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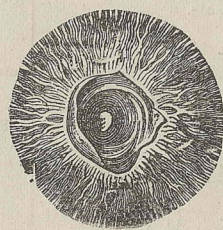
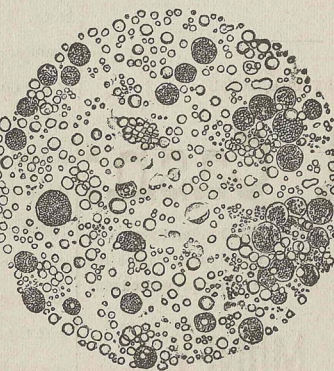
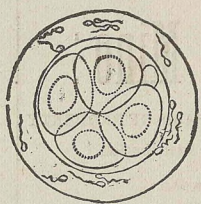
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The author of the following paper had published in the *Revue Spirite* an article on consumption, in which he gave a letter of advice, on decease of his sister, received from a spirit who signed himself Dr. Demeure. After going over the ordinary ground of respiration, introducing the proper quantity of oxygen for the combustion of the carbon absorbed by the body through the digestion, and that if the lungs are not in a state to perform their work properly there will remain too much carbon unconsumed, thereby destroying the equilibrium between the various elements destined to form the corporeal tissues, the Spirit goes on to say that, although science may have perfectly defined the role of oxygen, it has not yet told us what becomes of the carbon after it is burned. It must undoubtedly possess properties it did not have before the combustion—properties that permit it to exercise a different influence on the other elements of the organism, or there would be no reason for the combustion.

Combustion, you know, is the combination of a body with oxygen, disengaging heat, light, and sometimes electricity. Carbon burning in the blood maintains the vital heat of the body. But if you take the pains to go to the foundation it will be perceived that this is not the sole result. After all combustion there remains a residue of matter which could not combine with the oxygen: this residue in organic bodies that are burned is called ashes. Then a residue must remain from intra-organic combustion. This residue, you have already divined, is azote, for you have been told that carbon sufficiently elaborated in the organs is converted into azote.

Breathing brings about this transformation. In subjecting the various elements that constitute the body to a chemical analysis we find azote in great proportion. If, on the other hand, we calculate the quantity of this gas taken in with the food, we find it inferior to the quantity existing in the organs. Now, as this gas cannot be taken in by the respiratory organs, as it is not respirable, we are led to the logical conclusion that it is fabricated in the organism. Study and serious experiments will soon show this to be the truth.

A certain part of the carbon introduced into the body with the food is not ready to undergo this transformation by contact with the oxygen. This is thrown off by expiration in the form of carbonic acid: it goes to plants to receive further elaboration until the time for it to re-enter the human organism.

From what has been said we may define respiration, the act by which the oxygen, introduced into the blood by the lungs, burns a sufficient quantity of carbon to produce the azote necessary to sustain the organs. If from any cause the lungs relax their functions, the tissues of the organism being no longer fed with a substance indispensable to them, decay, leanness, consumption, in fact, follows and death ensues from this trouble in the organic functions.

Consumption is usually caused by an hereditary constitutional defect by which the lungs are prevented from attaining sufficient development, and are therefore powerless to furnish the blood with enough oxygen to burn a proper quantity of carbon. It happens sometimes that this disease has quite an accidental origin by the introduction into the lungs, through the respiratory organs, of a morbid germ which is developed at the expense of that organ. The want of azote makes itself promptly felt throughout the whole organism, but more particularly in the lungs of which it is, in the normal state, one of the chief constituent elements, and it is more indispensable there than elsewhere, by reason of its well-known properties for arresting combustion, and consequently preventing the other organic elements from combining with the oxygen which would carry them out in the act of expiration. This explains, how, lacking azote, the lungs are so easily used up and decomposed by contact with oxygen.

From these observations it is easy for you to deduce the remedy applicable to this disease. There being an insufficiency of oxygen to burn enough carbon, you must endeavor to impart to the organism the greatest possible quantity of burned carbon, that is azote; for this purpose we recommend to consumptives an alimentary regimen of white meats, eggs, milk, butter, all substances in which azote predominates. When the disease has reached a certain extent, this regimen no longer suffices for the cure; fluidic treatment

must intervene directly. Indeed the pulmonary organs having attained a certain degree of decomposition, all the atoms of azote carried into the circulation are infected by the disease, and instead of acting against the evil, they excite it by furnishing it fresh food.

To obtain a satisfactory result the fluidic action must intervene with the greatest energy. The azote, free and uncombined with other bodies, must come directly to the lungs to cauterize them, if we may so express it and arrest their disorganization. You may for this propose, draw to any extent on the fluidic reserves of the Society Demeure. At certain appointed moments during the day project, with the whole force of your will, the azotic gas toward the lungs of the invalid. If you are careful to work with sustained attention the azote will penetrate the pores of the organism and go itself to the sore spot it is destined to cure. At the same time take care to make the invalid follow the prescribed regimen. You may convey azote to the lungs also by magnetized water.

To some parts of this communication objections had been made, to which the following answer is given:

We do not deny the difficulties of the task nor the weakness of our intellectual resources and scientific attainments to discuss a subject of so great importance, and attack the principles science has laid down as indisputable axioms. But seeing only the end to be attained—the elucidation of the great question of the fluids—we do not fear to direct our studies toward matters still so obscure, to endeavor to throw some light upon them; walking always with prudence and caution, never for an instant letting go the precious thread destined to guide us, the principles which the Master, Allan Kardec, has left us as the foundation of his doctrine.

It is in this spirit of prudent research which we feel sure also animated our correspondents, and which we truly hope will conduct us together toward the end, that we shall take up the principal objections made to us, or rather to the theory exhibited by the spirit signing "Dr. Demeure."

If we do not solve them in an exact and peremptory manner, we shall at least have the satisfaction of having tried to place some guide-boards on this still unexplored route, and if our demonstration should result in dissipating in any degree the doubts of our brethren, we render in advance all the merit to our guides of the invisible world, whose mission it is to distribute the light in proportion to our capabilities of receiving it.

This said, we will begin by reproducing, textually, the principal objections, so that our answers may be the better judged.

The first in chronological order is that of M. Amaletto Mateos, of Barcelona: "We all know that carbon in the actual state of science is considered a simple body, so also in azote; consequently azote does not contain carbon, neither does carbon contain azote. How, then, is it possible that carbon elaborated in the organs can be converted into azote? How explain this change of nature? How can the carbon cease to be carbon in order to transform itself into another simple body? That a simple body should be modified, there needs the combination with another body; the result is a compound, but never another simple body. Further, the combination of the carbon with the oxygen produces carbonic acid, a compound of two simple bodies that have been combined.

"From the combustion of the carbon with the oxygen no residue remains, as has been demonstrated by many experiments, and the ashes deposited in our stoves after having burned coal, are earthy substances which the various coals held in combustion as organic substances." And further on: "But at present I cannot admit, without demonstration, that azote is fabricated in the organism; we cannot understand that simple bodies are formed therein, but that there are combinations, which we are still far from knowing, of various simple bodies to form naturally compound bodies." Such are the questions and doubts of M. Amaletto Mateos. The fact affirmed seems to him impossible to realize, or at least incomprehensible, and, to combat our theory, he rests on the scientific labors that have discovered the various combinations of those bodies analyzed by chemistry.

Our second correspondent, neither denying like the first nor admitting the conversion of carbon into azote (he does not examine the question from the standpoint), addresses us the following observations: "You say azote is the remedy for consumption, but the azote of the air does not answer; there must be a special azote formed in the body." We are not told how this azote is formed in the body of those who do not become consumptives, nor how it ceases to be formed with those who do become so.

Then, to replace this azote that is no longer formed, you are told to draw from the perispirits of the disincarnated, who possess an ample supply of the best. Draw? How? By sentiment, instinctively. When shall we reach this knowledge? And again he says: "There exists a disease called chlorosis, which has been many times very rapidly cured by iron; yet we see that iron does not always cure it.

When homeopathy explained the pathogony of diseases, it was observed that many diseases could produce chlorosis, and this conclusion was arrived at; that the blood could be changed in many ways; sometimes by the want of action of one or several organs, sometimes by the over-excitement of the function of one organ which despoiled the others.

Might not the same thing happen for azote in consumption? The best scientific process, then, would be to study the concurrence of each organ in the transformation of carbonic acid into azote, and especially that azote which is neither that of the air nor of the food. Will your guides clear up this question? Then another question I propound to Spiritist and homeopathic doctors: Could we not experiment with azote as with so many other medicaments, and compare its properties with those of the remedies we apply in consumption?—DR. D. G.

We begin by answering that we accept with the whole heart this last conclusion; and we should be glad to see scientists turn their investigations in that direction, to endeavor, by that means, to arrive at the cure of that fatal dis-

ease against which their efforts have hitherto remained almost powerless. We are more at ease in discussing these objections because they come from two Spiritists, who will follow us willingly in the path of the doctrine from which we shall take the starting point in our deductions. The first ends his letter speaking of our beautiful doctrines; the second, Dr. D. G., is one of the most valued correspondents of the *Revue*, who is working with much zeal for the elucidation of the great question of the fluids. We make this observation because, we repeat, we shall take for our base the principles professed by Allan Kardec; and it is clear that we could not hope to persuade, in this way, those who disbelieve Spiritist teachings, admitting neither the existence of the soul, nor its survival of the earthly body, nor the individuality it retains in space after its separation from the corporeal organs. To these skeptics, also our brothers (we should not be Spiritists could we forget it), we can only say we hope the light will shine as brightly for them as for us when they seriously study the very real phenomena of Spiritism which have been disclosed and explained to us.

Let us speak, then, to Spiritists, and recall, first, some general facts which spirit revelation has evidenced to us, and from which its principal teachings have been deduced. In various passages of the fundamental works left us by the master ("Book on Spirits," "Book on Mediums," "Generation") it is established that the spirit, once freed from the bond of corporeal matter, dwells in space, at our sides, in the midst of fluids that constitute our terrestrial atmosphere, and which he uses for his principal manifestations, by combining them with his own perispiritual fluid. It is by this action of the perispirit on the fluids that the fluidic apparitions are explained, also the physical manifestations of rappings, bringing material objects, and other very frequent phenomena, whose reality no Spiritist will deny.

(To be continued.)

SOCIALISTIC.

THE TEMPLE OF SOCIALISM.

No. III.

If, as the great scientists of Europe and America are everywhere teaching us, there is such a thing as social science, then the first law which that science should teach us is the one which determines what parts society should be composed of, and the arrangement and function of those parts.

When we wish to build a house, the first thing necessary to be known (after we possess the required materials), is the number, form and arrangement of the rooms composing the house, and the different uses to which these shall be put; which shall be kitchen, which parlor, which bed-rooms, etc. If we were going to make a horse, we should need to know that he would have to possess a body, with two pair of legs on the under side of it, a head at one end and a tail at the other; in other words, we should need to know what parts make up a horse.

In any science which deals with organization, the first law must give us a classification of the organs or parts and their functions. I suppose that no one ever thought of denying that social science deals with the organization of society. Nor does any one dispute that the laws of such a science are natural laws.

Yet here are Warren, Andrews, Spencer and others, writing books, pamphlets and newspaper articles, year after year, upon the science of society, and not one of them has made any statement of this first natural law. They have not even given us a false statement of it. Gentlemen, is it less necessary to exercise your common sense in the work of reconstructing the whole fabric of society than it would be in building a house? Josiah Warren, and after him S. P. Andrews, told us that the first great law was that of "The sovereignty of the individual, to be exercised at his own cost." A law which gives us the relation of parts before we know what the parts are! This was scientific method with a vengeance. Besides, the statement itself was a narrow absurdity; it pointed us to an organization in which each organ, each part, was to receive the whole results of its own action. What sort of a connection was that? How could the parts affect each other? What would we think of a physiologist who should describe the structure and action of the heart and lungs separately, and who should never hint that the heart sends blood to the lungs, and that they could not act without each other? We should certainly think him ignorant of his subject. I am more charitable. I think that our social scientists have been bemuddled by the false and vicious methods of the politicians, until normal thinking on this subject is almost impossible. Yet I strenuously insist that unless we know this first law we can never build the new Temple of Humanity.

The structure of society should provide for those wants of society which cannot be met by private or isolated action. To obtain any certain and definite classification of these wants, we must trace them to their sources in the mental faculties. It is evident that each faculty gives rise to a class of wants. Thus the organ of appetite originates a class of wants in regard to food; from the organ of friendship springs a class of wants in regard to friends; from integrity a class which relates to justice; and so of each separate faculty. A distinct organ for every distinct class of functions is nature's law. The units which compose society are persons. From these units society derives all of its rights and properties. Therefore society as a whole has classes of wants which correspond to each faculty in the individual.

An officer is an organ of society—the instrument which society uses to fill a definite want or function. In a complete and true social structure, therefore, there should be an officer to correspond to each mental faculty. In my last article I asserted that taking all of the various kinds of societies which make up our civilization, only one-half of the twenty-four leading faculties are represented by officers, or the wants arising from them provided for in any manner. After six thousand years of experiment, our sapient statesmen have discovered, classified and made some provision toward sup-

plying one-half of the great common wants of society! Do they want six thousand years more to discover the rest? They turned their eyes backward to history to make the discovery, as Herbert Spencer is doing to-day. Gentlemen, you are looking in the wrong place. Why not analyze the nature of man itself, in order to find out what institutions, what social forms will be most perfectly adapted to its wants, its vast possibilities?

In the town of six thousand inhabitants where I live, there are twenty-two different kinds of societies. Instead of all this confused structure of our civilization, I think that the natural plan is to have one kind of society only, with an officer to represent each one of the twenty-four leading faculties and of the two brain centres. Let this society supplant all of the existing ones. This would immensely simplify our institutions and yet accomplish more than all of them.

Nature has connected all of these faculties and functions in the human brain by one system of laws; their relations and actions are all compatible with each other. It follows as a logical and necessary conclusion that if we represent the functions of each of these faculties by an officer of society and relate these officers by such laws as relate the faculties to each other in the brain, then there will be no necessary discord in the social structure. The constitution of society would correspond to that of man, for which it was designed. The structure of society should be just as complex as that of the individual. "Man is the archetype of society," says Prof. Draper, and he devotes the whole of that profound and highly praised work, the "History of the Intellectual Development of Europe," to the proof and elaboration of this idea.

In the table below are given the names of the organs and the corresponding officers. There are three classes of faculties, with four groups in each. For the social structure I would retain the same names as are given to these classes and groups in the brain. In each group are two leading organs. One of these dominates in man's and the other in woman's character. Accordingly, one is represented by a male and the other by a female officer. The male is placed first in naming each pair. In most cases I have modeled the names of the officers directly from the faculties, except where there were good and well-known terms already in use, like Treasurer, Recorder, Purveyor and Sentinel. The general term *Leader* is applied to each of the twenty-four.

Brain Centres. { <i>Striatum.</i> Social Centres. { <i>Center.</i>			
Thalamus. } <i>Centress.</i>			
CLASS OF INTELLECT.			
GROUPS.	FACULTIES. LEADERS.	GROUPS.	FACULTIES. LEADERS.
Perception.	<i>Form.</i>Formator	Reasonat'n.	<i>Reason</i>Reasoner
	<i>Color</i>Colorist		<i>Prevision</i> ...Previsor
Retention.	<i>Memory</i> ...Recorder	Sociation..	<i>Fraternity</i> ..Fraternor
	<i>Attention</i> ..Attender		<i>Reform</i>Reformer
CLASS OF AFFECTION.			
Unitation...	<i>Union</i>Unitist	Parention..	<i>Parenty</i> ...Parentor
	<i>Humanity</i> ..Humanist		<i>Piety</i>Pietist
Sexation...	<i>Devotion</i> ...Devoter	Sentition...	<i>Appetite</i> ...Purveyor
	<i>Fidelity</i> ...Fidelist		<i>Tactation</i> ..Sentinel
CLASS OF VOLITION.			
Vigoration.	<i>Integrity</i> ...Integrist	Defension..	<i>Defense</i>Defender
	<i>Severity</i>Serenist		<i>Acquisit'n</i> ..Treasurer
Ambition...	<i>Dignity</i> ...Dignitist	Impulsion..	<i>Destruct'n</i> ..Destroyer
	<i>Laudation</i> ..Lauder		<i>Baseness</i> ...Debaser

Such would be the officers of an individual or town society. And I would have the county, State and national societies each consist of the same number and kind of officers, because the wants of a town, a county, a State and a nation are alike in kind, differing only in the degree of detail.

ARTHUR MERTON, M. D.

SACRIFICES TO THE HOLY MARRIAGE INSTITUTION.

Printed and unprinted stories of human sacrifice on the altar of lust to this God-given power of man over the persons and passions of woman greet us daily. We take up the pen to record a well authenticated one just related in our ears by one who knew the circumstances, whose eyes are opened and whose voice is ever heard in favor of right and justice. In the not long ago lived a stout and plethoric orthodox deacon, like many we have and some we do know. He had a slender, delicate wife, who bore him children according to Scripture, and unto whom he had a right to "go in" by Bible authority; but as times had changed since the days of Jacob and David he had no right, at least no legal right, to "go in" unto the maids and other men's wives *a la* David and Mrs. Uriah, therefore he was virtuous and lived a strictly moral and religious life, as many who fear hell and Mrs. Grundy do, and sacrificed his own victims. His delicate little wife had borne him a child, it was five days old when "his desires were unto his wife," for he was a virtuous and prayerful man who hated promiscuity, free love and all such wicked abominations of the opponents of marriage and marital rights of husbands. The old lady nurse who took care of the sick wife and babe slept with and waited upon her. He notified both that he wanted his place on the fifth night, and as his sick wife knew for what he wanted it she remonstrated, assuring him it would kill her, but her entreaties were in vain. Then she got the old lady to remonstrate with him, and she warned him it would cause the death of his wife; but he was enraged at this interference with his domestic affairs, and told her he could manage his household without her advice, and if she could not stop meddling with such matters she might leave the house as he would not submit to any interference with his domestic management. He of course conquered, as the wife had promised to obey, and both church and State said she must—and she did. He occupied the bed with her that night, and the consequence of which was a fever brought on by sexual abuse, followed by the death of the wife. As the grave closed over her the deacon felt his loss and soon hunted up another to legally and religiously supply the place.

This is one of hundreds of such cases, varied in some little particulars, but resulting in death; and yet the man or woman who raises a voice or pen against this accursed

tyranny is stigmatized, abused and slandered to the fullest extent churches and social tyrants can do it.

WARREN CHASE.

SUGGESTIONS.

The reasons are many and powerful why husband and wife should not sleep in the same bed or even the same room. It is a familiarity that in time extinguishes love. Even by day, absence a good share of the time is necessary to the life of love. What is the cause that brother and sister have no love for each other? It is not because they are brother and sister; it is because they have lived from earliest childhood in the same family. Sleeping in the same bed is too much temptation to intemperance in sexual intercourse, the most ruinous to the constitution of all kinds of intemperance. That kind of intemperance is very common with men and their wives. It is an arrangement of Nature that the night should be devoted entirely to sleep and rest. At night, after the fatigues of the day, the body and mind are in an unsuitable condition for sexual intercourse, and especially for begetting children. If the parents are fatigued at the time of conception, their child is born fatigued. Never should a child be begotten in darkness; the light of the sun at the time and a full view of each other by the parents are necessary to the perfection of the child. Men should go to the beasts and learn wisdom.

Sexual cohabitation without love has the ruinous effects of masturbation, although in a less degree. It exhausts the system without satisfying the mind. When people are obliged to live on food they don't like, they never feel satisfied and don't know when to leave off in eating. They are more apt to eat too much than when they have food that suits them. Intemperance is more likely without love than with it. If promiscuity is cohabitation with or without love indifferently it is condemned by free love, because free love is love always. No wonder that the people are old at seventy years, and so many die in childhood. It is according to Nature that people shall live four or five times as long as it takes them to grow, which would extend human life to about the age of one hundred and twenty-five years. If they were born right and always lived right, they would undoubtedly reach that age in health. In that case nobody would die in childhood and there would be no orphans.

The fools that make the laws have made one to punish for indecent exposure of the person. If nature produces anything indecent, then of course she is guilty of obscenity; if she does not then the authors of that law are guilty of libel upon her. The custom of exposing the whole person, each sex to the other, is not only modest and decent, but is necessary to morality. It is the intention of nature and a proof of her wisdom, that men and women shall see each other naked. Concealment causes morbid contemplation and curiosity which stimulates passion. People have a propensity to find what is hidden. Freedom of bodily exposure causes indifference; undoubtedly if it was the custom to go naked, there would be less of lust and less of sexual cohabitation than there is now. If Nature produces anything that ought to be concealed she is not much of a workman.

ELIPHALET KIMBALL.

OXFORD, New Hampshire.

FREE LOVE CONTROVERSY.—CONTINUED.

HENRY JAMES TO STEPHEN PEARL ANDREWS.

S. P. ANDREWS, ESQ.:

Dear Sir: I should say after reading your comments on my letter, that it was your idea of marriage, and not mine, which is obscure. But, at all events, I can relieve mine of that imputation in a very few moments.

Marriage means at bottom the rite initiatory of the family. It is a certain voluntary compact between a man and a woman to live together in the exclusive possession of each other's person, upon the basis of which they are legally raised to the status of a family, and become invested—themselves and their children—with the sanctity inherent in that institution. It is very important to bear in mind this essentially objective character of marriage. A man and a woman may propose to themselves what incidental advantages they will; the theory of marriage is, that they are conjoined in wedlock, not in any selfish end, nor even with a view to the promotion of their reciprocal subjective comfort, but in a strictly social end, or with a view exclusively to the honor and profit of the family institution.

What is the origin of the family? It originates in the social instinct. The family constitutes the social unit—is society in its least form, in its most concrete, most minimized and lifeless manifestation. It is society in its *acorn* stage, so to speak, or before men have the least spiritual apprehension of their social nature and destiny, and are content to regard themselves therefore as essentially different and hostile *inter se*. As individuals we are purely selfish or gregarious; and, consequently, if we were not born into a home, or paradise, which frees us from outward tyranny, or the bondage of organic want, and where our infantile affections may be shaped or moulded upon the family unity, and trained to expand in all the freedom and security of that hallowed bond, there would be absolutely nothing whatever to separate us to our own perception from the animals. We should totally lack the opportunity of social culture—lack every chance of refinement out of our native dross—and hence never attain even to that quasi unitary consciousness we now enjoy under the institutions of church and state, but remain an unorganized and ignominious herd of men until the day of doom. Thus the family is the veritable root and anchorage of our social evolution in harmony with the creative perfection—the sole earthly germ or rudiment of that immortal society, or brotherhood, or fellowship, or equality of all men with each, and of each with all, which will constitute God's coming spiritual kingdom in our nature, and cover the earth with his renown as the waters cover the sea.

It is palpable, then, why the family bond has been so highly prized among men, especially in Europe, where in the case of certain leading houses men have been, and are still, content to pay it practically divine honor. It is because the interests

of our own existing elaborate civilization, and thence of our ultimate social enfranchisement have been indissolubly bound up with it.

But now, why is the family conditioned upon marriage as a base instead of concubinage? It is so conditioned by the law of its typicality; the law which makes the type an exact correspondence and counterpart of its antitype. The family is the type of society, the egg out of which it is painfully and elaborately incubated. It is the rude and crude husk in which that spiritual divine life of man lies sheathed and sheltered from all profanation, until the day of its definite epiphany. The family in fact is society itself in its least vital or most outward nucleated, and inconsiderable form. Now, how is society spiritually constituted? What, in other words, does society mean when livingly or philosophically conceived?

It means a fusion of interests between its members—all and singular—so very intimate and thorough as practically to make all men a pledge for the material welfare of each, and each man a pledge for the spiritual welfare of all; and it is this perfect fusion of the *homo* and the *vir*, of man universal and man particular, of the public and private, cosmical and domestic, secular and sacred, fixed and free, in short male and female elements of our nature, which is inherent in all true social form and order—that demands to be symbolized or reproduced in marriage, regarded as the basis of the family institution. Anything short of marriage as such basis would vitally misrepresent the purely typical character of the family bond, or falsify its prophetic contents. Society itself is the issue of a divine reconciliation effected in interior realms of being between the two otherwise irreconcilable elements of human nature—self and the neighbor, freedom and necessity, inclination and obligation, flesh and spirit—and not of any chance or fitful accord between those interests; hence the family in symbolizing society and so gradually informing the heart and mind of man to its acknowledgment, is bound to insist upon the marriage of its principals, and stigmatize concubinage accordingly as at once the symbol and the focus of their inveterate enmity and inequality.

Such, fairly stated as it seems to me, is marriage when viewed in itself, or abstractly and apart from any concrete or specific manifestation. It is the authoritative scourge of concubinage among men, or the consecration of human love to higher than propagative uses. The loves of the animals have apparently no higher end than the reproduction of their kind, and in that no doubt incidentally the advantage of a higher kind, man. And man himself doubtless so long as he remains an animal, blind or indifferent to the dignity of his proper nature, betrays the same brute subserviency. But love with man is essentially shamefaced, and never attains to the open brow of innocence until it becomes transfigured by marriage lineaments: the manifest reason being that the *norm* of human nature, by virtue of the divinity of its source, is *society* not *self*; and that man's organic instincts therefore, unlike those of the animal, are never to be regarded as constituting their own law, but are to be held in rigid abeyance to his social necessities.

And now let me say that after having duly considered the long and curious commentary you append to my letter I remain very much flattered to be sure, but still unconvinced by the allegation you make of a substantial agreement between us in regard to the interests of love and marriage. It is too bad that I should have even for a moment shocked your conservative scruples by seeming to concede an excessive freedom to the former interest. But when I reflect that I am always so careful to represent our subjection to appetite and passion as necessitated, and therefore as being no freedom at all but a cunningly masked bondage in the interest of a higher or spiritual freedom, I cannot but hope that your misconception was temporary. But I am persuaded our agreement is neither substantial nor formal, neither abstract nor concrete. Your peculiar philosophic pretension—which is to construct what you call a "universology" or symbol of universal knowledge—strikes me to begin with as fundamentally vicious; violates every canon of the intellect. There is no such achievement possible to the human mind as a strictly universal formula of knowledge; and this not only because man is not omniscient—human knowledge being essentially limited—but also and much more because the universe itself is not a fixed or real but an essentially indefinite or apparitional quantity, varying according to the measure of our culture. The universe is not a *thing*, but a mere mental personification under which we group or generalize our conflicting sensible impressions; so that to aim at constructing a universal science is simply to mistake thought for thing, or make our subjective logic the measure of objective truth. It is no discredit to fail in such a pursuit, because no one in the nature of things can succeed in it; but it is a great waste of energy to embark in it. It is practically, in fact, to pursue the same will-o'-the-wisp in philosophy that ill-starred inventors pursue in mechanics under the name of "perpetual motion;" the misery of the mistake being in both cases alike, that the pursuivant has not the consolation of reflecting that he has been wasting his strength in the chase of an honest natural shadow even.* What then? Do I mean to infer that there is no issue practicable out of these contradictions in human experience? That no harmony will ever be attainable to us between infinite and finite, truth and fact, spirit and flesh? Far from it; for I myself devoutly believe in that reconciliation as constituting man's strictly providential destiny upon the earth or his social evolution. I only mean to say that the reconciliation in question will be a spiritual or inward one, realizable primarily in the sphere of life or consciousness, and only by derivation thence in the sphere of thought or science. In

* This very childlike, and, in that sense, very natural objection to Universology, has been anticipated, discussed and refuted in "The Primary Synopsis of Universology and Alwato," pp. 22-24, and will be again replied to in the answer to this communication next week. It belongs to that class of objections which is easily suggested and cheaply urged by those who know nothing of the subject, and which is dispelled at once and never again entertained, on the slightest investigation.—S. P. A.

short, we shall realize it only in the ratio of our distinctively natural regeneration, or the measure of our elevation out of selfish or voluntary into strictly social or spontaneous form and order.

And as to the present concrete application of your philosophy, I am apparently at like, or, if need be, even greater intellectual odds with you there. That is to say, free love means to me, *logically*, free concubinage; and so long as this mind holds I should shrink even more from the logical consequences of your philosophic creed than from the creed itself. Observe I am dealing only with the *logic* of the free-love doctrine, not the least with the life of its professors; which I doubt not is just as conscientious as that of any other body of professors. And this logic, I repeat, is to my understanding free concubinage, inasmuch as it denies the rightful subserviency of love to marriage in the human bosom. "Free-love" is indeed a pleonasm; for love is of its own nature free as not obeying outward coercion. A sentiment of coerced affection, of enforced love, is impracticable to the human bosom. So far accordingly as the passion of love itself is concerned, it is just as free in marriage as it is in concubinage; just as free when it restricts itself to one object, as when it diffuses itself among a thousand. And if all you mean by free-love is free-marriage—if all you mean is to make marriage-partners no longer two but one in affection, by removing every existing legal impediment to a separation of their material interests (within the reserved rights of the family, of course), whenever such separation might seem seriously desirable—I, for one, should be heartily with you in aspiration, if not in speech. But this is not what your doctrine means. "It is simply and wholly," say you, "the doctrine of *hands off*, or of remitting the jurisdiction of the subject to the parties concerned;" whether they choose to marry or to live in concubinage. Again, you say, "Free love with me is a special application of the doctrine of the *Sovereignty of the Individual*." Sovereignty over whom, pray? Over himself, of course, since the very terms of the dogma exclude his sovereignty over any one else. But he who is sovereign over himself excludes all other sovereignty, collective or individual, and hence can be no proper subject, even of society. As he is his own exclusive sovereign, he is his own exclusive subject necessarily.

Can anything be plainer, then, than the anti-social force of your doctrine, even by your own showing? You hold that love is not free so long as the lover is not his own exclusive law in respect to it; that is, so long as he is under social obligation, or the obligation of his own nature, solicitously to shun concubinage and follow marriage. You do, indeed, put an apparent limitation upon this ruling in the case of men who are still so "undeveloped" as not to respect the rights of others. Thus you would have no man free in his amatory relations who does not himself "abstain from encroaching on the rights of others." This is all very well, but it does not in the least qualify the rightful freedom of love viewed in itself, but only the claim of certain unworthy persons to enjoy that freedom, or appropriate it to themselves. Drop out, then, this infirm subject and replace him by a true subject, and free love means, by your own showing, a man's right to indulge his sexual inclinations without restraint from his social obligations. Now, one's social obligations in respect to love are all summed up in the interests of marriage. Free love, then, obviously means, under your logical manipulation, a just man's right to indulge the sexual instinct uncontrolled by the obligations of marriage—that is, in the way of simple concubinage. No one has ever disputed the freedom of love to convert itself into marriage at any time. The only freedom accordingly which is to be desiderated for it is that of converting itself into concubinage without incurring social reprobation.

Reduced to these logical proportions, accordingly—the proportions of a conflict between marriage and concubinage—our controversy stands instantly adjudged, as it seems to me, by its bare statement. It was adjudged in fact before the world was, or in the constitution of human nature itself, which—being created in the divine perfection, both male and female, or universal and particular, public and private, material and spiritual, real and personal—absolutely exacts the marriage of these opposing elements, in order to ensure the finer or feminine and qualitative element a free supremacy to its proper mate. It is in truth and practically a controversy between what is animal in us and what is man, and there can be no doubt in your mind any more than in mine how every such controversy is bound to end. Men will listen to any judicious project of reform in the administration of marriage by which its practical sanctity seems likely to be enhanced; but they will never confound the honor of marriage itself with concubinage. The deepest of our distinctively human instincts in fact is the shame we feel at our gregarious tendencies, or the subjection we are under in common with the animals to merely organic appetite and passion: so that whenever any divinely-freighted Eve swims into vision, to relieve this subjection, to socialize these base gregarious tendencies, or lift them up to an inward and infinite power, by determining them to one object, we spontaneously cleave to her as to a literal divine presence in our nature, feeling her to be very bone of our bone, very flesh of our flesh, and freely renouncing father and mother or heaven and earth, to possess her. I say what is notorious to every man's experience, when I say that the marriage-sentiment, or the sentiment a man feels toward a wife, is as different and superior to the ordinary sexual sentiment, or the sentiment he feels toward a concubine, as the sky full of vernal light and heat is different and superior to the wintry earth. Why? The women are assuredly no way different in themselves. The concubine in truth is very apt to be more attractive to the sense than the wife. And yet every cultivated man feels that the one relation is inwardly full of heaven to him, the other inwardly full of hell. Why is this? Obviously and only because the one is a *person*, masking a divine and infinite substance to his imagination, and hallowing him therefore to his own regard; while the other is a *thing*, renouncing her race traditions, or the savor of humanity, and degrading him therefore to the level of the

animal. The wife effectually humanizes him to his own consciousness, by *socializing* his affections or making him the father of a family, and so delivering him from the base bondage he had been under to his carnal and egotistic self; while the concubine effectually hardens him in brutality by persistently fixing him in this bondage.

Please observe, then, that what alone I recognize and reverence in marriage is, that it is a divinely-given pledge of our final and plenary redemption out of brute into human, out of selfish or gregarious, into purely social, consciousness. We may modify the practical administration of marriage to our heart's content; but we cannot dishonor the institution itself without affronting the fundamental law of our nature, and so forfeiting our spiritual manhood. For marriage is a *natural*, not a personal distinction of man; and no man can deliberately or upon principle dishonor it therefore without undermining his own best inheritance, and to that extent prejudicing his immortal spiritual fortunes. I observe you make frequent mention of "spiritual" marriage, as of something conventionally superior to ordinary marriage. But all marriage is spiritual *in itself*, and whether the specific parties to it be well or ill matched. The essence of it is the desire of the parties to conjoin themselves in *exclusive* reciprocal possession; that is, for actual better or worse, and not merely *de bene esse*. Wherever this mind prevails between the parties, they are *ipso facto* spiritually married to all intents and purposes, and will reap the immortal fruits of marriage, although their specific tie should have been without public or outward consecration, and even although they themselves should incidentally give each other a good deal of honest conjugal clanking. Hell in relation to love and marriage is not constituted primarily, as much of your language would imply, by a condition of extreme unhappiness between married partners, though doubtless this consequence follows; but by the parties themselves ceasing to cherish the *marriage-sentiment*, and giving themselves up to an habitually selfish temper. I can't imagine a baser hell than that disclosed in the bosom of many a pharisaic prig who, under pretext of seeking a "spiritual" melioration of his lot, doesn't hesitate to forsake the faded wife of his youth and the mother of his children, in order to possess himself of fresher charms. And what I condemn in the free-love logic accordingly is that it tends to breed this inhuman or anti-social temper in men, by practically debasing marriage in their regard to the level of concubinage. Apart from such logical justification, the movement so far as I can see has not the least *locus standi*; and unless therefore you can relieve it of this retrograde aim and tendency, you will, in my opinion, never succeed in commending it to men's acceptance.

I am, dear sir, yours truly,
CAMBRIDGE, Mass., May 20.

HENRY JAMES.

MISCELLANEOUS.

FINANCE AND THE INDUSTRIAL BROTHERHOOD.

BY A. W. ST. JOHN.

When that true and earnest labor reformer, Horace H. Day, labored with a wealthy railroad king a few years ago to induce him to build a railroad from some point in the West to the Eastern seaboard, that should transport the productions of the West to the consumers in the East at cost of transportation, and thereby build to himself a lasting monument and endear himself to the hearts of the people, he received this reply: "D—n the people, what do I care for them? I've got money enough; I can live where I have a mind to."

This is but an open expression of an almost universal feeling that exists in the minds of those who by sharp practice and class legislation have been enabled to steal the surplus productions of the country and are now using this stolen wealth to more effectually and surely enslave the people. Seeing this, earnest and true men and women all over the country have been organizing the people that they may by concert of action resist the encroachments of organized capital and monopoly.

The farmers are already pretty well organized and the Grange is becoming a power in the land; but large numbers of honest toilers are excluded from membership in the Grange, and the best minds among them have long felt the want of a similar organization and are now rapidly uniting together in the Lodges of the Industrial Brotherhood.

Arrangements have been made and confidential price lists are being prepared, offering members of this order many articles of manufactured merchandise and imported productions at lowest wholesale prices.

As the Patrons of Husbandry have been making warfare against railroad monopolies, the I. B. is turning its attention to the money monopoly, believing that it underlies or is the foundation of all the rest. It is now pretty generally understood that the capitalists of the East are draining the South and West of all their surplus productions, they being enabled from the protection afforded them by our national banking laws to control the volume of the currency of the country, keeping it so contracted that people are obliged to pay high rates of interest, thus building up a moneyed aristocracy.

It is also a lamentable fact, and one that the people are but just waking up to that European capitalists control the finances of our government and are, leech-like, sapping the very life-blood and vitality of this country, taking the sweat and blood of laborers and producers to build up and sustain a moneyed oligarchy in Europe. The whole system that is now robbing the people, hinges upon the idea of "hard money,"—of gold and silver being the basis of money or currency. There never has been hard money enough to transact the business of the country, and there is not enough now to pay taxes demanded of the people to support the government. But the holders of the wealth and bonds of the country demand a return to specie payments. Why? Because it will make money more scarce and give them a more complete control of said money and enable them to demand and extort from the people higher rates of interest.

But the people are fast learning that dear money means

cheap labor, and cheap labor means the degradation of the laboring masses.

When Senator Schurz, of Missouri, said in Congress, that if we would put our currency on a specie basis, Europe would pile her capital into this country mountains high, he undoubtedly told some truth. But did he tell why Europe's capitol would be sent to this country? Not a bit of it. We all know it would be sent to this country to be loaned upon interest, that the possessors thereof may live in idleness and extravagance from the labors of their slaves in America.

Senator Jones, of Nevada, has been receiving the encomiums of the subsidized press of the country, for his brave speech and bold stand in Congress in favor of hard money; but a Washington paper explains in a few words why he is in favor of hard money or a stringency in the money market, thus: "Senator Jones, of Nevada, has an income of \$125,000 per month, and he smiles, a sweet, sad smile when the paper goes for him." Yes! He can afford to smile for what need he care for the people, he, too, has money enough to live where he has a mind to, and why should he be expected to assist in making laws that would benefit the millions of toilers and wealth producers who have been walking the streets of our large cities during panic times of the past winter asking for work—work to earn bread!

President Grant in his veto message placed the finance question squarely before the people; and it must be met. Every manufacturer, merchant, farmer, mechanic, miner and laborer of the Southwest are as directly interested and should understand the questions at issue, so that as rulers they may be prepared to secure such legislation as will make a happy people and a prosperous nation.

Dear Weekly—If the blood in my veins flows too tamely since my illness to admit of my sending you an article of my own for your columns—from which I hope I have been missed in the last long weeks since the middle of March—I can at least do something more profitable, and send you a grand sermon, evoked by the Swing trial, from a Methodist church. Who says the world does not move? Who will war against the creeds, when the so-called most bigoted of them all, the Methodist, notwithstanding its "room-for-all" tenet, can evolve such rare, free, truly Christian doctrine as this contained in the inclosed sermon? I'm enthusiastic to be a Methodist this morning, for my soul is all aglow with the Christ love for humanity kindled by the truly divine spirit of this sermon. What strides Christianity could take in popular favor if all pulpits would cast such sweet bread of life upon the hungry waters!

Has not the Swing trial been a perfect godsend to the Church, stirring up its stagnant depths, and bringing the pure Christ-love face to face with starving humanity? Love is what the world is dying for, and here is a rich, loving sermon fresh from the fount of inspiration. Thank God for such Methodism! and God bless the Rev. Dr. Thomas of the First Methodist Church of Chicago! God help him to preach such a sermon each sweet Sabbath, and possess his soul in grace not to feel misrepresented in the columns of WOODHULL & CLAFLIN'S WEEKLY, where I hope to see his sermon reproduced, for each glowing thought is a gem from the throne of God.

HELEN NASH.

A SERMON BY REV. DR. THOMAS.

The Rev. Dr. Thomas preached an able and eloquent sermon upon the result of the Swing trial, selecting his text from 1st Corinthians, 3d chapter, 4th to 7th verses inclusive. He spoke as follows:

In the opening of Prof. Swing's trial I devoted a discourse to a review of some of the doctrines which he was charged with not believing, and to the general aspects of the case. I may now say that the review and conclusions then reached, from an outside stand-point, have been at least partly vindicated by the plea of the accused and the action of the presbytery, both of which admit and claim that the peculiar doctrines of Calvinism are most unfortunate in their statements, and should either be revised or else not insisted upon as the belief of the Presbyterian Church of the present time; and that the whole bulk of charges and specifications were unfounded and false. Now that the case has been decided it is still deemed of sufficient importance to demand our consideration as to the results.

A deep interest grew out of the general feeling that not only was Prof. Swing on trial, but that truth was on trial. The love of truth is natural to the human mind, and wherever it is at stake there will not be wanting friends and friendship, heroism and sacrifice. In the present instance this love of truth as a principle was intensified by the fact that thousands had listened to the preachings of the accused and had been blessed and comforted by his words, and his printed sermons had been read and admired throughout the whole country. Now to all these minds and hearts the question was, can that which had been life and food and blessing to them be false? Many devout Christians from other denominations had also found comfort and help under this ministry, and the question on trial was nothing less than the reliability of all these hearts in their judgments and feelings on the subject of religion. It is generally felt that in educated communities like this there is a public judgment that is to be trusted in questions of criticisms in art, literature and music, and that the same culture and taste and experience should be worth something in matters of religion. So convincing and satisfying is experience that those who attended this ministry felt assured that they had not been deceived, and in this security were ready to follow this teaching on even unto the very shadows of death, and through the opening gates into the future world; but the question was, Would the church in solemn assembly pronounce against all these convictions and feelings by saying that all these souls were deceived, and being led down to death by false and dangerous doctrines?

The public mind has not only felt that truth was on trial, but that in this issue there was a conflict between the old and the new theology and religion, and in this sense the interest, true to the genius of our times, has become world-wide. There are, and probably always will be, those whose

faces are set toward the past, and who regard the old-thinking and the old creeds as containing the highest and the best and final statements of all truth, and leave nothing for coming generations to do but accept these statements on pain of heresy. Then there are those, and their number is daily increasing, who, while not setting aside the experience of the past, and being anxious to conserve all its valuable statements, nevertheless feel that each generation has something to do in building the great temple of truth and righteousness. Those who regard the life and civilization and religion of mankind as a divine growth look for clearer visions and higher and better statements of truth. Such persons are quite willing to look back to Calvin and Luther and Wesley and accept their best statements, but do not feel bound by them nor by anything else short of the word of God. This issue between the old and the new was most plainly involved in this trial, and most happily decided for the new. Such a decision does not say the past is all false and useless, but rather, recognizing all its good, says that out of this imperfect past and this still imperfect present we hope to build a better future. No one age has ever had a monopoly of truth, and none but inspired men can speak for all ages. The doctrinal formulas of the past were not free from the prejudices and influences of the times in which they had their growth. Many of them in their incipency took not a little of their shaping from the feelings and peculiarities of their authors. Nearly every system or view of truth was partial and one-sided, or when consistent enough are found to have started from a false premise. The question between the old and the new is whether we are compelled to accept these old statements as final, or whether we, as they of the past did, have a right to think for ourselves. Augustin and Calvin so exalted the almightiness of God as to dwarf mankind into utter nothingness and leave no rights or powers in their hands; while Pelagius so exalted man as to have little place or need for Christ in salvation. Because men of the past saw God only as a great angry ruler, ready to punish His hapless creatures, and being turned aside from this purpose only by the death of His son, shall we say that no Bushnell shall ever arise and say that our Father is that great ruler, and that our Father so loved the world that He came in the person of His son to save His children? Because in the past governments were enforced by standing armies, and man carried to church by the law, shall we say that there shall never be a government so manifestly just and for the good of the people that their own love and appreciation of its worth shall be its strongest support, and churches built and supported, not by State levies, but from the free offerings of a glad people? It seems to me unreasonable to think that the church having been a progress all the way from the object lessons of Judaism on to the clear announcement that "God is a spirit," and all the way from the dark ages to the Reformation, that its advance should suddenly be arrested in the sixteenth century. God's great book of nature lay unread through all the ages, and men toiled on without steam and electricity. Healing remedies abounded in field and garden, but the sick were uncured; men went to the surgeon's table unsoothed by anesthetics until a few years ago; and are we so certain that God's other book, the Bible, has been read in its highest and deepest meanings, and that it has no new truths for the future?

There is nothing more certain than that a silent and blessed change is coming over the minds of the people on the subject of religion. The old view of God sitting on a high throne is fast giving way to the thought of a loving Father imminent in nature, and even tender and kind in His care over all men, and with this view a dark Calvinism and the awful hell of Edwards or Dante are impossible. Men are every day seeing more of love and less of satisfaction to justice in Calvary, and more in the life and less in the creeds of Christianity. It is being daily demonstrated that pure and good lives are found under all shades of belief about us, and that coming from the shepherd's fields or the wiser east, men follow the star, and find the manger and the cross. With an open bible and a living experience, orthodoxy is not in danger, and it is a hopeful sign of our times when Drs. Patterson and Swazey and other leading men of the Presbyterian church in the northwest express their willingness and desire that the confession of faith should be revised. It is not often that we are permitted to witness such a scene as that observed at the presbytery last week. There stood these strong and venerable men uttering their grand words for charity, for liberty, for progress—looking forward from the autumn time to the world's great summer time—and there stood the young, cold, fossilized Patton, with his back to the future, and with all his intensified narrowness and bigotry trying to turn the fresh life and growth of the present into the dark past. The old men standing for the new, and the young man standing for the old!

Another result of the recent decision is the recognition of a broader catholicity, and in this all but the most consummate bigots must rejoice. It belongs to large culture to be liberal, not loose nor indifferent to one's own opinions, but charitable toward those who hold different views. Professor Swing boldly announced a warm good will and a broad charity among men as the only true basis of society, and on this the Chicago presbytery joined hands. There is and should be a fellowship of heart where there may not be a full fellowship of belief. It has been too long the spirit of the past to condemn those who differed from us, to hold a difference of opinion as a crime. This feeling was at the foundation of nearly all the bloody persecutions that have so disgraced the church since the third century. The persecutions of the first three centuries were from the Pagan world, and were largely incited by superstition and by the civil authorities; but those of later date, which filled the long centuries with blood and horror, had as their grand thought and inspiration the idea that a mistaken view of religion was a crime and that it was right to punish it. With the coming of a better civilization in which the bodies and properties of men are protected from harm by the law, this old feeling has lingered in the shape of unfellowship, of ostracizing and maligning.

It is only within a very few years that there is anything like a decent courtesy, much less a Christian love, between the sects calling themselves orthodox. They have stood apart eyeing each other like pugilists, rather than rushing together like brothers. And still there is left to us a feeling to not in any way fellowship the churches called liberal. The liberal churches open their pulpits to us Methodists at our conferences, and to the Presbyterians at their synods; but we cannot return the kindness. Brothers Collyer and Ryder have lived long and blameless lives in this city, and have labored hard in every good charity and patriotism, and from their view of truth have striven to lead men into the better life; but not one of us dare invite them to our pulpits. Our good Methodists can go, and do go occasionally, to hear them preach, and do not backslide either; but should I invite one of them into this pulpit there would be another church trial in Chicago. The same feeling has led to harsh judgments upon all men outside of the churches, and upon all heathen. It was not a pleasant task to damn Socrates and Penelope, and to send Charles Dickens to hell, but the courageous Patton did the former, and a Baptist divine came all the way from Boston to do the latter. The whole American nation has no tears too sacred to shed over the death of the good Lincoln, and the long way from Washington to Springfield witnessed the nation's deep love, and the whole African people rose up to call his name blessed; but because there are some doubts about his belief, and the fact that he died in a theatre, make it necessary with not a few, for the sake of their theology, to hold his salvation doubtful. O how our hearts rebuke our heads, and how the facts of life cry out against our narrowness! Oh, when shall we pass the bondage of this bickering and strife over our little differences, and stand in the broad light of God and the blessedness of the brotherhood of man!

"I say to thee, and do thou repeat
To each man thou shalt meet
Upon the lane or highway or street,
That we all do move
Under a canopy of love,
As broad as the blue heavens above."

But you may ask what would I have the churches do? Shall we disband our organizations and give up our seminaries and throw all our creeds away? Not at all. As long as there are wide differences of opinion as to whether all men will finally be saved or whether Christ is divine or only human, men will organize around these ideas and build churches and schools to support them, and this is right. We are all learners in theology, as in other things. There have been different views on astronomy and geology, but these different views have not disturbed the solar system or the earth. We need not be either jealous or fearful about truth, but let each one cast up the highest and best way he can, and where our paths are together, let us travel in peace, and where we separate, let us part in love. Suppose, even, that some of the distinctive features that differentiate the several denominations should disappear, and that we should find ourselves one in Christ, and find our inspiration to labor coming from his love, and not from ambitious rivalry between the branches of his church, would not this be a great gain, and should his prayer that his people be one have been answered too soon? What all the churches need is more song and prayer and love and sacrifice; more of the inward transforming power of religion and its outward life of usefulness, and less wrangling about its forms and statements.

What society and religion need is not tearing down, but building up. Every orthodox church torn to pieces is possibly a gain to the liberal churches; but is it the best way to advance by tearing down one to build up another? The world is growing both in the direction of liberty and conservatism—the orthodox becoming more liberal and the liberal becoming more conservative, and precisely this is what both should do. It is none too soon that these self-styled orthodox inquisitors be taught their place. They would do well to think of what is just to other men's reputation. It is surely no light thing to circulate a falsehood and seek to weaken or ruin a minister's influence. Such persons are usually so bigoted and self-righteous that their consciences carry little power of rebuke. They are so orthodox that they cannot be wrong.

Another inference I make from the text and the subject is the peculiar gifts and powers of different ministers. They are many and different, but in their places are useful. Nothing was more distinctly recognized in the early church than this difference in the gifts of religious teachers; and when the Corinthians would make these differences the cause of divisions in the church, Paul corrected the evil by rebuking their carnality, and assuring them the church owned all these diversified gifts, and was the richer for the possession. We would do well to study this lesson in our day. Dr. Patterson made a generous and just allusion of it in Prof. Swing's case, saying that his mind is "half poetic and half philosophic." It is just from this combination that we get that loving heart and subtle thought which constitute the charm and enchantment of his style. It is not just to judge such a man by a cold criticism, nor to follow him with a remorseless logic. Let him be himself and do his own work, and reflect the light and love of God through the mind and heart that God gave him. The church needs Paul and Apollos and Cephas; it needs the strong reason of Paul, the impetuosity of Peter, the oratory of Apollos, and the love of John. Let Swing preach and Patton teach logic, let Moody exhort and Sankey sing, let Spurgeon dogmatize and Talmage declaim, let Beecher rouse the world with his bold, strong oratory, and Chapin set truth like gems of beauty in his polished essays; let all churches use all powers for good, and let the Methodists never give up their peculiar life and methods until the world is filled with song and experience, and in this way shall God be best revealed and the greatest good done. The only man we don't need in this short earnest life is the fault-finding heresy-hunter.

DANTE'S EXILE.

A strangely solemn feeling, says a writer in *Macmillan's Magazine*, must come over the mind of any one who, wandering through the grass-grown streets of Ravenna, comes upon the tomb of the greatest of many mighty sons of Florence, in that last resting-place so far away from all he loved with an intensity of patriotism which at the present day we find it hard to understand. Dante in exile has always been an example of the terrible irony of fate upon man's short-sightedness. Of this, however, I will say nothing; it has been my purpose to speak only of the occurrences of Dante's life so far as they influenced the development of his genius. To this his exile gave the crowning seal. It came at the time when in mature life, and with mature powers, he felt his whole soul recoil before the grossness of practical life, with its degrading pleasures and no less degrading cares; it came when he had recurred with deliberate purpose to the imaginative ideal of his youthful days, and of his boyish love—an ideal now amplified and glorified by his developed thought, even as all that was fleshly had dropped from the image of his loved Beatrice, and she was a disembodied spirit who watched heedfully from on high his soul's progress. In such a condition of mind, Dante, living comfortably at Florence, engaged in public affairs, a citizen among his fellow-citizens, would still, no doubt, have lived an inner life of rare nobility, but would have lived it to himself, or only in the sight of a favored few; he would never have left us the majestic picture of the world as transformed by his mighty mind. Dante in Florence would, no doubt, have become a great name in Florentine literature, but never could have had the same significance as Dante, the undeserving exile. It was adversity that brought him face to face with the realities of things; from the furnace of affliction his beliefs and thoughts came out refined and purified; his ideals endured a fierce conflict with calamity, in which they could prevail only by their own inborn strength. Dante's love tended to make him a dreamer, Dante's learning tended to make him a pedant, but exile compelled him to bring his knowledge into use, to take his dreams as guides for life, or else abandon them for ever. Dante was startled into self-knowledge by the blow that fell upon him.—*Exchange*.

DAWN.

Very many who are interested in the successful establishment of communities, are of the opinion that eight or ten families are a sufficient number to risk in the commencement, and that to increase the number beyond that point is simply to increase the possibility of the final dissolution of the enterprise. In the experience of the past this may be assumed as a reason for so many failures, but the assumption may not be well based. I think that a large number grouped in one family would have a greater tendency toward discord than a few, because of the dangers resulting from the great diversity of opinions on questions that might arise in their daily experience. But in the other extreme it might be equally as hazardous to risk a few, who would be subjected to the continued force of public opinion, that will be perpetually directed against the establishment of such associations. I think a larger number (say from forty to one hundred families) will be more likely to succeed, if they are properly organized into associative groups. This gives the opportunity of classifying the divergent mental elements that would prove discordant in one group, and under this system, as you increase the number of groups, you diminish the causes of inharmony by increasing the number of chances for each individual to find a congenial home. A few families, hedged in by the world's cold prejudices, will become monotonous and tired of their limited associations, while a number of groups, with continued accessions to their numbers, will give the required diversity of associations, and wear them effectually from any longing desire to return to the false conditions developed in the present order of society; while the greater the number of groups, the more power we have to command respect and control the prejudices from the outside world. This is the advantage that I claim for the grouping system over the many attempts that have resulted disastrously by attempting to harmonize too great a diversity of mentality in one family.

Our location is amply sufficient for the accommodation of 100 families, and I consider that number much safer than any less number for the reasons given, and further, that numbers well provided with a diversity of employment will preserve the extremes in mental and physical development, so essential in the conjugal relation. A small family, with limited associations and a similarity of employment, will in a few generations develop such a sameness, as to utterly destroy the conjugal relation and produce degeneracy in the offspring. These reasons I deem sufficient to account for the many failures in the past, and a sufficient guarantee of success in our mode of organization. JOHN WILLCOX.

THE GENEROUS RUSSIAN PEASANT.

It is impossible, even at this distant period, to reflect without horror on the miseries of that year known in Lower Wolga, by the name of the "Famine Year." I remember the summer, whose scorching heats had dried up all the fields, and the drought had no relief but from the tears of the ruined farmer. I remember the cold comfortless autumn, and the despairing rustics crowding round their empty farms, with folded arms and sorrowful countenances, pondering on their misery, instead of rejoicing, as usual, at the golden harvest; I remember the winter which succeeded, and I reflect with agony on the miseries it brought with it. Whole families left their homes to become homeless beggars on the highway. At night the canopy of heaven served them as their only shelter from the piercing winds and bitter frosts.

In those days I lived on an estate not far from Simbirsk, and, though but a child, I have not forgotten the impression made on my mind by the general calamity. In a village adjoining lived Flor Silin, a poor, laboring peasant, a man remarkable for his assiduity and the skill and judgment with which he cultivated his lands. He was blessed with abundant crops, and, his means being larger than his wants,

his granaries even at this time were full of corn. The dry year coming on had beggared all the village except himself. Here was an opportunity to grow rich! Mark how Flor Silin acted. Having called the poorest of his neighbors about him, he addressed them in the following manner:

"My friends, you want corn for your subsistence. God has blessed me with abundance; assist in thrashing out a quantity, and each of you take what he wants for his family."

The peasants were amazed at this unexampled generosity; for sordid propensities exist in the village as well as in the populous city.

The fame of Flor Silin's benevolence having reached other villages, the famished inhabitants presented themselves before him and begged for corn. This good creature received them as brothers, and, while his store remained, afforded all relief. At length his wife, seeing no end to the generosity of his noble spirit, reminded him how necessary it would be to think on their own wants, and hold his lavish hand before it was too late. "It is written in the Scriptures," said he, "Give, and it shall be given unto you."

The following year Providence listened to the prayers of the poor, and the harvest was abundant. The peasants who had been saved from starving by Flor Silin now gathered around him.

"Behold," said they, "the corn you lent us. You saved our wives and children. We should have been famished but for you; may God reward you—He only can. All we have to give is our corn and grateful thanks." "I want no corn at present, my good neighbors," said he; "my harvest has exceeded all my expectations; for the rest, thank Heaven, I have been but an humble instrument."

They urged him in vain. "No," said he, "I shall not accept your corn. If you have superfluities, share them among your poor neighbors, who, being unable to sow their fields last autumn, are still in want. Let us assist them, my friends; the Almighty will bless us for it."

"Yes," replied the grateful peasants, "our poor neighbors shall have this corn. They shall know that it is to you they owe this timely succor, and join to teach their children the debt of gratitude due to your benevolent heart." Silin raised his tearful eyes to heaven. An angel might have envied him his feelings.—*Karamsin.*

PLURAL WIVES.

HOW WOMEN TAKE TO POLYGAMY.

Mr. John Codman has published a book in New York on polygamy in Utah. We make the following extract:

The women themselves are not adverse to polygamy. Among the working classes in the country they say it promotes a division of labor. The Utah farmer's wives do not have the overworked air of the women in our country districts, who are obliged singly to bear all the children, and do all the work of the family.

I was astonished to hear polygamy advocated by ladies of education and refinement; among them a school teacher who strongly favored it, perhaps because she was no longer young. At a hotel where I was staying, I met a young married lady of one of the first families of Salt Lake. Two of her intimate friends were with her. One day, when they were out of the room, she asked me, "What do you think of A—?" "She is a charming girl," I replied. "Indeed she is," exclaimed Mrs. B. "I do wish B. (her husband) would marry her. I should so like to have her with me all the time."

The Mormon women believe that in the other world a married woman arrives at a higher sphere than an unmarried one, and that one who is willing that her husband should have another wife has a still higher place. The men share in the same belief, and think that the more wives they have the happier they will be in the future.

Strange as it may seem, the arrangement appears to work better when the wives are sisters. It is not uncommon for a man to marry several of them. Perhaps it is for the sake of having only one mother-in-law. Unless a visitor takes up his residence in a family for some time, he cannot be a judge of its domestic happiness or misery.

I was never inquisitive while visiting Mormon families. Sometimes conversation was volunteered. A very respectable gentleman in Salt Lake city remarked: "The only difference between our people and yours is, that we marry our concubines—you don't."

One argued against Gentiles, that there were many unmarried young men in Utah, and yet no houses of prostitution there, while in other communities, where the same proportion of married and unmarried men existed, all of them were infested by brothels; therefore, those houses must be mainly supported by the married. A Gentile lady asked a Mormon lady, with whom she was on intimate terms, how she could bear the knowledge that her husband was passing his time with another woman? She replied: "Certainly it is not pleasant to think of, but we have this advantage over you, we know where our husbands are, you don't!" The other might have well retorted that in such a case "ignorance is bliss."

A gentleman catechised me in this way: "What do you think of the majority of women in Salt Lake city? Do you think that they are virtuous or not, it being understood that polygamy is justifiable?"

"With that exception, I believe there is no city in the world where they are more so."

"How does it compare in this respect with New York or Boston?"

"Most favorably."

"What are the average wages of shop girls in those cities?"

"I believe about \$3 per week."

"Doesn't it cost them about that for board and lodging?"

"I should suppose it might."

"Where do they get their silk dresses, then?"

"Well, there are many of them who don't have silk dresses; and some of them who do have them get them honestly. A great many of them undoubtedly do what they ought not to do."

"Yes, and wouldn't it be better for them to be No. 2, 3 or 4 in a good family than to earn money in that way?"

"That's a matter of taste for those young women to consider. I don't think it is polygamy that keeps your women virtuous. It is their simple habit of dress. When fashion asserts its authority in Salt Lake, and takes charge of your decks, look out for breakers."—*The Lincoln (Neb.) Blade.*

THE FINEST SILKS IN THE WORLD.

No one would have believed some few years ago that our fashionable ladies would have worn articles of domestic manufacture, and yet at the present moment the most beautiful and popular silks are those proceeding from the looms and dyes of the Cheney Brothers. They are fully equal in texture, flexibility and weight to the very best from Antwerp, Lyons or Spitalfields, and it is only fair to predict that with the steady advance in science, our home manufactures will fully equal in every requirement the most exquisite fabrics of Europe. For durability the silks of the Cheney Brothers are superior to all those of foreign make, and their last manufactures justify us in the belief that they will achieve that brilliant lustre which is so great a feature in the best manufactures of Lyons. The success of Cheney Brothers in reaching the finest shades of color is perfectly wonderful. We may instance their fine shades of the principal positive colors and their blacks. Their indefinite and fashionable colors are also a remarkable success. In the drab and Quaker shades, the fashionable grays, the wood-colors and the browns, as well as the long list of neutrals, Cheney's American silks are particularly handsome, combining the depth of a velvet list with the lightness of the finest cashmere. We are not only glad, but proud, to record the success of the Cheney Brothers in a department of manufacture which public opinion had considered as pertaining to the more antique looms of France and England.

COLORADO SPRINGS, Col., May 28, 1874.

EDITORS OF THE WEEKLY:

I would like, through the columns of the WEEKLY to call the attention of speakers who contemplate visiting the Pacific Coast during the year to our young and thriving town, located on the Denver and Rio Grande Railway, seventy-five miles south of Denver.

Your readers have probably heard of our beautiful scenery, and health-giving atmosphere, so I will confine myself to stating our spiritual needs. We have Spiritualists among us, of all shades of belief, from the most ultra-radical to the milk and watery kind who call themselves "Bible Spiritualists," but we are without organization, and, consequently, have but little influence. My impression is, that if first-class speakers would come here they could accomplish a grand work among us and at the same time find themselves reasonably remunerated. This would also be a good field for a good test medium. If any of the friends want further information about the place or people, I will gladly communicate with them. The copies of the WEEKLY taken here are kept in active circulation, and their influence will be felt before long.

Fraternally yours, MRS. A. F. SMITH,
P. O., Box 166, Colorado Springs, Col.

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

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

27 MILFORD ST., BOSTON, June 7, 1874.

Dear Weekly—Through some inadvertence my name was omitted in your last issue from the speakers' list. Please correct the error, as I am not only in the field, but never felt more keenly the necessity of earnest effort in behalf of the cause nearest our hearts.

The meetings conducted under the auspices of Primary Council No. 1 are well attended, and Radicalism is triumphant. The interest felt by all the friends of freedom in the work Victoria is doing on the Pacific Coast, and that accomplished upon her route thither, is intense. The "godspeed" of all true souls goes out to her in her new field of labor, and the malice of her enemies is utterly powerless to estrange from her the love and gratitude of those who recall the mighty impetus she has given to the emancipation of woman from the bondage of social slavery.

I would say to the Radicals of the country that my address for the month of June is 27 Milford st., Boston; permanent address, New Haven, Conn.; and that I shall be happy to respond to calls for Sunday or week night lectures.

Your friend always, LAURA CUPPY SMITH.

CLIPPINGS.

The vicinity of Seventh avenue and Degraw street, Brooklyn, is very lonesome at night—so lonesome that the cats go out and wait patiently for company. The wallings annoyed Mr. Bamber who wanted to sleep. He loaded his revolver, and just as he was about to take aim at a me-o-w-ing cat on the rear fence, the pistol was accidentally discharged and the ball entered—not the cat, but a calf—the calf of his leg. While a physician was hunting for the ball, Mr. Bamber playfully observed: "If Mrs. Conway hears of this, she will say that I have been performing a new version of 'Lead Astray.'"

The mother-in-law of Jaspas Jennison made herself very officious regulating affairs in his household. She influenced her daughter in deciding not only how Mr. Jennison's money should be spent, but where; so our married friends may imagine his position in his own house. Last Wednesday a messenger from his wife hastily entered Mr. J.'s office and

excitedly informed him that his mother-in-law had fallen down stairs and broken her leg. "I am sorry—that it wasn't her neck." The latter part of the sentence he spoke to himself.

At a well-known Roman Catholic Church in Liverpool, lately, it had been arranged by the choir to perform Haydn's Mass No. 1, but owing to an unforeseen occurrence, Haydn's Service No. 4 was substituted. Afterward the blower of the organ, who has held the situation for many years, remarked to one of the singers: "I say, Miss, that there service went very bad, didn't it? They never told me they were going to sing Haydn No. 4, and I was blowing Haydn No. 1 all the time."

A SAN FRANCISCO masked ball was attended by a young lady who personated Nicotine. Her dress was made of tobacco leaves, her necklace was cigars, and she carried a fan and parasol constructed of the weed. Wonder if she succeeded in getting a match, and if she did, did it end in smoke?

UNCLE JAMES, won't you perform some of those juggling tricks for us to-night that you learned in China?" "No, my dear, I'm not in the vein." "What vein, uncle?" "Why, the juggler vein, of course."

A SOMNAMBULISTIC dry-goods merchant out West, recently rose from his couch, neatly cut the bed-quilt in two with his pocket-scissors, and then asked his terrified wife if she couldn't be shown something else.

A GERMAN named Baker attempted to commit suicide at Ottawa, recently. He had nothing more to live for, having whipped his wife until the thing became monotonous and unsatisfactory.

WHEN a devoted wife holds her husband out at arm's length by his sore ear, and says she wouldn't crush a worm, he realizes, all at once, how fearfully and wonderfully women are made.

HAIR-CUTTING is one dollar in Prescott, Arizona, by licensed barbers. The apaches charge nothing, and make a clean cut.

THE St. Louis papers are reported to be in a controversy as to which of Shakespeare's plays the Ten commandments are from.

WAYNESBORO, Penn., has a haunted distillery. Just the place for spirits.

KENTUCKY has introduced a new feature into its schools. When one of the girls fails to spell a word correctly, the boy who spells it right has permission to kiss her. Several girls are fast forgetting all they ever knew about spelling, while the boys are improving with unexampled rapidity.

It is now ascertained what became of "Hannah binding shoes." She married and gave up trying to bind, because she learned that the act of a married woman was not legally binding.

"I'm so thirsty!" said a boy at work in a corn-field. "Well, work away," said his industrious father, "You know the prophet says, 'Hoe, every one that thirsteth.'"

THE Michigan University college paper is conducted by masculine students, we believe, and they make these very gallant allusions to their feminine competitors: "They pertinaciously keep their health and strength in a way that is aggravating, and they persist in evincing an ability for close and continued mental labor which, to the ordinary estimator of woman's brain power, seems like pure willfulness."—*Christian Union.*

A YOUNG clergyman being about to preach for a father in the ministry, was asked whether he would not like "to be by himself" awhile. "No," was the prompt reply, "I am already cocked and primed." The old minister afterward remarked that he "flashed in the pan."

A COUPLE of neighbors became so inimical that they would not speak to each other; but one of them having been converted at a camp-meeting, on seeing his former enemy held out his hand, saying, "How d'ye do, Kemp? I am humble enough to shake hands with a dog."

A NEGRO philosopher discussing the relations of the races, said: "You know de turkey, he roost on de fence, and de goose he roost on de ground. You pull de turkey off de fence and he will git up again. You craps his wings, but somehow or nudder he gwine to get back on de fence. Now, you put de goose on de fence an' he will fall off; he don't belong dar. De turkey am de white man. He's down now, but is gwine to get up again. De nigger is de goose. He better stay whar he b'longs."—*Christian Union.*

REFORMATORY LECTURERS.

C. Fannie Allyn, Stoneham, Mass.
J. I. Arnold, Clyde, O.
J. O. Barrett, Glenbeulah, Wis.
Chas. G. Barclay, 121 Market st., Allegheny City, Pa.
Capt. H. H. Brown, Brownsville, Mo.
Addie L. Ballou, Terra Haute, Ind.
Warren Chase, St. Louis, Mo.
Prof. J. H. Cook, Columbus, Kan.
Mrs. Amelia Colby, Winona, Minn.
Mrs. Jennette J. Clark, 25 Milford st., Boston, Mass.
A. Briggs Davis, Charlton Depot, Mass.
Miss Nellie L. Davis, 235 Washington st., Salem, Mass.
Lizzie Doten, Pavilion, 57 Tremont street, Boston, Mass.
Mrs. L. E. Drake, Plainwell, Mich.
R. G. Eccles, Kansas City, Mo.
Dr. H. P. Fairfield, Ancona, N. J.
James Foran, M. D., Waverly, N. Y.
I. P. Greenleaf, 27 Milford street, Boston, Mass.
L. A. Griffith, Salado, Bell Co., Texas.
Anthony Higgins, Jersey City, N. J.
E. Annie Hinman, West Winsted, Ct.
D. W. Hull, Chicago, Ill.
Charles Holt, Clinton N. Y.
Mrs. Elvira Hull, Vineland, N. J.
Moses Hull, 871 Washington st., Boston, Mass.
R. W. Hume, Hunter's Point, L. I.
W. F. Jamieson, 139 Monroe street, Chicago, Ill.
Miss Jennie Leys, 4 Tremont Temple, Boston, Mass.
Cephas B. Lynn, Sturgis, Mich.
Mrs. F. A. Logan, Sacramento, Cal.
Anna M. Middlebrook, Bridgeport, Ct.
Dr. Geo. Newcomer, Jackson, Mich.
Thos. W. Organ, Painesville, O.
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The diseases of society can, no more than corporeal maladies, be prevented or cured without being spoken about in plain language.—JOHN STUART MILL.

NEW YORK, SATURDAY, JUNE 20, 1874.

TRANS-CONTINENTAL TRAVEL.

No. III.

Having fully examined the country about Echo City, and being rested from the long and exciting ride down Echo Canyon, we again take seats in the cars and roll off to new scenes and even more wonderful sights, soon entering Weber Canyon, through which we are to debouch into the great Salt Lake Valley. Echo Canyon, to the tourist, may, as it is the first to be seen, apparently possess more attractiveness; it may seem to be more wild and grand, most soul-stirring and wondrous, and from the speed with which one is first dashed down and through its narrow defiles, unapproachable by anything that may follow; but that into which we now pass, if not so awe-inspiring in its general features, is more beautiful in its special attractions, and will live in its effects upon the observer long after the more general features of "The Echo" have faded.

Leaving Echo City in the direction of Weber Canyon, the train moves down the Weber River, closely following its serpentine course for about five miles, when it suddenly enters the narrow defiles of the Canyon, as if about to plunge into the very bowels of the mountains, which rising hundreds of feet perpendicularly toward the sky, seem as if they had opened their ponderous jaws only wide enough for its entrance, and as if luring it on to swallow it finally, when far enough entangled to forever hide its mysterious disappearance from all that is left behind. Here, again, the train increases its speed as if impatient at the flight of time, and as if it could not brook the delay between the present and the fate to which it seems to be invited. With scarcely space for a "foothold" it dodges around a sharp, rocky projection, and then, as if it were the only way to maintain its course, it jumps to the other side of the river, and rushes onward in its uncontrollable career; and anon back again as though dissatisfied with the change, or in wild dismay at the increasing difficulties, which, at every moment rise to bar its further progress. Thus the train rushes headlong down the narrow pass until it seems to have become accustomed to the wild career, and suddenly emerges into a somewhat clearer and broader way, where a single tree stands, sentinel-like and alone to say to the passengers that they are a thousand miles away from Omaha. This is known the world over as "the thousand mile tree," and apparently informs the traveler that the dangers of the remarkable defile over which it presides, an ever vigilant and faithful sentry, are purely of the imagination.

Leaving the solitary tree behind to tell its tale to other thousands who weekly pass that way, one would suppose that the regions of hell are being entered, since the points of interest here begin to assume, or have been given, his satanic majesty's commonest appellation. Whether it is "The Devil's Slide" because it is through it that the traveler slides out of "Christendom" into "Mormondom," and whether it is "The Devil's Gate" because through its portals one passes from the former into the latter, we were not able to learn; but left to our own solution of the matter, we could

conjure nothing so consistent out of the names by which two of the most remarkable sights on the whole line of the Union Pacific Railroad are known.

The Devil's Slide is really a remarkable freak of volcanic power. The slide consists of two tiers of immense rocks set on edge, reaching from the summit to the base of the mountains, which here are many hundred feet high. The space between the tiers is regular and about fifteen feet in width, and for the most part is as smooth as if it had been largely used by some one, if not him after whom it is named, to slide from the tops of the mountains into the torrents of Weber River, into which the slide enters and there ends. The stones of which the slide is composed are from fifty to two hundred feet in height—vast flat slabs—standing as if forced out of the sides of the mountain by some internal power. As the train approaches this place the engineer applies the brakes (the Westinghouse being in use on this road, as it is on all well regulated roads), and its headlong pace slackens almost to a halt, in order that the passengers may have a "square look" at this most wonderful sight; but not many seconds does the "iron horse" cease his breathings. The brakes are "whistled off" and by the aid of a few terrible snorts, which sound like thunder within the narrow walls of the defile, the train is again hurrying down the Canyon, as if eager to reach and pass the gate, which at one time barred the way into what is now virtually Brigham's domain.

At some time unknown in the past, the Devil's Gate, through which Weber River now finds a passage down the gorge, was not opened to accommodate its waters. Perhaps the "genius" which presides over the destinies of this region foresaw that there would come a time when the civilization of the East would require "quick connections" with that of the West; and, perhaps, it snuffed from afar, the enterprise based upon the Credit Mobilier and sighed for a few of its promising shares, as a premium for its forethought in opening up a way through which this might be made. Let this be as it may, some power, for which no human mind can now account, by its magic wand, parted the ponderous mountains just enough to permit the roaring waters to tumble into the vortex beyond, and by the aid of a little tunnelling, the iron bands to be laid, over which civilization may pass hither and thither.

Having forced the barrier, the train almost flies down the tremendous grade until glimpses of the open country beyond begin to be gained, and with decreased speed, as if weary from the terrific labors of the last hundred miles, the train passes into Great Salt Lake Valley, and the eye of the tourist, for the first time, rests upon the surface of the celebrated lake, from the character of whose waters the valley takes its name. Uintah station is the first stopping-place after having fairly left the Wahsatch Mountains, and is twenty-five hundred feet lower than the station, bearing the same name as the mountains, only fifty-eight miles to the rear. It was near Uintah station that one of what are known as "the Mormon atrocities" was enacted, this one being designated "The Morrisite massacre." The Morrisites were dissenting Mormon, who followed Joseph Morris, an apostate Mormon—who claimed, against Brigham Young, the title and position as "The true Prophet." The parties who were the subjects of this massacre were about five hundred men, women and children. Those who escaped death at the time of the capture, were condemned to hard labor, and such as were not disabled by age, were "balled and chained," and with these appendages were compelled to work for the new Mormon Temple. They were, however, quickly released from this bondage by the interposition of the pardoning power exercised by Governor Harding, who, soon after the sentence, arrived in Utah as the new territorial Governor.

Eight miles beyond Uintah the Union Pacific finds its western terminus at Ogden Junction. The train having arrived at a few minutes past six in the afternoon, the confusion begins. Everything—passengers, baggage, expressage and the mails—has here to be transferred to the cars of the Central Pacific, which are in waiting upon the opposite—the southern—side of the depot. This business of transferring is no inconsiderable task. Sometimes there are as many as three large cars loaded to their fullest extent to be discharged of their contents. The passengers are almost exhausted by the terrible stretch to which their minds have been put by the scenes just passed, and their stomachs are craving for the choice eatables, whose delicious flavors, issuing from Mr. Erb's well-loaded tables, tickle their palates, and they are eagerly anxious to be "on hand" when their baggage shall make its appearance, so that the rechecking may be done in time; all this, combined with the persistent applications of the "runners" for the hotels at Salt Lake City, which all tourists are supposed to visit, and the eager solicitations of "ticket speculators" to buy and sell tickets to San Francisco, is quite enough to set the most quiet and self-possessed individual by the ears; and, if words prohibited by the (which?) Mosaic commandment be not freely indulged in, as first one and then another of these "accommodations" are encountered, it will not be because the will is not good enough to send forth a perfect volley of them.

But the forty-five minutes in which it was expected that the transfer was to be made, at the end of which time the train would leave for San Francisco, stretches into an hour and a half or longer, giving every one ample time to attend to all "the necessities" of the occasion. In the meanwhile, however, those who were to visit "The City of the Saints" have departed over the Utah Central road for that place,

where they arrive about nine o'clock in the evening. All "Gentiles" who visit this place of course stop at the Walker House—a new hotel, recently erected there, in the southern portion of the business part of the city, by the Walker brothers, the great Gentile merchants of Salt Lake Valley. The hotel building is a fine work of art, the finest, perhaps, in the place, while its internal arrangement and conduct would do honor to any Eastern city. The gentlemanly proprietors of this house are rapidly gaining the confidence of the public which travels in this country, by their attendance to all the needs and comfort of travelers, always worn and weary when they arrive within its hospitable shelter. The long journey of eleven hundred miles made from Omaha in sixty hours, though as comfortable as travel can be made in everything that pertains to the railroad, is not as well furnished with good eating-houses as it ought to be. The charge of a dollar ought to secure a first-class railroad meal everywhere, and it does at several points; but at others there is a lamentable deficiency, which puts the travelers out of conceit of endeavoring to live from the eating-houses and drives them to the lunch-basket. After a long, dusty and weary ride of six hours or more, for the hungry passengers to hasten to the table expecting at least a palatable meal, and to find nothing but a villainous cup of slop-cold coffee and a tough and unmanageable "chunk" of antelope with which to satisfy the demands of the stomach, is by no means an agreeable thing. One, schooled in the effects of satisfied and unsatisfied hunger upon people, can, by going through a train immediately after it leaves an eating-house, tell whether the passengers have enjoyed a good meal or whether they have been treated to a "mess of stuff." The dietists may talk, scientifically, about the advantage of a "spare diet," and exhibit their sparer-faced illustrations of good health, but we believe in a stomach that requires a generous amount of generous food, and that can rebel in earnest when its demands are not fully supplied. We haven't the slightest doubt but in the future the preparation of food, merely as regards flavors to please the palate, will be one of the most highly esteemed as well as necessary arts. It is a great mistake that charges the almost universal dyspepsia of to-day to unhealthy diet. It is true that, when the dyspepsia is acquired, certain kinds of food will irritate the stomach more than others, but the causes of this disarranged digestion lie in entirely different and, perhaps, remote directions.

If, however, a person arrive in Salt Lake City and stop at the Walker House, after, perhaps, being half starved for nearly three days by encountering bad eating-houses one-half of the time, he will not catch the dyspepsia there, but on the contrary will soon regain all he may have lost. But as we did not intend a dissertation on dietetics we will permit "the arrivals" at the Walker House a sound night's sleep and speak of what they saw in the morning in our next.

THE SLAUGHTER OF THE INNOCENTS.

If there is one fact in modern society, more horrible, and at the same time more sorrowful, than any other fact, it is that one which relates to the death-rate among the young from the time of conception up to five years of age. It is one of those things against which almost everybody willfully shuts his eyes and professes to think that it does not exist; and everybody pretends to everybody else that he knows nothing about it; while on every hand—in every household—the young drop off like leaves before the autumn wind. Perhaps many assume this pretended ignorance from the fact that, knowing they can do nothing to remedy the terrible condition, they do not wish to be annoyed with the inevitable, and put it one side as the most consistent thing to be done under all the circumstances. But this enforced ignoring of one of the horrible facts of modern society is engendering in society itself a morbid condition of mind regarding children which, if not speedily checked, will prove fatal to civilization itself. The present tendencies cannot continue a score of years longer, increasing in volume and strength as they have increased for the last score, without wiping at least the American race out of existence, or else eradicating from its conscience all scruples in regard to human life.

It is with this fact in our experience as it is with all other facts. Its first effects are visited upon the innocent young—its objects; but, secondarily, the effects react upon their subjects and work their utter demoralization. This law of compensation is operative throughout the universe and in all its various parts. If the sphere of its operations are in the physical world or among human beings—in their mental, moral or spiritual natures—the re-action is as certain as the action itself. It is like the positive electrical current which speeds to the utmost parts of the earth and returns, whether there is a prepared conductor or not, negatively, to its source. No matter how much is gained, for the present, by any act, if it be not in accordance with the law of justice it will come home to its subject and be repaid with all its accumulated mass of inhumanity. Whoever really comprehends this law of compensation cannot afford to do any one a wrong any more than they can afford to do themselves a wrong primarily. Humanity when it comes to a knowledge of this law, will be ready to become a common brotherhood. It is from this view of the subject that the treatment given by the present generation to its children is to be specially deplored. It not only slaughters them with unthought of rapidity, but through its reactionary influence it is causing an involuntary suicide to settle over the fair face of hu-

manity, which will eventually sweep off the race as though a pestilence were holding a high carnival. Such will be the compensation which humanity is preparing for itself in the not distant future.

But it goes on its course rapidly nearing the precipice as if there were no legitimate results to ensue. It is seemingly indifferent to the life or death of its young. Its practices cut them down like grass before the scythe. Parents deposit one-half of their young in the grave-yards before they reach the age of five years. What a commentary is this on the social condition! One-half of all the children born, dying before they reach the age of five years—victims to the ignorance and to the sexual debauchery that prevails among women! Childhood ought to be the healthiest period of life; but in our condition it has degenerated until it is ten times more fatal than any other period. And yet we talk of the sacredness of human life as if it was so regarded at all! A human life is a human life and equally to be held sacred whether it be a day or a century old; and that custom which cuts off one-half of the young almost in infancy, is as virtually murder as would be the same death-rate among adults resulting from compelling them to the use of life-destroying food. Children die because they are not properly cared for. If adults received equally improper treatment as children receive, they would die at the same rate; but adults, being capable of judging for themselves as to what is proper and what is improper, by choosing the former, decrease the death-rate ten times below that which obtains among the classes who depend upon others for their treatment.

Let society ignore and repudiate these facts as much as it may, there can be no escape from the verdict that the children die because they are murdered—not deliberately by the knife of the assassin, but not less deliberately, through the ignorance and willful carelessness of mothers. There may be an excuse for the murderer who, in the heat of passion, provoked beyond the capacity of his nature to endure, strikes down his tormentor; but for the mother who will permit herself to become the means of giving life to children only to see them drop off, having never come to a realization of what life is—if there is an excuse we have not yet been able to find it.

If parents should fail to send their children to school when there are good schools provided for them, and as a consequence they should grow up in ignorance, and be incapable of entering upon a profitable citizenship, such parents would justly be responsible for the fact; then how much more should they be made responsible for this failure to so rear their children—when they know they have a right to life, and that by proper care they would have it—that they may enjoy the blessings of health and a common length of life.

But this fact regarding the indifference to life that exists among parents is not perhaps the worst feature of modern society. It is not only a fact that this terrible death-rate persistently continues among children, but that there is still another death method not included in its horrible details, which, if possible, is still more revolting, and which is none the less a slaughter of the innocents.

It is a well authenticated fact established by statistics, that as civilization evolves—that as enlightenment becomes the rule among the people—abortions increase. Wives deliberately permit themselves to become pregnant of children and then, to prevent becoming mothers, as deliberately murder them while yet in their wombs. Can there be a more demoralized condition than this? It shows a contempt for human life which degrades it to the level of what is necessary for its support and stamps the brand of Cain upon every woman who attempts or is accessory to it.

Why should the birth-rate decrease as the people become more enlightened? Is it to be supposed that sexual commerce is less frequent among this portion of the human race? No! Is it that conception is less liable to follow with educated women than with their more ignorant sisters? No! Why then the fact of fewer children with them? Simply because with increased knowledge comes increased individuality; and with increased individuality, increased repugnance to submission to the slavery that child-bearing almost necessarily entails in our society as at present organized; and with these also the knowledge that pregnancy can be broken up, sometimes with little present evidence of evil to the, otherwise, mother.

Some wives procure a half dozen abortions per year. On the island of Manhattan, with its million population, it is calculated that there are not less than one hundred thousand abortions procured annually. This does not lessen the number of births by that number, since as we have said, some women procure several, during the natural period of gestation, when if that period were not interfered with there would be but the single pregnancy. If this practice prevail so widely among wives, who have no need to resort to it "to hide their shame," but merely to prevent an increase in the number of their children, how prevalent must it be among the unmarried class who have social death staring them in the face when they become pregnant without the consent of the canting priest or the drunken squire?

Nor must it be inferred that the crime of abortion is confined to the large cities. A knowledge that pregnancy can be "cured" has spread like a simoon over the country and apparently enveloped the whole female population. This knowledge, coming to a single woman in a country town, soon spreads to every other woman; and thus this pestilence

runs riotous everywhere. Not long since we were in a small town—a county seat—of five thousand inhabitants in Michigan, where a prominent physician—a reliable man—informed us that upon that day he had been importuned by six different wives of the place to procure abortions. Six different wives in a single day in a small town desiring to rid themselves of the results of undesired sexual commerce! What a comment upon modern society is this! It must not be supposed that this is exceptional; on the contrary we have the best of reasons for believing that such wholesale desire is the rule with all women who have learned that abortion is possible, even at the risk of life. We have heard many women declare they had rather run the risk of losing their lives than to endure the certainty of motherhood.

The last census of the city of New York discloses the fact that there are 12,000 childless families there; not such as have had and lost children, but such as have never had them born. Can the world look on such a fact and not realize that nearly every one of these twelve thousand wives resorts habitually to the abortionist; or else has learned the trade herself? It is useless to try to escape the fact. Women know that they can be relieved of their prospective children with very little immediate danger to their lives; while remote consequences, even when realized, have no preventive effect.

We are aware that many women attempt to excuse themselves for procuring abortions, upon the ground that it is not murder. But the fact of resort to so weak an argument only shows the more palpably that they fully realize the enormity of the crime. Is it not equally destroying the would-be future oak, to crush the sprout before it pushes its head above the sod, as it is to cut down the sapling, or to saw down the tree? Is it not equally to destroy life, to crush it in its very germ, and to take it when the germ has evolved to any given point in the line of its development? Let those who can see any difference regarding the time when life, once begun, is taken, console themselves that they are not murderers having been abortionists.

But horrible and revolting as are the facts of abortion, *per se*, they are as nothing compared to the evil that is wrought in cases where it is attempted without success. Notwithstanding the fact itself is so common, the desire for it is many times more so. It is safe to assume that four in every five of the children of whom mothers become pregnant are not desired; that is, they would not have exposed themselves could they have helped it and have known that it would ensue. The more horrible results of abortion than are the facts themselves, are those that fall upon the children. No mother can have a desire spring up in her mind to be rid of the child she carries in her womb without imprinting the thought, the possibility of murder, upon its facile mind. The power for good or ill that the mother possesses over her unborn child, is too well established to need verification by us here, and hence it is certain that mothers may make their children just what they wish them to be, they themselves being possessed of the capacity to comprehend the desire. The only limitation to this proposition is that the father may contribute tendencies in certain directions which the mother may not be able absolutely to overcome, and which may therefore resist the mother's influence. Outside of this single modification, mothers are wholly responsible for the degraded, demoralized, half-made-up race of children with which the world is blessed or cursed. It is their mission to bear the children, and they are responsible for the manner in which they are born. True, men have the responsibility of the support of women in our society as organized at present, and so far may be said to be equal responsible with the mothers; but mothers are primarily in fault since they have it in their power to prevent becoming the mothers of unwanted children. It is no excuse for them to say they are compelled to undesired commerce and thus become pregnant against their wills and mothers of bad children, from the fact that unless they submit themselves, sexually, to their husbands, as commanded by Paul, there would be no peace in the house.

We ask the women of this country to consider carefully the subjects thus hastily presented, and see if they do not find in them an unanswerable argument for sexual freedom for themselves, so that they may have the control of their maternal functions and thereby be able to bear children only when they desire them, and such as they desire.

But if their consciences have already become so seared over and their natural instincts so blunted, that the future condition of their children has no effect upon their actions, let them remember that every unwomanly act of theirs, visited upon their children, is certain to come home to them in its own good time. In fact the penalty is already being fearfully repaid by a very large portion of womankind, in their degenerate sexual condition, their weaknesses, aches and pains, never known until the methods of nature were begun to be tampered with. An ignorant infringement of any of nature's laws produces the same results as if it were done willfully. So women, though they may trifle with their maternal functions, and not be aware of the direful results that are sure to ensue, suffer equally with those who do the same, knowing them. But ignorantly or willfully, the women of this age are preparing a fearful reckoning for the race, by their submission to the slavery of sex to which present customs and social systems have committed them. A sexual degeneracy is being insidiously disseminated among the people by the unnatural repressions and the excesses perpetrated in the name of the sexual instinct. Naturalness is

almost blotted out of the experiences of this instinct, morbid excess on the one side] glutting itself in the field of utter inanity on the other, while adaptation and natural selection are utterly ignored as if they should have no place in the relations of the sexes. So much stress has been placed upon legal correctness that nature has either been smothered or perverted so that law might have full sway.

We speak of these things in connection with the subject of child-murder, because originally they are the foundation for it, since if there were no sexual commerce except that which is natural, there would be no reason for this crime. And yet there are still to be found apparently intelligent people who seem honestly to think that the social question ought not to be discussed publicly! The cause of almost all the evils from which the race suffers, and not to be discussed as if it were a factor in modern society! For our part, so long as the terrible effects of our unnatural sexual system continues to desecrate humanity, there is no other question to be considered in which the health, happiness and general well-being of the race is so intimately involved.

But we will leave the matter for the present by quoting again from the article in *Harper's Magazine* for May, entitled "The Skeleton in Modern Society:"

"The statistics show a constant increase in the number of still-born children; and the records show what is still more alarming, a relative increase in the number of legitimate children who are still-born—a fact which seems to indicate evil designs in the married parents. It is remarkable that while illegitimate children die far more frequently in the first year, those of them who survive the first year, live longer than the offspring of married parents."

"We need not look abroad for the horrors of child-murder when our own newspapers are full of its shocking details. The mortality in foundling asylums is usually frightful, amounting to about seventy-three per cent. of the children admitted. It is still more strange that when the foundling basket is at hand, child-murder does not decrease."

OUR BOOKS, SPEECHES AND PHOTOGRAPHS.

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

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

GLANCES INTO A PIT.

When Cardinal Wiseman was nominated by Pio Nono, Archbishop of Westminster, the see of London being then occupied by Dr. Bloomfield, he assured the latter, in one of his admirable lectures, that their labors, though in the same diocese, would not be likely to conflict, "for," said he, "my main work will lie in the alleys and by-ways of this great city, where your lordship's carriage is rarely or never seen." Like him, the WEEKLY can afford to leave to the Jenkines and Jeames' the task of painting the doings of the fashionable world, its duty is to report the wailings of the wounded, and to picture the agonies of those who are ground into powder under the wheels of the car of what is called modern civilization.

Some three years ago, in Washington, a band of brave women determined to see what they could effect in order to improve the condition of the "female *roues*" of that city. (Out of respect to the large number of male prostitutes that exist among us the WEEKLY declines to use any harsher term in reference to their mode of existence.) These brave women before-mentioned meant work, and not being of the Pardiggle order, their visits to their sisters in houses of assignation, etc., were largely productive of good. Among other efforts they have

succeeded in founding a "Girls' Reform School," and lately Mrs. Sara J. Spencer addressed the "Congressional Committee on Public Buildings and Grounds," asking for national aid for the purpose of carrying forward the great work they had undertaken. In the course of her admirable address she tells her experience as a visitor to what are called houses of ill-fame thus:

In one house of ill-fame in this city I found, as the chief attractions for visitors, five children of ages ranging from twelve to sixteen years.

Upon expressing my horror to the keeper of the house, she said: "The gentlemen, even white-haired old men, pay the highest prices for 'tid-bits.' It don't pay to keep old girls here. The youngest one here was seduced by her master, a respectable married man, at her service place, and ran away from her mistress. If I should turn these children out I should like to know who would take care of them? You can take them all if you choose. I won't stand in their way. I should like to get out of it myself, but nobody will trust me."

The other day I was sent for to come home in haste. In a little room at the foot of the stairs, upon the floor, lay a little figure, with a white, child-like face, bearing traces of mortal agony. We placed her upon a cot, gave her some nourishment, for she was nearly starved, sent for a lady physician, a member of our board, and before the evening was over learned her history, which has since been confirmed by those who knew her. She had been "on the town" since the age of twelve, having been at first lured into a den and locked up for three weeks. The night before she was brought to me she had been turned out of a little room because she could not pay her rent. She walked up and down the street, with a tiny bundle in her hand, penniless, hungry and cold. Late at night she earned a dollar at her usual trade. Fifty cents of this she was obliged to pay to a woman for the use of a room, and she was upon the street again with fifty cents in her hand, and sickness coming on. She asked a woman to let her stay all night, and to give her a piece of bread and butter for fifty cents, which she did. Pain would not let her sleep, and at five o'clock in the morning she was frightened at her condition and started for the station-house. She was too late. The mortal agony of motherhood had come, and she lost her child upon the street, and not daring to look behind her, lest, as she said, "a policeman might know it and 'rest her,'" she hurried on to the station-house, and asked an officer if he would take her to the poor-house. She said he told her "he didn't take none 'o them there no more; she'd better go to the Woman's Christian Association." This was two miles away and she had not a penny. So she dragged her suffering body to their door. They asked her if she had a letter from anybody. "No, nothing at all but the d'rections from the police-station." Then she must go to some one whom they named and get a letter. Another mile and back. It was now late in the day, for she had moved very slowly the long way out, and she had eaten nothing since she bought the piece of bread and butter the night before. She walked half a mile further, and then dropped upon a doorstep where a man was smoking a pipe. She asked him how far it was to the lady to whom she had been sent. He told her, and she said, "I can't get there then, for I done give out." He told her "she had better go to Mrs. Spencer's; that wasn't far off." She does not know how she came to be lying on my floor. This was two weeks ago. When, even within a few days, my heart has grown faint with the long, weary struggle to secure help for these poor girls, I have thought of that suffering little girl dragging her way through the nation's capital, and I have grown strong again.

These are sad pictures of the moral condition of the national capital. Such effects are not without causes, and, in all human probability, if we looked for the latter we should find them tenanted gilded halls and marble palaces. It is not believed that such would be found, except in rare instances, among the working classes, for labor protects her votaries from such meannesses. The sexual purity of manual laborers is proved in this and all other civilized countries by their increase; the vices generated by idleness are the bane of aristocracies whether of blood or wealth. There is little doubt but that, traced home, we should find supporters of such houses as those described above in the halls of legislation, notwithstanding that the members of the Senate and House of Representatives are daily instructed as regards their moral duties by chaplains of all Christian creeds, with the occasional variation of a Jewish rabbi to aid and assist. After the exposes that have been lately made the Joss worshippers have a right to rejoice that their bonzes or priests had nothing to do with the formation of the moral or immoral characters of the members of our halls of legislature. No doubt they point out what may be termed our national delinquencies to their people, in order to warn them against exchanging Buddhism for Christianity, or say, with Shylock, in contempt, "These be the Christian statesmen," and add a codicil to their wills giving more explicit instructions with regard to the removal of their bones to their beloved China; rejoicing that such immoralities are not the order of the day in Pekin.

This is not too strong language in which to describe the disgust that all right-thinking people must have in reading the descriptions above given of the viciousness and the gross inhumanity existing in Washington. It is not more pungent than the statement made by the Hon. A. G. Riddle, Solicitor of the Board of Trustees of the Girls' Reform School before the Congressional committee on the subject, viz.:

If what Mrs. Spencer has said to this committee has not convinced your judgment and moved your hearts, no words of mine can avail.

I have been a personal witness to the long, fearful struggles of this lady, who, with a few other brave souls, three years ago began this enterprise with the whole tide of popular prejudice and ignorance and moral evil against them. When they visited the women whom they sought to save, there was no opposition there. The outcry was nearly all from our "respectable" citizens. These lost women and girls met them gladly, came out without entreaty in large numbers, and placed themselves under the protection of this little band of women, willing to be instructed, glad to be saved, glad of the promised opportunity for honest labor.

I am ashamed to say our Christian community utterly failed to sustain the noble work—ignominiously failed. Work, money, promises, everything failed, except the boundless courage and faith and hope of these brave women who now have come to you.

It is a disgrace to civilization, a disgrace to the name of Christianity; but I am compelled to say there is no place in the capital of the nation wherein these outcast girls can receive shelter, instruction, honest employment, human kindness. Nobody will take one of them. No family will risk it. The stain is too deep, too dark, because it is a woman who has fallen.

The term "fallen" applied to such sexual error, is an insult to the majority of men who lie flat on their backs in that particular. That is the only exception that can be made to the above statement. Indeed, as regards both extracts, all that can be said of them is that they are both effective and necessary. Our Christian readers will have reason to rejoice that there are two human beings bold enough to speak the truth on such subjects, and take comfort in the knowledge that so many out of the necessary ten good people are there to save our capital from the fate of the cities of the plain.

ON THE RIGHT TRACK.

The Catholic Church is the true opponent of Spiritualism. The battle lies between absolute authority in religious affairs on the one side, and absolute freedom on the other. But there are courtesies in war between honorable opponents. Irving tells us that when Queen Isabella joined her husband who was then encamped before Granada, the gallant Moors declined to fire upon the ten thousand knights or cavaliers who formed her retinue, but permitted her cortege to pass unmolested. It is therefore with pleasure that we dip our colors to our ancient foe by making an extract from the *Catholic Irish World*, which represents over one hundred thousand subscribers, by reprinting one of its leading articles in its last week's issue:

"The Civil Rights bill was passed in Congress on May, 21st. This bill does not infringe on the rights of any one. It is a simple act of justice, making all men equal according to law. No country can be said to be free where disabilities exist in consequence of either creed or color. There was considerable opposition to the passage of the bill, but, of course, such opposition was expected. There are yet some people who do not believe that colored citizens ought to possess the same rights as white people. There are those, too, who do not believe that some white men should possess equal rights with others. Besides, no achievement of any importance was ever attained without having to encounter considerable opposition. But every man who believes in the doctrine of justice and equality to all men, irrespective of creed or color, will hail the passage of the Civil Rights bill with welcome."

This kind of talk is worthy of the countrymen (and the descendants of the countrymen) of the great Daniel O'Connell. It will prove more efficient for effecting the freedom of Ireland than the monster guns England is now manufacturing will ever be to prevent such achievement. When Irishmen, to use the words of Emerson, hitch their wagon to the star of human rights, it will not be long before Erin will see the Green floating above the Red.

LIVE AND LET LIVE.

This is a good motto for traders. And if the *Christian Union* is any authority it is likely to be introduced among the churches; only a few days ago the Rev. Stephen Tyng, Jr., at the dedication of a Methodist Church, complimented that sect at the expense of his Episcopalianism, and the above-mentioned paper carries out the idea at the expense of the Bible in this wise:

The *Presbyterian* laments that "beyond all doubt a large element is yearning for the inclusion of Unitarians and Universalists within the pale of recognized evangelical fellowship." To this the (Universalist) *Leader* replies:

"Perhaps it may soothe the grief of our neighbor to be assured that the yearning is not all on one side. The Universalists and Unitarians reciprocate the feeling; they have been yearning for the inclusion of the 'evangelical' brothers for a long time."

And they cast down every man his rod, and they became serpents. But Aaron's rod swallowed up their rods." (*Ex. xii. 12*). This is all very well among snakes. But for any Christian sect to try to swallow all others is poor business. There must yet be churches that shall be Christian enough to retain members who do not limit their philosophy to the creeds of men, and gentlemanly enough to let other churches thrive without a desire to swallow them.—*Christian Union*.

It is evident that the editor of that paper does not belong, nor even desires to belong to a "Catholic" church. His motto appears to be, "the more (sects) the merrier." The *WEEKLY* can excuse the levity with which he treats the "Blitz business" he refers to, for in truth the whole story of the Pentateuch, as proved by Bishop Colenso, is rather snakey. Coupling the *Union's* joke with the nick-name of Ormuzd, which O. B. Frothingham lately gave to his Deity, we can perceive that the work of disintegration is going rapidly forward among the churches around us, and like brother Paul, when he came to the "three taverns" in the Appii Forum at Rome, we feel inclined to go in and take courage.

CLERICAL CRUELTY.

The Rev. Charles Voysey, the London correspondent of the *Index*, of Boston, whose letter in condemnation of the social movement has been so liberally, or rather "illiberally," quoted and commented on by our opponents, has just sent another missive to the above-mentioned paper commending the use of the cat. He says:

Now at present the opponents of "flogging" have not raised a single objection to the other modes of punishing criminals. They all admit the morality of as well as the necessity for depriving the criminal of his liberty, compelling him to hard labor, making his heart heavy with silence, and lowering his whole tone by prison fare and prison discipline.

All these forms of punishment are degrees of torture, less acute, probably, than the infliction of a flogging, but still very painful. Rightly or wrongly, then, the principle of torture is admitted, and the only question left for discussion is where the line is to be drawn between allowed and forbidden tortures.

Were the reverend writer in New York he would learn "that the principle of torture" is not admitted by Mr. Bergh

even in the case of the brute creation, much less in that of man. As to the punishments to which he refers they are not, strictly speaking, "tortures" like those of the rack or the cat. True, he afterward tells us that the limit to be put upon the degree of torture inflicted on criminals must be determined on purely humane principles.

It is also denied that "humane principles" can have anything to do with the tortures of human beings. There is no doubt that the Spanish Inquisitors did not roast heretics, or permit them to be roasted, merely out of a desire to witness human suffering; nor did the Episcopalians in Scotland use the steel boot or the thumbkins for a similar purpose. No! both these parties inflicted punishment, with pious sorrow, on the most humane principles—out of love for humanity. According to the Rev. Charles Voysey the executioners of the law in both these instances must have been excellent men, for he adds:

"Much has been said about the brutalizing effects of the operation upon the operator. I am informed that nothing is more ill-founded than this objection. The warders upon whom this wretched task is laid approach it with quivering lips and beating hearts, and leave it with swimming eyes and audible groans. Work, even of this excruciatingly painful kind, does not degrade, when done in the lawful discharge of one's duty, and with only feelings of pity and commiseration for the criminal. I have seen something of these men myself; and, if there is anything more remarkable about a prison warder than about another officer of the same rank outside, it is the wonderful tenderness, softness and susceptibility which he displays, and which may be traced in a great measure to the intensely sad scenes in which he lives and toils. The very necessity for a stern and firm demeanor toward those whom he pities calls into unusual activity sentiments of tenderness and sympathy toward the unhappy creatures under his control."

Who ever before heard such wretched twaddle as the above. If it be correct, our young students of divinity, or even the reverend writer himself, ought to serve for a time as public executioners. Certainly, in the case of the latter, if it would soften his heart and teach him to love his fellow-beings, such a probation is very much needed. But the above deification of the Jack Ketches of the prisons is not sufficient for the sucking Torquemada of London. We close with one more extract from his concluding paragraph:

"On the whole, I am inclined to the belief that flogging for certain offenses is perfectly consistent with our holiest idea of punishment."

That is, we surmise, that punishment by the cat comes as near an orthodox hell as possible. Well, we are glad such a spectre from the dark ages should have no affinity with our social movement, and also to note that the *Index* seems to think it necessary to season his letter "*cum grano salis*," by following it with an article headed "The Lower Arch," giving the statistics of prison punishments. Its termination, on the use or abuse of that punishment, though addressed to an American clergyman, may be profitably submitted to the Rev. Charles Voysey himself:

"It is respectfully suggested that, before again expatiating in print on the comfort and salubrity of the 'Lower Arch,' the chaplain withdraw for a season to those 'sequestered shades,' and thus, putting himself in the convict's place, be enabled to write of it more feelingly and understandingly."

COLLECTIVE VERSUS INDIVIDUAL EDUCATION.

While we are as bitter opponents of individual aggrandizement as the Great Nazarene himself, we admit the necessity for, and the great use of, public wealth to a nation. We think Joseph was wise in storing up corn in Egypt against the time of famine, and believe British Christians would have been wise if they had instituted a like provision in India, a country which is now suffering under a grievous famine, of which the system of government there is believed to be a prime cause. Neither a people, or a man, however, ought to store up money when it can be beneficently used to judiciously improve their condition; for in both cases money is like manure, spread over the land and well worked, it produces abundantly, but gathered up in heaps it is apt to breed pestilence and destruction. In nine cases out of ten the money is master of the millionaire, rather than the millionaire master of his money, and nationally the retaining of a large surplus only stimulates greed and corruption among those who have the handling of it. Therefore when we desire that the nation should be rich, we qualify the remark by saying, that by riches we do not simply mean money, but such wealth as is capable of producing the largest interest for the people who own it.

Grand men, full men, and complete men cannot be produced without proper education; and this education is the result of the circumstances under which they exist. The British system recognizes this fact, and consequently classifies mankind. These to rule, those to traffic, and the rest to produce. Though the traders and manufacturers there are now rising into rulers, it is only of late years that this has been the case. As to the masses, they are needed for producers and for nothing else, the British system, which obtains here also, sacrifices them wholesale for the commodities they produce.

Dismissing, therefore, what are termed in Great Britain the lower classes, we propose to take the British Noble, who is unquestionably the grandest production of that country. We do so, because if we cannot produce his equal, or his superior, republicanism here and elsewhere must eventually prove a failure. In other words, if we cannot place the masses of our people on his plane, our theory of human equality is a degradation to be shunned by humanity, rather than an example to be admired.

Born, in all probability, in a castle, which has been held for centuries by his ancestors, from his entrance into life

he has been surrounded by whatever is grand and magnificent. Added to this he is usually well trained, physically, and accustomed to the sports of the field. It is not expected of him that he should overtax his bodily powers, like the weaver, the miner, or the mechanic; or degrade his soul by the daily and hourly meannesses which are usually demanded of the traffickers. When he goes to Eton or Harrow, or afterward to Oxford or Cambridge, he is expected to meet the commoner with equal weapons on equal terms, so that by the time he has finished his education he is an expert both in arts and arms, and fitted to take and maintain an honorable position either as a statesman, or as a defender of the rights of his country.

What the British Noble would probably set most store by, the WEEKLY deems of little account, viz.: his pure patrician blood. If my lord's plowman's child were educated and trained from babyhood in the manner above specified, it believes that, on arriving at manhood there would be but little difference between the son of the noble and the descendant of the serf. Queen Victoria seems to have been also of this opinion, otherwise the Prince of Wales would not have been wet-nursed by the wife of a Welch gardener. The doctors tell us that milk is merely white blood, if so, there is certainly a plebeian mixture in that of the heir apparent of the British crown, and, in all probability, as there is hereditary disease in the Royal Family, the young man is none the worse for it. Byron, himself a nobleman, admits in Don Juan that a dash of the Moor in the family of a Spanish Hidalgo

"Ruined its blood, but much improved its flesh"

and similar liaisons have, in thousands of instances produced similar effects in regard also to most if not all the old Norman families of the British nobility.

But this is a digression. The question for us as republicans to solve is, can we educate our whole people in a way similar (or superior) to that of the English Noble. What we mean by education is not book learning only: it is the constant instruction of all the senses, and by such means informing the mind and building up the man. Well, we maintain that we can; but not under our present imported system of political economy that sacrifices the general welfare for individual aggrandizement; we must invert the terms basing individual progress on general welfare.

We cannot individualize in our republic as great Britain has in the case of her nobles, but by concerted action we can do far more for the education of our whole people in what is beautiful, grand and excellent, than any feudal family has been able in centuries to accomplish for the instruction of its children. We have a great book in New York that is more profitable than the bible for the study of the people of New York city. We mean the Park. One such there ought to be in every city, aye, and in every township. Public zoological and botanical gardens ought to be introduced among us; geology, mineralogy conchology and all the other ologies ought to be studied by our people from books printed by nature. Lecture halls free to all ought to be instituted, and would be, if our rich men knew how to invest their money most profitably for themselves and their descendants. As without such studies men can hardly be said to be men, but human labor machines, the time of work must be shortened for the general good.

But, in order to provide the above institutions on a proper scale, it is requisite that the nation should be rich. The monstrous aggregations of individuals, out of all proportion to the services they have rendered mankind, must be prevented. Men must seek their individual good in the general welfare, and not depend upon their isolated hoardings for their position in society. In the good time coming we trust that it will be disgraceful to be wealthy. Even now, in Great Britain, noble families which have preserved in their chateaus for centuries the *chef-d'oeuvres* of masters in the art of painting, are sending the same as presents to the national gallery of London. They are merging selfhood for the eye-education of the masses. The old placard on the Queen's Garden (No dogs nor footmen admitted) is taken down, and instead of it notifications appear round the artificial lake in the same garden to the effect that, "the public are respectfully requested to take charge of the waterfowl." This is an advance. We claim here also a share in the same. The brutal notice, "Keep off the Grass," is ameliorated to "Please keep off the grass;" and the railings are taken away from some of the public parks. The people are trusted, and being trusted, are educated. But both New York and London are yet behind Paris. In the revolution of 1830, the population of Paris having defeated the Swiss Guards of Charles the Tenth, mad with victory, rushed through the picture gallery of the Louvre, possibly the fullest and finest in the world. Excepting the portrait of Charles the Tenth and his sister the Duchess de Berri, not a picture was injured. The meanest gamin in Paris knew that it was his gallery, his property, and felt himself to be a constable to protect it, and not a barbarian to injure it.

It is by such means that peoples are educated. And if our republicanism is to endure, such schools of art and science must here be commenced. The people can produce, for their general instruction, far finer works than kings, much less nobles, can individually command. One, if not two such, our young republic has already presented to the world, and they are rapidly making the circuit of creation. Although aristocratic innovations are usurping and aiming to deface them, they are and must be held essentially for the good of the masses. They are the world's schoolmasters—the railroad and the telegraph. It took the proudest aristocracy

the world ever knew, that of Great Britain, eight centuries to produce the post-coach, and, by comparing its speed and power with that of the locomotive and the rail-cars, we can arrive at something like a conclusion as to how much superior, under a proper system, the education of our people ought to be to that of the isolated nobleman of Great Britain. This is the work before us. We must conquer the individual by the collective idea, and the barriers that circumscribe the former must be overturned and annihilated.

MISCELLANEOUS.

THE HAUNTING FACE.

I said: "I will not know thee whence thou art,
And, though thou livest, thou art dead to me;
I seal thee in thy coffin, far apart
From all my life, from all my memory;
I weight thee down with firm resolve and scorn,
Within thy outcast grave to lie forlorn."
And yet, thou hauntest me!

I said: "O, face, I bring thee all my gold,
With jewels, sandal-wood and spices rare;
I bring the dearest years my life doth hold,
To build a royal tomb, where thou in state
Shall lie, with guard of honor at the gate."
And yet thou hauntest me!

I said: "Thou art not beautiful, O, face!
Thy cheeks are wan; thy far-off eyes are dim.
But here is one with budding, youthful grace,
Who proffers me a cup filled to the brim
With life's elixir. See! I quaff this wine;
While love's enchantment, to the full, is mine."
And yet, thou hauntest me!

I said: "The wonders of the world are vast;
Mine eyes shall see them," Forth I go, in quest
Of the red-belted lightning, coming fast
From out the east, and shining toward the west;
I hunt the northern lights o'er icebergs high;
I seek the star-cross in the southern sky.
And yet, thou hauntest me!

I said: "My heart is failing me for fear;
My schemes are shadows and my hopes a dream;
I grasp them, and behold! they disappear—
Nor love, nor friends, nor joys are what they seem.
I will begin anew; I will subject
Myself, and live the straightest of my sect."
And yet, thou hauntest me!

I said: "Art here again, O, haunting face?
Speak, then, and take my curse!" The pale lips part;
"Thy life's one love thou canst not thus efface.
I but reflect the image in thy heart;
Thine own heart knows me, though thy lips may lie;
O, false to thine own self! it cannot die,
This love that hauntest thee!"
—Constance F. Woolson, in *Appleton's Journal*.

ANASTASIS.

(From a Discourse, Aug. 8, 1872.)

This word is solely rendered *resurrection* in the common version. The words are not synonymous in all particulars; resurrection, in its true sense and significance—*rising again*—does not convey the full idea of Paul. The word in its entirety of compoundings and radical derivations, and in the sense in which it is used by him, denotes iteration—compulsory departure straightway from habitation, re-establishment forthwith in a new and superior structure, and a permanent situation on a plane above, higher and more elevated than the former. There is implied a fall of the physical body and its death; then an immediate erection and building up of the spiritual entity, now escaped from the ruins of the old fallen body of flesh.

Paul's illustration, referring to a kernel of wheat, is limited to the sowing of the body or kernel of the grain. Hence, to sow (*spargere*) is not applicable to the other bodies referred to by him, as they are never sown, in the germinal sense.

The reference to animals and to man in particular, calls for a word cognate to that kind of illustration. Hence, the words beget or procreate (*procreare*) should be used to give the idea of the Apostle. How absurd is the current notion of sowing or burying in the earth the dead bodies of men, and hence expecting hereafter a crop of spiritual bodies! How fallacious are the reasonings that lead to such expectation! How far away from it the analogies of Paul.

At this point, a word of criticism and an anecdote concerning the phrase in the text, as it reads in the common version: "It is sown in dishonor; it is raised in glory." The translators seem not to have apprehended the meaning of Paul, and hence they use the word *dishonor* in its common acceptance. It will have been observed that, in my version, I have not rendered the word *ateimia* into English, having had regard to time, place, persons and possible offense to "ears polite." I will venture to say, however, that it should be rendered in the sense in which Dryden uses the word. The Latin scholar will see its meaning in the Roman words, *impudicus, impudicitia*, etc.

An eloquent clergyman, a doctor of divinity, with whom I was acquainted, now in the spirit realm, not apprehending its significance in the original, and conceiving the language to teach a sowing of the human body in the ground, and such disposition thereof to be a dishonor, was accustomed on funeral and other occasions to speak of the dishonors of the grave—a use of language and expression of idea more unpardonable in him, a scholar, than the mistake of the ignoramus whose sermon sought to establish a just code of morals for oyster men by citing these words and elaborating them as his text, not discerning any difference between an oyster man and an austere man: "I feared thee because thou art an austere man; thou takest up that thou layedst not down, and repeatst that thou didst not sow."

Do these doctors ever examine the Scriptures in their original? And, if so, when will they tell the people how they are imposed upon by what they call the Holy Scriptures?

These remarks are intended to apply to the accepted version—that "appointed to be read in churches." It is painful to listen, on occasions of burial, to the reading of that portion appointed to be read at funerals, uttered in a kind of mock-mouthing and mournful intonation, that has its origin in the gloom and sadness which its false sentiment casts over the scene. Rightly interpreted and apprehended, how largely might it contribute to lessen the grief of a bereaved group! It would forever drive hence the idea generated by the teachings in Sunday schools and churches, of a mysterious somehow burrowing of the body in a burial place, bound by a somewhat relation of the soul thereto, till Gabriel's trump shall announce the dawn of a day, when the body, though impalpable dust, shall no longer sleep in death; but shall be re-organized and become re-animated with its own proper soul, in re-established self-hood; thereafter to be together, never more to break companionship.

To illustrate and show what these teachings are, I will here make a quotation. Listen a moment to a parade of rhetoric, a paragraph borrowed from a bombastic pulpit performance, variant from and in contrast with the views I advance on this occasion:

The resurrection—what a glorious and blessed prospect it will be! The glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs, starting from their graves, glistening as the stars in the sky; constituting together a glorious church, without spot or blemish, or any such thing! Some shall come from the precincts of the inquisition, from the dungeons of Spain, where so many have suffered and were silent and passed away, because they would not give up the blessed hope of the gospel of Christ; some shall rise from the caves of Italy, from the snow-drifts of Cottian Alps, where their bones, in the language of Milton, are still bleaching in the rains and winds of heaven; a glorious group, shining in all the splendors of an immortality that shall know no interruption and experience no decay. Some shall come forth from the village churchyard, the green sod rolling aside to let them rise; and the rude forefathers of the hamlet, that have slept for a thousand years, shall meet the buried dead of the catacomb and the Cottian Alps, and join together in the worship of God and the Lamb. The great ocean, that sepulchre of buried nations, shall hear quivering through the deepest depths the accents of the Son of Man and rising from the desert and the silent sea—what a spectacle!—shall be myriads of ransomed and glorious ones, who shall meet the rise of that sun that will never set, and join with those that preceded them, and enter into rest, and sit on thrones, and live and reign with Christ a thousand years. Austerlitz, Jena, Waterloo, Magenta, Balaklava, shall all throw up their buried dead; and every atom of their dust, quickened by the breath of Christ, the Resurrection and the Life, shall feel instinct with immortality; bone shall come to bone, and shall live and reign with Christ a thousand years. This is the first resurrection.

The pulpit is not alone in such contributions of extravagant conception. Some of the fine arts have been made to contribute their forces to perpetuate such pseudo-sentiment among the thoughtless masses of men. The artist has depicted upon the canvas the impossible scenes presented by the preacher.

I well remember the appearance of an old picture that once remained in the show window of a shop in Nassau street, which vividly illustrated these unwarranted ideas of old theology. High aloft in the skies, among the clouds, stood the figure of a man of majestic mien, from whose head went forth rays like sunbeams, forming a halo round about. On either side of him were creatures, in all their appearance resembling the human race, except in the matter of wings attached to their shoulders, poised in the air as if in flight. Prominent in the foreground of the picture, standing alone, one of these nondescripts held a trumpet placed against his mouth, with cheeks distended almost to bursting, Eolus-like. Beneath him was a landscape, from the grounds of which, emerging, were haggard human bodies, in all possible positions, some only extricated from the clouds. Scene of confusion indescribable!

Oh, believer in the Apostles' Creed, alas, alas for thy credulity! Thou sayest, "I believe in the resurrection of the body!" I commend thee to a reconsideration of thy belief, in the light of Paul's Scripture and this discourse. Amen.—*Dr. Horace Dresser*.

NOTE.—Pure and consistent Spiritualism rejects the creeds of Christianity and holds a higher and holier faith than they teach. The late Hon. John W. Edmunds, for many years, was ranked as a receiver and professor of Spiritualism. At the conclusion of this life, while sensible and intelligent as ever, he directed how he would have his obsequies conducted. He chose burial of his remains at the hands of the greatest foe of his professed faith, the church and its formulary for such occasion was followed. Was he a sincere exponent of Spiritualism? and did he renounce it in "the inevitable hour?" What need of the church? Hon. Robert Dale Owen, S. B. Brittan, M. D., et al., able eulogists, were at his command.
H. D.

THE LAST RUN OF SHAD.

There is no doubt of it. The American race is dying out. Look at the size of the Fifth Avenue noodles. Observe the Lilliputian physique and intellect of the coming father! Notice the namby pamby gait, body and talk of the coming mother! For forty dollars you can buy two-thirds of a modern woman at a "make-up store" in Broadway. One-fifth whisky, one-fifth tobacco, one-fifth Vanilla ice cream, one-fifth cheap muslin, and the balance oysters, diseased meat and French candy, are the component parts of a modern Murray Hill baby!

Ridiculous and cowardly *canaille*!
Who jeer and flout the fine infirmities
Of noble minds! Whose nature's mean and vile,
The lion's courage, the bull's strength despise,
And sneer at all ye cannot reconcile
With trite discourses! Who can claim your prize?
No creature ever known to run or royster—
Ye bid me name your chief; I name the oyster.

—The Crusaders.

How much our home comforts are dependent upon the capacity of our servants, finds daily illustration. Old lady lat a dinner party (old lady deaf and provided with ear-trumpet); old lady interrogated by well-meaning waitress: "Will she have some squash?" Old lady irresponsible and extends ear-trumpet toward waitress, who deposits squash therein and passes on.

IS IT LEGAL ROBBERY OR ROYALTY?

Do the merchants of this country realize that the United States Government is paying to the National Banks every six months about \$20,000,000 without equivalent compensation? The question will be asked how is this done? Answer, easy enough.

The bankers deposit in the Treasury of the United States about \$400,000,000 in United States bonds, upon which the Government pay them an interest of six per cent. in gold, payable semi-annually; the bonds are free of taxation, the taxes and the premium on gold equals four per cent., making an income of ten per cent. One would think these money aristocrats would be satisfied with this princely income, but not a bit of it. They now demand and obtain of the Government a permanent loan in currency (called National Bank notes) of ninety per cent. of the amount of the bonds which constitutes the stock of the banks, which money the bank in turn re-loans to the people at an average rate of fifteen per cent., according to the report of the Comptroller of the Currency. The bankers go down to Washington and deposit \$400,000,000 of United States bonds in the Treasury, which cost them \$200,000,000 in gold, and draw back of the Government \$360,000,000 in National Bank currency, making these bankers just \$360,000,000 richer. This operation costs the Government and people just \$40,000,000 in currency every year. Now we ask the farmer, the manufacturer and the merchant (the only classes who can ever effectually oppose this banking power) why these \$400,000,000 could not just as well be paid off in greenbacks to the banker, and thus save this \$40,000,000 annually, as to leave them on deposit in the Treasury, and then issue, free of interest, to the bankers ninety per cent. in bank notes? If the banker wants the currency, let him take it in legal tender and give up his bonds, and so stop the interest upon them. Do the merchants, manufacturers and farmers have any idea of how much of the products of their sweat and toil has been transferred from them into the hands of these bankers during the last eleven years? The sum is, according to the Comptroller of the Currency, over \$800,000,000, as fifteen per cent. compounded every six months for eleven years upon \$320,000,000, the average amount of the free loan by the Government to the banks, would net more than \$800,000,000.

Now merchants, manufacturers, farmers and mechanics what have the bankers given to the people or the Government as compensation for this \$800,000,000 of the people's property, which eleven years ago they did not own?

Answer, nothing! nothing! Is it not quite time, then, that you wake up to a realization of your situation? How long will it take at these rates for a few bankers to bankrupt and own the whole country? Sleep on, sleep on, until you are manacled hand and foot!—*Sunday Transcript, Buffalo, N. Y.*

VINELAND, April, 1874.

Victoria and Tennie:

I may appear familiar by thus addressing you. Indeed I have become familiar; because from the very first public demonstration that you made in the enunciation of principles that were for the emancipation of your own sex (and mine as well) from both mental and physical bondage, I have watched carefully your course; and to-day I am proud of your success, and desire to strengthen your hands and stimulate your hearts by sending to you the warm greetings of my inner self. I am in possession of but little else that I can command, or I would most cheerfully share with you the burdens that more recently have necessarily accrued in order that you might carry on a defence, in which, thank God and good angels, you have come out of the "fiery furnace," not only victors over the combined efforts made against you, but have made new friends, and increased the ties of friendship between yourselves and your old ones, besides paving the way for your marches and counter-marches over the fields of human errors.

You have many warm friends here in Vineland, who ever wish you a "godspeed" in your glorious mission, and would be glad to hear you again in our humble Plum-street hall in its proper time, which I pray may be hastened.

Last evening my spirit was very agreeably warmed up in reading from your WEEKLY of April 25th a production of an old friend, Parker Boynton, Esq., of Winona, Minn., together with the preamble and resolutions. It has been my pleasure, when Mr. Boynton and myself were residents of Ohio, to meet at the same time and place for lectures on our glorious philosophy. We were with other earnest listeners for truth, and then (as now, as I understand) were found ignoring the possibility of "side issues" in the advocacy of any principle in which the happiness and progress of the human family were involved. In regard to the said preamble and resolutions, I could heartily unite with the Winona friends and say, Amen. While we delightfully handle the beautiful rose, we may occasionally be stung with the thorns of the brier.

Congratulations and sufferings seem to often change their companionship with us. The process induces growth, yet not always welcome and pleasant. The resolutions passed in Thompson, Ohio, and printed in the *Banner* of November 22, 1873, partook much of the brier, for they seemed to be warmed into life by the breath of malice, and thrown upon the wings of the wind to gather hatred. I trust that by this time the pendulum of their discontent has ceased its undue motion.

Miss Nellie Davis spoke to us through March, and to earnest listeners. I am proud of such honest-hearted and able speakers as Misses Davis and Jennie Leys. They are superior instruments under the guidance of bright angels. Miss C. Fannie Allyn and a host of others are "hewing to the line," and the chips are flying. You may be proud of your co-workers, and look forward with much encouragement from the mental aspect of the times. You may be often treated with a "crown of thorns" while laboring in this land of shadows, but the grand hosts of the angel world will by-and-by proclaim—"It is enough; you have been faithful

instruments in our hands; come and receive the beautiful garlands which have long been in preparation for your adornment."

U. N. MERWIN.

WOMEN'S PEACE FESTIVAL.

Yesterday a peace festival was held in the woods near Oak-lane station, on the North Pennsylvania Railroad, by members of the Women's Peace Society of Pennsylvania. Addresses were delivered by Mrs. Lucretia Mott, Mrs. Spear, Mr. A. H. Love and others. Resolutions were adopted condemning the military system of the United States as being wicked and expensive, in the establishing of warlike schools and academies. Also regretting the delay attending the distribution of the money paid by Great Britain under the Geneva arbitration to the United States, and appealing for the unconditional abolition of all military offices under the Government.

Dear Mrs. Woodhull—Not knowing whether you have a correspondent in our city, I send the above notice of the Women's Peace Festival from the *Public Record*, thinking it may be of interest.

The weather was delightful, the gathering large, and many of the speeches excellent, especially that of Mrs. Spear, the President; but in the resolutions there seemed to be recognized but one kind of warfare—the physical—at least the efforts of a few to call attention to other phases of the subject and to get at the immediate and remote causes of brute force, were quietly ignored or set aside as irrelevant to the purposes of the meeting.

No one is more anxious than I to usher in the era of harmony; to have differences, whether between individuals or nations, peacefully adjusted. So the resolutions impressed me with a sense of incompleteness, as though we were building a house and took no note of the quality of the timber nor of the skill of the workmen. It seems to me that the cry for peace, when there is so much wrong and suffering in the world, is a cry of weakness, a shrinking from the mental and moral warfare, which is a part of the divine plan for the development of the race. Taking society as it is, peace is no index of love and purity; it is quite as likely to brood above stagnation and foulness.

What we want is agitation, which is war upon the false, that the true may have room to grow, a turning up of the soil of selfishness that the germ-seeds of love may be quickened into new life. We want war to extermination upon all forms of injustice and intolerance. Peace, true peace is a result; to attain it the people must be enlightened as to the meaning of justice and equality.

Would that we could rouse the women to the holding of justice, love and charity as well as peace festivals, where earnestness of purpose, purity of thought and perfect freedom of expression should preside; where there should be no "side issues," but where everything would be in order, every phase of thought welcomed that tended to the happy result, truth and peace, even as the rivulets of the mountains and valleys, coming from different and often opposite directions, impregnated with the elements of the various soils through which they pass, are all alike necessary in forming the useful and beautiful river.

Yours for truth and well-founded peace, E. HUDSON.

PHILADELPHIA, June 3, 1874.

SHALL CRIMINALS BE PUNISHED?

Editors of the Weekly.—I have just read with interest the extract in your paper of 11th of April, "How shall we punish criminals?" a question, the writer says, requiring the wisdom of a god to answer; and then goes on to intimate that they should not be punished, because the jailer, and mayhap the judge, both deserve punishment. No reason at all. She says who shall declare this jailer a criminal? Why, law does or should when he is unjust to prisoners. It requires no greater god to decide how criminals shall be punished than the same genus of gods who commit the crime. It is not how or when shall criminals be punished; only how or when they become such—are proven such by truth and law. The trouble all arises for want of the proper and exact fulfillment of the law.

We never can have justice done until the people or a large majority of them shall be so educated as to understand that the exact and just fulfillment of the law is as imperative for society's good as the light of the sun is to the good of the earth. But in the meantime we must punish criminals as best we can, and the people should be made to understand that it is their best interest to see that criminals are punished; the power is in their hands. When Congress passes a salary grab or perpetrates a stupendous steal like the Credit Mobilier, the people should at once demand the resignation of their Senators and Representatives who took part in it. This would be punishment for them. The sovereign people placed them there, and whenever they or any other servant of the people clearly betray their sacred trust the people should speak, and their servants should and would obey.

The people are blindly led by party spirit and thus become entangled in their own cords for want of proper education. They permit their party leaders to rob them of every right sacred to humanity, instead of viewing them as their servants, watching them with a critic's eye, and condemning and removing them for every willful act of gross wrong.

Execute and enforce the law and punish its violators and crime will diminish.

It is not the law that criminals fear; it is the punishment. And it is the good reason they have to think they may escape punishment that induces them to commit crime in many cases. There are so many philanthropists who insist on a charitable decision in favor of the criminal that courts are influenced to cast the very dregs of society broadcast on community. This is an error of a very serious nature. Let us so instruct our public servants—judges, sheriffs, jailers and representatives—that we demand punishment for criminals, without a shadow of a chance of escape. Let that go forth as the *vox dei* to the defaulters in public and private

places, equally certain and severe, according to their crime to those in high places as to those in low; to the honorable bank defaulter to his hundreds of thousands as well as to the poor boy who stole a loaf of bread. Then would justice hold up her head, liberty would flap her wings, and security and happiness would dwell with the people. Nature has set men this example. Nothing will do but exact justice to all.

S. MARSHALL.

WILMINGTON, Del.

FANTASIES IN JUNE.

BY LILLIE A. LONE.

June's blue eyes are peeping shyly
Through a veil of golden haze,
Which the sun has woven slyly
From his untold wealth of rays.

Young and coy, she wanders blushing,
O'er the carpet May has spread;
Soft and warm her cheeks are flushing,
Though her sister-queen lies dead.

Misty robes around her flowing,
Lull the air with dreams of bloom;
Bashful sunbeams o'er her glowing,
From her path disperse the gloom.

On she comes! the first day's arches
Brightly o'er her journey beam;
Through the golden hours she marches
To the Summer's solar gleam.

Many a bud and many a blossom,
Through the western breezes shine
On her peerless, balmy bosom—
Destined o'er her grave to pine.

Unborn rose-buds sweet are wreathing
Rich red garlands round her throne;
Purple twilights deep are breathing
Airs from Dreamland's vesper zone.

Poet-angels, mild and dreamy,
Float like music through the blue,
Throwing Eden fancies gleamy
On each crystal globe of dew.

Twinkling in the distance flow'ry,
Where July's imperious form
Glides amid her splendors show'ry,
In the lightning and the storm.

June's pet rose, dew-fed and tender,
Pales beneath her scornful eyes;
Yields its soul in sweet surrender,
Floats on balm-wings thro' the skies.

Summer's lovely eyes may glisten,
But her tears and cloudly veil
In electric tones, say—listen!
June dies with the evening gale.

Or, perchance, young lunar glories,
Dropping silver kisses down,
Whisper soft, sad, starry stories,
And her dying head uncrown.

As her form fades through the portal,
Which she never can retreat,
What a wealth of deeds immortal
With eternity will wed!

THOUGHT.

STEBEN, O., June, 1874.

Is it conceivable that a nonentity, such as thought is assumed to be by wise men, being as some say a result of the action of matter, or a derivative of matter, should be, nevertheless, so potent in its influence as to, in a large degree, control its assumed creative cause (if such it be), at is so evidently does, as not to need an argument to elucidate the fact? Or can that be an effect that controls a real or assumed cause?

And is it not an incontrovertible truth that intelligent man, the highest being individualized of the whole being, and for whom all pre-existent things seem to have been made and appointed, is controlled, in the entire range of his voluntary actions at least, by thoughts, good, bad or indifferent? "He that hath ears to hear, let him hear," and he that hath understanding, let him impart it. S.

IMPERIALISM IN THE UNITED STATES.

Four years ago a bold and fearless woman announced to the world that Grantism meant imperialism. Friends and foes of Grant alike stamped the declaration as the outflow of a reckless unsagacious brain and heart; yet to-day, the leading newspapers are tolerant toward the idea of a capable and prompt "one-man power," in the administration of our government, and look forward with apparent satisfaction to the re-election of Grant to a third term of the Presidency.

What does this yielding to a strong government mean? This re-election of the man of all others, who has sat in the chair of Washington, Jefferson and Jackson, with stupidity, arrogance, aye and imbecility, like so much putty in the hands of the money power, accepting gifts, perverting his little sense of justice, until justice is made an article to be bought and sold in the shambles of a corrupt court and judiciary; who of all others has contributed the most to betray the rights of the people into the hands of foreign money kings, who in turn through that money power take up the legislature of Congress as a very little thing, and utilize it for their own advantage? Not only the Legislature does this great Imperialist, the money power, seek to rule, but lays perverting hand on the judiciary and paralyzes whatsoever is opposed to the ring rule of money; and the leading papers of the country are seeking to prepare the way for this re-election.

What matter it whether we have a republican form of government or monarchical, so long as the machinery is made to turn out oppression of the wickedest kind, on one hand, and a bloated aristocracy, based on wealth, a majority of which is to-day in Europe?

An Imperialism! Why, you have it to-day, irresponsible and in its worst form. Shall we perpetuate it by giving another lease of power to him who has betrayed the rights of the people instead of protecting them and seeking to promote the public welfare?

Is Liberty dead and Justice fled from this people; and are we really the supple slaves of the Executive Officers of the money power in Europe? Tell me, ye free men of America, how much longer you are to give the pound of flesh to these rapacious Shylocks, under the lead of a man whose record of misgovernment and betrayal of the people's rights as much outstrips, outvies in wickedness of results those of King George III. as the stealing of millions under the cover of law is to the petty larceny of a loaf of bread by a starving child? Can you tolerate the idea of the re-election of this party to another lease of power, which must rivet the chains upon you more securely, leaving you bound, hand and foot, by an irresponsible power—the head instrument here, but the vitalizing power in Europe?

What rules to-day the politics, the church, the press, the industries and the government of our country? Money, money, which is centred in Europe and has its heart in London. Money stops our industries, runs all kinds of machines until everything is only a machine in its hands, from the cradle of the child to the cradle of liberty, crushing out the rights and liberties of the human race.

We can't laugh ourselves out of the fact that this government is oppressive, unjust and cruel, and we cowards and slaves, licking the hand that smites us. It is money that is crushing us, and we all bow down and do it obeisance. "Lay on, Macduff," until these cowards are starved and burned into liberty.

MADDOX, OF MAINE.

My Dear Mrs. Woodhull—Since the plowshare of eternal truth has passed through our great cities and towns and torn up the fallow ground, I felt the need of the lesser lights entering our smaller towns and dealing out the bread of life to suffering humanity. Accordingly, knowing I had gathered some truths from God-nature that could not be gainsayed, and some the world were suffering for and would suffer for until they were accepted and applied, I compiled these truths into a lecture, entitled "Know Thyself; or, the Emancipation of Woman," sent my posters on ahead and followed. I spoke four times one week to ladies alone, stating before commencing that when through I should wish to know whether they wished these truths kept from their husbands and sons. When done, the request was, Come and speak to the public and we will stand by you. I feel to speak of one place in particular, that you may know how eager the people are for light, notwithstanding the sneers and scorns of many. At Monticello, the hall in which I was to speak was engaged for lyceum, and my notices had been posted previous to my arrival for half-past six (a very unfavorable time, you see, but, notwithstanding, a good house), and at a quarter to eight and before I was done, the bell commenced ringing and the boys flocking in. It was moved we adjourn to a large room below, cold and dark; lamps were sent for and down we all went, adding a number of ladies we met in the hall who had come to the lyceum, not daring to come to the lecture at first from reports of outsiders previous to our arrival.

When through, I felt sure the conservative dodge—"The world is not ready for these truths"—was false, to a portion of community at least; and if any are ready for them, in God's name, in suffering humanity's name, let them have them. There will be enough left to writhe in the galling chains of sexual slavery if we shed all the light we can and as fast as we can.

I go forth again somewhere in the vicinity of St. Paul. Any one wishing this lecture before the public or to ladies alone can communicate with me. Address Mrs. Anna Atwater, corner Third and Commercial streets, St. Paul, Minn.

Now, friends of truth and humanity, I know I need not say to you go on; but I need say for your undaunted courage and holy boldness, the truths you utter have and are gaining the ears and taking root in thousands of hearts all over our suffering world. This I feel sure is all the reward you ask. Rest assured your hands are being held up in by-places by many on the one side and many on the other; they are blessing God for the light of the truth that has made them free.

Yours for true charity, MRS. ANNA ATWATER.

LIBERTY.

Liberty is the development of our natural faculties, the growth of the seed implanted within the human heart by the great author of all things; it is the essence of the invisible soul evolving through the material body in subjection to the law of its creation, untrammelled by human dicta.

Whatever latent power the individual may possess, it is either directly or through ancestral transmission the originality as well as an endowment, from the source of all life.

Has the ethereal spirit power to pass into the penetralia of wisdom, or can it draw from thence the beneficent conceptions which the mind clothes with language or the will embodies in action—it is only a possibility because spirit, soul and body alike have been inspired, animated by the breath of the infinite.

If, then, the pristine source of all thought, of all action, is God, it becomes absolutely essential to the perfect development of the human race, that these latent elements of divine purpose tabernacled within the individual should be unobstructed in their freedom of use.

Were this not true—were these faculties of thought, these irrepressible emotions, permeating all humanity, and continually evolving in action, capable only of bringing forth sin and death—then creation becomes a vast blunder—the offspring of ignorance, not of wisdom—of maliciousness, not of love.

To ascribe the generating of a humanity whose every fibre reeks perpetually with evil; or that our ancestral parents were thrown out from the Divine workman powerless to resist opposing forces—elements inimical to human welfare, malign genii, who, in environing the helpless first pair, circumscribed the entire human family in an irrevocable destiny

of endless torment—is to endow the Creator with the malignity of a fiend.

But, however far the imperfect conceptions of our ignorance fall below sovereign love, the grand record of the ages, as each revolving cycle lays before our gaze its appointed harvest, discloses the actuality of sovereign rule; while our knowledge, expanded by experience, welcomes the entrance of light, come from whence it may; lead whither it will.

Our ancestral parents, surrounded by the undeveloped elements of primeval creation, were compelled to pass through ages of purification before their unrefined materiality could permit the entrance of a higher conception than the brute force of "an eye for an eye," ere they could advance beyond the despotic edict of death for transgression.

Yet the day did dawn when angel voices proclaimed "peace on earth and good will to mankind"—when divinity found humanity sufficiently sublimated to tabernacle therein without consuming the vessel; but it was not until the ages were marked by millenniums that the Nazarene promulgated the loftier doctrine of non-resistance to evil—the supremacy of spiritual life over the materiality of physical force.

Then, for the first time, earth beheld the way to the liberty of truth, revealed through the "Son of Man" living the obedience of knowledge, unfolding so harmoniously with creation, comprehending so perfectly its underlying laws that matter animate and inanimate became obedient to a man who lived on earth yet dwelt in heaven.

Almost two millenary of years has since elapsed; the bondage of the Jews has been replaced by the liberty of the Christian; the bigotry and corruption of Christianity has been checked by the Reformation.

The dicta of reformers—to pre-existent authority the embodiment of heterodoxy, to humanity its register of enfranchisement from prelatical despotism—has been embodied in creeds that adjudge the conscience and tyrannize the action, but only to meet the rejection of the enthralled.

To-day the world is filled with numberless sects, whose impotent edicts the eternal law of progress dooms to be swept aside as barriers erected by ignorance and superstition, as hindrances to the exercise of innate powers which must be cultivated and unfolded before humanity can reach its perfect stature.

Not one incarnation of liberty has for a single instant ceased to exert its hallowed influence, but ever, through turmoil and strife, amid the conflict of thought and the clash of arms, equally under the martyr's wail of anguish as in the conqueror's pean of victory, has this immortality of freedom extended from soul to soul, permeating, expanding, until humanity, animated by the fuller revelation, rends the shackles of tradition, passes into closer accord with the great author of this unpausing life, and thus unfolds the ideal conception embodied from creation within the human breast.

C. BRINTON.

(From the N. Y. Sun.)

PIETY BELOW PAR.

A semi-official statement in the *Tribune* of South Bend, Indiana, shows that Schuyler Colfax is in great demand as a public teacher upon anniversary occasions. We quote from that journal:

"During the coming month he is to deliver three orations at college commencements, and has declined twenty others; and the Young Men's Christian Association at Cleveland have put off their anniversary exercises from May 14 to June 12, the only day he could promise to be with them."

The names of the twenty-three colleges who have thus desired to avail themselves of Mr. Colfax's instructions and to gain distinction from his presence are withheld; but of course they are all institutions of conspicuous religious and moral pretensions. In this respect doubtless they are just like the Young Men's Christian Association of Cleveland. They all take Mr. Colfax as a representative of the religion and the morality they inculcate upon their students and members to the end that they may practice the same.

Colfax is universally known and noted for his connection with the Credit Mobilier corruption, and with the lying and perjury he employed to extricate himself from the public disgrace which he feared in consequence of that affair. About the facts, doubt is impossible, for they were proved over and over again by the most conclusive evidence before a committee of Congress; and thus the corruption, the lying and the perjury are alike ineffaceable.

Which are the three colleges whose invitation Colfax has accepted will of course be reported in the progress of the summer; and all men who desire honesty and truth, who do not wish to be cheated or to become the victims of fraud or perjured conspiracy, will do well to look out for the graduates of those colleges; and all merchants who prefer not to have their goods taken from them under false pretenses, or their tills plundered, and all citizens who do not wish to buy by false weights and measures, or to be cheated in the quality of their goods, should give a wide berth to the Young Men's Christian Association of Cleveland.

Editors of the Weekly:

I have to thank you for forwarding me the WEEKLY. I have found it a great source of pleasure and profit, grappling as it does so efficiently with the reforms society stands much in need of.

I am persuaded the principles you advocate will eventually bring you in a golden harvest of spiritual wealth if not temporal; but for your encouragement I will add that the bread you cast upon the waters, reaching me in the numbers of your paper weekly, has secured you two permanent subscribers, friends to whom I lent a copy containing the experiences of Professor E. Whipple, which has delighted all who have read it here.

I shall lose no opportunity of putting your paper before those of my friends likely to take it in by-and-bye, when they shall have become stronger by growth. There are few minds in this conservative country sufficiently strong to embrace, much less promulgate, the bold reforms your paper advo-

cates. Would to God there were many! The best way to pray for it, however, is to work for it. All can do something toward bringing about the time when social as well as political freedom will be the common experience or privilege of all. May the angel world support you effectively in your arduous task, and by their aid may your hearts become stouter, and your courage and zeal be unflagging, until "Victory!" shall be your password into the higher life. The burden of the contest against wrong, social and political, in your case, must be almost stupendous. Oh, may you never feel hopeless in the thick of the fight, but, ever supported by friends true and tried, in the flesh and free from it, receive daily strength for daily needs!

Your late victory has gladdened many hearts which beat responsive with your own in this great work. Were it not so, the stones might well cry out. The sincere thanks of all the good and true who understand the matter are due to your able counsel, C. W. Brooke, Esq., for his high-toned defense, which undoubtedly decided the case in your favor in the recent trial, the result of which must inevitably have made your position less assailable than before, placing you upon a higher platform, and giving you an extended sphere for usefulness hitherto unknown.

Yours for all reform,

G. R. H.

STANDING UP FOR JESUS.

BY W. F. JAMIESON.

The reply which Mr. Boyd offers in the WEEKLY of May 2, couched in fraternal language except in one or two instances, is entitled to respectful consideration. He pitifully writes: "It is disingenuous in the extreme in Mr. Jamieson to characterize Jesus as a lazy beggar." He then introduces a number of texts to show that Jesus did not approve of labor and did advocate beggary. Mr. Boyd's citations only corroborate what I have said. He admits that he was poor and enjoined poverty upon his disciples. That is what I have maintained. "Disingenuous" am I? Among many bad things, it means "wanting in noble candor or frankness," "mean," "unworthy," "unworthily or meanly artful," that is the ignoble pyramid built on such priceless pearls! It means also "low craft;" that will do for the capstone. Oh, thank you, Mr. Boyd, for your compliments under cover of that innocent-looking word, "disingenuous." It will teach me better than to ever again call Jesus a "lazy beggar"—even if I did prove he was—guess it will! To call me such awful names makes me timid; who knows but some one may call me a parallelogram. I would never dare to write another word after that!

"Mr. Jamieson asks for chapters and verses where Christ taught communism? I respond that the gospels are full of it."

That will not do, friend Boyd; I do not so read. Now just one passage would prove that he did teach communism—just one—only one. It cannot be produced. There are many passages against the accumulation of riches and in favor of poverty. If communism and poverty are one and the same, as Mr. Boyd argues, we may well wish to be protected from communism. But I think such argument as he offers is a burlesque upon communism; although, I suppose he did not intend it as such. He virtually yields the whole question of the mendicancy of Jesus. He quotes many passages that prove his mendicancy (some of which in previous articles I have quoted), such as, "Sell that ye have and give alms;" "Peter said, 'Lo, we have left all and followed thee;'" "Give to every man that asketh thee," etc. That is the idea—give! give! And yet Mr. Boyd says, "How can Mr. Jamieson read such passages as these and say that Jesus or his followers were beggars or mendicants?" I cannot conceive it possible for a person to read them and say anything else. If mendicancy can be taught more plainly than Jesus taught it, I confess I do not know how language can be framed to do it. There was nothing in his teaching that would authorize his followers in retaining one-half of their property, or any of it. The rich young Jew was told by Jesus to "sell all thou hast, and distribute unto the poor." Peter said, "We have left all." Zaccheus had disposed of one-half of his wealth, which augured, as Mr. Boyd admits, "the ultimate distribution of the whole," which would have reduced poor Zaccheus to beggary. Mr. Boyd says Jesus "was poor on principle." That is just what I have urged. He was poor on purpose, and wanted to stay poor. He enjoined his followers to be poor. He advised them to not labor; to toil not; to lay up no treasures on earth. We may compassionate one who is a beggar from necessity; but beggars on principle are meaner than "pusley."

Mr. Boyd says: "Mr. Jamieson will not deny that Jesus enjoined poverty on his followers, and that he was poor himself." Of course I will not. It is what I have been insisting on in these articles. While Mr. Boyd denies that Jesus and his disciples were mendicants, he cites the very texts which prove they were. He admits they were poor; left all, had nothing to pay taxes, until they "found" some silver in a fish's mouth. If that is not beggary, what is? He calls this "communism." Communism of what? Of poverty? Glorious boon! He is welcome to the felicities of the "blessed" poor. That is communism, is it? I had supposed communism aimed to establish abundance for all, and thus sweep away that dire curse, poverty—abundance for all; poverty for none. There is material enough in the earth and air, and labor enough in human muscle to secure this result. But the teaching of Jesus was the reverse of this, as Mr. Boyd argues. Poverty for all; abundance for none.

He asserts that he and his disciples owned "the bag" in common. The inference is, the bag was empty at a time when tribute was due, and, instead of laboring for money, they went "a-fishing" for it. They owned a bag full of emptiness; they owned poverty in common. And this is communism, we are told.

Mr. Boyd says the gospel of Jesus Christ is not glad tidings to wealthy people. I should think not. And he might have truthfully added, Nor to industrious people, nor married people, nor any others who would not enjoy living in a community of "dead beats." "All wealth,"

he says, "is to be regarded as ill-gotten and iniquitous; it is sinful and wicked to hold riches against the multiplied necessities of the poor." How wicked the Oneida community, and all other prosperous communities, must be! They claim to practice Jesus' teachings, though. They are wealthy. They are industrious. Their plan is successful because they practice thrift instead of Jesus. If there could be an equal distribution of all property to-day, industry on the one hand-indolence on the other, would bring about the very inequality complained of.

Bro. Boyd valiantly commences with the question, "Can a free-thinking communist 'stand up for Jesus'?" but he falls from grace before he closes. What does the phrase "stand up for" mean? "To consist; to agree; to defend; to justify; to support, or attempt to support." Boyd will support Jesus just so far as Jesus supports Boyd, and no further; in other words, so far as Jesus agrees with Boyd, Boyd will "stand up for Jesus"! I will now prove it by Mr. Boyd's own words, which close his article: "I am not ashamed nor afraid to 'stand up for Jesus' wherein I think him right." Poor staggering stand! Who could not stand up for the devil on that plan?—"wherein I think him right." I could stand up for Jehovah—the worst character of which history furnishes an example—in that way. Wonder if Jesus or his friends will feel proud of that sort of championship! As soon as Jesus differs from Boyd, Boyd sends the poor carpenter's poor son adrift, saying "Good bye, Jesus!"

THE finished manuscripts left by Mr. John Stuart Mill, dealing with "Theism" and "Nature," are now passing through the press, and will be shortly issued by Messrs. Longman.

Mrs. BELVA LOCKWOOD lately applied for admission to the bar of the Court of Claims at Washington. The court decided that it was not within its jurisdiction to admit a woman to practice as an attorney; at the same time intimating that its action was not final, but could be reviewed by the Supreme Court, on a writ of error, if Mrs. Lockwood desired it.

BUSINESS EDITORIALS.

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

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

TO SPIRITUALISTS GENERALLY.

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

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

Mrs. S. H. LEE, Sec.

DR. R. P. FELLOWS.

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

NELLIE L. DAVIS

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

DR. H. P. FAIRFIELD

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

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

NOTICE.

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

SABIN SCOTT (for the Committee).

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

PROCEEDINGS OF THE TENTH ANNUAL CONVENTION OF THE AMERICAN ASSOCIATION OF SPIRITUALISTS. 12m, pp. 266. THE ELIXIR OF LIFE; OR, WHY DO WE DIE? 8vo, pp. 24. AN ORATION delivered before the above-named CONVENTION, at GROW'S OPERA HOUSE, CHICAGO, by VICTORIA C. WOODHULL, September 18, 1873.

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

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

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

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

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

JOHN HARDY, Cor. Sec'y.

THE WORD,

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

E. H. HEYWOOD, Editor.

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

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

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

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

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

THE OPEN LETTER.

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

We are glad to announce the advent of another Spiritualist paper, it is called the *Summerland Messenger*. The number before us is dated Boston, Mass., but parties should address Lock-Box 47, Brattleboro, Vermont. It is to be issued monthly at \$1 per annum. T. P. James is its Editor and Publisher. We wish it good success.

FREE COUNCIL.

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

WILLIAM BRYAN, President.

M. MORGAN, Secretary.

FARMINGTON, Mich., May, 1874.

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

NORTON LAPHAM, President.

E. L. ROBERTS, Cor. Secretary.

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

JOHN M. FOLLETT, Secretary.

Send Austin Kent one dollar for his book and pamphlets on Free Love and Marriage. He has been sixteen years physically helpless, confined to his bed and chair, is poor and needs the money. You may be even more benefited by reading one of the boldest, deepest, strongest, clearest and most logical writers. You are hardly well posted on this subject till you have read Mr. Kent. You who are able add another dollar or more as charity. His address, AUSTIN KENT, Stockholm, St. Lawrence Co., N. Y., Box 44.

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

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

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

WARREN CHASE LECTURES

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

PROSPECTUS.

WOODHULL & CLAFLIN'S WEEKLY.

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

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

It advocates, as parts of the new government—

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

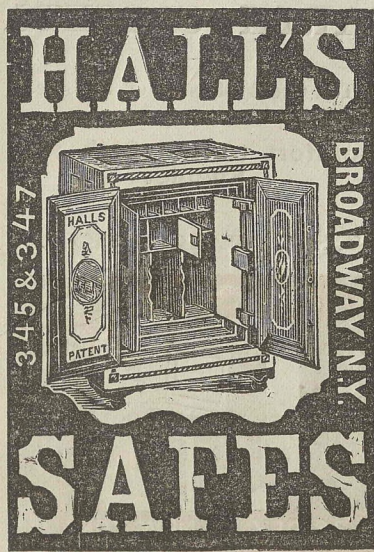
All of which will constitute the various parts of a new social order, in which all the human rights of the individual will be associated to form the harmonious organization of the peoples into the grand human family, of which every person in the world will be a member.

Criticism and objections specially invited. The WEEKLY is issued every Saturday. Subscription price, \$3 per year; \$1.50 six months; or 10c. single copy, to be had of any Newsdealer in the world, who can order it from the following General Agents:

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

COL. J. H. BLOOD, Managing Editor.

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SOCIAL FREEDOM COMMUNITY No. 1.

This Institution is situated in Chesterfield County, Virginia, about nine miles from Richmond. It is founded on the principles of Social Freedom, as laid down in the address of Victoria C. Woodhull, in Steinway Hall, New York, November 20, 1871. The Community owns three hundred and thirty-three acres of land, half of which is improved—the balance is valuable timber. There is a good water-power on it, and they propose to erect a saw-mill. A few more congenial persons can be now admitted on probation. SARAH L. TIBBALS, Pres. Address, inclosing a sheet of paper and a stamped envelope, J. Q. HENCK, Sec. Box 44 Manchester, Chester Co., Va. 146-St

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STATIONS.	Express.	Express Mail.	STATIONS.	Express.
Lv 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Lv 23d Street, N. Y.	6.45 P. M.
" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.20 "
" Susquehanna.	3.40 P. M.	8.12 P. M.	" Susquehanna.	2.43 A. M.
" Binghamton.	4.40 "	9.20 "	" Binghamton.	3.35 "
" Elmira.	6.30 "	12.16 A. M.	" Elmira.	5.35 "
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "
Ar Suspension Bridge.	1.00 "	10.00 "	Ar Suspension Bridge.	12.27 P. M.
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "
Ar St. Catharines.	1.35 "	2.00 "	Ar St. Catharines.	2.00 "
" Hamilton.	2.45 "	2.55 "	" Hamilton.	2.55 "
" Harrisburg.	3.35 "	3.53 "	" Harrisburg.	3.53 "
" London.	5.35 A. M.	5.55 "	" London.	5.55 "
" Chatham.	7.55 "	8.12 "	" Chatham.	8.12 "
" Detroit.	9.40 "	10.00 "	" Detroit.	10.00 "
Lv Detroit.	9.40 "	10.10 "	Lv Detroit.	10.10 "
Ar Wayne.	10.21 "	" "	Ar Wayne.	" "
" Ypsilanti.	10.45 "	11.25 P. M.	" Ypsilanti.	11.25 "
" Ann Arbor.	11.00 "	11.43 "	" Ann Arbor.	11.43 "
" Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	1.00 A. M.
" Marshall.	1.15 "	" "	" Marshall.	" "
" Battle Creek.	2.03 "	AIR LINE.	" Battle Creek.	AIR LINE.
" Kalamazoo.	2.55 "	4.40 A. M.	" Kalamazoo.	4.40 A. M.
" Niles.	4.32 P. M.	" "	" Niles.	" "
" New Buffalo.	5.25 "	" "	" New Buffalo.	" "
" Michigan City.	5.45 "	5.45 "	" Michigan City.	5.45 "
" Calumet.	7.18 "	7.47 "	" Calumet.	7.47 "
" Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "
Ar Milwaukee.	9.30 A. M.	1.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	9.35 P. M.	" "	Ar Prairie du Chein.	8.55 P. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.	" "	Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.	" "	Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.	" "	Ar Sedalia.	6.50 A. M.
" Denison.	8.00 "	" "	" Denison.	8.00 "
" Galveston.	10.45 "	" "	" Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.	" "	Ar Bismarck.	12.01 P. M.
" Columbus.	5.00 A. M.	" "	" Columbus.	6.30 "
" Little Rock.	7.30 P. M.	" "	" Little Rock.	" "
Ar Burlington.	8.50 A. M.	" "	Ar Burlington.	7.00 P. M.
" Omaha.	11.00 P. M.	" "	" Omaha.	7.45 A. M.
" Cheyenne.	" "	" "	" Cheyenne.	12.50 P. M.
" Ogden.	" "	" "	" Ogden.	5.30 "
" San Francisco.	" "	" "	" San Francisco.	8.30 "
Ar Galesburg.	6.40 A. M.	" "	Ar Galesburg.	4.45 P. M.
" Quincy.	11.15 "	" "	" Quincy.	9.45 "
" St. Joseph.	10.00 "	" "	" St. Joseph.	8.10 A. M.
" Kansas City.	10.40 P. M.	" "	" Kansas City.	9.25 "
" Atchison.	11.00 "	" "	" Atchison.	11.17 "
" Leavenworth.	12.10 "	" "	" Leavenworth.	12.40 noon.
" Denver.	7.00 A. M.	" "	" Denver.	" "

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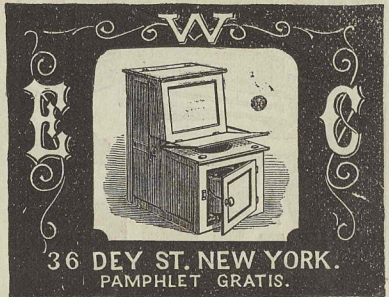
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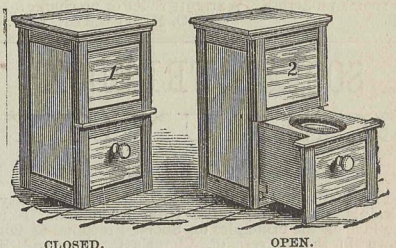
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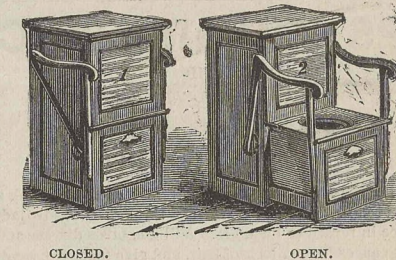
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