excellence. When they are established, the reign of shams will pass away, and the reign of candor, truth and integrity be commenced. When woman, who knows that her whole power depends on the sexual purity of the race, is admitted to her rightful throne as queen of the affections, she will prove a far better conservator of the morals of mankind than all the laws that ever were written or printed by man since the dawning of creation.

SUBSCRIBE FOR THE WEEKLY.

Even if the panic has drained your small means. This condition has been brought about by our false systems of government—finance, taxation and internal improvements. It is one of the special missions of the WEEKLY to explode these fallacies and to advocate better systems. Read the prospectus in another column, and compare a system based upon its propositions with this one that has culminated in the anarchy and confusion that reigns in the country now—politically, financially, socially. The WEEKLY is devoted to practical measures of reform, and to the elucidation of the principles upon which they must be based; and is, therefore, the most important journal published.

OPEN CONFESSION GOOD FOR THE SOUL.

In a paper which professes to be very religious and very philosophical withal, there occurs, in a recent leading editorial, a very remarkable admission, which, considering the direction into which the mind of the reader must be directed upon its reading, is very suggestive. The sentence is as follows:

"We want truth; a truthometer, too; such an instrument would stop slander, vituperation and abuse."

Doubtless the first part of this sentence was the expression of a deep settled conviction that existed in the mind of the writer, following from the old adage that, what one has the greatest need for, there exists the gravest desire; but to become perfectly satisfied as to the latter part, one has only to read the paper itself; therein he will see the need, since it consists of those three articles mentioned. We hope some charitably inclined individual may supply both these wants; the former for the sake of the Editor, and the latter for that of his readers.

MISCELLANEOUS.

FEMALE SUFFRAGE.

Watchman! Tell us of the night.—Song.

The next State election for 1874 will be that of Connecticut, on Monday, April 5. The State is so closely divided between the Republicans and the Democrats that the slightest disturbance to the disadvantage of the Republicans gives the victory in a State contest to the other side. Now let the women of this State bestir themselves, and use every lawful means to secure to themselves the right of suffrage. So long as the States, in their Constitution and laws, limit this right to the male citizen, it cannot be exercised—certainly not till the question has been settled by some department of the General Government. Women should act in every just and possible way to remove their disability, both in the State and nation.

It would seem that in N. H. the question is hopeful. At the Republican Convention held in January last, the Chairman, in taking his seat, said that "woman suffrage is the next great moral issue which this country must meet, and a reform which no party could afford to despise, indubitably right as he believed it to be. He regarded its success as inevitable, and whatever party opposed it was as surely destined to defeat as was the party which arrayed itself in opposition to the anti-slavery cause."

At a Convention of the American Woman's Suffrage Association, held in October last, a letter from George William Curtis was read, in which, among other things, he said:

I do not, as you know, anticipate any immediate result from the discussion of the question. It relies upon reason alone, and has none of the accessories with which a demand for the ballot is usually armed. How little impression it has as yet really made upon public opinion is evident from the utter contempt shown for it by one of the political parties and the polite indifference of the other. Yet these parties comprise those who have the final decision of the question. But the inexorable logic of common sense and of experience, which has constantly ameliorated the injustice of the laws in regard to woman, will at last invest them with an equal voice with men in electing the lawgivers.

We give next an illustration of what women will do when they can vote. Look at them in Wyoming Territory. A correspondent says (last September):

Our Territorial election, one week ago to-day, passed off very quietly. There were no sneers, no profanity, no fighting. The women went to the polls as quietly as if they were going to church. They seemed to be conscientious as to what candidates were worthy of their suffrage, many refusing to vote for men on account of intemperance. It was an agreeable surprise to know that the Republicans could carry this Territory, as one year ago the democracy elected their delegate to Congress by 1,500 majority. Wyoming has been redeemed by the vote of the women. As near as we can estimate the number, between 400 and 500 women voted for Wm. T. Jones, the Republican candidate for Congress, while less than one-third that number voted for Wanless, the Democratic candidate.

The ladies at the Maine Woman's Suffrage Association, in January last, resolved:

The Association will not cease its efforts until the unjust discrimination in regard to voting is swept away; that especially in the election for President, where the qualifications of voters are not prescribed, the experiment should be tried of allowing women to vote.

Many intelligent ladies of the United States, thinking they had been too long debarred of the exercise of their constitutional rights, in the matter of the ballot for members of Congress and electors of President and Vice President of the United States, just before the last Presidential election determined to submit no longer to the injustice of a refusal to allow them access to the polls and to deposit their ballots. But they are wiser and know more to-day than they did yesterday. Their studies and experiences since have contributed to instruct them in the proper methods of redress and abatement of their grievance.

An intelligent and worthy lady correspondent, a member of the Woman's Suffrage Association, under date of Toledo, O., November 7, 1872, says to me:

I cannot refrain from telling you what I suppose has flashed over the wires before this—that the women of our place really made a demonstration. The two in the Third Ward (strong Republicans) were accepted; the rest of us in other wards were refused, but a pouring rain did not deter us from carrying out our resolution. So you see we acted on your excellent advice, coupled with that of good friends in this place. I thank you for sending me the notices which you did; they helped greatly to strengthen us. [Articles of mine on female suffrage.—H. D.]

Some controversy has been excited through the papers. I have made a little reply to an article in the Toledo Commercial, which should have appeared to-day, but undoubtedly will to-morrow, based upon your ground, for which I do sincerely thank you. All men who interest themselves as you are doing in this cause deserve the lasting gratitude of women.

Here is what the Toledo Commercial had to say concerning these noble and earnest ladies:

It is understood that our indefatigable and irrepressible friends, the woman Ballot women of Toledo, propose to put the judges of election

on record by demanding in the several wards the right to vote for President. So far as such action may be part of the agitation of that question deemed necessary by its supporters, it is well enough. We can see no harm in their making such demand, and in using the refusal which they no doubt expect in their future discussion. It is hoped, however, that the presentation of the question and the decision by the Election Boards will be clear and distinct, to avoid unnecessary interruption in the voting. There will be little time, with the heavy undisputed vote to be polled, for discussion of the rights of a new class of claimants. In these remarks we intend no disrespect to the latter.

Again: Another journal, the Toledo Blade, thus particularizes and comments upon election day's doings in that city:

The women of this city made a raid upon the ballot-boxes to-day, and in one ward, at least, two women's votes were received and deposited in the ballot-box. In the Third Ward, Mrs. Mary J. Barker, wife of J. J. Barker, and Mrs. Dr. Nolen, offered their votes, and they were received by the Judges of Election. In the Eighth Ward, Mrs. Sarah R. L. Williams and her daughter, Lottie, offered their votes, but the Judges of Election refused to receive them. In the Second Ward, Mrs. A. W. Gleason, Mrs. J. P. Anger and Mrs. E. Bissell offered their votes, but the judges declined to deposit them in the ballot-box, remarking, however, that they would make a note of the fact that such votes had been offered and rejected.

This is an incident in the history of the Woman Suffrage movement which will be of interest hereafter, and Mrs. Barker and Mrs. Dr. Nolen will have the distinction due to the first women who cast a vote for President in the city of Toledo.

The Jersey City Evening Journal, a paper in favor of female suffrage, thus states what was done to test the matter of right to vote in that city:

Application was made in person to-day by Mrs. Dr. King, of Grand street, and Miss Dr. Pratt, of York street, at two precincts, to be registered as voters. They were accompanied by Mr. Horace Dresser, as counsel. Application was made, first to be registered to vote for President and members of Congress, next to vote for other officers. The registration officers, not feeling competent to make a decision, replied that they would ask the opinion of Mr. Lewis, the City Attorney, and be governed by that.

This city functionary, learned in the law (?) decided that a woman could not vote, and hence might not be registered. The Board of Registration refused to enrol the names of these applicants, on such advice. The action of certain ladies of the city of Rochester, among whom is Miss Susan B. Anthony, whose record in that behalf has become historic, needs only our mention here. No more need be said in that regard. But some things in addition and related to those topics it seems proper here to state and consider.

In July, before the Presidential election, a memorial, praying for the intervention of the President of the United States in the matter of Female Suffrage, backed up by an exhaustive argument, was addressed to that officer and lodged in the Executive Department, showing the female citizens of the United States, alike have equal, constitutional right of suffrage; and that the President of the United States alone has constitutional power to remove all obstacles to the exercise of woman's right of suffrage. These documents, though "respectfully submitted," have hitherto been disregarded, and apparently treated with contempt—no tidings concerning them having been received.

Would it not have been wise as well as prudent for President Grant and his political advisers to consider well the consequences to himself and the Republican party, of a willful neglect to remove all obstacles interposed by the States to the ballot box by all persons entitled to vote, since memorials in this behalf are in the Executive Department awaiting his formal decision? A prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished.

Let some of the many female citizens of the United States, constitutionally entitled to vote for United States officers at the last election of President, and who were hindered by the election officers of the United States, in the exercise of their right of suffrage, make application for writ of *quo warranto*, out of the Supreme Court of the United States, against the President of the United States. Will that high Court deny the writ? If female citizens have the right, equally and alike, with the male citizens to cast their ballots, and shall not have been allowed so to do, will it be a valid constitutional election of President and Vice-President when one-half of those entitled to vote have been deprived of their constitutional privilege? What reasons can be urged in support of the validity of such an election? The nation was at peace—no rebellion existed, the several States were in the bonds of the Union (*e pluribus unum*) and they all had their electoral tickets, and yet only one-half the constitutionally entitled voters were allowed to vote for Presidential electors.

President Grant had it in his power, to enable every voter to visit the polls and to deposit the ballot, and thus save the question to come before the Supreme Court of the United States, if any female barred of her vote will move in the premises. Why then did not President Grant and his party listen to the warning voice? Being forewarned should admonish to be forearmed. The main body of females would have voted for him—if for no other reason, as benefactor.

Were I a female and had been denied my right to vote for President at the last election, and especially had I been treated as has been Miss Anthony, it would not be long before I would make application for a writ of *quo warranto*, to test the right of U. S. Grant, to exercise the office of President of the United States. It ought to be said that a majority of the Court are his nominees or political friends, but no matter for that—I would see how learned is the Court in constitutional law.

HORACE DRESSER.

EAU CLAIRE, Wis, Feb. 14, 1874.

TO MRS. WOODHULL:

Dear Friend—Allow me to congratulate you on the success of your engagement at this place, for it was truly a great success. Men who had persuaded their wives to stay at home through fear your immoral utterances might be offensive to their delicate ears, went home regretting that they did not bring their families. Bigoted, narrow-minded conservatism and prejudice will always howl when the straight, sharp truths of progress of any kind are hurled at them; but the progressive mind is always seeking for advancement, and

will always accept the truth, acknowledge it, and, if needs be, fight for it! Until I heard you last night I had never fully understood your position, and therefore I with many others was prejudiced, as ignorance will always beget prejudice and contempt; but I can now truly say the scales of ignorance and superstition have fallen from my eyes, and now I can see and understand the full importance of your purpose. Persevere! You are doing a noble work, and hosts of friends are gathering round your standard of God and humanity.

"Dare to be right, dare to be true,
You have a work that no other can do."

Yours ever in the cause of justice and humanity.

W. W. C.

LOVE'S COMING.

Break into beautiful blossoms,
O buds of the sunny May,
And sing, my robin and blue-bird
Your sweetest carol to-day—
For my love has written a letter
And the world is all in tune,
He is coming with the roses
In the fairest days in June.
I am counting the days between us,
I am counting the moments and hours,
Telling my beads, like a solemn nun,
On a rosary of flowers;
For he said, when the buds of the roses
Are flushing like royal red,
He is coming to claim a promise—
(I wonder what I have said).
Break into songs and blossoms,
O birds and buds of Spring;
Lilies, scatter your fragrance,
And sweetest song-birds, sing,
And skies drop golden sunshine
In the beautiful days of June,
For my love is coming to see me,
And the world is all in tune.

[Pittsburgh (Pa.) Commercial.]

CRITICISM AND OBJECTIONS SPECIALLY INVITED.

BY W. F. JAMIESON.

Such are the welcome words in the WOODHULL & CLAFLIN'S WEEKLY prospectus. Such a sentence commands the respect of Liberalists everywhere. We are also informed that it is "the only paper in the world conducted absolutely upon the principles of a free press."

Probably there is not a paper in the land, even down to the "weekly Pollydoodle" of a rural district in Wisconsin, which would not spurn the imputation that it is not a free paper. Each editor is sole judge, however, as to what shall appear and what shall be refused an insertion in his publication. He or she supposes himself or herself guardian of the morals, politics or religion of the dear public. And this is how it comes to pass that, after all, we have no free press. Pretexes are abundant for excluding obnoxious sentiments, provided they do not belong to the editor. Baskets full of MSS., crowded columns, press of matter, taxing readers' patience until liberty flies away, a sorry-looking bird.

The press of the country aspires to the noble dignity of freedom; but in practice, alas, there is no freedom except for press controllers. When the test comes, they are found lacking. I trust the WEEKLY will never flinch from actualizing it in the broadest sense, and vindicate its title to freedom.

The battle for religious freedom has not yet been won. For more than fifteen years I have been a public lecturer. From the first day I refused to speak upon a muzzled platform.

There was a special agreement between Mrs. Woodhull and myself that I would, in accordance with the spirit of the WEEKLY, furnish, if I chose to, on an average one column of matter a week. There was no "proviso whatever as to what subject" I should treat, or "regarding the manner in which it shall be treated." This is the "broad gauge" of the WEEKLY.

Now, I have lately begun a pleasant discussion with this paper. The WEEKLY trusts that its last words will terminate it. It is, of course, the WEEKLY's prerogative to remain silent; but I have much more to say. It is under no obligation to notice any words of mine. But I take it for granted it does not wish to debar me from expressing my convictions through its columns, per agreement, not only, but judging from its well-known liberality of tone. So I will continue my criticisms and heresies. I opine the readers of the WEEKLY are not to measure liberty by impatience. The impatience of societies has prevented the utterance of many a truth, because the preacher or lecturer was too cowardly to tax the patience of his hearers. How many societies are tired of Socialism? Shall the discussion of Socialism cease? I chose my own theme. Strange, indeed, if the world can be deluged with talk and writing in favor of Jesus for more than eighteen ages, and the readers of a liberal journal object to objections against him after reading two or three columns! People are not obliged to listen to a radical speaker nor to read a radical anti-God, anti-Jesus, anti-religious writer's heresies. I am after Jesus, not church fashion, nor WEEKLY fashion, but in my own way. Let us have truth.

Friends—The WEEKLY of 7th inst. came last night. Do pardon me for seizing the first moment available to express my great admiration of the astute intellect that after twenty-five years of close study has discovered that Jesus was a mendicant, and in proof of mendicity cites the precept "give to him that asketh thee, and from him that would borrow of thee turn not thou away," adding that the principle involved is the corner-stone of mendicancy. What may not be called in question and be subjected to animadversion if a precept which inculcates liberality toward those who need and ask a gift, and an accommodating spirit in lending to those who only wish to borrow.

Verily Jamieson is smart! Pray don't cut off the proofs of it. Truly,
STUBEN, O., March 1, 1874.

[From the Davless Co. Wis., Democrat.]

EAU CLAIRE, Wis., Feb. 19 1874.

The wicked Woodhull made us a visit last week. She lectured last Friday night to one of the largest audiences that ever assembled in this city. The best men of the place were present, many of them accompanied by their wives, and the neighboring towns for thirty miles around were represented. Public lecturers seldom receive the close attention which was paid to her, and but few are more applauded than she was.

Mrs. Woodhull is a comely woman to look upon, and there is a vivid play of spirit about her face that attracts most every one. Every word comes out clear and distinct and can be heard all over the house. When she gets interested in her theme, her utterance becomes more rapid, but every word distinct, and combined with her gesticulations and her evident earnestness, makes her a powerful speaker. Whatever is thought of the doctrines she teaches, none deny that she is one of the greatest orators of the day.

She believes in free love; said love was the only true marriage tie; a marriage for convenience, for money, for a home, was as wicked a prostitution as that of the woman who sold her body nightly; that though no other means than love could the world be reformed; that God is love and love is God.

The lecture frequently called forth loud applause, and at its close the speaker was heartily congratulated upon her effort. Though the large majority still disbelieve in her doctrines, her lecture has created a great change in the feeling toward her. Many who before thought her the worst woman in the world, now regard her as an eloquent, talented and honest woman.

TOM MALLORY.

SHUT THE DOOR SOFTLY.

Shut the door softly, mother's asleep;
Her fever is broken, her slumber is deep,
Look in her pale face and see there no pain—
Darling, be thankful, we've mother again.

Shut the door softly and come to her side.
What should we do if our mother had died?
She who has loved us our weary lives through—
Shut the door softly, and do as I do.
Shut the door softly, and kneel with me here,
To Him who has spared us our own mother dear,
Who has given her back to our arms once again,
Borne her through danger and softened her pain.

Shut the door softly, and look in her face,
And see how it gathered in health and in grace.
Is she not handsome, this mother of ours,
Waking to life like the budding of flowers?
Let us lose all in this fast flying life,
Sister and brother and husband and wife;
Mother's love only all time has defied;
Shut the door softly, and come to her side.

Shut the door softly, mother's awake,
Back from the shores of the fathomless lake,
Weary with travel, but laden with charms,
Longing to clasp us within her dear arms.
Mother, dear mother, we've loved you before,
Now we shall love you a thousand times more.
Welcome, dear heart, from the shadowy land;
Shut the door softly, and kiss her dear hand.

LESSONS OF LIFE.

BY JULIETT H. SEVERANCE, M. D.

Health is the great need of the age, but how to obtain that delectable condition is a matter but little studied by the great mass of the people. They have been educated to believe that if they become sick, it is a sort of fatality over which they have no control, and all they have to do is to call a physician, who of course is the embodiment of all wisdom in that direction, and who will administer some remedy that will, in some manner they know not how, restore them to their lost inheritance.

They are not taught to believe that sickness is the result of violated law; that were there no physical sins, there would be no physical suffering—which is the truth—and that it is just as absurd to think of restoring health by taking drugs as it is to think of escaping the penalty of violated moral law by accepting the atonement. There is no atonement for sin of any kind; the penalty surely follows, and the only method by which you can escape suffering is to cease to transgress. Learn the laws of your being in every direction, and live in accord therewith, then may you reasonably expect health and happiness.

Let us consider for a moment the manner in which we ruin our children, post nally, to say nothing of the manner in which we entail suffering upon them by wrong ante-natal conditions. In the first place, we shut out from their delicate lungs, formed with nice adjustment thereunto, the sweet, fresh, health-freighted air, and confine them to the heated, stagnant, impure atmosphere of the nursery, the air of which is loaded with emanations from the skins and lungs of those occupying the room, because the ignorant nurse is fearful that the little stranger, or the enfeebled mother, will "take cold," when both need, more than anything, the strength which comes from the plentiful inhalation of this greatest tonic in the universe—pure air.

Then food is given at all times and under all circumstances to the little one, and, even if it escapes the common nursery abominations of debilitating slops, soothing syrups, etc., soon indigestion is manifested, by flatulence, colic and other disturbances, and to still its cries of pain it is nursed again.

Now the stomach of the newly-born infant needs rest as much as any other part, and it is a grave error for any person, be he young or old, to be irregular in eating habits. Regularity is the great law, allowing sufficient times between meals for the stomach to become empty, rest and recuperate.

As the child grows older and commences to eat solid food,

instead of furnishing it with a diet of properly prepared grains, fruits and milk, we feed it according to our own falsely educated appetites, and because the delicate organs of taste have become so blunted by improper use that everything "tastes flat" without salt, pepper or other condiments, we ignorantly suppose that to be the case with "baby," and in a short time we have perverted its natural taste until we have the same false appetite in our child, and diseases begin to appear as the result, which we fail to attribute to its wrong habits, but commence trying to remedy by calling our family physician, who pronounces the trouble to be the result of teething or worms—never thinking that the process of teething is a natural one, and, with proper conditions, would be painless; and that if proper food were taken, so that digestion was perfectly performed, there would be no decaying matter to generate worms.

Then the process of drugging commences, poisoning the young life, the result of which is, that half the little darlings die before they are five years old—victims to the ignorance of those having them in charge, while those that escape death thus early, as they advance in years, are subjected to other health-destroying processes.

The way we clothe children, with limbs poorly protected—clothing unevenly distributed—is a source of a great deal of disease. The bodies are usually thickly and warmly clothed, while the extremities are poorly protected from the cold, and the blood flows where there is most warmth, causing congestion of the *viscera* and diseases innumerable.

I wish to note a point right here, which is this: In all my experience and observation in regard to the diseases of children and their relative strength and endurance up to the time when fashion says, your girl and boy must be differently clad, have different habits of life, different kinds of amusements—which differently develop the body—we find no difference in the sexes, so far as health and strength are concerned; but with this change, which gives the boy ample opportunity to develop his physical power, while the girl is trammelled with garments so constructed that freedom of muscular action is impossible, and is taught that romping plays that would develop the body into a beautiful, strong, fully orbed womanhood are not ladylike; then we see a gradual failing in health and strength; our boys are strong, our girls weak, and worst of all we consider the weakness beautiful and cultivate this sentiment, never dreaming that strength of brain depends largely on strength of muscle or that our girls as they grow to womanhood have more necessity for health and strength than our boys; that our future nation, our future humanity depend upon the mothers who produce it.

Then our educational system is ruinous to both girls and boys. It is of the first and of paramount importance that the physical of children should be developed. This is the foundation upon which every thing else is builded, and our educational system should take this into consideration, the culture of the body first, mental culture being of secondary importance; and that confining children in a sitting posture for six hours in a day, without liberty to turn their bodies or move in their seats, is an outrage upon every physiological law. The mental exercises should be interspersed with physical action, and gymnastic exercises should be practiced for a short time every hour, until we shall have founded a different method combining labor with study. Then, instead of confining children to the conning of books, object teaching should be more thoroughly adopted, as perception belongs to childhood, reflection to more mature years. The ordinary method of stuffing the minds of children with the contents of books—as you would stuff a turkey for baking—is all wrong. Education is development, growth is what you call out of a child's mind, not what you stuff in. A person with a good verbal memory may be a walking encyclopedia and still not be educated. What he has received may be entirely undigested, wholly unassimilated, hence, forming no part of the individual. As with food, no more should be taken than can be digested, so it is useless and injurious to burden the minds of children with what they cannot comprehend. All education should be practical—of every-day use. In my next I will speak of the sexual condition of our children and their necessities in this direction.

MILWAUKEE, Wis.

PARADOXES.

BY R. G. ECCLES.

February 24, 1874.

Nature began in contradictions, and now exists by the same. Nothing can be affirmed as true of her that is not also necessarily false. Everything she has evolved is, like herself, at once static and dynamic. Downward to the negative zero, rest can only exist by motion and upward to the positive zero motion can only exist by rest. All is motion, all is rest; there is no motion, there is no rest. The eternal warfare continues between *vis inertia* and *vis viva*, yet it would take ten thousand Solons to tell which is which. Only in unity can we harmonize, and even here they elude us. Both are causes, both effects of each other.

Since error is a receding fitness, and truth the present or coming harmony, the one must direct—polarize—the other. Every error must then possess a soul of truth, and every truth a matrix of error. A case of the former will be found in our present theology which is a modified form of the old idea that the universe is governed by two infinite powers in eternal contest. Each has its own type of truth that is diametrically opposite to the other. By selling their soul to God they might have his revelation, or preferring to give themselves away to Satan, they might get his. God's truth was eternal life (*vis viva*), the Devil's, eternal death (*vis inertia*). Who ever begins to reason, as science does, from the statical, is a child of the devil in that he must deny the existence of God as a creator and free agent, and put inert law in his stead. Hence all scientific investigation was the black art and frowned upon as destructive of happiness. Scientific materialism and illogical theology both fail to see that they are but reflecting each other's positions and are but nature's supplement and complement. The one finds

consciousness in evolution, the other evolution in consciousness. Both fail to see they must be alike and equal. If mind is evolved, it is evolution; and if mind is evolution, evolution must be mind. If mind then is active by intelligent will, law can only be volition. The one is but the other in miniature. On the other hand, the absolute mind can only act in perfection or by a perfect plan, and since there can be but one perfect plan, necessity gives to God but one course to pursue, from which he can never vary without becoming imperfect. That course can only be the course manifest in nature in the path of law or evolution. His word or decree then must be evolution. "In the beginning was evolution, and evolution was with God, and evolution was God, the same was in the beginning with God. All things were made by evolution, and without evolution was not anything made that was made. In evolution was life, and the life was the light of men." All truth, all light, all love, centre in evolution, which is but another name for the rearrangements of nature, while dropping into an ever-transitory equilibrium. Here again we find adaptation and truth synonymous.

When we thoroughly analyze phenomenal nature in her revelations to us through the successive steps of evolution, we will find that all we know of her is by the way she adapts herself either to our five senses or from them to our intellect. Aside from adaptation then, no matter where or at what we look, two contending contradictory factors meet us demanding a harmonization as we mentally follow them up and down to the inscrutable that lies beyond the horizon of our reason. To the intellect the adaptation is the most extensive possible, and predicts whether the development of subsequent generations must travel. To the mere external senses of seeing, hearing, feeling, tasting, smelling, is attached the smallest circle possible of conscious cognizance with man. The latter never can understand the former, and the former sometimes finds it difficult to understand how the latter can be so short-sighted and stupid. Only when he reaches the crest of the next wave, and looking back finds himself but differing in amplitude of vision, can he understand the matter.

To early man the horizon bounded the universe. He could see no farther. To intellect, a horizon, be it ever so large, is nonentity. To the former the earth was flat, while the latter beholds it the reverse of flatness—a globe. Thus we reverse every idea of the savage or civilizee who judges of things merely as they seem to the limited senses. The earth is no longer flat, but round; it is not now stationary, but in motion. The earth revolves around the sun, not the sun around the earth. All vision is subjective. Objects look through the window at us; we do not look through the glass at them. Motion once was invisible, now all we see is motion. Matter once was visible, now no man has ever seen, heard or handled it. Everything was once a creation, now we cannot conceive of a creation. In ten thousand different directions can we thus see a reversion of thought every time the amplitude of intellect is augmented. Here lies the secret of religious and social persecution—the fagot, inquisition and *auto de fe*. The devil is seen in every such reversion, and God is in need of their help to crush him. Every new thought has been fought as soon as it began to win adherents, and so it will continue till men cease to imagine themselves as the only ones in the universe that know anything. It is nothing in the world but superlative egotism and its twin brother, self-righteousness, that makes men abuse each other because of doctrine. Both are born of consummate ignorance. The musty past glories in ignorance and abuse; the coming future speaks of love and good-will to men. The former is the furnace from which the latter comes forth freed from dross. The radical reformer can see that all this is but his gain. Becoming a man, he learns to act as a man; or, if a woman, in the pride of womanhood. Their opponents are but children—overgrown babies. They show it in their deportment. They are restless in meeting, as children always are. They go into a passion because somebody tells them something they do not believe. They are afraid they will come to some terrible end, and draw the rest of mankind after them, if they do not believe as mother (Grundy) does. They know more about any given subject after five minutes' consideration than a man does after years of tedious study. They go to abusing and calling names at everybody they have reason to fear or do not like. Let all reformers treat them as babies, and give them a piece of sugar to keep still.

But there is another class whom it is harder to deal with because of their excessive passivity. They have seen the light, and are willing privately to acknowledge its splendor. They have gone just far enough to see that all is right. Out of contention they behold the fit arise. They stand upon the crest of a wave. Both progression and retrogression, like every other form, simple or complex, of nature, ebbs and flows in rhythmic cadence. While the reformer struggles with his load upon the ascending wave, feeling as if the abyss had been opened against him and hell let loose to thwart his aim, these, as they in complacence look around, seem to be to him the very picture of demoniac malevolence. Cold, zealous intellect led them there. One step more and they would see the necessity of self-sacrifice; but that step they cannot take. They are hemmed in by conditions they cannot gain will enough to overcome. This is why so many leading minds fail to be found in the list of the reformers. Erasmus was certainly in intellect the equal of Luther. He, too, knew the necessity of reform. Luther thought it never would come without him. Erasmus knew it must come, no matter by whom. Had he thought everything would be lost without his being sacrificed, I doubt not but his name would have stood far in advance of where Luther's now is. Luther's zeal made him victor. Let us content ourselves with the knowledge that they are put there by nature to balance the swinging scale of unfolding development.

While the clergy and press usually mark as *videttes* the coming army of the people, these stand upon the pinnacle as watchmen to tell the reformer all is well, and he must triumph, for God is with him.

THE PUBLIC SCHOOL QUESTION IN GERMANY.

We glean the following interesting item from the *Weser Zeitung* of February 1 (published in Bremen, Germany): "The 'national liberal' party is at this moment forming a league, under the leadership of the Baron of Stauffenberg at Munich, for the purpose of agitating a federal progressive income tax. Their intention is, according to the plans of the originator of the move, Dr. G. Hirth, who is not a Socialist, however, to apply the proceeds of such a tax principally to the perfecting of a general, many-graded, free, public school system by the Federal (Imperial) Government of Germany. This affords an instructive instance of the power with which the current of public opinion drifts toward Socialism; how just appears to the people the demand of the Socialists to afford to every member of society the most extended facilities of education, even by means of so radical a measure as the progressive income tax."

SPIRITUALISTS AND SHAKERS.

Believers in spiritualistic doctrines and a number of persons belonging to the Shaker Settlement, held a meeting at Halle's Hall, on Superior street, at two o'clock Sunday afternoon.

The services were opened by Mr. Peebles, who said but few persons were aware of the prevalence of spiritual manifestations. The world was, however, progressing. In common with other persons the speaker had once believed that spirits failed to appear to man since long ago, but those ideas had been entirely uprooted.

Elder James S. Prescott, of North Union, next spoke, prefacing his discourse by congratulating Mr. Peebles on his safe return to the United States.

In the report of this meeting in the *Cleveland Herald*, there was omitted the "odium" cast upon the much-abused "Woodhull faction" by Elder Prescott, who, in quoting from the proceedings of the Tenth Annual Convention of Spiritualists at Chicago, gave a construction to Mrs. Woodhull's words there uttered totally opposite to her well-known views. In this, where Mrs. W. claimed a person "had a right" to change his or her husband or wife, the Elder stated she, Mrs. W., indorsed and advocated the idea of change—of promiscuity. We are loth to believe that so good and kind-hearted an old man would knowingly and "with malice aforethought" bear "false witness against his neighbor." When he stated that "We, the Shakers, don't propose to follow or indorse that branch of spiritualists, he (the Elder) did that very thing by first setting up his man of straw by giving an erroneous construction to words spoken, and then demolishing him by false conclusions. We would pardon all this were it not well understood that in this case

"There was a power behind the throne Greater than the throne itself."

Our Mephistophiles in this instance (Rev. James M. Peebles) had "breathed into the good old Elder's ear a spell that murdered truth." His words were but the echo of his master's heart henceforth. Those words thus breathed and echoed were: "Give ear, oh ye earth," and "Harken oh ye heavens," while the mountain is in labor that will bring forth a very small mouse. "Mrs. Woodhull had at one time made a statement to a friend of his, giving Mrs. Peebles as her authority, when at that time Mrs. Peebles had never seen Mrs. Woodhull." Therefore Mrs. Woodhull was a liar. Therefore she is full of ways that are dark and tricks "that are vain." Therefore I have repented me that I introduced her at the Rink in Cleveland a few years since and indorsed her very strongly. What he (Peebles) should have said was, at the time Mrs. W. advanced her doctrines of social freedom, being in England, hobnobbing with the Spiritualist lords and ladies, I thought, in imitation of the Apostle Peter, to gain favor by claiming I "knew her not," hence my letter to the *London Medium and Day Break* denouncing her. It pays, therefore I will keep it up, and everywhere denounce and vilify her, and claim she is not fit to come between the wind and "my noble self." In indorsing social freedom "her offense is rank and smells to heaven." Take her away. "Crucify her, crucify her." To be sure I have not done this openly and above board, but privately, and when I can entice, bambozzle or humbug another to do it (as in case of good old father Prescott). Then, haven't I worn my "patent cloak of double distilled, XXX, respectability; and as heretofore advertise myself as Hon. or Rev. James M. Peebles, just returned from a tour around the world, full to overflowing of "Respectable, Spiritual Philosophy."

Now, as to the "leading Spiritualist" who wrote the letter to the *Herald*, we would call his careful and earnest attention to the fable of the ass who "clothed himself in the lion's skin." The "ear marks" show that he is one of those who have fallen into the sere "and yellow leaf," and to whom, as with old Solomon, "The grasshopper has become a burden."

In conclusion we would say, if the Spiritualist Society of Cleveland finally dies—and it certainly has been living but at a "poor dying rate" for the last few years—on its tombstone should be written this epitaph: This society passed away, dying of old-aged respectability, against which the unpopular truth dashed so hard for admission that rather than yield it died. TRUTH TELLER.

MRS. WOODHULL AT JANESVILLE, WIS.

An audience of the most intelligent citizens of Janesville greeted Mrs. Woodhull at Myers' Opera House, on Wednesday evening, February 4; and after the recitation of a poem by Miss Zulu Woodhull, which was given in excellent style, Mrs. W. came forward, looking somewhat careworn and weary, and was received with applause.

Her subject was "Reformation or Revolution—Which?" and for an hour she held her audience spell-bound, save when the flow of earnest eloquence was interrupted by some keen point of satire upon the shams of the day, which elicited the applause of the entire audience.

There was but one opinion on the street next day, and that

was, "She has told the truth, and everybody must admit it."

In company with a few friends we met Mrs. W. at the hotel next morning, and had the pleasure of listening to her conversation on the important topics of the hour. It is here that one may obtain a view of the real ability of this lady. Every sentence she utters is a clear-cut diamond, which strikes upon the ear like a prophecy or an oracle, carrying conviction with it.

Long will we remember that interview, and the words of counsel and encouragement that were given us.

Thanks, Victoria! And may the world soon learn that she whom it is slandering and persecuting is the angel that is rolling the stone from the door of the sepulcher of its purity and peace, that they may arise in glory to bless and save humanity. C. W. STEWART.

AGAIN IN THE TOMBS.

My Dear Mrs. Woodhull—For such I shall call you, while dispatches like this below run the round of the American Press:

THE CASE OF WOODHULL & CO.

"NEW YORK, March 5.—In the case of Woodhull, Claflin and Blood, on trial for libel in the Court of General Sessions to-day, an application for a reduction of bail was refused, and the prisoners were taken to the Tombs."

Stranger or acquaintance is all the same now. Daniel Webster once said, in a Sunday political speech, "There are no Sabbaths in revolutionary times." Then, surely, there can be no *strangers* in times revolutionary as these! Times that try the souls of women as well as men—of women more than men—and their bodies, lives, even, as well as souls. This is no time to say to you, Mrs. Editor.

Again in the Tombs! and the telegraph wires don't melt down in telling the tidings in the two hemispheres. Nor do the hearts of operators, reporters, editors, judges, nor courts, melt that such tidings are true! Nor will the hearts of the people, I fear, to any great extent, in whose behalf you have spoken and written, labored and suffered—and suffer still. Will even the hearts of mothers melt in common whose daughters you would save, have tried to save, by warning of dangers besetting them everywhere—in town and country, in school and church, as well as at opera and in the ball-room! More will weep for you than dare speak their sympathy to their dearest friends.

I have read carefully your journal all winter, and have watched with special attention your lecturing tours here in the West, and the notes and comments of the press in the towns and cities where you have spoken. And I am sure it is not too much to say of those places, as was said of some not more favored, "The Kingdom of God has come nigh unto them."

But I fear your persecutors design your destruction. Be it so, then. They cannot destroy the evangel you have proclaimed to the world. The world's pressure of hate and spite may harden it down like the coal in the mountain rock, which is only the condensed, carbonated sunshine of the elder ages, but now the light, the wealth and joy of generations, grown wise enough at length to detect its mystery. So shall your spoken and written words yet warm, illumine and bless and save millions of the children and children's children of those who to-day seek your blood, or look on with frightful indifference while the chastisement of their peace is upon you and with your stripes they are healed.

Courage, then, brave spirit! Noblest soul, I trust it shall yet appear, of this nineteenth century.

"Be thou faithful unto death and I will give thee a crown of life," is the pledge and promise of Him who holds the helm of the universe; and whose honor and throne are bonded security for its fulfillment for ever and ever.

That you and your heroic fellow-sufferers in this persecution may be found worthy such honor, here and hereafter, is and shall be the sincere desire and fervent prayer of your constant co-laborer in all good work,

PARKER PILLSBURY.

ELMWOOD, ILL., March 6, 1874.

SPIRITUAL ANTHROPOLOGY.

At a recent meeting of the Liverpool Anthropological Society, Dr. William Hitchman concluded a speech on the "Spiritual Nature of Man" in the following terms:

"As science, thus tested, is expanding our knowledge of true spiritual phenomena, we find that man's aspirations on earth for the beautiful and the good are really born of heaven itself. Its fruits, when duly appreciated, therefore, cannot but be of the nature of practical righteousness and more godly lives, springing from a conviction of religion in the heart—a demonstrative truth of Modern Spiritualism which no enemy of its progress can triumphantly assault. Onward ever is its motto—humanity upraised throughout the world from an existing vortex of vice, crime, drunkenness, disease and death; the Slough of Despond transformed into a haven of peace; since man now learns, from the positive experimental testimony I have here placed before you (and that, too, by an intelligence from that bourne whence, it is said, no traveler returns), that he is himself the creator of his own spiritual sphere, whether for weal or for woe."—*Spiritualist of London, G. B.*

QUEER LOGIC.

Some men's reasoning powers seem to be so defective or distorted that they always appear to be standing on their heads and look upon events with their heels. But when such an unhealthy state of affairs is manifested by a newspaper editor, it becomes positively aggravating. Because John Smith, for instance, don't know enough to keep sober, the *Hawk-Eye* sage wants to forbid William Smith drinking anything at all. And now he comes and electrifies his readers with the following sparkling bit of reasoning:

"Mrs. Abram Hartzler committed suicide near Marshall last Thursday, hanging herself in the privy with a strip of muslin. She was a dutiful wife, her life was pleasant and

happy in all its relations, and it is impossible to conceive of any motive for the rash act."

Wonderful! Her life must really have been very pleasant and extremely happy in all its relations; in fact, so exalted was her happiness, that she could not stand it any longer, poor thing, but goes and astonishes the *Hawk-Eye* by committing suicide. We are also informed that "she was a dutiful wife," which would make matters more "impossible to conceive," if it were not for a gap in the information, namely, We are not told whether Mr. H. was a dutiful husband! This little link in the information is now likely to remain a secret, the principal witness being dead. How unkind in poor Mrs. Hertzler to depart so mysteriously. It is not every man, and especially not the Sage, who can say, "The voice of the dead is a living voice to me."—*Burlington (Iowa) Daily*.

"MARY ANN," OF THE SPICY BURLINGTON (IOWA) DAILY, ON THE RAMPAGE—SHE EXPECTS TO VOTE.—HURRAH FOR US.

Editor Daily—It is very rare that the telegraphic news, which the associated press doles out to us every day, ever contains much that would not keep without spoiling until it came by mail, or that is of much importance to the human race anyhow. But to-day I actually blessed the *Hawk-Eye* for giving me a day of rejoicing, which, without the telegraph, we could not have enjoyed before to-morrow. This morning, before breakfast was on the table, I was skimming the columns of your tiresome contemporary, when, to my intense delight, I ran across the following little telegram:

"DES MOINES, March 4.—A joint resolution striking out the word male from the Constitution passed the House by a vote of 56 to 38."

Throwing the paper to the ceiling I proposed three cheers, which the whole family and all the boarders gave with a will. If ever I was proud of the State of Iowa it is to-day. Perhaps you do not quite understand the bearings of this move, but it is only through woman that this country can be saved from going to the bad; never by prayer crusades and ladies' relief societies and other well-meant but weak tea kettle excitements, but by declaring and accepting woman as a citizen, as the peer of the "male" citizen. Then will woman cease being a weak sister, man will become more manly, and our political and social atmosphere will become purified. Yours joyfully, MARY ANN.

JAPANESE WOMEN.

Naturally there are no figures more perfect than those of the Japanese young women. The children, up to the age of fourteen, or as long as they have the free use of their limbs, are models of symmetry. About that time they begin to fasten long garments about their hips, the effect is to impede their gait, and give them an awkward shamble. In course of time it does worse, and interrupts the development of their legs and thighs. Among the laboring class an additional mishapening is accomplished by the practice of carrying burdens, from an early age, upon the back, for the support of which broad straps are passed over the shoulders and breasts. When a Japanese girl reaches the age of sixteen without having undergone either of the processes of deformity, she is a wonder to the eye, and remains so until twenty-five, possibly a little later. Then she ceases to charm for a certain period, in any way excepting by her manner, and that is generally preserved to the last. But as she grows old she has a chance of becoming quite delightful again. There is nothing prettier than a dignified and white haired old Japanese lady. She is always happy, for she is always much respected and cherished by her youngsters, and at a certain age the natural high breeding of the race appears in her to attain its crystallization. Whatever her station in life, she is almost always sure to suggest an idea of ancient nobility, and to be surrounded by an atmosphere of an Oriental Faubourg St. Germain.—*Atlantic Monthly*.

DR. KARL MARK, the leader of the elder branch of the International Association, is engaged translating his work on "Capital," which has not yet appeared in an English form.

A CHICAGO paper having obtained a new subscriber, records the startling fact in a half column article, headed "Still Another! Our course indorsed by the people."

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Labor the only basis of civilization.
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 Mutual rights, mutual interests and mutual responsibilities.

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

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

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

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

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

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

THE WORD,

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

E. H. HEYWOOD, Editor.

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

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

WARREN CHASE

Lectures in Council Bluffs, Iowa, March 15th and 29th, and in Omaha, Neb., March 18th, 19th, 20th and 22d. Address at Council Bluffs, Iowa, till March 29th; after that, Colfax, Jasper Co., Iowa, till further notice. He will receive subscriptions for the WEEKLY and for our pamphlets.

"THE GREAT SENSATION."

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

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

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

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

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

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

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PERSONAL.

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

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

CARD.

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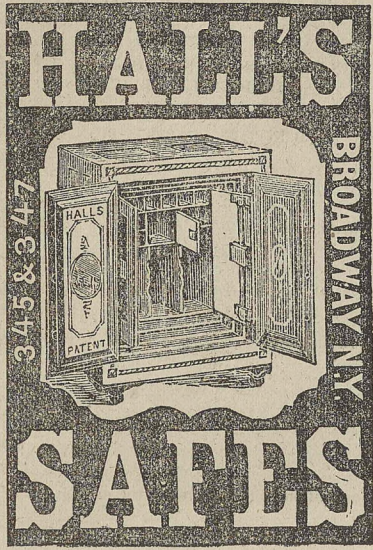
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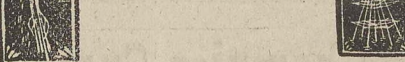
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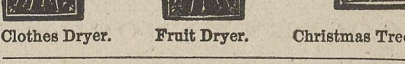
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