

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

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NEW YORK, MARCH 29, 1873.

PRICE TEN CENTS.

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LOANER'S BANK
OF THE CITY OF NEW YORK,
(ORGANIZED UNDER STATE CHARTER.)
Continental Life Building,
22 NASSAU STREET, NEW YORK.

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subject to increase to.....1,000,000

This Bank negotiates LOANS, makes COLLEC-
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We make special arrangements for interest
on deposits of specific sums for fixed periods.

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United States and Canada, and issue Certi-
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We buy and sell at current rates, all classes
of Government Securities, and the Bonds of
the Central Pacific Railroad Company; also,
Gold and Silver Coin and Gold Coupons.

We buy and sell, at the Stock Exchange,
miscellaneous Stocks and Bonds, on commis-
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Communications and inquiries by mail or
telegraph, will receive careful attention.

FISK & HATCH.

A FIRST-CLASS
New York Security
AT A LOW PRICE.

The undersigned offer for sale the First Mortgage
Seven Per Cent. Gold Bonds of the Syracuse and Che-
nango Valley Railroad, at 95 and accrued interest.

This road runs from the City of Syracuse to Smith's
Valley, where it unites with the New York Midland
Railroad, thus connecting that city by a direct line of
road with the metropolis.

Its length is 42 miles, its cost about \$42,000 per mile,
and it is mortgaged for less than \$12,000 per mile; the
balance of the funds required for its construction hav-
ing been raised by subscription to the capital stock.

The road approaches completion. It traverses a
populous and fertile district of the State, which in-
sures it a paying business, and it is under the control
of gentlemen of high character and ability. Its bonds
possess all the requisites of an inviting investment.
They are amply secured by a mortgage for less than
one-third the value of the property. They pay seven
per cent. gold interest, and are offered five per cent.
below par. The undersigned confidently recommend
them to all class of investors.

GEORGE OPDYKE & CO.,
No. 25 Nassau Street.

TO INVESTORS.

To those who wish to REINVEST COUPONS OR
DIVIDENDS, and those who wish to INCREASE

THEIR INCOME from means already invested in less
profitable securities, we recommend the Seven-Thirty

Gold Bonds of the Northern Pacific Railroad Com-
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The bonds are always convertible at Ten per cent.
premium (1.10) into the Company's Lands, at Market

Prices. The rate of interest (seven and three-tenths
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—yielding an income more than one-third greater than
U. S. 5-20s. Gold Checks for the semi-annual in-

terest on the Registered Bonds are mailed to the post-
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Circular Notes and Letters of Credit for travelers;
also Commercial Credits issued available throughout
the world.

Bills of Exchange on the Imperial Bank of London,
National Bank of Scotland, Provincial Bank of Ire-
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Telegraphic Transfers of money on Europe, San
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Deposit accounts received in either Currency or
Coin, subject to Check at sight, which pass through
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Deposit issued bearing interest at current rate; Notes
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THE ST. JOSEPH AND DENVER CITY RAIL-
ROAD COMPANY'S

FIRST MORTGAGE BONDS

Are being absorbed by an increasing demand for them.
Secured as they are by a first mortgage on the Road,
Land Grant, Franchise and Equipments, combined
in one mortgage, they command at once a ready
market.

A Liberal Sinking Fund provided in the Mortgage
Deed must advance the price upon the closing of the
loan. Principal and interest payable in GOLD. Inter-
est at eight (8) per cent. per annum. Payable semi-
annually, free of tax. Principal in thirty years. De-
nominations, \$1,000, \$500 and \$100 Coupons, or Regis-
tered.

Price 97 1/2 and accrued interest, in currency, from
February 15, 1873.

Maps, Circulars, Documents and information fur-
nished.

Trustees, Farmers' Loan and Trust Company of New
York.

Can now be had through the principal Banks and
Bankers throughout the country, and from the under-
signed who unhesitatingly recommend them.

TANNER & CO., Bankers,
No. 11 Wall Street, New York.

AUGUST BELMONT & CO.,

Bankers,

50 WALL STREET,

Issue Letters of Credit to Travelers, available in all
parts of the world through the

**MESSRS. DE ROTHSCHILD AND THEIR
CORRESPONDENTS.**

Also, make telegraphic transfers of money on Cal-
ifornia, Europe and Havana.

TOLEDO, PEORIA

AND

WARSAW RAILWAY,

SECOND MORTGAGE CON-

VERTIBLE 7 PER

CENT. CURRENCY BONDS.

INTEREST WARRANTS PAYABLE

OCTOBER AND APRIL,

PRINCIPAL 1886.

We offer for sale \$400,000 of the above bonds in
block. By act of reorganization of the Company these
bonds are convertible into the First Preferred Shares
of the Company, which amounts to only 17,000 shares,
and into the Consolidated Bonds (recently negotiated
at Amsterdam) of six millions of dollars, which cover
the entire line of 230 miles of completed road, to-
gether with all the rolling stock and real property, to
the value of more than ten millions of dollars. The
road crosses the entire State of Illinois and connect
with the mammoth iron bridge spanning the Missis-
sippi at Keokuk and Burlington. The income of the
road for the year will not sufficient to pay interest on
all the bonded indebtedness and dividend on the pre-
ferred shares.

For terms apply to

CLARK, DODGE & CO.,

Corner Wall and William Streets.

MAXWELL & CO.,

Bankers and Brokers,

No. 11 BROAD STREET,

NEW YORK

29, 1873.
OF STEAM
Liverpool.
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Feb. 5, at 10 a. m.
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The Books and Speeches of Victoria C. Woodhull and Tennie C. Claflin will hereafter be furnished, postage paid, at the following liberal prices:

The Principles of Government, by Victoria C. Woodhull	\$3 00
Constitutional Equality, by Tennie C. Claflin	2 50
The Principles of Social Freedom	25
The Impending Revolution	25
The Ethics of Sexual Equality	25

"If an offense come out of truth, better is it that the offense come than that the Truth be concealed."—Jerome.

VOX POPULI, VOX DEI.

"OUT WITH THEM!"

Dear Ladies Woodhull and Claflin—I enclose the inclosed from the *Cleveland Leader* of the 25th ult., thinking it may afford you a text for some spicy reply in the WEEKLY; if not, it will come to you free of cost. It is the specious but contemptible effort of a hireling in the interest of Beecher and the Christian (?) Church at large (Plymouth in particular) to whitewash the "revered citizen" *et al.* closely implicated with him, and to blackwash yourselves. Tilton has permitted one or two to see a manuscript volume, written for private preservation, about the "Beecher-Tilton Scandal," etc. (so then here is a confession that there is at least some foundation for a scandal), and goes on to say that it involves many curious incidents, and implicates persons who have not publicly figured in it (how interesting!); the occurrence of which incidents embraces a period of ten years, with dates, names and circumstances, and elucidating some things not likely to be revealed till the day of judgment. If not revealed till that day, Tilton's records will be of no use; another will be found, probably, to elucidate and ventilate the whole matter. But what a glorious day that will be for the *elite* of Plymouth, and society, and all curious outsiders. Suppose we all rehearse our parts, that we may make a perfect representation, or, Tilton-like, prepare our briefs for the occasion. We shall then know who the fifty of his congregation are who would sustain him ("Cursed be the man that trusteth in man, or maketh flesh his arm."—Jer. 17:5), as they are now doing, I suppose, at the sacrifice of truth, honor and justice. It seems Brother McKay has not gone far enough to find the fifty, besides God, to whom he could intrust his secrets, so that they may not come to light until the day of judgment. The *Commercial Hireling* affirms that there is nothing in Tilton's narrative (has he seen it, or has Tilton only told him so?) to justify the scandal against Beecher in reference to Tilton's wife; but he seems careful to avoid an affirmation that it has no reference to the wife or daughter, or wives or daughters, of others. Perhaps the truth with regard to a latter affirmation, if made, "would bleach the crime and shame" of the former. Further along he wateely inquires, "If Tilton, in this case, does not bring the criminal charge against Beecher, if the slandered lady repudiates it, if Beecher knows he is not guilty (innocent hireling!) if none of these parties accuse each other of guilt in the matter, who else can know anything about it? Who is authorized to speak about it? (the public, sir!) "Aye, fellow, here's the rub." But is all of this just so? Are you knave or fool enough to suppose that the great public will be satisfied to acquit Beecher & Co., and assist in crushing Woodhull and her husband and sister, upon your *ipse dixit* in your silly *ex parte* statement, as attempted? "Certainly," he continues, "nobody need give heed to a sensation story." Is it sensational only? What, then, the need of the preservation of all of the facts in a manuscript volume, by Tilton?

Was the story concocted by Mrs. W. upon the evidence of Moulton, Mrs. Davis and Mrs. Stanton; and have they (the two latter at least) denied the allegations imputed to them? It doth not seem so. If Moulton is acquainted with all the facts, let him out with them, and let the public form its own judgment. If he believes Beecher innocent, facts will clear him, if of the right sort. Do this, or give Mrs. W. the opportunity to prove the truth of her statements. Dare you do it? I think neither B. nor any of his friends dare to do it. Their reliance seems to be upon the wealth at their command and their standing in society, now in power, but for the overthrow of which the sword of truth and right is now impending; or I unwisely use my Yankee prerogative.

Truly yours,

S.

What dear, truthful, honest, kind-hearted, brave and able sisters we have in Laura C. Smith and A. T. Heywood. A strong friend you have, too, in friend Pillsbury.

PROVIDENCE, R. I., Feb. 25, 1873.

Dear Victoria and Tennie—There are a few of us in Providence who have for months been watching your career with eager and trembling interest. We are a band of faithful souls, and whenever we meet drift at once into a discussion of the reform so dear to our hearts. We recognize in you the daring exponents of perfect freedom in all the relations of life. Each day as I see new evidence of your courage and sacrifice, I feel more sure than before that you are

the chosen and perfect leaders in this movement. And around you, among lesser lights, come flocking such champions as Laura Cuppy Smith and Jenny Leys. Some weeks since we heard the former in Providence defending you with all her eloquence and power. Last Sunday the latter, at the close of her lecture, made a touching appeal in your behalf, a plea to every heart for sympathy and support in this your hour of need. You may safely rest your public defense in such hands as these. When future generations shall enjoy in perfect "liberty" the fruits of your long struggle, suffering and sacrifice, side by side with your immortal name shall stand these two—Jennie Leys, the earnest advocate who so eloquently defends you from the rostrum, and Laura Cuppy Smith, the faithful friend. Goldsmith, in the "Vicar of Wakefield," says:

"And what is friendship but a name,
A charm that lulls to sleep;
A shade that follows wealth and fame,
But leaves the wretch to weep."

Too many of us in our hour of greatest need have felt the truth of the poet's words, that friendship was, indeed, but a name. But this brave soul when the moment of trial came, flew to your side, and earnestly and well has she defended and comforted you. Sick and in prison and she visited you. Battling at the same time with the ignorance and prejudice of her congregations, she has done double work for you. Talk about your heroes of the battle-field; more than heroes are such souls as these in their bloodless battle with ignorance, and prejudice born of it. All honor to this woman, the angel of comfort, who has carried consolation and healing to so many bruised hearts all over this country.

This perfect freedom which you claim for the world, has been the bright dream of many a noble heart. All great reformers of the present day have avowedly one grand and glorious object in view—the elevation of the masses. But among them all, until you came, not one has reached the true cause of all "the ills that flesh is heir to." The structure of society is defective. Along come a troop of reformers, sort of quack doctors: one prescribes a plaster here, another a little strengthening there, and yet the cure is not effective. This patchwork business won't do. There is but one remedy: we need a new foundation on which to build our structure. So say you, social reformers. Begin at the beginning and use only the best materials. Don't fresco and mansard and flaggee a rotten structure; content if the outside be respectable, no matter how much sham it covers.

Straightway there comes a howl from the conservatives at the daring of these innovators. "Stand aside," say the reformers, "freedom for the people!" Aye, and a reform built on such a foundation will stand the test. Freedom is the first and greatest need of human hearts. You, Victoria, and your brave confederates have struck the key-note; it remains for the people to catch and swell the glad song. Temperance and labor reformers are the patchers of the social system. Anybody who knows anything about patching (and I venture we all know enough), understands that when a thing comes to patching there is no end to the work. I have too much respect for the few good souls to be found in our churches (and in parenthesis I would say they would have been good anywhere) to criticize severely the religious patchers, ecclesiastical darners, or whatever they are; for their work doesn't even come under the head of neat patching, as the recent glimpses of the filth and deformity behind too plainly prove to us. Shall we not, then, in view of these things, welcome the new era that does away with this ugly work. If not, I see only for the future eternal patching to the exclusion of higher and nobler pursuits—in fact, of happiness and peace of any sort.

"O, days of the future, I believe in you!" "Courage! my sisters. Keep on! Liberty is to be subserved, whatever occurs; that is nothing that is quelled by one or two failures, or any number of failures, or by the indifference or ingratitude of the people, or by any unfaithfulness, or the show of the tasks of power—soldiers, cannon, penal statutes."

"Do you see, O my brothers and sisters? It is not chaos or death—it is form, union, plan—it is eternal life—it is happiness!"

Wishing you godspeed, and aiding you in our feeble way, as ever devotedly yours,
HATTIE J. HUBBARD.

[For Woodhull & Claflin's Weekly.]

DOWAGIAC, Mich., Feb. 19, 1873.

Dear Victoria, Glorious Martyr—I feel it a duty I owe to the cause of social freedom, one in which you are suffering and being persecuted and offering yourself as a sacrifice upon its shrine, to open my mouth in its behalf, even as every one ought who is possessed of one spark of honor and capable of appreciating humane principle and is interested in the cause of justice, of humanity, and against the cursed, rotten, damnable proceedings of this wonderful Republican Government, this boasted free America.

I am traveling and lecturing most of the time, and am bound to say that in the majority of places I find many more Beecher prudes than the law ought to allow, but, of course, which law permits to take the front, and will so long as our delightful Christian societies are in order; also disgusted ignoramus who discuss only from a prostituted standpoint. It seems that the world ought to be sufficiently satiated with the heavenly instituted arrangements of Comstock Christianity; for they have had it since the days of the Inquisition, and before. Are they not; or must we either judge them stupid asses or blackened villains?

It is too true that many are sleeping, and yet their feet so near the brink of ruin. What means this inactivity on the part of some? Can they not discern that war is meant, and that even now may be seen the whetted sword unsheathed and glittering in the sunlight? To arms! I cry. The Arch-Fiend is upon us with strange satanic ingenuity. The time has come when justice and principle should gird on their armor bright and fight till the last armed foe expires. There is no price too dear for liberty.

Yours, in the name of freedom, against brutal Christianity,
MARION TODD.

NEW YORK, March 7, 1873.

MRS. VICTORIA C. WOODHULL:

Dear Madam—A stranger to you personally, I have from the first been interested in your battle for a still further enlargement of human freedom. And now I can no longer conscientiously withhold the small support which this acknowledgment may give you. We are fighting against fearful odds. The last stronghold of the enemy is reached, can we wonder that the evidence is determined, or reasonably hope for an easy victory? Since the world began this has not been their way. The enemy of human freedom has, in the past, as we all know, fought as for life and compelled us to the same kind of resistance; vanquished in one age, upon one battlefield, compelled to relinquish supremacy over one domain, it has been but to gather strength for renewed attack nearer and ever nearer the heart of the citadel. One kingdom of slavery after another has fallen, but hearts have been crushed and human lives have gone out in the struggle. The price we paid has been, as it always must be, commensurate with the proffered good. As it always must be, let us not forget the inexorable law, nor weakly imagine that we can enter upon an inheritance not our own by conquest. If we aspire to freedom in any direction, upon any plane of being, individual or social, the one way is clear before us. We must conquer the enemy that holds the height; for, strange as it may seem, it is nevertheless true that the way to any truth lies as did that of the Israelites of old through the land of the Jebusite, Amorite, Hittite and Hivite, or in other and more symbolical language, it lies directly across all our unregenerated natural aspirations and proclivities. Nature, in her unregenerated aspect, would, if possible, enslave us for ever. The one thing that she opposes is human freedom: because our freedom means her subjection. Thus, she diligently fosters the pride of the natural man. She binds him in the chains of lust, avarice and ambition, and then sets him to rule over his weaker brethren. This in brief is the history of the past; yet, thank God, not the whole history, for we have, besides, the struggle against our tyrant—the struggle in noble minds for individual freedom, for the subjugation of self-love which nature stands for, to the angel of love, which is God, and of which freedom is born; and we have further the social struggle against this same enemy in power, holding us in bondage to laws, customs and constitutions that we have outgrown.

In this last-named struggle you are engaged, and although, as I understand you, we differ widely and fundamentally on subjects of vital interest to the well-being and highest development of the race; yet, on one point we are agreed: we must have a larger social freedom before we can progress another step.

Of this I, equally with yourself, am convinced. And every man and woman who breathes the air of this new dispensation wherein we now live, is convinced with us. A more enlightened public sentiment, a larger social freedom and, born of these two, wiser laws and Christian institutions.

A large social freedom means among other things, right conditions for marriage. These we must have before we can have marriage in any real sense of that sacred though much abused word. Marriage means love, and love means freedom. We do but signalize our own hopeless degradation and ignorance, when we couple these two words as a term of reproach. Love in slavery is an utter impossibility. God has so made us. Our marriage laws, therefore, should be based upon this truth. On the contrary they are based upon its denial. Love has nothing to do with marriage, says the law: marriage may exist without it. And the pandemonium we call society—emphasizes the blasphemy. Public opinion, too, responds amen. As a result we have socially lost sight of the real thing marriage, and accepted in its stead, to our infinite detriment, its base counterfeit. We have legalized prostitution. Now what shall be done? Shall we reorganize upon the truth? Can we indeed stop short of this? It is not possible? So much I see clearly. The way I do not see. That there is a way, however, by which the change may be made and justice done to all parties concerned I cannot for a moment doubt. The solution of the problem rests, under the Divine Providence, with an enlightened social science. The work is God's, and the methods that will at last insure success are also His.

As a public journalist you are loudly calling attention to the evils of our present social system. I do not, I confess, understand the logic by which, with your principles, you justify your arraignment of individuals before the bar of public opinion. And not understanding I do not judge you. You are of course aware that you yourself will stand or fall as your ends of life are disinterested or selfish. In any event the truth will flourish. That is the property of no man, nor can we hinder its ultimate triumph. Hinder it we can and do by our cowardice, our hypocrisy, our selfishness in a word, but to the truth belongs the final victory. So far as the truth is your master, and you its humble and obedient servant, I bid you God speed.
LYDIA FULLER.

BEAVER FALLS, Pa., March 4, 1873.

Victoria C. Woodhull—My spirit has gone out to you in sympathy, dear sister—Oh, how often!—during the terrible trials to which you have been so unrighteously subjected. I have tried to remember you in bonds as bound with you; and yet, like many more of your best friends, I was powerless to aid you.

But, "with thee go the blessings, for thee rise the prayers of noble hearts all over the world, as thou goest forth steadfastly to tread the wine-press prepared by Destiny for thy feet—knowing not the wine that shall come, only that it shall make glad the hearts of men."

And how noble, how sublime, is such a career!

Nothing used so much to inspire my admiration, or fill me with such lofty emotions of enthusiasm or exaltation, as to read the wonderful career of Joan of Arc—how that lovely and heroic girl went forth, in the majesty and sublimity of truth, to do what she conceived to be her duty, and to battle with the principalities and powers of the darkness of this

world—suffering, at last, her beautiful form to be burnt at the stake, rather than renounce her faith in the guardianship of the immortals.

And, dear sister, allow me to say I see no other character in history of whom you so often remind me as the brave and glorious Joan. Whether men bear, or whether they forbear; whether foes increase, or friends forsake, I rejoice that you are enabled to go on bravely, serenely, even cheerfully, forward—though your path lead through perils, indignities, or even death itself—to do your duty, and to proclaim the most vital truths that can possibly interest the mind of man. "The world is perishing for the want of knowledge," and that very knowledge, too, which you and your noble sister are striving to teach—the true relation of the sexes, which is to ultimate in a new and improved race, when none but forms of symmetry and beauty shall walk the earth.

Standing, as you do, the representative of Free Thought, Free Speech, a Free Press and a Higher Destiny for man, I cannot see how any Spiritualist, Liberal or Progressive mind can turn you "the cold shoulder," and take sides with your persecutors and with the enemies of humanity. Suppose they may not like you or your sentiments in every respect—nevertheless, when such great issues are at stake, when liberty and justice are invaded in your person, then, it seems to me that every true soul and every well-wisher of humanity, would rally around you and defend you and the great principles and issues you represent, if needs be through storm and blood and fire. Is it not astonishing that tyranny, bigotry, moneyedism, backed up by ecclesiastical and governmental power, should stand so aghast at the advent of one delicate woman? No, after all it is not astonishing; for the mighty truths she utters are destined to sweep away "the refuge of lies" and to turn and overturn the sandy foundations on which injustice, tyranny and hypocrisy ever base their dominion. Let the truth run and be glorified, and let tyrants, money-mongers, monopolists and mobsters prepare to meet their doom, for "the day of judgment" is at hand, and the redemption of humanity draweth nigh.

"Lo! I see long blissful ages,
When these mammon days are done,
Stretching like a golden evening,
Forward to the setting sun."

Yours, through endless cycles,

MILO A. TOWNSEND.

HAMMOND, Louisiana, Feb. 21, 1873.

MRS. VICTORIA C. WOODHULL:

Dear Madam—I wish the masses of the people could be aroused to realize how they are swindled and robbed by the Government, and also what effort is being made by certain classes to hamper them mentally. Old Mother Grundy has always controlled our Legislatures, and probably will until the rising generation can be induced to think of something besides reading novels, playing cards and going to theaters; or until people will think and act for themselves on governmental affairs, and fill our Legislative halls with women and men, and let thieves, robbers and Mother Grundies stay at home.

I see in your extract from the Seymour (Ind.) Times, the editor speaks of your "doctrine of free love as a leveling of the marital rights, and a return to the condition of brutes, is to be abhorred." I would say better be as low as the brutes than to be far below the lowest, a condition resulting from their marriage institution; for I do not know as any one pretends to deny the usual practice of copulation, during the period of gestation, a crime against the laws of our organization, of which the lowest brute is not guilty, not even an old (well, you know her name, the brute that is accused of being so filthy as to wallow in the mire). As that is the usual practice, now for the result. Pigs, puppies and calves, unless some accident befall them, usually grow to maturity and even old age, whereas the offspring resulting from their marriage institution, less than one-half live till twenty, to say nothing of old age, and those who do survive are often impregnated with scrofula or kindred diseases. Universal love for our fellow being they call a crime, but as mankind must have something to love, he naturally adheres to the almighty dollar, and as love will change as soon as he gets one dollar then he loves another, thus originates this consummate selfishness which makes him worse than a hyena; he must be chained to keep him from devouring his own species, or, in other words, he must be governed, and from government results war.

Where in all your history of devils can you find anything that equals it. Then look at the condition of our cities, the officials and police force. This is the beautiful society which they extol so much. Children begot, born and raised in hate instead of love. These mummy worshippers who believe that a few words of mummery said over will change a great crime to a virtue. Of course, if the marriage institution were abolished there would, to some extent, be a reaction; it would be something like turning a flock of calves loose that had been closely confined in a pen, they run and caper until they become tired or exhausted, then they would calm down to a sober reality. So with mankind; they would learn by experience and profit by it, would work out their own salvation. One thing is certain, there would be less children born of hate. I do not write expecting to enlighten you, but simply to express my sympathy and feelings on these reform subjects.

Yours, in the cause of freedom,

LEMUEL PARMELY.

NEW YORK, 1872.

TO VICTORIA C. WOODHULL:

I perceive that, like old John Brown, you are an extremist, attempting in New York a raid against the apparently impossible, as he did at Harper's Ferry. Take Virginia with seventeen men! How impossible! And to take New York with perhaps about the same number of men and women! Good woman, you are a fanatic, just as he was. He got im-

prisoned, and even would not allow the slaveholding clergy to make him visits of consolation, so radical and strange was his piety. All wise men of all parties agreed that he was unwise in his attack, as all the wise will agree in calling unwise your effort to unmask society; for society, though a hypocrite, as you say, is at all times a terrible master, and believes in its own protection. But old John Brown did, in the highest and most real sense of the word, take Virginia, though he perished in his effort. Time will show whether the parallel shall be completed between you. No wise act could have done so much to destroy slavery as his foolish act achieved; and it would seem that the fanatics are, after all, God's most high-tempered instruments for reaching the greatest results. Renan says that there never was a prophet, or a saint, or a martyr, who, if he were judged by our modern utilitarian standards, would not deserve to go to the insane asylum.

But since the war has opened, and your enemy is so numerically strong—so strong in wealth and in the wielding of that mechanism of society we call laws—I desire that you have a fair fight, a good chance to prove whether you have told the truth. I hate to see a woman crushed by a technical strategy which totally ignores the truth or untruth of what she has said, and which is determined not to act except when and where that ignoring can be well fortified. However objectionable may be that philosophy of yours by which you think that purer relations can be established between the sexes than those hitherto prevalent, I cannot see that the article on which your imprisonment has been secured is otherwise than pure English, whatever may be thought respecting the results of your opinions, were they accepted by society. New York needs a pure literature. And now that the subject is up, it is to be hoped that all the leading newspapers and weeklies will vie with each other by example to secure this precious treasure. Precept against example can achieve nothing.

That you may secure a fair fight within the arena of the law, \$100,000 will be necessary. And a simple, and I think unobjectionable, way of raising this sum would be to have struck off 150,000 photographic likenesses of yourself, of medium size, and sold at one dollar a copy. In the different cities, 100,000 could be sold in a few weeks; the 50,000, when all sold, might leave enough to pay expenses and to obtain the best counsel for testing and trying the case in which you are involved in the United States Court. A good likeness could not be objectionable to the United States mail, even with your autograph beneath it. The law has great technicalities, but I feel assured this would pass. I make this suggestion not because I agree with your views, though I suppose you have some light in your mind about the evils of society, but it is solely because you ought to have a fair chance in this battle in which a host of formidable antagonists are arrayed against you, even while seeming to ignore your existence.

Yours respectfully,

A CLERGYMAN.

MT. MORRIS, Feb. 14, 1873.

TO MRS. WOODHULL & CLAFLIN, GREETING:

We are glad to learn that you are again upon your feet fighting the good fight of faith in the future of humanity. The persecutions to which you have been subjected through the machinations of the Young Men's Christian Association conspiring with U. S. officials to destroy you and your paper and prevent the further exposure of "obscenity" in the church and society have almost exceeded belief. I am glad to see that legal criticism and condemnation have been extorted from members of the bar by the unjust oppressions of officers of the law. I am not yet prepared to fully indorse your views of the social question. They seem to be adapted to a more spiritual and less animal state of existence than that of the miserable sinners now on the stage of action; but if you can see through the mists and fogs to a better condition of things go ahead, and may God speed you. If Stephen Pearl Andrews' book on "Social Science" is in the market and can be obtained, please say in your next issue where it can be obtained.

Yours,

MRS. L. C. SLEEPER.

A VOICE FROM MINNESOTA.

GRAHAM LAKES, Minn., Feb. 16, 1873.

VICTORIA AND TENNIE:

*Dear Sisters—When I contemplate the wrongs, outrages and indignities visited upon you by a God-defaming, man-degrading and woman-enslaving church, supported and encouraged by as corrupt, unprincipled and tyrannical a government as ever disgraced the name of republicanism and democracy, I feel the urgent necessity of immediate and thorough organization among all classes and shades of liberals throughout our land. Under like circumstances, like causes ever produce like effects, and hence the spirit of bigotry, intolerance and persecution is as rife in the church today as it was in the time of Calvin or Cotton Mather; and is only prevented from producing the same pernicious and revolting results by the general prevalence of infidelity and theological heresy in our midst. The phrase "Eternal vigilance is the price of liberty" has more significance to me to-day than ever before. The will of the church to prosecute, burn and gibbet all who bow not at her polluted shrine is as strong now as when it kindled the fires at Geneva and Smithfield for the immolation of heretics, *alias* moral heroes. The church, in our national domain, has her machinery in perfect working order, and the running of which is superintended by forty thousand salaried priests. Her "inquisitors" (the members of the Y. M. C. A.) constitute the most bigoted, deluded and unprincipled element our country affords, and who only await the sanction of "God in the Constitution" to wage an exterminating war against a free press, free speech and free thought. It is needless to signal "All's well" while a bigoted and intolerant church is monopolizing the wealth and political prestige of our nation, and are secretly forging fetters to be riveted on all who refuse to accept her revolting dogmas as "Divine truth." If we would preserve and perpetuate the "inalienable rights" which Paine, Jefferson

and other compatriots of the Revolution bequeathed to us, we must arise and at once merge our exclusive individuality into a national organization predicated on the principles of "liberty, fraternity and universal equality." If the liberal element of our nation will but define itself in the foundation of a working party, it will astonish the world by its numerical strength and achievements. The necessities of the times demand the issue, on a grand scale, of a series of pamphlets setting forth the necessity for, and the means necessary to bring about a thorough political, religious and social reform, and also the regular issue and circulation of a million copies of your uncompromising WEEKLY, which now (with one honorable exception*) is the only true palladium of liberty in America.

WARREN SMITH.

S. C., Cal., Feb. 4, 1873.

My Dear Mrs. Woodhull—The paper is just coming to me again. I was much pleased with Mrs. Cuppy's letter. It is strange how such an honest avowal of self-respect clears the atmosphere and gives courage. If you see her give my love to her.

Now Mrs. McAlpine seems all right. I am able to respect instead of pitying her in a confused sort of way. Self-respect is convincing of itself. How we should bless Tilton if he would be brave! Not seeing his paper, I do not know what he is doing. How we could support Mrs. Tilton if she would let us! We almost shrink from the past—almost are soothed by the purity and peace of the future; how fair the prospect! I have done nothing but preach to those who were at all ready since I understood your gospel myself.

The heaven is working. I keep lending the papers, and shall hope to catch a subscriber now and then. When I failed to get your paper—before the crisis—I thought it had gone; and thinking the *Journal* better than nothing, as a Philadelphia friend remarked lately, I got many subscribers among people who were ready for suffrage, but terrified at freedom. Now, seeing they (Eds. *Journal*) go on in such a stupid, self-righteous way and so malicious toward you, I must stop it for myself. I hope to write openly for the WEEKLY in a short time. I do little else than write about it now, and pray that justice will win in your case.

Sincerely yours,

PACIFIC COAST.

TAUNTON ROAD, BRIDGEWATER, Eng., Feb. 14, 1873.

EDITORS WOODHULL & CLAFLIN'S WEEKLY:

Dear Friends—I inclose herein a P. O. for nineteen shillings (19s.) sterling, for which please credit my subscription to the WEEKLY.

It afforded me great pleasure to receive the January number, in which you promise a reprint of the Beecher and Tilton Scandal, which had been previously suppressed. I never received the number of your paper in May, 1872, which contained my article headed "Tuttle vs. Woodhull." I should be much pleased to get it.

Accept my heartfelt congratulations that you are in a position to address your numerous readers after the abominable outrage which was committed on your persons and property by a Government which I adopted for half a century, and which I looked upon as a pattern of freedom after the stain of negro slavery was erased from the Constitution. Sorry am I that a nominally free Government is now sneered at by the subjects of a monarch for its high-handed tyranny.

I cannot refrain from expressing my unbounded admiration of the opening address of Tennie Claflin on the "Naked Truth." It is truly of grand sublimity, expressed in the most pathetic and chaste style imaginable. It is the very two-edged sword of truth, so keen and highly polished that it enters the very vitals of conservative tyranny and hypocrisy before the wound is felt. It is only the anguish of a mind chastened by the severe sufferings inflicted by a cruel Government, or Government officials, that could have conceived or enunciated it in all its grandeur.

I cannot venture to express my admiration of the genius and logic exhibited in the elaborate address which followed, by Mrs. Victoria C. Woodhull, as her master-pieces of oratory have been so often and profusely appreciated and described by abler pens than mine. It is my sincere hope that the dark cloud and tempest which almost threatened destruction to your earthly career may soon be exchanged for a brighter and serener sky; and that you may still have strength and means to stem the stream of opposition like the noble steamer when opposed by the descending drift and debris of conservatism and popular superstition.

Truly the pioneers of doctrines in advance of the age require far more courage and continued energy than do those facing the cannon's mouth.

Very sincerely yours,

CLEMENT PINE.

SPRINGFIELD, Mass., Feb. 26, 1873.

Dear Sister Victoria—I wish to express to you my sincere sympathy for you in this hour of trouble, and not only my sympathy but my gratitude that you are willing to suffer, if need be, for the truth as you see it.

I have been a close student of your writings from the first, and if I understand them rightly they are pure and grand, and I feel confident that those who claim they are vile and degrading are either not capable of understanding them or too willing to shirk the responsibility of attempting to grapple with such profound truths; in either I will not blame, feeling sure that what we cannot or will not comprehend would harm us if meddled with by us.

When you declare promiscuity to be anarchy, I believe it; and when you say you believe the monogamic life to be the highest, that I agree with. When you say you do not condemn Henry Ward Beecher, I understand that you do not condemn any one, not even a murderer, believing that we are all just what circumstances and surroundings have made us; but you would strive to elevate the conditions which have produced such fearful results. When I quote some of your passages, I am told that your writings are contradictory. If so, I answer: Then why not believe that those which

*Investigator.

breathe purity and virtue are your honest views, as well as the opposite. I have seen nothing in any of your articles which can possibly be understood by any intelligent, pure-minded person as being in the least tinged with obscenity.

If what you state in regard to H. W. Beecher is true, and I believe it is, not only from what you say, but from his own attitude in regard to it, then, however great, he may be exposed; if not true, I hope he will be vindicated, and the parties who started it may be severely punished.

In closing, please accept my truest sympathy for yourself and sister Tennie, and believe me you have many friends, who, if not brave enough to come out, cherish your name and words with devout reverence and love, believing you are a pure, sincere woman, doing bravely and honestly the work God has given you to do, leaving the result with him.

Yours most sincerely,

Mrs. C. M. BARNEY, 28 Margaret street.

PROVIDENCE, R. I., Feb. 24, 1873.

MRS. WOODHULL AND MISS CLAFLIN:

Dear Ladies—Since writing to you about the WEEKLY I have learned that all the subscribers have received the paper. I am sorry to have given you the trouble to write about them. I was anxious to have them promptly received, but before you had time to receive my letter the paper came to hand all right. I think we shall be able to send you a large number of subscribers. Last night I had the pleasure of listening to your dear friend Jennie Leys on the subject of Marriage, and she was grand. She uttered burning words for you and the cause of God and humanity. In her you have an able advocate.

I feel assured that the spirit-world will support you. Friends are rising from every class to your support. I sympathize with you in all your sorrow, and desire to render you what little aid I can to help you establish the kingdom of God on earth, which you are laboring to do. I am one of that unfortunate race who for more than a century was denied the ownership of our own bodies, our wives and husbands, homes and children, and the products of our labor. We were compelled, under pain or fear of death, to submit to wrongs darker than the world ever before witnessed. We were forced to silence in presence of the infernal spectacle of our daughters being ravished, our wives violated, and ourselves sold like beasts of the field. But having had all this taken from us, think you that we can stand still and see others wronged and not lift a hand nor raise a banner to defend them. No, my dear friend, the colored people of this country can never consent to see the freedom of the press and free speech put down. The power that can crush that may enslave us again, and I feel when I am defending you I am only defending my own liberty. All the colored people want to understand that this is a struggle for liberty, and freedom, and equality for all, and you may be assured that the whole race will defend you even with their lives, if needs be. We will not be made slaves again, neither will we see any one of God's children made slaves. Freedom for ourselves and freedom for all others is our motto, so, dear friends, do not be discouraged. You have many friends that you know not of, who, in due time, will come to your aid. I send twelve additional names for the Club, hoping that you will ever have the eternal love and support of the Spirit world.

I am, yours truly, for truth, justice and equality for all,

JAMES JEFFERSON.

[This good brother has already raised his Club to forty names, and will make it reach a hundred. We wish more of our white brothers and sisters could feel the same need for work that he feels, and realize as he realizes, the real points at issue at this critical period of our nation's history.]

EXTRACT.

"I feel like helping you any way I can to keep the WEEKLY going. But, alas, I am a poor old man, whose love has been demoralized, affections dilapidated, ambition destroyed, the sweets of life turned to vinegar, by the slavery of our marriage laws. And we have five daughters, squirming and writhing in the same hell upon earth. Great God! and must we ever live at this poor, dying rate!"

Hope this winter's freezing and thawing will enable you to sprout vigorously in the spring."

[Yes, and when we multiply your case by every other family's in the land, we begin to get something near the real hell.]

LEDYARD, New London Co., Conn., March 11, 1873.

Dear Sisters—We prize the WEEKLY above all papers. We can only add our godspeed to the thousands of others which are pouring in upon you. At a little circle at our house a short time since, Dr. Woodhull controlled, exhibiting a spirit of true humility and repentance, full of earnestness and audacity. He spoke to the young ladies present about the quicksands and traps that beset many of their number in the present state of society—using very fine language. When questioned, he spoke in unmeasured terms of Victoria and the cause she has espoused, and prophesied well of the future. May it all come to pass! Victoria shall be victorious. God bless her good sister Tennie! May the Colonel be filled with a mighty power that knows no waning. In a little circle here, this trio is an oft-repeated text for conversation; and we were filled with weeping when the news first reached us that Victoria and Tennie were in some horrid prison. Some of us at least were made heartsore, and the burden seemed beyond endurance. It is brighter now, when we can have the WEEKLY coming to us regularly. As long as you suffer, we suffer also, and as long as you are in danger, we feel insecure. We lend the WEEKLY, and try to induce people to help you, and we shall assist you in every way we can.

It seems that we must be just on the crater of a burning volcano, if a Train cannot quote language from a book reputed to be the Word of God. The prosecution by the very people who make this claim, shows on the face of it the shallowness of their pretenses. And we wish him also godspeed in bringing the people to see the Word of God in something besides the "Book of all Books."

Go on, noble workers! The Bastilles shall be demolished. The world is too far advanced to remain long in the darkness about these things.

Fraternally yours,

AMELIA AND GEO. W. GRAY.

TO VICTORIA.

BY MILO A. TOWNSEND.

Thou shalt conquer, O Victoria,
In the name of truth and right—
In the name of Freedom's angels,
In the name of love's evangelists—
Thou shalt conquer, Child of Light!

Though the church conspire against thee,
Calling to its aid the State,
Backed by cannon, shell and sword—
Thou shalt conquer in the Lord,
Be it early, be it late.

In thee most sacred rights are stabbed,
On which depend the nation's life—
Freedom of thought, of speech and press,
Of all that can most truly bless,
And end this reign of strife.

Though to prison they may drag thee,
And perils gather round thy way,
From the radiant summer-land
Shall come a mighty angel band,
To be thy strength and stay.

Though jeers and scoffs assail thee now,
And every mean and lying word;
Yet, sister! in the skies above
Are bright empyreal isles of love—
There wait thy crown and thy reward.

BEAVER FALLS, Pa., 3d month, 2d, 1873.

SPIRITUALISTIC.

GREENVILLE GATHERINGS.

Greenville has a genuine spiritual sensation. A German named Tetus, three months ago, took unto himself a young wife. He purchased a neat house on Pamrapo avenue, and there the happy twain passed their honeymoon, almost unknown and unnoticed by the neighbors in the surrounding village. About three weeks ago the young bride was taken suddenly sick, and two days later she was a corpse. Her body now lies buried in the New York Bay Cemetery, so saith the neighbors, and so saith the grave diggers and the grave superintendent. Yet, for all this evidence, every night as soon as the now lonely and heart-broken Teuton lowers the light in his lonely cottage and seeks repose in the slumbers of the night, there comes to him through the darkness, the familiar words of his dead and buried Katrine. Then there commences such a clatter of dishes, rattling of tinware, the tumbling about of chairs and tables, that would put in the shade the antics of a scolding wife in the full glory of a towering rage. Night after night has this been repeated. At first the bereaved Teuton heard it alone and in silence, thinking the spirits, after a night or two of rejoicing, would depart and leave him in peace; but on each return of the darkness, more demonstrative grew their antics. The neighbors were notified. They came, heard and were frightened, until two days ago the young German removed his furniture and gave over his pretty cottage on Pamrapo avenue to the exclusive use and control of the spirits returning.

"THE WORK GOES BRAVELY ON."

SPRINGFIELD, March 3, 1873.

Dear Mrs. Woodhull, Sister, and Col. Blood—The communication sent was written for the purpose of being read to the Spiritualists worshipping in Gilmore's Hall, Sunday afternoon last.

A friend called for its reading, and proposed that it be followed by a contribution in aid of the WEEKLY. Discussion followed; a leading Spiritualist was opposed to contributions, but favored a subscription paper, that those who wanted to subscribe could do so, but wished to be excused from giving anything himself, as he was about to build a hall in which to hold meetings.

I had no objection to either course, but seeing the feeling manifested, refused to read it; but I have since read it to prominent members of the society, even unfavorable to your social views, and it met with universal approval. A contribution, however, was taken, those choosing to subscribe doing so on a separate piece of paper and depositing it in the hat. A little skillful management (which I need not speak of) succeeded in getting a contribution and subscription of which nobody need be ashamed; and my heartiest wish and prayer is, that all other societies may do one-half as well.

Your article on "What is Spiritualism?" is grand. When Spiritualists rise to the conception of truths therein enunciated, they won't fear to face anything.

Why should they? They have no pack-horse to throw their burdens upon. The little, bigoted, self-conceited, narrow-minded idea born in sin and nurtured in iniquity that "I am better than thou," should be despised and trodden under foot by all true Spiritualists.

Not long since, the *Banner of Light* published an article recounting the parsimonious conduct of a man somewhere (I forget where) because he refused the free use of his hall for a lecture in aid of that paper. I thought perhaps there might be some other reason for it. Had I known three months ago what its course would be, they would have had a considerable number of involuntary subscribers less on their books to-day than they have now. They have not been as fair in relating transactions concerning you, even, as the priest-bound secular press has been. They have hardly a word of reproach against the most outrageous and unpar-

leled course that the courts of the country have taken against you. This might be excused in a secular paper, but not in that. This may explain the conduct of the parsimonious man, and should be a warning. F. R. LADD.

After reading some extracts of letters from Parker Pillsbury, Mr. Ladd proposed to say:

"Such opinions as these, coming from such a man. If Mrs. Woodhull hadn't another friend in the world, she might have great reason to feel proud. This man was one of the pioneers in the anti-slavery cause. He was one of the brave souls who warned this nation more than twenty years before the rebellion broke out, that unless justice were done to the slave, the most terrible retribution would be sure to follow; that blood would flow through the streets of the nation like water. The warning was not heeded, and if any one doubt whether that prediction was verified, let him ask the mother of almost every household in the land and he will doubt no longer. The Spiritualists of this country have placed Mrs. Woodhull president of the American Association of Spiritualists, and it seems to me that it is their duty to stand by her and give her sympathy and support now that she is in trouble. I believe she is the right person and that she is in the right place. I do not believe she has done anything to disgrace herself or the Association of which she is president. But it is a fact that spiritualists generally do not approve the course she has taken. What has she done? She has taken hold of the social question and proposes to answer it, which has never before been done, although the best minds, in all ages of the world, have attempted it and failed. She has courageously and heroically applied the torch to the beacon on the highest mountain top, and for daring to do it, she has been abused and persecuted enough, it would seem, to crush the bravest; yet she stands to-day as self-possessed, courageous and defiant as ever. Her persecutors, in their attempts to crush her, did not take into the account that they were fighting against the hosts of the spirit world; hence their failure. The wisdom of the course she has taken, I think must be apparent to every close observer, for the blaze already shines all over the continent. And when she charged Henry Ward Beecher with living a deceptive life, she knew well what she was about, and it is nonsense for him to stand on his dignity and say that she is an irresponsible person and beneath his notice.

If I charge my neighbor with being an adulterer or a debaucher of virgin innocence and purity, is there anything obscene in it? You all say no. But if it is not true it is a libel of the most cruel kind. And the law will give him the right to put his hand deep in my pocket, and take from it enough to make good all the damage that he has suffered by such a malicious attack; and this will be regulated somewhat by his influence and standing in the community; but, if it is true, the law will justify me in exposing him.

What Mrs. Woodhull has said of Mr. Beecher as an argument in support of her theory on the social question, she had a perfect right to say. And time, in my opinion, will prove the wisdom of her course. And I am quite certain that the time is not far distant when the great and glorious government of this country will be ashamed, if they are not already, of the part they have taken in protecting its *revered citizens*, when the law is fully sufficient. To-day Mrs. Woodhull warns this nation that, unless justice is done to the down-trodden and the outcast, retribution is sure to follow. By the down-trodden I mean the laboring class, poor sewing-women, who are obliged to work from sixteen to eighteen hours a day to keep the spiritual and physical bodies together, and, when work fails, are compelled to sell their bodies, against all the better promptings of their nature, to eke out a miserable existence, and become outcasts from society, not from choice, but from necessity. She sees no remedy for this condition of things, except in a perfect equality of the sexes. She says that the same punishment should be meted out to the male prostitute that is meted out to the female prostitute. Now, how best to bring about this state of things is the question. She has studied long and deep, I have no doubt, and coupled with her own experience, she can find no answer to the question, except in the total and entire abolition of all marriage laws.

Now, do not let us be frightened, for, perhaps, when we examine into it and come to understand it better, it will not look so bad as at first thought it may appear. Fifteen years ago, in a letter to a person now living, I wrote as follows: "I believe that if all the marriage laws were abolished that the world would be the better for it. If the union between man and woman is not strong enough to hold or keep them together without law, that it would be better for every body if they were separated." I am firmer in that belief to-day than ever before.

Let us examine the case a little as it now stands with the law. With the law there must of necessity be divorce. If there were no marriage laws there would be no need for divorce laws. What is the proportion of marriage to divorce? For this country about one divorce to four marriages. And if all had divorces that want them it might reduce them even as low as one to two. Not a very lovely picture to contemplate even with the law. I can hardly conceive of a worse condition of things without the law. The influence controlling Mrs. Conant to the contrary notwithstanding. What! no divorce? God forbid! A most outrageous thought! not fit even for brutes, and with the animal that is in our natures, that can never be. Take two animals of the kind that choose mates and go in pairs, and shut them up together and always keep them so, and they would kill one another, let the attachment be ever so strong at first. The time may come, and I think will, in the great future, when humanity gets ripe, and we become as the angels that are in heaven, that there will be no such thing as divorce—never before.

Those who don't want divorce don't want any law to keep them together.

If there are any present who believe in the infallibility of the Bible, they may find a little consolation in Gen., chap. v.; also 2d Sam., chap. xx.; Gal., chap. iv., verses 27, 29 and 31; Isaiah, chap. iv., verse 1. I will not read them, for I feel a

little scare in repeating scripture in these times, out loud, not knowing but what Beecher, through Comstock & Co., may have his spies on the watch, and I may be arrested on charges of obscenity.

But I will venture to read the last one: "And in that day seven women shall taken hold of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach."

In this view of the case it seems to me that all the marriage laws are made for is, so that we can have the divorce laws. My friends, I tell you what it is, Mrs. Woodhull, her sister and Colonel Blood are doing a great work for humanity, notwithstanding the scoffs and jeers of their enemies. We have only to look back in the past to the history of other great reformers to find a parallel case. May God and the angels bless, protect and keep them from all harm. And I do not believe that any person will ever have cause to regret any assistance that they may render them.

Brother Leonard proposed last Sunday that a collection be taken up in aid of the WEEKLY. I heartily concur with him in that proposition. They want to send the WEEKLY to the publisher of every paper in the Union. And as there are some six thousand of them, it will involve an expense of some ten or twelve thousand dollars. This they cannot afford. They could not do it if their disposition were ever so good. They have put the price down as an inducement for them to subscribe, but most of them will not take it at any price. And if they get it at all it will have to be sent to them free. And if liberal minds in every place where one is published would contribute enough to pay the subscription price, it would not be felt by them, but would be a great benefit to the paper. I think we ought to contribute enough to pay the price of all the papers in this county, if not the four western counties of the State.

Let it be understood by all who give that it is not subscribing to their or anybody's peculiar views, for their columns are free and open to the discussion of all questions that concern the well-being of mankind. But it is to uphold and sustain freedom and liberty of speech and press that our money is given to preserve. And this, we are all agreed, should be maintained at all hazards.

It is not true, as the world would have you believe, that it is notoriety they seek. For if it were I am unable to perceive why they should deprive themselves of all the comforts of life, when, with the gifts and abilities that God and nature have endowed them, by floating along with the popular breeze they might live in all the elegance and splendor of the wealthiest in the land. But it is a sense of duty they feel they owe to their fellow-beings that impels them on. And they can no more shrink the responsibilities put upon them than Jesus Christ or John Brown could shrink the missions they were sent to perform. They will sacrifice all the comforts of life, and even life itself, before they will shrink from the performance of their duty.

We have no missionaries to support among the heathen; we have no warm clothing to send to the Southern Islanders, nor any bibles to send to the Esquimaux, as the churches have, and I think we must be exceedingly selfish if we are not willing to do something toward spreading the truth. Come, let us rise above all petty jealousies and give them a rousing contribution; let us all give something, if it is but a single penny, and show to the world that priestcraft doesn't rule this country yet, so that others, in seeing what we have done, may be stimulated to follow our example.

I have kept you waiting from the other exercises of to-day quite too long. My excuse is that I am in earnest, and feel that the success of the WEEKLY is a matter of the highest importance to all progressive minds. And more especially at this particular time, on account of the herculean efforts that are being made by the self-styled owners of all the virtue, piety and religion that there is in the world to crush it. And it is quite time, I think, they come down from the lofty position that they have assumed. And I consider this paper the greatest instrument in the hands of God that the world ever had to do that work. In the sense I use the word God, I mean to have you understand all the great hearted, whole-souled, true men and women. Whose God in them has got a heart big enough to save every living thing that he has created. (Read John 1, i, xiv, and references.) Not the little, mean, bigoted, self-conceited, narrow-minded, jealous and revengeful God that has marked out a particular road for us to travel in, and there is no salvation for us except we walk in it. I take no stock in such a God as that, and it is the constant endeavor and labor of my life to raise people up to a higher conception of God than any that we are taught from the Bible. For they have hugged the delusion that they can comprehend God and infallibility to their bosoms so long that it has become second nature to them, and they actually believe it. Now if I were to advise you, and you were not able to take but one paper, my advice would be to take WOODHULL & CLAFLIN'S WEEKLY in preference to any other.

With thanks for your kind attention, I submit the question to you to be disposed of as you may think best.

A REVIEW ADDRESS

THAT WAS DELIVERED IN MUSIC HALL, FEB. 16, 1873.

The speaker in her first remarks claims to utter something that was "startling;" considering all things, she succeeded, I should say, fully to her expectations. She then tells her audience that they have but little comprehension. She then tells them she will offer no "apology" for anything she may say, for it is of God.

1st. It was very startling because there was not one in the audience that could comprehend her words or their significance, notwithstanding at the Athens of civilization. Perhaps she was judging of the past, when Roger Williams was banished, Garrison hauled through the streets, or Mrs. Woodhull denied the right of speech. Possibly she might have been addressing the same audience that was afraid Mrs. Woodhull "would kill their society." Therefore, she adds, I presume "not one can fully comprehend her words or their significance." If that was her estimation, then there was no use of an apology.

There never has been a religious mountebank but claimed they were propagating God's truth—thus saith the Lord from Moses down—therefore irresponsibility and its sequences. Next thing she tells us that marriage is a religious rite, and to prove it she refers to the heathen Hindoos, where they burn the widows; but their sacred religious rite does not include the burning of the widower. Beautiful rite. If marriage is a religious rite, "what becomes of our natural laws?" In her physiological remarks she admits that the elements of male and female are under natural law, not under a religious rite or institution; it certainly cannot be both. When our lives conform to the laws of nature, then she would have to call nature a "religious rite." Again, she says: "I am a lover of freedom;" then she gives her explanations of freedom according to her God (theological like)—as much as to say, if nature's laws are wrong make them right so they will suit you.

I presume there was not one in her audience who claimed that they made themselves, or the magnetic element flowing from them, or having power to change the chemical compound or their basic material; therefore are they to blame if it does not assimilate with all magnetic elements that it comes in contact with? Now I will say that there never was a true religious marriage in Hindostan, Boston, or any other place, unless it was in accordance with nature's laws; and where there is no assimilation of the magnetic elements there is no marriage. There are three principals in humanity: Animal, Intellectual and Spiritual. And when there does not exist a true reciprocity on those planes, then Nature's laws are perverted and we must suffer thereby, in health, in body, in soul and spirit, and our progeny are defective just according as we have violated nature's laws, for our transgression will find us out, here and hereafter. But, notwithstanding all of this evil that we are bequeathing to posterity, we are advised to continue in evil, although the alliance was made in blindness—ignorance; in no manner are we permitted to change for the better or to live up to the light of science. She says, go on hurling up on society unbalanced organism for our various eleemosynary institutions to take care of. For this great evil or crime against nature she has no balm of Gilead to offer. How wise, how generous, how divine her God must be. Her remarks to the unmarried reminds me of the lesson that was given to the boy: "Learn first how to swim before going into the water." I will presume to say that there is not one marriage out of a hundred where the parties understand nature's laws in relation to the true reciprocity of life. She seems to understand that there are elements that are inimical, but claims that they belong to male or female. She does not seem to comprehend that this inimical element can belong to male and female conjointly. Then she relates an incident of ignorance, and adds, "that is a true representation of most people who have stood at the altar." With all the ignorance of the masses, we must not ameliorate their conditions; they must live out the consequences of chaotic life, made before they entered upon their plane of manhood, when basic passions ruled, not spiritual or divine wisdom blended through the intellect.

In her closing remarks she refers to the customs of Hindostan for proof and sublimity of her views. I think if the address had been given to some of the Orientals she would have been as well off, and they no better, for such views are held by pagan and heathen society. We can thank the Infinite Spirit that the laws of our being have a higher origin than any harrangue, let it come from any source or clime. When our Spiritualistic publications have nothing more philosophic than the address of Feb. 16, let them send us the white paper, then we would have an emblem of purity and it will injure no one if it does no good. I have been a reader of the *Banner* for several years, but never did I see it freighted with that kind of sophistry before, and I hope for the good of my fellow-man that I never shall again.

X. Y. Z.

SINGULAR OCCURRENCE.

A correspondent of the *Norfolk Journal* writes as follows from Mathews Court-house, Va.:

"There was a notice a few days since in the *Journal* of the death of Mrs. Silla Summers. There appeared during her last moments a strange phenomenon and a coincidence probably unparalleled. A few of the neighbors were sitting in a lower chamber where Mr. Summers was confined to his bed with the rheumatism. He had his face toward the fire. Suddenly he asked them to look in the fire and tell him if they saw anything remarkable. They looked, and all at once uttered an exclamation of astonishment; for there, on the face of a charred log, was plainly traced in letters of fire, the name of Silla. All watched it in silence, some hoping, some fearing its significance. Soon one letter went out, then another and another, till the last, when simultaneously there was a burst of grief from an upper chamber. The last spark of life in Silla Summers went out together with the last letter of her name. While I have no doubt of the truth, I have no speculations to make as to the cause or significance of this phenomenon."

THE MORRIS AND ESSEX GHOST.

CONSTERNATION AMONG THE EMPLOYEES OF THE M. AND E. RAILROAD.

A number of the workmen employed at night in cleaning the machinery of the engines of the Morris and Essex Railroad Company at the round-house in Hoboken, are very much exercised over the ghostly engineer, firemen and engine which are said to appear here at midnight once on the 10th of every month. An Irishman who has been in the habit of sitting up all night and watching the fires in the "Stevens," or old round-house, refuses point blank to attend the fires there any more, giving as a reason that he has no idea of being chewed up or run over by a locomotive run by a trio of "devils." He is the only man who has as yet refused to work about the round-houses at night where the ghostly engine and firemen are said to appear, though others of the wipers who are superstitious have said that if there is really

another supernatural visitation such as there was not long since, they will leave in a body. It is a remarkable fact that the Catholics among these men are more superstitious than the Protestants; and the Irish, with their old-time traditions of "spooks," are the most nervous of all. A *Journal* reporter, in a visit to the locality the other day, could not shake certain of the men from their belief in their ghostly visitation. "Why," said one man, with his eyeballs starting from the sockets, "I seen it myself. You see there was a rumbling sound, the ringing of a bell faintly, and then the seeming passage of the train over the track, with a heavy gust of wind, and several stifled shouts or cries accompanying it. On the 10th of this month this man with whom the *Journal* reporter talked, and who is a Welshman and used to be with Brigham Young, declares that he was outside the round-house watching for the demonstration, when suddenly, at midnight, the doors were flung open and the invisible engine passed out with a gust of wind, a strange whirling sound, the faint ringing of a bell and suppressed shouts. The men on board the ghostly engine are said to be the three men who were killed there several years ago."

HARK! FROM THE TOMBS.

[From the N. Y. Sun, March 11, 1873.]

TRAIN ON THE LATEST MURDER IN THE TOMBS.

Reporter—Anything startling in the Tombs, Mr. Train, to-day?

Mr. Train—Yes, I am sick; I heard them murder a man last night; through ignorance, of course. Go down and examine 34. Sick not in body, but in mind—the lethargy of the people—the criminality of the press in this terrible silence.

Reporter—What is it that you have in your hand, Mr. Train, if I may ask?

Mr. Train—An epigram to Bergh and the Holy Alliance. It tells the fearful story of a night of legal crime.

THE CARNIVAL OF DEATH—A WAIL FROM THE CHARNEL HOUSE OF LEGALIZED MURDER.

Dedicated to Henry Bergh, the Friend of Animals; William E. Dodge and the Evangelical Alliance; the Rev. Stephen Tyng, who wishes to introduce God into the Constitution; and the Y. M. C. A.

EPICURE.

The Death of Baum Last Night by Suffocation.

Yes! Fill up your glasses steady.

I heard his midnight cries.

Hurrah for the dead already!

Three cheers for the next that dies!

O Bergh! They're dying to-day like rot;

The animals here are all forgot.

Why not add to your well-earned plumes,

And save these wretches in the Tombs?

"Murder! watch! police! murder! help!"

I heard them kill the wretched whelp!

'Twas but a man! just one death more,

The third this week in Thirty-four!

O Christians! There's no such place in hell

As that black hole in the Padded Cell!

You send abroad for Livingstone,

No charity begins at home.

O Kelly in Cuba you fear will be shot,

While men in the Tombs are left to rot.

For shame ye men of city and State,

Why will ye not investigate?

Baum's death last night all must agree,

Was murder in the first degree!

My blood ran cold; that fearful moan,

O God! It was his dying groan!

We pass the morning and the night;

Read all the papers—wring in bed—

And listen when they box the dead!

Our Commissioners, it appears,

On Sundays, Christmas, and New Year's,

The very days, in foreign lands,

Where visitors can shake the hands

Of friends in jail; they shut the door,

Only to add one torture more.

"Yes! I feel a little sick to-day—

And wish they'd cart that corpse away!"

THE DEATH PIT IN THIRTY-FOUR.

Why not come and see yourself

How men are murdered here for pelf?

That atmosphere! That foul jail air,

Will make the stoutest heart despair.

The rust on iron, that enters the soul;

The slime on the wall, the dirty soup bowl,

Malaria of hell! The miasma's breath,

Stifled poor Baum! a swamp-angel death.

Three days of pestilential air,

Three days of sick'ning prison fare;

Three days' disgrace made him old,

When they left him in the cold.

This morning Death and the prisoner met;

Will they sell his body to pay the debt?

Out went the light in the dungeon rooms,

Hurrah for the murder in the Tombs!

These poor creatures lying in jail

Are glad when death will go their bail.

How they flock to see us in these cells;

These living graves where misfortune dwells.

What heathen beings! Do they ever think

How near they stand upon death's brink?

The smouldering fires of discontent

Ere long in blood may find their vent.

How can the starving disguise their malice

When dying beneath a marble palace?

The tide is rising, higher and higher,

The panic is near! The people cry,

When the chiefs give orders to fire

Let them be the first to die!

GEO. FRANCIS TRAIN,

President of the Murderers' Club.

THE TOMBS, Cell 56, Murderers' Row, March 10, 1873.

WHEN the Young Men's Christian Association of San Francisco, was urged to admit as members the Christian young women of the city, the suggestion was rejected on the ground that "it would be introducing an immoral element."

THE DRUNKARDS' CAGE.

THE PRISONERS' PRAYER—"OH, SEND US TO SING SING BEFORE 'TIS TOO LATE."

Reporter—Any more dead to-day?
Mr. Train—No, but several dying, and such a terrible night we have passed. I have seen strange things and heard strange sounds in my day, but last night took the premium of horror.

Reporter—To what do you refer?
Mr. Train—To the madmen! To the maniacs! To the wailing of the damned! To the drunkards' cage. Three hundred of us thieves and murderers did not get a wink of sleep from ten last night to seven this morning! You look incredulous. Ask Stokes, ask Scannell, ask King, ask Simmons. How easy misinterpretation or exaggeration is arrested by asking at every cell. This is our petition to the Commissioners and the courts:

A HUMBLE PETITION OF THE THIEVES, FIRE BUGS AND MURDERERS IN THE TOMBS.

To the Honorable Commissioners of Charities, the Courts, the Methodists who Passed the Resolution to Hang Peter, and the Fulton-street Prayer Meeting, to be sent to Sing Sing before all are Dead.

THE CARNIVAL OF LUNATICS.

Oh, men! who have sisters dear,
Oh, men! who have mothers and wives,
Why will ye send these madmen here
To sacrifice these human lives?
'Tis always horrid, but never before
Has Hell broke loose on the basement floor!
'Tis always bad, but never before
Has Hell broke loose on the basement floor!
Our sense and reason are almost gone;
From the last eve till early morn
The yells, the shrieks, the doors they slam'd,
The oaths, the wailings of the damned!
No Dante could paint the fearful fright
That made us pale with horror last night.
Why go to expense of Sheriff and rope?
Death in the Tombs gives ample scope.
Pray send us to Sing Sing and set us free,
We are not mad, but soon shall be!

THE CHAMBER OF HORRORS.

Think of it! Three hundred untried men
Tortured all night in this stinking pent
Stokes came in with his hair on end:
"My God! isn't it horrible to send
Those lunatics here? I'd rather die
Than hear these drunken madmen cry!"
Scannell to-day is sick unto death,
His pale lips and face, his fading breath;
And Rosenzweig bloated with putrid air;
How long can they last without any care?
King's hands are swollen with poisoned blood.
A pistol shot, a rifle thud
Is more humane than these decrees
That murder men by slow degrees.
Please let us live in the Prison of State;
Oh, send us to Sing Sing before 'tis too late!

Give us a change; we want a new deal;
Build a new "Tomb!" What a chance to steal!
The Ring-bound press begins to fall
Since Sun commenced to shine for all.
May I say a word in defense of hell?
'Tis warmer where no maniacs dwell;
They exercise in open air,
And do not spend God's time in prayer!

GEO. FRANCIS TRAIN,

President of the Murderers' Club.

THE TOMBS, Cell 56, Murderers' Row, March 11, 1873. (Twelfth week.)

CAPITAL PUNISHMENT.

TWO NETS FOR THE CHURCHES TO CRACK.

The question whether man has a judicial right to take the life of a fellow-being, even if he has so far forgotten his duty to his God as to have committed murder, has agitated the minds of humanitarians for a number of years, and they seem to be just as far advanced on this subject now as they were twenty years ago.

At the outset, I will not assume the right or wrong of capital punishment, but will begin by asserting that the whole system of government needs revolutionizing. Man's law is presumed to be based on moral law or God's law. We get our convictions of right and wrong from that book of many faiths, the Bible. But if we follow the Bible in one point, say the churches, we must swallow the whole. Very well; we will drop that subject for the present, and resume it hereafter. The Bible commands us "thou shalt not kill." Now it is useless to make a law without a penalty. But a little farther along we read, "He that sheddeth man's blood, by man shall his blood be shed." But along comes Jesus with the golden rule, and says, "Do unto others as you would that others should do unto you," "Return good for evil," &c. We will take the most liberal view of these two apparently inconsistent injunctions, and say it is supposed that one evil will beget another, and if Christ's injunction failed we are to fall back on the old law of an "eye for an eye and a tooth for a tooth," notwithstanding that Jesus repudiated that doctrine. Then suppose a man commit murder, and we hang him, which law must we acknowledge? The old Mosiac law says hang, and Jesus says return good for evil. But here we will take it for granted that the old law is in force, and view this subject from a higher standpoint. Here we have a murderer, and here are the canting, whining priests around him every day, leading the doomed man to suppose that they are going to have him saved—his soul, that is; and when he marches under the gallows he is told, provided he has convinced them of his penitence, that he is forgiven. Now, then, if God has forgiven this man, what right has man to take his life? And if God forgives a violation of His law, why should not man pardon a violation of his law when all fallible laws of man are based on the infallible laws of God? Here is one nut for the churches to crack. If God forgives the murderer then we are guilty of murder in executing him. If God has not forgiven him and

will not forgive him, then why do ministers and priests go sneaking about him? If God does forgive a murderer, and will forgive every murderer if he repents, what incentive have men to do right? And what terror have the wicked to prevent them from still pursuing their wickedness? As the orthodox church believes in no purgatory, it is with them eternal bliss or eternal damnation—heaven or hell. And do these bigoted people suppose that they are to associate and mingle in heaven with all these murderers, libertines, thieves and drunkards whom the ministers tell us have been forgiven? Bosh. They don't believe it themselves.

God's laws are fixed and unchangeable. If one of his laws is violated the penalty is sure to follow, and all the blubbing priests in Christendom cannot prevent it. But to capital punishment: If a man commit murder, what right have we to take his life? If God's law is the one that is violated, let God punish him; but let us for our own protection place the murderer in such quarters that he can commit no more depredations of that sort until God sees fit to punish him. (I speak of God in this sense according to the orthodox understanding of God as a personage, so that I may be more easily comprehended.)

Well, when Mr. Lincoln was killed in a theatre at Washington the ministers informed us that it was the will of God that he should be taken away, and placed a resignedness in His all-wise providence; yet they hanged a woman, two men, and shot Booth for doing God's work! Now, is not this another bright and intelligent idea? When a man is killed, we say God took him. If God took him, why hang the murderer? He should, on the contrary, be placed at the head of the Church as one inspired by God to carry out His work.

Here is nut No. 2, and, hoping somebody will crack them, I will close this reasoning and simply say that I believe God's laws—nature's laws—are irrevocable and unforfeitable. I believe Nature forgives no violation of her law, God and nature being synonymous terms with me. I believe that when one of these laws is broken that the penalty is sure, and no forgiveness is possible. If any one can inform me how it can be done I will be thankful.

Thus there is the law of gravitation. If you fall from a house, the law is violated and you suffer the penalty; but there are fools enough to say God killed you when it was a violation of his fixed rule that killed you, and all his angels cannot save you from suffering the penalty; and you would laugh at the idea of a nurse telling you that if you were sorry for falling that the doctor would forgive you and you would not have to suffer the penalty.

This is precisely a parallel case with that of the priest's telling a man that if he is sorry for killing a man God will forgive him. I hold that if a human being commits murder, purposely, judicially, or in war, that it will be an everlasting stain on his soul, and that nothing but the dissolution of that soul, the second death spoken of by Jesus, will eradicate that stain. And when the soul is gone, individuality is lost, and the murderer is no more. This is the penalty for that law being violated.

I have thus hurriedly thrown out a few ideas for old bigots to nibble at, and shall be glad if any one will favor the writer with a response. REFORMER.

Dear Weekly—The subjoined protest and letter was put in circulation immediately on the arrest of Mr. Train, and the first installment of signatures sent to him within one week thereafter. As Mr. T. is still in durance vile, I think it may be well to give this expression of the just indignation of many true souls a wider circulation, through the columns of the only free organ of truth left us.

Very truly, A. BRIGGS DAVIS.

PROTEST

AND LETTER OF SYMPATHY TO GEORGE FRANCIS TRAIN.

WORCESTER, Jan. 1, 1873.

Whereas, we, the undersigned, learning of your arrest and imprisonment on a charge of publishing and circulating "obscene literature," the same consisting in part of extracts from the Christian's Bible, hereby tender to you our earnest sympathy and moral support, believing in the purity of your motives and the justice of your cause.

And we hereby solemnly protest against the said arbitrary proceeding as a gross and dangerous outrage on the constitutional and inherent right of American citizens, and a stealthy and terrible blow aimed at the very foundation of Republican government.

And we furthermore recognize in this audacious and diabolical attempt to gag a free press and stifle freedom of speech, the dangerous ascendancy and power of an intolerant ecclesiasticism, leagued with a venal and corrupt body politic, a prostituted press and an ignorant and prejudiced public opinion.

And we hereby record our determination to resent and resist the aforesaid dangerous encroachments of ecclesiasticism, by all honorable means in our power; and we earnestly call upon all lovers and advocates of impartial liberty, of whatever creed, sex or nationality, to unite with us in this declaration, and proclaim anew, throughout the length and breadth of this land, the old principles of liberty and equality, irrespective of sex, race, or religion—Free Speech, a Free Press and an Inviolable Mail.

[We should have published the list of names appended to this protest, but want of space forbids. The paper containing them was a yard long.]

[From the Evening Mail, March 15.]

A SINGULAR STORY.

William Dredger and son, who were arrested a few nights since while in the act of robbing the chicken coop of Mr. Dixon, of East Brooklyn, of some game fowls, turn out to be notorious characters. The most singular part of the case is the fact that their arrest was, as is asserted, brought about through the agency of a clairvoyant whom Mrs. Dixon consulted in regard to a former robbery.

It appears that Mr. Dixon had a number of valuable fowls stolen from his place once before, and Mrs. Dixon resolved to consult a clairvoyant in regard to the matter. Her husband laughed at her and nearly dissuaded her from going. She carried out her resolution, however, and was told by the clairvoyant that the fowls had been taken by two notorious burglars, an old man and a young man, giving at the same time, it is said, a pretty close description of their appearance.

Furthermore, the clairvoyant told her that they would be at her place again on Tuesday night the 11th inst. Mrs. Dixon notified the police, and they succeeded in capturing the thieves, they having made their appearance at the time the clairvoyant said.

The accused confessed to having robbed several places, and nearly \$1,000 worth of property was recovered at their rooms, at the corner of Howard and Putnam avenues. They were taken before Justice Maben, when they pleaded guilty and were held to await the action of the Grand Jury.

A CARD.

RAVENNA, Ohio, Feb., 1873.

Victoria C. Woodhull—We pray you accept our heartiest sympathy, our warmest admiration, our completest indorsement. We regard you as the ablest and bravest of the champions of freedom. When you sprang to the front a thrill of joy ran through the heart of every veteran, while thousands are now warm and fast friends of our cause who were timid or doubting till you flashed light into their brains and courage into their souls. We see in the events of the hour cause for the sublimest hope, the deepest exultation. The future may lie through struggles, and peril, and darkness, and blood; but beyond dawns the glorious day of freedom, and the rejoicings of emancipated humanity are waiting to greet the ears of such as falter not till the fight is over and the victory won.

To your brave and faithful and honored coadjutors, Tennie C. Claflin and Col. Blood, we extend a cordial greeting.

Oliver L. Sutcliffe, Anna R. Ward,
Frances P. Sutcliffe, Marcella C. Welsh,
Sarah M. Day, Emeline Brown,
John Kingsbury, Ann B. Spink,
Angeline Kingsbury, George Daman,
A. L. Kellogg, Angeline King,
May Kellogg, W. E. Bradley,
Lucy A. Parsons, S. M. Bradley,
Francis Barry.

RESOLUTIONS.

At a meeting held by the "Brooklyn Freidenker Verein," Sunday, the 2d of March, 1873, the following resolutions were adopted:

Resolved, That, without indorsing any of the peculiar doctrines or statements of Woodhull & Claflin, we entertain the opinion that they are very unjustly and severely treated by so-called officers of justice for publications which would have passed unnoticed if issued by journalists of more influence, money or pretensions; that we consider the persecutions to which they have been subjected as palpable infringements on the liberty of the press, and that therefore they command our sympathies and deserve and shall have our assistance whenever and in whatever way our services can be of value to them in their arduous struggle to uphold and maintain the right of free speech and free press. And be it further

Resolved, That a copy of these Resolutions be forwarded to Woodhull and Claflin, and be tendered to the newspapers for publication.

THE BROOKLYN FREIDENKER VEREIN,
498 Atlantic avenue, Brooklyn, L. I.

Tennie C. Claflin lectured in Vineland, N. J., Saturday evening, March 15, upon the Ethics of Sexual Equality, to a large and appreciative audience. After the lecture the following resolutions were enthusiastically adopted, with a single dissenting voice:

WHEREAS, Tennie C. Claflin came to Vineland to-night, by invitation; and

WHEREAS, The Vineland Weekly greets her coming with the utterance, "that many will go to see this notorious woman who detest her principles, and have no respect for her character, and who regard her as an unprincipled adventurer, seeking notoriety;" therefore

Resolved, That Tennie C. Claflin's "principles" are—

1. That women, as equals of men, ought to have the same equal opportunities for becoming self-sustaining and independent.
2. That where women thus become self-sustaining and independent, prostitution has ceased forever!
3. That there cannot be a prostitute without two, and then both are prostitutes.
4. That male and female prostitutes should be degraded or elevated to the self-same level.
5. That with both men and women self-sustaining and independent love should be and it will be free.
6. That till children are born in this unrestrained love of self-sustenance and independence the world can never be saved.
7. That suffrage is the right of woman, equally with man, for attainment of ends.
8. That tyranny is all one, whether denying right of suffrage, right of love, rights in religion, or any rights.

Resolved, That Tennie C. Claflin's "character" is another name for devotion to these principles.

Resolved, That we apologize to her for the insult offered, yet not received, and we charitably hope not intended.

Resolved, That we sympathize with our friend in her false imprisonment, cruel bonds to answer, attempted doom to come, hallowing her a martyr for right of speech and the press—in this great battle,

— Freedom's now and Fame's,
One of the few, the immortal names,
That were not born to die!

Resolved, That a copy of these resolutions, with request to publish, be presented to the Vineland Weekly, Independent, and Advertiser, and to WOODHULL & CLAFLIN'S WEEKLY.

TERMS OF SUBSCRIPTION.

PAYABLE IN ADVANCE.

One copy for one year, -	\$3 00
One copy for six months, -	1 50
Single copies, -	10

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Specimen copies sent free.

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All communications, business or editorial, must be addressed

Woodhull & Claflin's Weekly,

48 Broad Street, New York City.



NEW YORK, SATURDAY, MARCH 29, 1878.

INSTRUCTIONS TO CORRESPONDENTS.

In writing to us the following rules should be observed :

1st. Every letter should be plainly dated—town, county and State.

2d. When the letter is to contain a remittance, which, if a check or money order, should be made payable to Woodhull & Claflin, the necessary explanations should be introduced at the head of the letter; a failure to observe this rule subjects the person in charge of that department to needless reading to find out what it is all about.

3d. After definitely stating all business matters, and especially if it be a renewal or a new subscriber, then should follow any friendly words, which we are always happy to receive from all.

4th. We request those who send either articles or personal letters intended for publication to write graphically and tersely. The necessity for this will be apparent when we say that we have already in "our drawer" enough personal communications, full of words of hope, cheer and comfort to fill a dozen papers. Many of them we shall be obliged to pass over.

5th. All letters should close with the signature of the writer in full; and it should be plainly written. Many letters that we receive are so badly signed that we are obliged to guess at what the writer's name may be.

VICTORIA C. WOODHULL is to speak in the Academy of Music, Milwaukee, Wis., Sunday evening, March 23, on "The Naked Truth."

PHOTOGRAPHIC.

We recently mentioned the fact of our having procured genuine photographic likenesses of ourselves—Victoria C. Woodhull, Tannis C. Claflin and Colonel Blood—to supply a large expressed demand that has been made almost continuously during the past two years. There are many unauthorized editions floating about in the country and being sold by various persons. None of these are genuine, except such as have been procured directly from us, while many of them that we have seen are either burlesques or libels upon our features.

We are aware that these at a dollar each are dearer than photographs of imperial size usually are, but we thought our friends would be willing to help us in this way to pay the immense expenses to which we have been put by our numerous arrests and coming trials, and we are gratified by the very liberal responses with which our request has been received; but the amount realized thus far falls far below what we are obliged to have before we can properly prepare our cases for trial. We can draw nothing from the WEEKLY to meet these demands, because it requires all that is realized to cover its current expenses, and its existence must not be endangered even to meet these very necessary claims.

So we again say to our friends, while you nominally pay one dollar each for our counterfeit presentations, a part of this is really to apply to expenses to which we have been put by the Government in its attempts to "squench" the WEEKLY, and that all who respond to the appeal for this purpose contribute so much toward this end.

THE CONTINUED DUTY.

Our friends will not think it a pleasant duty which we have to perform in keeping continually before them the fact of the necessities of the WEEKLY. It costs us just so much every week to issue the paper, and we are compelled to rely wholly upon the receipts from its circulation for the means to meet this cost. Up to this time the responses have been even more general and larger than we had hoped they would be, and we have only to say to the friends of the cause we advocate: "Continue to labor as earnestly as you have labored and the WEEKLY will never cease to make its regular visits.

But having labored effectually and obtained clubs of certain proposed proportions, you should not cease your exertions but continue to add to them and to urge others to join you in the good work.

We are now in the very heat of the battle for existence, and with past success must not sit down to rest, but must continue the strife until the complete victory is secured. To permit us now to go back would mean to renew the fight under greater disadvantages at another time—giving up all that has been gained. This, we are sure, no one would have, while all that is required to prevent it is continued effort.

We are, as it were, half way up the hill, with all your shoulders to the wheel. If you pause to take breath, even, the wheels may stop, and with all your combined exertions it may be utterly impossible to again start the load. Therefore it is the only policy to keep the wheels rolling until the summit is gained, and then we may all rely upon being able to recruit our exhausted energies.

Then let your efforts be redoubled, hastening the progress toward the end to be gained. Let all those who have labored with so satisfactory results, push on anew, not only continuing their own efforts, but securing recruits from all possible sources. In this way and in this only may we hope to overcome the immense odds against which we have to contend—bigotry, intolerance, phariseism, hypocrisy, ignorance, depravity and the whole clan of powers that is always found in opposition to the enlargement of the area of freedom.

A STARTLING COMMENTARY.

On the same day that Governor Dix's letter appeared in public print, refusing, on account of the public safety, to save Foster from the gallows, a shooting affair took place in a street car in this city, by which two individuals were wounded, perhaps mortally. The Governor's chief argument for murdering Foster needs no other refutation than this shooting, since it did not prevent it. The gallows, standing ready to strangle Foster had no power over this encounter. Hanging will not prevent murder. The cure lies in an altogether different direction in removing the causes of crime. Like causes will always produce like results; and all the hanging ever done, or that may be done, cannot alter this immutable law. In this light Foster's killing is a cold-blooded murder.

FOR WHAT PURPOSES SHOULD SPIRITUALISTS ORGANIZE?

Last week we presented a few of the more conspicuous and evident reasons why Spiritualists, as a people, should organize. It was found that the ills which have flowed and that still flow from organized movements, or powers, have so flowed because the purposes to which the powers of organization have been applied were not in the interests of humanity—that they were and are in the interests of those who control the organization. Now, this is the fundamental error in all organizations. They are predicated upon false bases. This is readily seen in government, which is nothing but an organized power. The theory of our government is that of individual sovereignty, and its theoretical purposes are to secure the rights of individuals inalienably to them. But in its administrations, a wide-departure is made from this purpose; indeed, the very reverse of this theory is the dominant rule, so that the rights of the whole people are prostituted to the selfish motives of a very small class of the whole.

And although the constitution itself declares, in express terms, that all rights not delegated to the government, in the instrument itself, are reserved to the people, still, we find no part of the so-called inalienable rights of individuals that is not the subject of legislation, thus ignoring one of the most palpable and essential provisions of a democratic-republican government. For instance, the Constitution provides for freedom of speech; but this does not prevent even so insignificant powers as are cities from making and enforcing legislation that virtually defies and aborts this Constitutional provision. The reasons these things have been and are done with impunity are that the people, as a people, do not yet comprehend what their rights really are. Those wise persons who enunciated them for the first time, in Constitutional law, were many years in advance of even our time, and reserved to the people those inestimable privileges granted by nature, into the value of which they are not yet fully grown. It is not yet comprehended that government is only the servant of the people instead of their master, as it is practically held to be; but so advanced people as Spiritualists ought to begin to arrive at an adequate understanding of everything that of right belongs to them as individuals, with which no other person, or any body of persons has any right to interfere. Until people do arrive at this degree

of intellectual comprehension they are not competent to exercise the privileges that legitimately belong to it; in a word, that organization, with all other things, is the subject of evolution advancing toward perfect conditions as the people themselves, who organize, develop into those conditions.

The fact, therefore, that Spiritualists are afraid of organization on account of the ills that it is capable of inaugurating or perpetuating, is a philosophic argument that they are ripe for true democratic organization, since they understand that its powers have been put to improper uses, and are, therefore, by virtue of this understanding, competent to enter into organization and to avoid its despotic use. We think this must be clear to every mind which considers it; hence the reasons given by those who are opposed to organization are really the best arguments that can be advanced in favor of it.

Now, when we begin to consider the purposes that legitimately belong to the functions of organization, from the standpoint of individual rights, we find them sufficiently important and numerous, not only to warrant but also to demand it as the only efficient ally to any general improvement among the people. It is because Spiritualists are not organized, that its propaganda depends upon individual effort, which if wanting, it either ceases or advances at a snail's pace. It is not just, in any sense, that a movement upon which so much of human weal or woe depends, should be left to the mercy and control of any individuals, no matter who they are nor how good and great they may be. There, probably, are persons sufficiently devoted to the good of humanity—sufficiently unselfish and self-sacrificing to carry prosperously forward many of the possibilities of Spiritualism, but it might as well be said that government itself could be abolished, and reliance be placed upon individuals to maintain the public good; or that the system of public schools could be dispensed with and a return made to individual enterprise. Nothing, it seems to us, is clearer than that neither of these things would find favor among Spiritualists, but, inconsistent as it is, they who would bitterly oppose them are found opposing the same thing in kind in Spiritualism itself, whose mission comprehends the functions of both, since it is both regulating—governing—and educational.

We said that our system of public schools presented one of the most powerful forms of organization in existence, and so, in fact, it does, but nobody complains that any ills grow out of it. And why? Simply because it is organized for proper purposes, and is conducted to subserve these purposes. Now, if the God-in-the-Constitution people could carry out their designs, and thereby introduce a feature into the system from which it is now in a measure free, then they who are opposed to sectarianizing the public schools, would have good cause to object to even this organization, and to desire a return to more primitive methods of education—to such as those in which Spiritualists desire that Spiritualism should remain.

Again: the grand results attained by mathematics, by which the whole world is controlled, grow out of the organization of the simple numerals. These, standing separate and alone, are insignificant; but when arranged and organized for specific purposes are, outside of life itself, the most important of existing things; since it is by mathematics that construction is made possible. Now, Spiritualists are like to the simple numerals standing each by itself alone; but if they were organized and arranged their power would be unmeasurable as is that of the organization of numbers.

Another example of proper organization is had in the United States Postal Service. Scarcely anybody has any conception of the immense advantages that flow to the public from this function of the public service—of Government; but if the people were compelled to return to the methods in vogue no more than fifty years ago, it would cause a revolution. Enterprises, in which the welfare of the public is involved, cannot remain under the control of individuals, but must be conducted by public servants for the general good.

Now Spiritualists, as a rule, profess to believe that our system of public instruction, good as it is, is not what it ought to be or what it might be; and if they are really in earnest, this single object to be gained should be a sufficient motive to induce them to organize. It is a sorrowful though palpable fact, that the education of the young falls far short of what it ought to be; and that Spiritualists feel this, is sufficiently evidenced by their efforts, weak though they have been, to introduce a better system in the form of the Children's Progressive Lyceum. The principles upon which this is founded ought to be made general for all branches of education; and applicable to every day in the week instead of to every seventh day merely.

Now if the Spiritualists of the United States were a thoroughly organized body they would be sufficiently powerful to compel the adoption of the principles of the Children's Progressive Lyceum as the method of public instruction. As they are not, they have nothing, except, possibly, a moral power, which counts for little when tangible objects are to be gained. If they doubt this, let some individuals attempt to secure the introduction of their approved method of instruction, and they will find that a chaotic power counts for nothing as against an organized power. A gallon of water may be transformed into steam, and, escaping into the air, give no evidence of the power that lies hidden in it; but if use be made of the steam, as indicated by scientific inventions, that which before was useless is transformed into a mighty motive agent.

Spiritualists unorganized are like to that steam. They

count for nothing except a mighty power that is not utilized; known, perhaps, but not felt; but let them be reduced so that their power may be used—so that it may be directed this way or that, and Spiritualism would become a mighty engine of positive reform.

The purposes, therefore, for which Spiritualists should organize without endangering individuality, are such as are for the public good, and upon which all must be agreed; and there should be no grant that could be used in any way by individuals or cliques to further their own purposes; and if for the present no other purpose can be generally agreed upon than that of a better education for the young, then let them come together and combine their efforts by a single method for this; and this will inevitably lead to other purposes common to all. But one thing is to be avoided, and that is to leave entirely out of all consideration everything that belongs of right to people as individuals, failing to do which is the bane and the only bane of any existing organization.

A PUBLIC MENAGERIE.

There have been various things taken hold of by the authorities in modern times (not *Modern Times* of socialistic notoriety), and elevated from mere private or personal recreations, amusements and comforts into great public benefices, at which the people feast at the public expense. There are public libraries, public parks, public schools, and various other concerns sustained from the public treasury for the public benefit; and these have been instituted and maintained by small villages and towns, and by large cities, by counties, states, and even by the United States.

But it has been left to the commercial metropolis of America, New York city, the pride alike of "the old Knickerbocker" and "the modern rough" to essay the attempt to establish a public menagerie, to be maintained at the public expense. This brilliant stroke of diplomatic civilization, for the better instruction of both the old and young in the habits of wild animals, probably would not have been thought of by the Tammany dynasty, which was so intent upon the pecuniary condition of its *personnel*, that it had little time to look after the public instruction; and it is not to be expected that a board of public education was ever constituted of people, other than those musty with the "Books of Ages," incapable of feeling the present pulse and demands of Young America; but the reform government made up of Josephs in morals, of Bacons in intellect and of Pauls in religious fervor, did conceive the immense idea of creating a public menagerie, so that children, women and small boys need not go to the vulgar Barnum's for knowledge of their Darwinian progenitors.

But how to obtain a collection suitable to grace a public institution of the kind! That was the question. Straightway, however, in accordance with the law of demand and supply, there appeared an impressario of the very stamp to meet the exigency—one who, while having the form and organs of man, possesses a singular capacity of being able to associate with and to assume the characteristics of all kinds of animals.

Now, there is an animal well known in some parts of the world which is exceedingly vulgar and indecent in company, often disgusting visitors, attracted by the purest politeness to his domain.

But this is no fault of the animal, since in what is vulgar, indecent and even unbearably disgusting to those not of its kind, is its own greatest satisfaction. Dogs even, at certain times, will wallow in carrion with seeming satisfaction; but this does not rank them with the obscene animal to which we have reference; and we do not remember to have heard of any animal that does so rank.

Well, upon this individual of obscene characteristics, nearly related to this animal, this highly enlightened reform government hit, as the proper party to make selections for the menagerie. Besides, he came to the government, bearing the credentials of a society to whom Christ Jesus the Lord has intrusted the keys of heaven and hell, and whom God has appointed to regulate that which, unaided, He himself cannot regulate. Backed by such unquestionable authority, notwithstanding it smacked of Phelps & Dodge's tin, he was the man; and so to his mission he betook himself. Not only for the reason of his peculiar capacity, but for the still more cogent one, that there could be no other found to do the dirty business required.

One of the chief desires of this humanitarian Government was to obtain animals that, while possessing the most attractiveness for the public, would give no trouble to their keepers in "breaking loose" upon the community, and this new and zealous employe, seizing upon this characteristic as the one specially desirable, and by the very extent of this falling to give any attention to any other, sought animals of this sort. By some means he had obtained information of a very rare specimen, specially recommendable for a well known and often tried character of being "easy to keep," but that of being hard to get rid of, was lost sight of by this individual of one idea. He had been heard of in various parts of the globe, but always with this recommendation: though utterly perverse and intractable when at large, when captured and confined, he was only intractably docile. The impressario, delighted with his perquisit appointment and gloating over the satisfaction with which he would present this rarity, set himself assiduously at work to discover his whereabouts. And his efforts were not long unrewarded. He was found in the den of the old Prophets, upon whose money the enlightened government had built itself, raking

up their dried bones, which were found not so dry after all, since when stirred they raised in the public nostril not a sweet-scented savor; but this savor, like the star in the east, led to where the sought-for was obtained. Indeed, so intense was the stench that abounded, that there was a great fear fell upon the Elect lest these houses which they imagined were built upon a rock, against which the gates of hell could not prevail, would nevertheless be washed away; and a great fear pervaded the whole Elect for the space of many days, and there was wailing (muttering) and gnashing (gritting) of teeth, and much profane cursing and pious swearing.

But the impressario of low instincts at length descended into the den of the Prophets from which all this stench and cause for fear arose, and captured the cause of it all, and he brought him forth to the judgment-seat and there accused him of having brought "the trade" into disrepute, to all of which earnest and immediate assent was made; but the great judge, seeing by what an immense predicament God's Elect were endangered, said: "Ho! This must not be. This cause must be tried according to the law of the prophets; and, moreover, to gain time by which to devise a method to insure that that fear God, against the peculiarities which this impressario had ignored in his estimate; and he was removed from the presence of the judge and taken to another den called The Tombs, where, buried in moral death, lie the bright hopes of many brilliant sons and fair daughters of the great and glorious republic. And here he abode, since this was the amphitheatre in which the great and good government proposed to open their menagerie, and many people flocked to see the new acquisition of the Governmental Fathers, and his fame spread abroad over all the land.

But, lo and behold! after a season the "raking-up" process—the bringing to the light of unpleasant things—was also here begun, even in the sacred place wherein he was confined, and the stench thereof also began to prevail among the people, and the authorities, in fear lest the people should read them for the iniquities they permitted to exist in the hospital dedicated to the cure of moral sin, ran down unto him into the place called The Tombs and besought him, saying: "The people are much enraged that these things have come to light by you; but lest they shall convict us of them, do thou, we pray thee, get some one who hath two hundred dollar-pieces to secure thee against a departure from 'our sovereignty,' and get thee hence and thus relieve us of this thing."

But he said unto them, "Nay! ye have done these things. Repent ye of your follies, and beg the forgiveness of the people whom ye have outraged, especially by this that ye have done unto me and I will depart." And they retired to take counsel and they reasoned among themselves, saying: "If we permit this departure in peace and thus confess our iniquity, will not the people tear down our houses which we have builded by their money, and burn our possessions which of right belong to them and thrust us out of our offices upon which we depend? But if we do not this thing, may not they also do the same unto us?" And they were sorely troubled in spirit and they met together and sang psalms and spoke prayers and broke bread and drank wine of the kind distilled from corn. But again they departed, still fearing the people and cursing the impressario given to obscenity, who had led them into all this trouble. And when their anger had subsided they became very sorrowful, because instead of a tractable and docile acquisition to their proposed menagerie, they found upon their hands, of which they could find no possible way by which to rid themselves, a huge elephant of the color of white, entirely beyond their comprehension and management.

And they continued in vain to beseech him in all manner of ways to depart out of their coasts, but unto this day he remaineth and continueth to stir the hidden things of the moral hospital and the stench thereof also continueth to increase; and the "Sun, shining for all," sheds its rays upon it, spreading it among all the people; and the people already begin to make the hand-writing "Mene, mene, tekel upharsin," upon the walls of the palaces of "The Fathers," and their eyes begin to behold the recording doom.

Thus endeth the first chapter only.

APOLLO HALL LECTURES.

Jennie Leys again breathed forth the spirit of true reform before the Society of Spiritualists last Sunday evening to a large and appreciative audience. Her theme was Marriage, and in a quiet though earnest way she drove home some plain truths, which must have proved rather strong food for some of the weak stomachs that usually feast at this place. But she administered it in so palatable a way it was undoubtedly well received and without nausea, and will, now that it is really down, give tone and strength where heretofore there have been squeamishness and flatulency.

But we witnessed some wry faces, testifying that beneath the sugar-coating they detected the stuff concealed. Probably Jennie Leys will be waited upon and cautioned against a too free expression of social truth and a too free allusion to the beauties of the social system. What a relief it would be to know that we have one platform in New York where an honest soul may stand and speak its feeling and convictions without endangering the bread-and-butter question. It is a glorious thing to have free speech guaranteed in the Constitution of a country whose people will not permit it in their own small assemblies.

This lecture was a salutary and a needed lesson for those

who assume to rule Apollo Hall and to decide for those who go there and pay their admission to hear what the speaker may have to say, what the speaker may say. Verily Spiritualism is getting quite too respectable to have any sentiment in common with the common people. But they were told in honest English that enforced marriage was the twin sister of prostitution, and cursed with even worse results, since its damnation is visited upon the children even to the fourth generation, while the latter usually refrains from cursing civilization with children. She announced the doctrine of freedom, and held that love alone should be the bond of marriage, and also argued that in freedom the tendency would be toward monogamic relations rather than the opposite. She said that a large proportion of all crime was chargeable to the inharmonies of enforced marriage. In short, the discourse from beginning to end was replete with the most advanced social ideas, and stamps the speaker as one of the ablest advocates of the basic principles of reform. She speaks the remaining Sunday evenings of the month at same place.

THE CAUSES OF PHYSICAL DEGENERACY.

Last week we spoke of the unholy influences of sexually-unmated marriages, and the results to women of improper sexual intercourse, defining what they are. We shall now speak of another phase of degeneracy resulting from an entirely different set of causes, but which no less requires a remedy than do the other sort.

We do not remember to have seen any treatise on political economy in which there is not a very large class of women of whom no account is taken; and though in certain senses this ignoring may be warranted by virtue of the insignificant position to which society compels this class of women, the time is coming in which even they shall count for something more in society than individuals merely.

The force of our remarks in the last issue is applicable to two classes of women—to women married, and to women who maintain sexual relations with men and are not married. Our present remarks apply to that other class of whom it is quite forgotten that they live—to unmarried women who do not have sexual relations with men. And this class, in some localities, forms no inconsiderable portion of the population. Perhaps the State of Massachusetts or Rhode Island forms as good an illustration of the existence of this class as any that can be had in this country. In the former there are not less than one hundred thousand women above the age of twenty who are unmarried, and who do not reside in so-called houses of prostitution. It is at least to be inferred that a large proportion of this very large number of women have never passed the experience in womanhood that every woman, to be fully rounded to perfection, must pass. Every woman must express in action the passion that distinguishes her as a woman before she can attain to full womanhood. We have heard many women declare, and we believe that most mothers—at least all happy mothers—will bear out the declaration, that they only arrived at full womanhood after the birth of their first child. To the passion and functions upon which the possibility of maternity is based, maternity itself must be added to complete the ideal womanhood; and they who have felt the first instincts of a deep maternal love stir in their souls, know that its realization is an important fact in woman's life.

The possession of this passion and these functions, which comes to all women, is the direct indication that in the economy of nature they are designed for use; and in so far as this design is not fulfilled, so far is the economy of nature set at naught. Even upon this basis only, it is legitimate to come to the conviction that unused functions, designed by nature for use, must pass into a morbid, if not diseased condition.

But this is not all. There are more than passion and function, merely, in question in this matter. Every woman, on arriving at full physical womanhood, naturally and rightfully, desires sexual intercourse; and if there be those who think this is something that ought not to be said, let them prefer their complaint against our freedom of speech to God or Nature; since this desire is a fact, which, before we conclude, will be found to be an important one for every woman, aye, and every man as well, to fully comprehend, understand and accept, as one of the most important physical attainments by which development is marked.

Therefore we repeat it, and defy its refutation by the experience of a single woman, that there is a time in every woman's life when she begins to desire the sexual embrace. It may be a strange, and to the ignorant an undefinable, longing for something they scarcely know what, nevertheless it is a longing, and one from which there is no escape except through its natural expression or its ultimate demoralization into a morbid condition by its enforced suppression or involuntary action.

Is it said that the consideration of this fact will tend to enhance the degree of this passion? If so, we reply: We would have its consideration begun at so early an age and its understanding by all become so general that this would be entirely avoided. Instead of having the growing youth to subdue this passion in perfect satiety, we would satiate them intellectually with a complete understanding of all its causes, uses and results before satiety, through experience, is possible. And we will maintain that this is a scientific cure for all sexual demoralization, against the combined Pecksniffs in sexual ethics in the world.

It is because a thoughtless, ignorant, or otherwise a willfully criminal public opinion has damned the whole race by holding that sexuality is something not to be spoken of before folks—in fact that it is something never to be spoken of at all anywhere, but to be acted somewhere in the dark only; as if God, instead of making it as He has the foundation, the corner-stone of the whole world, has placed his ban upon it and made it a reproach and a by-word with which to frighten all that is natural and true and good out of the people, damned the world by holding all this—that the race is physically and morally going backward toward extinction. We protest against all such impeachments of the functions of nature and the wisdom of God, as exemplified in planting the sexual appetite in humanity in having made them men and women.

We cannot help becoming earnest in our indignation that a sham-faced sentimentality, a mock modesty and a diseased morality, will, in this intellectually enlightened age, continue to hold this poisoned chalice to the lips of humanity, compelling them to drink and die or be damned; or to receive its anathemas maranathas, and thereby to live a social death and die with "A good riddance" from society following them to their graves.

But to return from this digression to our subject. We said there are a hundred thousand women in the State of Massachusetts, who, although above the age of twenty, are not yet women in the best sense of the term. But what are they? In a word, they are pitiable subjects of the utter repression, or they are the demoralized victims of a morbid activity of the sexual capacities in unnatural conditions. And the world must come to know that its crime, in compelling these conditions by its social system and customs, is the heinous one, of not only physical and social murder, but of moral and spiritual murder as well. Is it to be supposed that that hundred thousand women; are all this time destitute of the passions of the sex? It is folly, it is worse than folly, it is a crime to even pretend to think so; but just this does society, in enforcing its customs, pretend to think. To presume to say that any system or custom, or standard of morality or virtue even, can ignore the natural, and by virtue of being natural, the God-given capacity for reproduction in every fifth woman in the State of Massachusetts, is a libel upon God and ought to consign its perpetrators, as it will, when its heinousness comes to be realized, to everlasting infamy, the Scribes, Pharisees, Hypocrites, the Law-makers, the Purists and the Priests, in short all the Immaculates, to the contrary notwithstanding.

And it will be just, since the condition to which these women are consigned by them is one that were they themselves compelled to it, would not be endured by them even a single month. And they know it, but if they will not admit it; go ask the keepers of houses of prostitution if, by their presence in them, these men—these would-be self-constituted regulators and conservators of society—these unconscionable despots rather—do not by their practices admit it. Do they imagine that the sexual passion is something that women have no right to possess, and if possessed that it can easily and with impunity be suppressed? Let them answer it by a little experience of their own, before presuming to answer it for all womanhood.

We do not urge this thus earnestly from the fact that all the blessings that legitimately follow the natural expression of a natural capacity is denied to these women; nor yet that by this denial the birth-rate is constantly decreasing toward the death-rate, and society deranged to the extent of it; but we urge it on account of the physical, mental and moral damnation it entails upon the women themselves, and through them upon coming generations. Its effects are as immutable as God and as unescapable as divine justice; indeed the results are divine justice which society compels these women first to invite and then to endure, with no present hope of relief or prospect of future escape except by an impossible method—by marriage; and this even is robbed of all its purity and sacred pleasures by the previously enforced or repressed conditions.

But, why do we say the pitiable subjects of repression? For this reason: The base of the brain is the fountain head of the sexual passion, described phrenologically as amateness. The functions of this organ are to determine and control, first, the development, and, secondly, the capacity of the sexual system. In its development during youth, these functions have constant and natural expression, and youth, who are addicted to no sexual vice and subjects of no inherited disease, are, during their development, always in robust health. But when this development has taken them on to full manhood or womanhood and there is no further consumption of functional force in growth, then this force naturally passes into the domain of uses, since its activity cannot cease. Now, if it do not have expression in use through the system it has developed, it is cast back upon its fountain and, like water, checked in its onward career, overflows, demoralizes and lays waste everything within its reach. The subjects of continuous repression always suffer a pain at the base of the brain, a result of this reactionary movement of force. The brain cannot cease its workings, and the constant return to it of the force it sends out to the organs under its control, produces a pressure, and the consequent suffering to which we refer. Such subjects are also always liable to insanity, and we believe if it could be known that insanity is almost if not wholly the result of the repression of sexual passion. If it be objected to this conclusion that married women as often are insane as the unmarried, we

reply: It is no objection, since there are thousands of married women whose sexual natures never have their natural expression, never have ought but an unsatisfied excitement, a thousand times worse in its effects than repression itself. Hence it is easy to be seen from these few hints that this subject is deep and wide, including a sufficient proportion of women in its damnations to fully justify the most sweeping deductions against our present social system, at which in our analysis we shall ultimately arrive.

If so much misery comes from mere repression, what language is there capable to competently define the infinitely worse features, of unnatural and morbid activity. Every person, man or woman, who is not the subject of the former, must necessarily be of the latter, since nature in any department of life never stands still, and for organs to cease action is for them to die. Amateness is never either inactive or dead, it is always in operation, and its morbid forces must be expended, if not in natural effort, and not in accumulation and consequent fullness and distress, then in unnatural and morbid activity; and this kind of activity is tenfold more perniciously active than is natural activity.

The victim of sexual vice, and the subject of that to which it inevitably leads—involuntary action of the sexual organs either during sleep or in defiance of the will, during wakefulness, upon the least condition of excitability—is an object whose living death no language can appropriately describe. No person not its subject can conceive its horrors, and a person its subject loses the capacity to depict them. To whatever depths of degradation, excesses may carry their victims, none of them can sink so low as the involuntary victim of the effects of self abuse of the sexual functions.

Now here are the conditions. They cannot be overlooked, escaped, or shirked. What are you going to do with them? They stare every one who will open his eyes to them fully in the face and upon every hand, and they are, as rapidly as such a thing is possible, utterly demoralizing the sexual functions of the race and carrying it downward into perfect physical degeneracy; first, and by causation; by the repression of sexuality, or in its exercise in ignorance of sexual science in woman; and secondarily and mainly, by the effects of all these upon progeny.

The Young Men's Christian Association may call this an obscene subject, and they may cause our arrest for presuming, in defiance of their edicts, to speak upon it; but we say, here are the facts, and ask them again, What will they do with them? Shall they be permitted to go on in this mad career and no attempt be made to check it until the whole race shall be hurled into a condition in which a flood would be a mercy to it? For our part, we choose for a time to ignore the esthetic and beautiful in intellect and spirit and to go down upon the rotten foundations and delve there to see if there is not a salvation that may come to the world before the decay shall have completed its work of destruction, and that which has been built upon it shall lie wrecked amid the general ruin. We do not choose to, we could not if we would, stand and placidly witness the certain coming destruction of the civilization of the present, remaining a calm and uninterested spectator, merely because we are confident it will not come in our own day and generation, and, therefore, not likely to result in any personal injury to ourselves. We must sound the alarm and, if possible, rouse a world now sleeping upon the verge of an era to which the dark ages were prophetic merely. The civilization only, of the world went down to form that dark period of its history. Into this that will come unless a salvation now despised of the world, first come to it, will go down not only the civilization of the present, which is a result, but with this will also go down the physical structure of mankind, upon which, as a basis, it has been reared.

But there is a salvation. It will, however, be rejected by the many, by the rulers of the world, and be accepted by the outcasts, the lowly of earth, as was the salvation of eighteen hundred years ago. That salvation which was offered to the world by the lovely Nazarene was universal love; and that was the love that was needed to save from the damnations of His times; but the damnations of this time are of a different kind and require a different love to save, but blended with that brought to light by Jesus. Before Jesus, was selfish love, that love that regarded its subject first and mainly. With Jesus came the universal love which overlooked the individual in the whole of mankind. Now must come the blending of both these into a perfect union, a universal love that, while embracing all humanity, shall, at the same time, secure the greatest good, which means the greatest amount of happiness to every individual constituting the whole.

Such a love as this would not permit the existence of the deplorable condition to which we have made reference; but as the most terrible of all existing ills would first, of all things, seek this remedy; and there is a remedy, a simple, a natural, a legitimate, a God-given remedy; indeed, more than a remedy—there is a cure. And, moreover, it is still larger than a cure; it is a preventative to all future recurrence of the same conditions, and this is the timely, healthful and natural exercise of the functions of amateness, and a remodeling of our rotten and almost defunct social system, so as to admit of this in every individual. The world may despise it—may reject it—may even crucify us for pointing it out; but if it do, it will have to bear the penalty, and that penalty is nothing less than the annihilation of this race.

INVALIDS who want a quiet, homelike place, and common-sense treatment, should go to Dr. LUCINDA S. WILCOX, Vineland, N. J.

THE WORLD AND SPIRIT MANIFESTATIONS.

We confess to not a little surprise at finding the following very fair and courteous editorial statement of the position of spiritualists and mediums, in the N. Y. World, which we give in full:

THE BROKER AND THE MEDIUM.

The broker is not distinguished for reverence. And if the broker had consulted the Delphic oracle he would full surely have excited the disgust of the priests of its mysteries by looking up their sleeves for the machine and under the altar for a confederate. Such has been the irreverent inquisition of the broker into the mysteries of the mediums. We leave the broker to tell his own account of his own adventures. From this account it at least appears that the medium, Gordon, who has recently been stripped of his pretensions by friendlier hands than those of the broker, is not without his fellows, and that the men who make merchandise of mediumship have signally failed in more instances than one to give ware for their money. It is not at all to be wondered at that the average man of business upon arriving at such a result should be disposed to exult over it, and we give him the use of our columns to cavort in. In simple justice, it is to be remembered that his tale does not refute the pretensions of Spiritualism, any more than an equal number of stories to the discredit of members of any sect professing a peculiar illumination would refute the pretensions of that sect. The number of Spiritualists who make their living by their Spiritualism is a very small proportion indeed of those who hold the singular form of faith—if it can be called a form of faith—which Spiritualism enjoins upon the votaries of it. This silent majority of men and women who constitute the strength of the Spiritualists is not to be removed or ridiculed out of its belief by testimony never so specific, to the effect that there is a large number of quacks who practice their quackery under the pretence of receiving and imparting communication from spirits. There is a temptation almost inevitable upon a man who gets his living by delivering what he may really believe to be supernatural messages, to pretend to receive them, and to collect moneys for delivering them, when it is evident, even to himself, that they do not come to him after what he may yet sincerely believe to be a supernatural fashion. That he yields to such a temptation is scarcely an impeachment of his own sincerity, whether or not it is an impeachment of his sense; and it is certainly not an impeachment of the sincerity of the mass of Spiritualists from whose credulity he may get his living. And yet it is to be said that the Spiritualists have nobody but themselves to blame if the broker, after examining a medium or a dozen mediums, declares in his haste that all mediums are liars. If Spiritualists have no criterion by which they can distinguish the "manifestations" which seem to them so important from jugglery of a very unamusing and a very vulgar kind, they cannot blame anybody for including all mediums in the compendious category of knaves, and all believers in mediums under the general designation of fools. So long as quacks make money by the sufferance of Spiritualists, Spiritualists cannot complain that medium should be held synonymous with quack.

The average secular press is incapable of the nice, though just discrimination, that this article so clearly sets forth. We do not think there is a well informed Spiritualist who does not know that a considerable portion of so-called physical manifestations do not owe their origin to Spiritual sources; but they also know that the truth of Spirit communion does not stand or fall by this class of phenomena. There are several millions of persons in this country who have the evidence which no jugglery can impeach, and it is to convict the people of entire lack of sanity to say, because professed mediums, who in most instances really are mediums, have been caught attempting to impose upon the credulous, that Spiritualism is wholly a delusion, that there is no positive evidence of the existence of the so-called dead.

Even the most bitter and prejudiced opponents of Spiritualism will not assume to deny that there are as many reliable and wise people as there are to be found, who are positive in their knowledge of the facts of Spirit manifestation. To deny this would be virtually to deny all positive knowledge, as well as to deny the reliability of all forms of evidence except personal conviction. It would be no more insane in a class of people who have never visited England to deny that there is such a country than it is for another class to deny that there are genuine Spirit manifestations, since even a larger number of the whole people have personal conviction upon the former than upon the latter.

Therefore, whatever there may be of deception in mediums, let it even be credited that almost the whole so-called manifestations are deceptions, a single genuine case outweighs them all, refutes them all; hence all the citations made by the "Seven" in the four-and-a-half column article in the World, upon which the above editorial is based, may have been, for aught we know, what they claim, and yet not disprove the mediumship of either of the "mediums" named as visited and analyzed. Of these "Seven" two were merchants, two were gold brokers, one a lumber merchant, one a hardware merchant, and one a journalist. One of them, the merchant, is an impassioned and earnest Spiritualist, but the broker, who relates the story, says:

"We all had friends and relatives who were Spiritualists. We had observed that since they became so they were of little or no practical use to themselves or anybody else, and in looking over the circle of our Spiritualist acquaintance we found them no exception to the rule."

Will the broker permit us to call himself back to himself and remind him that these same Spiritualist acquaintances have as good a right to pass him in review and find that he is of no use to himself or anybody else failing to be a Spirit-

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ualist as he has to pass upon them. This supercilious pharisaism in our esteem vitiates the whole story, and we are the more inclined to believe that it is vicious from the fact that the "Seven" set out not to find truth but fraud. The persistent effort of any person in a given direction usually is crowned with success. So, perhaps, were the efforts of the "Seven."

We have carefully read all that this broker says of the manifestations which have been reproduced without even assumed Spirit agency, and find nothing to cover evidences that we have ourselves witnessed from at least one of the mediums named. We know a gentleman who visited one of these "humbugs" and received the common slate writing, but being exceedingly skeptical he could not credit its reliability. The day following he prepared himself with a folding slate with a lock upon it. This he produced to the medium, who broke his piece of pencil and laid it upon the open slate. The gentleman, after carefully examining both surfaces of the slate to be certain there were no marks upon them, then closed and locked it and put the key in his pocket, and passed the slate to the medium, who never moved from his chair until he returned it to him, upon opening which he found written a communication from an uncle whom he thought alive, but who explained in the communication that he had died. The writing was plain and bold, and similar to that of the uncle both in style and matter, being even addressed in a familiar way, and was signed by his full name.

Now here was no turning of slate or reading of mind, and until the seven have performed a similar feat they have no right upon their mere, *ipse dixit*, to write this medium down as a perfect humbug; and for the seven to assume to fully decide a case that thousands have witnessed and come to exactly opposite conclusions, is to virtually say that "we are wiser than those who have gone before us, in this, that what they have found genuine we have discovered to be a trick merely."

But, let there be whatever cheating there may be in mediums, let them by every possible means in their power attempt to obtain the "one thing needful," since to that has our civilization come, we say that their resorts are not a whit behind the methods to which these exposers resort to to become successful in their business. Merchants, bankers, brokers and journalists make use of every trick and deceit within the range of skill and sphere to make larger profits, and it is time that a class of pots, forgetting their own complexion, should cease calling another class of kettles black. We have not the slightest doubt if a "seven" were to arrange for a raid upon the business of either of this seven for the express purpose of finding out "the tricks of their trade," that the story of it, if as well told as is that to which we refer, would be no more creditable to them—that is, this one upon its face to the mediums.

Had these mediums confessed in private to the seven that their manifestations were tricks merely, while they publicly professed them to be genuine, it would have been justifiable for the "seven" to have exposed the deceit; but since this is not so, would it not have been more becoming for them to have cast the beams out of their own eyes before, for the public good, attempting to detect the mote in the eyes of these mediums.

We do not wish it to be understood that we enter the field as apologists for deceit in anybody, but we know the many temptations to which mediums are subjected, and from their proverbial "passivity," a necessary condition to mediumship, to what liabilities they are always open. But if there is a class of persons anywhere in the world for whom we would become apologists, that class is the mediums for physical phenomena, and we can the more readily and heartily help them bear their burdens, whether merited or not, from the fact that we of ourselves know that there are physical manifestations produced by spirit agency; for the "raps" came to us unsought, years before the "Rochester knockings" astonished the world and confounded the skeptics.

THE SEXUAL PARADOX.

The following extract from a private letter represents the sentiment of many we are receiving. Our reply to this sentiment will be our reply generally to all similar ones:

"I am somewhat in doubt, after reading the interview of the reporter with Mrs. W., as what she there says sustains Mr. Beecher in what he has done, and only condemns his hypocrisy. While in her lecture in Boston last winter she distinctly stated that she believed in monogamic—not legal—marriage, the union of one man and one woman, and furthermore that "promiscuity is anarchy," while her position in regard to Mr. B. would seem to endorse promiscuity."

We have always intended to speak so plainly and so clearly about the sexual question as to leave no doubt in the mind of any person as to what we mean; but in spite of all our caution people will persist in not understanding. This failure, however, arises from the fact that the people generally have no conception of principles upon which it is necessary to stand before any subject can be intelligently discussed or even understood, if so discussed. Now, for the hundredth time, let us say, clearly and distinctly, that when we announce the theory of social freedom we thereby renounce even the right to do otherwise than to sustain everybody in whatever they may do so long as they remain strictly within the limits of individual freedom, trespassing upon no one. Therefore, when we say that Mr. Beecher has done nothing wrong, we mean that he has neither wronged us nor anybody

else; that he has merely done what, being entitled to freedom, he had a right to do, and, doubtless, that has been the best that he could do. We uphold and sustain not only Mr. Beecher in the exercise of his freedom, but also all other persons, and claim the same right to be ourselves sustained in the pursuit of our own freedom.

But how does this harmonize with the declaration that "Promiscuity is anarchy," which we reaffirm now. Thus, in the first place, as we argued at length, last week, we have never accused Mr. Beecher, of promiscuity. But admitting it in his case, what may be anarchy to us, may be a perfectly natural condition to others; and this we know to be the fact. But what right have we to condemn individuals who realize, in what it pleases some to denominate promiscuity, but which we call change merely, their highest good—their greatest happiness? Shall we condemn the ignorant for their ignorance? No! But we may condemn ignorance itself without assuming to be a judge of individuals. Now we condemn promiscuity because we believe it to be to the sexual relations what ignorance is to the intellectual—a condition that administers to the needs of such as are in that stage of development, but who, when grown out of it into higher conditions, will realize a still greater happiness and goodness in them.

Now, we have good reason to know that Mr. Beecher, in whatever he may have done, has never realized his idea of social happiness. We believe that his marital relations have been such as to drive him, perhaps in despair, to seek some of the happiness to which he knew his great social nature entitled him, to which he was not only entitled but which to him was an absolute necessity. Had Mr. Beecher been free from the thralldom of legal restraint, which he could not break away from except at the cost of his reputation, we believe that many things he may have done would have been wholly centered in some one all-absorbing love; and that this cannot be, that people are tied to the corpse of love, leaving their affections always in a restless, unsatisfied condition, by the present social system, is one of the principal indictments against it; and so long as it is continued, so long will there be the unsatisfied search for the harbor of love, in which the anchor of true marriage may be cast with no fear that it may be dragged by storms that come upon it from the outer world.

Therefore, when we say that Mr. Beecher is entitled to live his own life we do not thereby advocate promiscuity; but while acknowledging the condition and the right of the people to occupy it if they so desire, we advocate what to us is the higher and happier condition of perfect monogamic unity, which we believe will be the ultimatum of the social relations. Had we been appointed by God to sit in judgment over Mr. Beecher and to convict him of acts which God himself had endowed him with the capacity to commit, we might speak differently; but as we have no such commission we shall refrain from passing judgment not only upon him but upon all others, except in so far as his or their acts may interfere with our own rights; and this to us is practical, universal brotherhood.

Finally, we do not indorse ignorance; but while we know that it exists, we would do all we may to remove it. So neither do we indorse promiscuity as a final condition; but while we know it exists we shall do all we can to make it possible for those who are in it to evolve into the, to us, higher departments of love and happiness.

THE PRESENT AGE.

This journal, formerly published in Chicago, where soon after the great fire it was compelled to suspend, has now made its appearance in this city, very much modified however as to size and general mechanical appearance. The *Present Age* was always a very readable paper, and we have no doubt its former reputation will be more than maintained in future. The number now before us, No. 1, Vol. IV., contains several articles highly to be commended, especially the following: "Future of the Races," by Prof. E. Whipple; "The Golden Bond," by Mary F. Davis; and "The Mission of Christianity," by Warren Chase. If the *Present Age* carry out its promises to advocate political, social and religious freedom for all people, and do it in earnest tones with the intent to hurt existing political, social and religious despotism, it will undoubtedly be well sustained and become one of the institutions of the country.

It is published by the Age Publishing Company, and edited by S. B. Brittan and D. Morton Fox. Subscription, \$3 per year, in advance. Address: The *Present Age*, P. O. Box 5,165, New York City.

THE STONE RACK OF THE MODERN INQUISITION.

George Francis Train, the first sufferer for his faith in this engine of torture, into which he has been cast, and where he awaits his trial for publishing portions of King James' Bible, without comment, has been pronounced insane by two experts, Dr. Hammond and Thaddeus Cross, who were selected (and many believe very carefully selected) to pronounce upon this case. A physician, who is well acquainted with the sufferer now undergoing the torture of the Tombs prison, denies that he is insane—as yet (as old John Willet says—in capitals), but asserts that continued confinement there will certainly make him so.

These plain facts in the case of George Francis Train are laid before the American public for their judgment thereupon. In our opinion, the procedure of our modern Ameri-

can inquisitors, in the cases of George Francis Train and ourselves, and their new methods of racking heretics with or without law, are improvements upon the villainies of Jeffries and the barbarities of the Inquisition of Spain.

GEORGE FRANCIS TRAIN—JUDGE DALY'S BOARD OF PHYSICIANS DECLARE HIM TO BE OF UNSOUND MIND.

Monday afternoon, Drs. William Hammond and Thaddeus Cross, the Board de Lunatico Inquirendo appointed by Judge Daly by request of District-Attorney Phelps, to determine the condition of Mr. George Francis Train, forwarded their report to the District Attorney. It was very brief, merely declaring Mr. Train to be subject to delusions, irrational to his conduct, and of unsound mind. Dr. Hammond subsequently said to a *Sun* reporter that he did not think Mr. Train a dangerous lunatic, and had refused to sign an affidavit that he ought not to be at large. He thought Mr. Train a timid man, except in his language, and was of opinion that he ought to be at once released from confinement, as that tended to aggravate his malady. "Mr. Train," he said, "is a man of great genius and fine education. His chief illusions were that he was to be Pagan Dictator, was the only man who could save the country, and was the leader of the Internationals."

The reporter afterward visited District-Attorney Phelps, in order to ascertain what action he was going to take on the report of the Medical Board. Mr. Phelps said that he should lay the report before Judge Daly, who, as first Judge of the Court of Common Pleas, acted as County Judge, and under the provisions of the statute of 1842 he has power either to impanel a jury to decide the question of Mr. Train's sanity or to send him to the Utica asylum on his own commitment. Mr. Phelps has no doubt that Mr. Train "had a screw loose" somewhere, but he thought him harmless and not subject to hallucinations fraught with danger to any one.

The medical commission has made two visits to Mr. Train, the last one, on Monday, receiving extra official sanction through the action of Judge Dowling, who went with the doctors to Mr. Train's cell. A physician who has known Mr. Train a long time and who has seen him almost every day during his incarceration, says that Mr. Train is not insane.

"Continued confinement will make him so," added the physician. "He should be tried or released, for humanity's sake. The only difference between Mr. Train and other men is that the persecuted man says what he thinks, while others say what they think the public desire to hear. If the world was more advanced Train's sanity would not be questioned. He has legions of friends, and they will defend him against the machinations of his enemies."

Mr. Train says very little about the doctor's decision. He thinks that there is a conspiracy to get him into an asylum, and he will quietly submit to the authorities, relying upon his friends to see him vindicated.

His friends are aroused, and they will make a fight that promises the strongest kind of a diversion in Mr. Train's favor.

AN HONORABLE COURSE! TRULY A MOST HONORABLE COURSE!!

We have a single word of advice to give to a certain class of individuals who busy themselves writing "private letters" to those whom they think our friends, in which letters all manner of abuse is urged against us, and it is this: Write your letters, fill them with just the gall and bitterness that is your wont, but, instead of sending them to individuals, send them to the WEEKLY, which will publish them and thus save you a deal of useless repetition of letters, by giving your unadulterated venom to the world. Dare you do it?

THE COMING ANNIVERSARY.

On the 31st of this month will occur the Twenty-fifth Anniversary of the so-called advent of Modern Spiritualism. We have received numerous invitations to be present at various places in which it is to be celebrated, but whether we shall be able to respond to any of them is not yet certain. We have before us the programme marked out for Cleveland, Ohio, where it would seem it will be celebrated in a becoming way. It is as follows:

"Fifth Annual Sociable in honor of the Twenty-fifth Anniversary of Modern Spiritualism, at Garrett's Hall, Cleveland, Ohio, Monday evening, March 31, 1873. Admission \$1.00. Order of Exercises: 10 A. M., Conference; 2 P. M., Children's Lyceum; 3 P. M., Addresses by Popular Speakers, and at 8 P. M., Grand Sociable. Presiding Officer, Jas. Lawrence."

THE PLATFORM OF THE EQUAL RIGHTS PARTY—FOURTH PLANK.

"That all important legislation should be submitted to and be approved by the people before becoming law."

This is the doctrine of the Referendum, which forms one of the important points of the Internationalists' principles. At first blush this may seem almost an absurd proposition, but if it be thoroughly analyzed and considered in its bearing upon present conditions and the modifying effect it would certainly have upon the future are also involved, it may well be set down as one of the most important reforms before the people, and as a single measure of reform, of broader significance and of more sweeping application than any other single proposition.

If any one doubt this or the wisdom of the proposition, let that one ask himself if the people would have approved the present National Bank law which transfers some thirty millions of their own money annually into the pockets of the capitalists; and this, too, to give the capitalists the privilege

of loaning their money to the people at unusual rates of interest?

But then it has another most important bearing. Under it not only could there be no law enacted on the Statute Books, except such as were approved and endorsed by the people, but it would at once stop fully one half the present amount of legislation. Legislatures and Congress would not dare prepare and present a law to the people for their approval that they were not fully satisfied the people wanted, since to do so, would be for them who should vote for it, to be elected to stay at home at the next election. Hence, if this wise provision were with no other reform engrafted into the Constitution, there would from such time be an instantaneous and effectual stop to all Legislative and Congressional jobs and to all Third Houses—the Lobbies, which by their money and influence it may now be said virtually control legislation.

Again, under the Referendum there would be no argument for the continuance of even the Second Body of Legislature—the Senates or higher Houses—since the check upon the popular branches would be with the people themselves—a much more effectual check than was ever imposed by any Senatorial body. In this country, the abolition of the Senatorial attachments to legislature, would reduce the expenses of the government to the people by millions of dollars.

The course legislation would naturally assume under the Referendum would be this: No measure would ever be introduced that was not first largely and popularly discussed by the press of the country. This of itself would generally educate the people into a judgment of its merits and demerits. It would then be brought before the Congress or the Legislature, as the case might be, and the principles involved be modeled into shape—into a working model—having passed through the various legislative processes of pruning, amending and enrolling, and having been approved by the President, if indeed such a functionary should be still considered necessary, it would go out to the people, who, once every year, at a general voting day, would pass upon the previous year's legislation and approve or reject it, piece by piece.

Thus would the people themselves become, as they ought to be, their own legislators. The bodies now elected to represent the people would be no longer representatives, but merely "confidential clerks" of the people, to do the detail of their work. In such bodies Credit Mobillier would find no lodgments, and corruption no soil in which to take root. Then let us have the Referendum. Let the people who believe in equal rights for all agitate this question at every possible occasion, and if they believe the people are really capable of self-government, never give over the contest until the right to do so shall be wrenched from the Government. If this is not possible of the people, let them at once drift into the scheme now afloat in this country to establish a monarchy with which to govern the people.

Here are the alternatives. The people must either govern themselves, which they do not do now, or they will inevitably return to monarchy. A representative government can never be a democratic government of the people, and by the people, and for the people.

DRAWING IT MILDER.

Last week, under the heading of "Drawing it Mild," we noted an amelioration of the biblical text in the verse, "It is better for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Dr. True, our readers will remember, declared the latter part of it should be translated, "consumed in Gehenna."

This week, according to the New York *Herald's* report, the Rev. E. C. Sweetzer, at the Bleecker-street Universalist Church, improved upon that by declaring that "The Hell of which the Bible spoke was the Hell that means the grave, or death, or sorrow." It is pleasant to note these changes, though, to Spiritualists, the subject is not of any importance.

PROGRESS.

The following leader is taken from the N. Y. *Graphic* of the 15th inst.:

A petition, signed by seven thousand women of St. Louis, has been presented to the Legislature of Missouri, asking for the repeal of the Social Evil law. After some years of experience in the license and protection of a special social sin, local public opinion has come to the conclusion that there was more zeal than discretion evidenced in the plan of reform that was adopted. The wives and mothers of St. Louis are bitterly hostile to the law. Here, as in England, it is held unjust to discriminate against women who sin and in favor of their partners in guilt. It is demanded, and with justice, that if the names of guilty women are made public, the men who countenance their shame should be pilloried in the same manner. Immunity for men and responsibility for women is a cowardly device, of which the men who make the laws have small reason to boast.

COMMENTS.

Come, you savans of the Y. M. C. A., tell us which is most criminal: to buy sin for the gratification of lust worse than bestial, or to sell the same for the purpose of obtaining food? All honor to the seven thousand women of St. Louis who have thus protested against the infernal and unjust discrimination which is the base of the abominable Social Evil law of that city.

FROM THE SAME.

SUICIDE.—BUFFALO, March 15.—A man named Paul Fisher, a saloon keeper on Market street, committed suicide last night by shooting himself. Having been charged by his wife with improper conduct, he placed the muzzle of a pistol to his right temple and fired. He fell against the counter and dropped to the floor dead.

COMMENTS.

This, to use a Shakespearian expression, is "clean kam." In such matrimonial differences it is both customary and fashionable to kill the wife.

In the old Abolitionist thirty years' war, some five years before the election of Abraham Lincoln, Parker Pillsbury asserted that the theatres would preach the truth in the matter of human slavery, before the pulpits. Probably it means to retain its pre-eminence as a moral instructor; in proof of which we give two extracts from *The Stage*, of the 15th inst.—the first on the Social Question:

Mrs. Johnson, after thirteen years of happy married life, became a widow. She did not remain so long; she appreciated the blessings of the married state. She married again. A few days ago she said to her new husband: "Oh! how happy poor dear Charles would be, if he were still alive, to see himself replaced by a man so amiable, kind and agreeable as you are!"

The second may be termed interesting to all distributors. It enters into the Labor Question:

Of all living creatures for shameless, extortionate and mendacious swindling, give us a small shopkeeper in London. The Roman is conscientious and the Greek an honest man compared to him. His ingenuity in finding ways to cheat you is as acute as that of a Yankee inventor. He lies with the grace of a fine art, and damns his soul for the difference between eleven-pence three-farthings and a shilling. His whole soul and brain run into that channel. And, if Swedenborg's notion of hell is the correct one, he will never need a worse eternity than one where there is no retailing of small stores. If it were not for him and the smoke, London would be a paradise for poor people who love moderate comfort and great tranquillity, with absolute personal security, and half the world to be seen within an hour's ride.

[From the *Graphic* of the 15th inst.]

GEORGE FRANCIS TRAIN.

WHAT WILL BE DONE WITH THE REPORT OF THE COMMISSION?

District-Attorney Phelps stated this morning that the Commission appointed to inquire into the sanity of George Francis Train has not sent in its report, and no action will be taken for several days. By the statute of 1869, it was provided that, in the event of the suspected insanity of any prisoner charged with a criminal offense, a requisition should be made by the District-Attorney for a commission *de lunatico inquirendo*, and on receiving a report confirming this suspicion, application was to be made to the County Judge, who could summon a jury, at option, for a permit to send the prisoner to the State Lunatic Asylum. As there is no County Judge in New York, Mr. Train's case will be presented to either a Judge of the Supreme Court or of the Common Pleas. The statute also provides that in the event of the recovery of the patient a report shall be sent, to that effect, from the Superintendent of the asylum to the District-Attorney, who will then order the prisoner to be returned, to await trial.

WHAT TRAIN SAYS.

The writer saw Mr. Train in his cell this morning. It required several raps on the door to call his attention. The solid inner door is always shut, as the "coming Dictator" has an insane dislike to being gazed at as a wild animal. He said that he had received no intimation of the decision of the Commission of Lunacy.

"I think very likely that, as they can't drive me from the Tombs, they will try to get rid of me by locking me up in a mad-house. If they do it, it will be all the worse for them. I will make the lunatic asylum howl when I get there."

"Why don't you leave this prison, Mr. Train? You have the power to open the doors yourself."

"Yes, and go out like a common thief. I will go forth acquitted of all crime or not at all. I should not be worthy to be the nation's chief if I could not suffer for the cause. I think I could do more good for the cause right here than in the exercise of an inglorious freedom."

Mr. Train was closely muffled up in blankets. His health is fast failing, and he is now suffering from chills, caused, as he says, by the damp walls of his prison.

JUDGMENT BEFORE TRIAL.

There are many who believe that it is the intent of the Modern American Inquisition to prevent the case of George Francis Train ever coming before a court for trial. Should they succeed in punishing him by incarcerating him in a lunatic asylum, they will be able to claim an improvement in barbarity over their Spanish antetype. If the people submit to these provisions of the use of law, by the next generation it is believed that any innocent person may be imprisoned for the term of his or her natural life without hope of redress. The method is: make a charge before a selected authority; demand excessive bail, and never bring the case to trial. But, there are those who see how that inquisitorial black cat is jumping, as the following resolutions prove, which were passed last Sunday, *nem. con.*, by the Cosmopolitans:

Resolved 1. That in the name of Humanity our thanks are due to the brave George Francis Train (now in the Tombs) for ably agitating the subject of the Sanitary Reform of the

prisons of the city of New York, and thereby securing the appointment of a Commission from the State Legislature to investigate their actual condition.

Resolved 2. That it had been wiser to have appointed a Commission to investigate the sanity of the Government controlling the city prisons, than to look after the sanity of the real nobleman who has pointed out to the Government the evils which our prisoners suffer, which make the prisons of New York, in important respects, not so good as those of Europe.

[From the *Evening Telegram*, March 6.]

GEORGE FRANCIS TRAIN.

The letter of Joseph Treat, M. D., addressed to the "people of New York," has a great deal of common sense in it. He claims that George Francis Train should either be discharged or brought to a speedy trial, and not allowed to slowly rot in a loathsome dungeon. As the writer says, it is true that Mr. Train can come out on his own recognizance, but it does not suit the prisoner to stir one inch until he is declared free and innocent. Surely, then, the case should be disposed of immediately.

Mr. Train may be a madman, or he may be only Hamlet-mad, the victim of a fine frenzy which has considerable method in it. But sane or not, it is a shame that a man with gentlemanly tastes, who was arrested on a questionable charge, preferred by the great obscenity-detective, Comstock, should be shut out from the sun, the pure air, and all the other charms of beautiful nature. Between the two men, accuser and accused, there is no comparison. Train is a man of fine although erratic intellect, who fearlessly says what he believes. The other is a moralistic fraud, who goes up and down the earth with his prurient nose to the ground, smelling out the tracks of obscenity. He has a fine scent for the article, and surely must enjoy the dirty business in which he is engaged. If rumor speaks truly, he has an elegant collection of obscene prints and books, laboriously collected during a lifetime devoted to the preservation of the public morals. A fine creature, forsooth, to condemn any one! The tableau presented by Comstock's accusation of Train is that of the turkey-buzzard passing judgment on the eagle.

THE BEECHER CASE AGAIN.

There are certain papers in the country, notably some in Cincinnati, whose editors have either been influenced or paid to attempt a little white-washing business. The editor of one of them recently spent several days in this city with some of the interested, and straightway upon his return there appeared a carefully written article, evidently concocted and intended to give the key-note to all other papers looking for something tangible upon which to stand, and in the name of religion and morality, which they foolishly consider in danger, to deny the facts which have been stated and re-stated in this Journal. Upon this sort of stuff, this white-wash which any kind of a brush will dust away, we do not intend to spend any effort; but in connection with certain things which we find in the press, we beg these persons who have undertaken the job referred to, to please remember that the same facts related to us by Mr. Tilton himself, have also been related by him to at least four other parties, and by these four to hundreds of others. The wise will draw their own conclusion; but we think editors would show a little more wisdom if they exhibited a greater care about putting their feet where they may not be able to take them away when they may desire to do so:

The Boston correspondent of the Springfield (Mass.) *Republican*, regarding the alleged Stanton denial, says:

"Mrs. Stanton, by the way, has disclosed a curious fact about the dispatch from Lewiston, Me., sent all over the country some months since to contradict Mrs. Woodhull's Beecher slanders on Mrs. Stanton's authority. She never authorized such a dispatch, and asserts that the two clergymen at Lewiston who called on her to talk about the matter, quite misrepresented what she said to them. Without going into the general question of fact, it is understood that Mrs. Stanton's correction of Mrs. Woodhull's account referred only to some expressions of her own there quoted, and she expressly disclaims any statement that Mrs. Woodhull's story was 'untrue,' which the Lewiston dispatch made Mrs. Stanton say, but what she never has said."

In direct connection with this:

Mrs. Amelia Bloomer, in the Council Bluffs *Nonpareil*, says: "In the general condemnation of Mrs. Woodhull for publishing the scandal told her, the question of its truth or falsity is in a great measure lost sight of. One year and a half ago this scandal was whispered in the ears of A. B. by one of the parties given as authority by 'the Woodhull,' and the one so whispering gave Mr. Tilton himself as her authority. She further said that 'the Woodhull' knew all about it, and threatened its publication. This agrees, as far as it goes, with the statement of Woodhull, and proves she did not get up the story for the purpose of 'blackmailing.' While deploring, for the sake of all parties concerned, for the sake of the church, that it has ever come to the light, she hopes, now it is out, that truth will be elicited and that the chief actors may receive their share of punishment, instead of being shielded from censure, while the tale-bearer alone is condemned."

And again: The Philadelphia *Sunday Dawn* of March 9, 1873, says:

"**BAD TASTE.**—It is now well known that Mrs. Elizabeth Cady Stanton not only talked of the Beecher-Tilton Scandal to Victoria C. Woodhull, and thus branded the pastor of

Plymouth Church, a few years ago, to the city; to Amos A. Phelps, another people's pastor; to Mr. Stanton, the Constitution; to mention Mr. Beecher, who favored the cause of the

"A well-known

Church said, a few years ago, to the city; to Amos A. Phelps, another people's pastor; to Mr. Stanton, the Constitution; to mention Mr. Beecher, who favored the cause of the

And finally, of "The Beecher

"In behalf of Congress of the orthodox to get a pretty cleaned out, and other end of the charge substantially true, but the cry is, injure the church time to find out Henry Ward Beecher's stone. Feb. 19.

The tragedy sent on the rect, we present delphia Ledger

"On Wednesday Quarter Session the court was in her arms at a young man apparently an although waiting possession of "About 2 o'clock with the case. She born and when committed, as phia until she rest of the fr

courts here have prove fruitless she finally came into tears and a strange city. the court-room

"In a few, advanced to the her, deposited court-room. ally as he received around him.

placed the inf and turned h cerned as he t babe soon att alleged father was in attend soon had assist "A few min the mother pr court weeping hysterical sob accused the y and upbraided for him. She court adjourn the jury, and, young man, w him."

Now, Mr. P mother or plun

Plymouth Church as a hypocrite and scoundrel to the civilized world, but that she has also told it as far back as two years ago, to several frequenters of the Radical Club of this city; to Amelia Bloomer of Council Bluffs, Iowa, and many other people. It was therefore in extremely bad taste for Mrs. Stanton in her lecture upon 'Women's Rights,' before the Constitutional Convention, a few evenings since, to mention Mr. Beecher as one of the 'great and good men' who favored Women's Rights."

And still further the same paper last quoted also gives the reasons for Mr. Beecher's silence as follows:

THE REASON BEECHER IS SILENT.

"A well-known and highly esteemed member of Beecher's Church said to a lady, who suggested that the silence of the pastor and congregation upon the Tilton Scandal, looked very bad to the outside world, replied: 'Well, madam, we know this, and writhe under it, but the affair happened at the best possible time for Mr. Beecher, inasmuch as he is just now engaged in writing "The Life of Christ," a work in which Plymouth Church members have invested an immense sum of money. The trial and probable suspension of Mr. Beecher would either retard or put an end to this work altogether, and thus cause considerable loss to those who have put large sums of money into it; therefore, you see, that for the present we must hold our indignation and suspicions in abeyance. But once let this book come out and its indorsers be reimbursed, and Henry Ward Beecher must either clear himself of this charge, or vacate the pulpit of Plymouth Church.' C. W. F."

And finally, a writer in the *Chicago Times*, under the head of "The Beecher Scandal," says:

"In behalf of the public morals, I would like to ask if the Congress of the United States is a more virtuous body than the orthodox church. The stables of the former seem likely to get a pretty thorough airing, if they are not all effectually cleaned out, but the Beecher investigation still hangs fire. It is getting to be pretty generally known that Mrs. Stanton, and other eminently respectable persons who are alleged to be acquainted with the facts, not only make no public denial of the charges, but admit to their friends that they are "substantially true." A pretty good batch of testimony to this effect might be picked up in Chicago, if it were necessary, but the cry is, in orthodox circles, "A public exposure would injure the church." Permit me to ask if this isn't a good time to find out whether the orthodox church is built upon Henry Ward Beecher, or upon Jesus Christ, as a chief cornerstone. S. P.

Feb. 19.

A MODERN HORROR.

The tragedies of real life are deeper far than any presented on the stage. As a proof that this statement is correct, we present our readers with an extract from the *Philadelphia Ledger* of the 14th inst.:

"On Wednesday a curious scene was witnessed in the Quarter Sessions. Among the females in attendance upon the court was a young lady of about 18 years of age, holding in her arms a babe. Within the bar and among the lawyers sat a young man of about 20 years, fashionably dressed and apparently an unconcerned spectator of the court proceedings, although waiting his trial as the father of the infant in the possession of the female.

"About 2 o'clock, District Attorney Mann had a conversation with the young mother, and discovered the real facts of the case. She belonged to New York, where the child was born and where the offense alleged against the young man was committed, as the prosecutrix had never been in Philadelphia until she came here with her babe and caused the arrest of the father. Mr. Mann at once told her that the courts here had no jurisdiction and that her journey would prove fruitless. She could not at first realize this, but when she finally comprehended the legal difficulties, she burst into tears and made known that she was utterly penniless in a strange city. She soon recovered her composure and left the court-room.

"In a few minutes she returned, passed within the bar, advanced to the young man, and, before he could prevent her, deposited the child in his lap and then quickly left the court-room. The young man was quite embarrassed, especially as he received no sympathy or offers of aid from those around him. As soon as he recovered from his confusion he placed the infant on one of the benches in the court-room and turned his back upon it, endeavoring to appear unconcerned as he toyed with his kid gloves. A low wail from the babe soon attracted the attention of every one except the alleged father, and finally a matronly-looking lady who was in attendance took charge of the abandoned child and soon had assistance from the other ladies present.

"A few minutes later, however, the maternal instincts of the mother prevailed, and the young girl came back into the court weeping, and recovering her child, gave way to hysterical sobs and exclamations, in the course of which she accused the young man of being the cause of her disgrace, and upbraided him for taking advantage of the love she had for him. She was quieted at last, and soon afterward the court adjourned. Yesterday Mr. Mann laid the case before the jury, and, stating the legal difficulties, A. E. Brady, the young man, was acquitted of the charge preferred against him."

Now, Mr. Philosopher, measure us the sorrow of that mother or plumb the depth of her love. You cannot. Well,

we will give you another query, as we find it in the tragedy of Lear. We give it in order that the scientific Malthusian may exhibit to us the value of a world empty of humanity. We of course apply it to the little one:

"Why should a dog, a horse, a rat have life, and thou no life at all?"

For, according to the doctrines of the Malthusians, this one is one too many. There are not too many horses, too many cows, too many pigs, but only too many human beings. Oh! shame—where is thy blush! When will nations learn that, of all productions, human beings are the most valuable.

WOMAN AT AUCTION.

We are indebted for the following item to the *N. Y. Sun* of the 14th inst.:

"FIFTY DOLLARS FOR A WIFE.—Some time ago Henry Flegenheimer told Mrs. Eva Parcells, of Jersey City, that if she would secure him a wife he would pay her fifty dollars. She introduced him to a lady whom he soon after married. He gave her in part payment a check for twenty-five dollars. She offered the check in payment for some goods, and the storekeeper handed it to Flegenheimer and asked him if it was right. Flegenheimer tore the check up, and Mrs. Parcells had him arrested on charge of larceny. Justice Seymour examined him yesterday and ordered that he be discharged."

So Mrs. Eve No. 2 was sold. Well, the first Mrs. Eve sold Adam, according to the Mosaic romance, and now the men can cry quits. But surely any woman that would accept the name of Flegenheimer ought to fetch more than fifty dollars.

[From the *N. Y. Times*, March 18.]

CONVICTION FOR SENDING OBSCENE LITERATURE THROUGH THE MAILS.

"In the United States Circuit Court yesterday, Judge Benedict on the bench, William Carpenter, having an office at Nos. 75 and 77 Nassau street, was placed on trial for having sent obscene publications through the mails. A gentleman named Comstock, who wrote under the alias of John Beardsley, from Bedford, Ohio, testified to having received a circular and a microscopic picture which was sent to Bedford in compliance with his request. The prisoner was found guilty with a recommendation to mercy, and Judge Benedict sentenced him to one year in the Penitentiary—the extent of time allowed by the law—and to pay a fine of two hundred and fifty dollars."

Comments upon convictions upon such testimony as this is a libel upon justice and an impeachment of criminal jurisprudence. This fellow Comstock can put up a job on anybody against whom he may acquire a spite; and that he, though a Christian and a member of the Y. M. C. A., and its agent to suppress obscene literature, is capable of spite, was fully evidenced at our recent examination, where he, in the very face of Commissioner Davenport, hissed at us, "Yes, I will follow you to the end," and elicited no reprimand from the Commissioner. This is the spirit of this disciple of Christ, and who will presume to imagine him above not only putting up jobs upon his enemies, but also of carrying them out as he has in the case of Mr. Carpenter. All that it is necessary for him is to select his subject, go into the country, assume an alias and write a letter to New York ordering some so-called obscene thing. This order his confederate can receive and fill. With it he returns to New York, and begins his suit in the United States Courts, and his affidavit alone may convict the accused who may be perfectly innocent of it all. And that he is capable of all the affidavits necessary to do this can hardly be doubted, when it is remembered that he stated under oath, regarding identical language, that in one place it was obscene and in another not obscene. We may be in error, but we will venture the opinion that some not distant day will bring this fellow to justice, and place him where his affidavits have placed so many better men.

C. M. PIETY BELOW PAR.

The daily papers are full of the merited contempt which the public exhibits for that exotic, the Y. M. C. A., alias the American Inquisition. We clip the following from the *Sun* of the 14th inst.:

"THE Y. M. C. A.'S EMBARRASMENTS—WHY THE CONVENTION MUST BE IN Poughkeepsie INSTEAD OF SAN FRANCISCO.

"The breaking down of the great and good guild of eminently Christian Congressmen who have influenced the morals of the nation more or less for the best part of a generation, has lessened the prospect of the Young Men's Christian Convention being held in the goodly city of San Francisco this summer. In the convention held in Lowell last June, Poughkeepsie and Providence endeavored to obtain the preference over San Francisco for the meeting of the next International Convention, but that tribe of Christian agents who rejoice in the title of paid secretaries, was so largely in favor of the Golden City that Poughkeepsie was glad to be content with being next on the list, in case advantageous terms could not be made for the transportation of delegates over the Union Pacific Railroad to the Yosemite Valley. Certain members of the Washington Young Men's Christian Association were to lobby the matter through. They knew the ropes. They were all officials in one or

other of the departments, and the thing was to be perfectly safe in their hands. They knew Ames, and all the powerful men whom he held in his hand, therefore San Francisco was just the place for the next convention. Alas,

"How vain are all things here below!"

"Since that time the visions of cheap rides across the continent have become dim. Colfax's sun has set. Harlan and the other saints who were relied upon for mediation with the sources of power for half-fare tickets and no-fare tickets, have gone to their rest. Still later, the Rev. T. De Witt Talmage says: 'They took Credit Mobilier tickets on the Union Pacific Railroad for hell.' Then, owing to Mr. Dodge's pecuniary engagements with the Government, and the time he must devote to the preparations for the Evangelical Alliance reception in the fall, he cannot possibly go to San Francisco to greet the young men with the counsels of a Christian merchant."

"At one time the responsibility resting on the Executive Committee of the Y. M. C. A., with respect to the place of holding the convention, was anything but pleasant. They were left to choose between San Francisco and Poughkeepsie. Now, however, they must, according to Brother Talmage, decide between going to Poughkeepsie or to hell. Although Poughkeepsie is but a short distance from Sing Sing, it is a pleasant town, and much to be preferred in the event of hell being the only other resort. That the Executive Committee shall make arrangements for dragging our Christian young men to the latter place is decidedly objectionable. It might be well enough if they could get through to San Francisco safely, but Mr. Talmage says they can't. Colfax, Harlan and the rest of the brethren, took tickets over that road, and Brother Talmage is authority for the result of the trip. They were detained in hell. What distance this place is beyond Omaha, Brother Talmage does not say, but as he has been over the Rocky Mountains, and knows how it is himself, his authority must go for something. The Yankee who last summer declared it to be 'a hell of a road,' may have encountered obstacles in his way of which it is well for our brethren of the Y. M. C. A. to be admonished. By all means let the disciples be convened in the delightful and reputable city of Poughkeepsie, on the Hudson. True, it is sandwiched in between Sing Sing and the seat of Tom Murphy's Legislature, but that, it is hoped, is not so bad as having to risk an approach to San Francisco by passing through the region of the damned, and coming in contact with such personages as Judas Iscariot and the phalanx of American 'Christian statesmen' likely to be encountered there."

Brethren and sister Spiritualists, we ask your pity for these sucking Torquemadas. The fact is, we would try to help them out of their present dilemma, but they are so confidently pitchy that we cannot tender them the hand of sympathy without using a ton of Morgan's Sapolio in order to cleanse it afterward.

LORD LYTTON was fond of publishing works anonymously, but he usually avowed the authorship after a short time. It is said that the reason he so strictly concealed the fact that he wrote "The Coming Race" is that it contains a profession of his faith, a profession he always shrank from making openly. His ideal race believe, it will be remembered, in a Supreme Being, the All Good, but hold no other dogmas, and use no religious rites.

The WEEKLY may be obtained from the following persons and at the following places:

At all the prominent Newsdealers in New York.
In Boston, at the Adams House, and at No. 107 Hanover street.
In Charlestown, Mass., at 165 Bunker Hill st.
In Worcester, Mass., at the Post Office.
In Springfield, of Powers Paper Co.
In Albany, N. Y., at 498 Broadway.
In Utica, at Lowell's News Depot.
In Rochester, N. Y., 58 Buffalo st.
In Philadelphia, 914 Spring Garden st.
In Pittsburgh, from Pittsburgh News Co.
In Cleveland, Ohio, at 116 Woodland ave.
In Detroit, of P. P. Field, Fisher's Block.
In Cincinnati, at 164 Vine st.
In Louisville, Ky., at 310 Market st.
In Kokomo, Ind., from Joseph Maudlin.
In Battle Creek, Mich., from E. R. Smith.
In Wilmington, Del., at 313 Market st.
In Providence, R. I., at the Tillinghast and Mason-News Co.
In Terre Haute, from A. H. Dooley.
In Chicago, at 341 W. Madison st.
In St. Louis, Mo., at 614 N. Fifth st.
In Kansas City, Mo., at Kansas City News Co.

WHEN a little son of the famous tragedienne Rachel, lay sick unto death, the father of the child sent a priest to beg her to permit that it be baptised into the church. Rachel, clinging to her grand old Hebrew ideals, refused again and again to yield. He should be no slave to a blind superstition and all the mental tyranny included in the act.

"Thank heaven" she exclaimed passionately, "he is my child. No husband can force my rights from me. If I were a wife now, the law would permit the father to snatch him from my arms and torture me in any way he pleased. But I am safe. Leave me with my child," she commanded the priest as she bent over it with the tenderest affection.

WANTED.—A live man or woman who understands canvassing, and who also understands the social question, and can talk it, to assume the local advertising agency of the WEEKLY. A capital opportunity for an enterprising person.

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Diseases of the Liver, Spleen and Kidneys, and especially

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AND

All Diseases Peculiar to Women.

In this last class of complaints some of the most extraordinary discoveries have recently been made, which surmount the difficulties that have heretofore stood in the way of their cure. That terrible foe to human life,

CANCER,

Is also conquered by a very simple, but recently-discovered remedy, which by chemical action upon the diseased fungus causes it to separate from the surrounding parts and to slough off, leaving behind only a healing sore.

The peculiar advantage which the practice at this Institution possesses over all others is, that in addition to all the scientific knowledge of Medical Therapeutics and Remedial Agents, which the Faculty have, it also has the unerring means of diagnosing diseases through

CLAIRVOYANCE,

As well as the scientific administration of ANIMAL AND SPIRITUAL MAGNETISM in all their various forms.

The Best Clairvoyants and Magnetic Operators are Always Employed.

This combination of remedial means can safely be relied upon to cure every disease that has not already destroyed some vital internal organ. No matter how often the patient affected in chronic form may have failed in obtaining relief, he should not despair, but seek it from this, the only Institution where all the various methods of cure can be combined.

In addition to the cure of disease, Clairvoyant consultations upon all kinds of business and upon all forms of social affairs can also be obtained.

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Reception hours from 9 A. M. to 9 P. M.

Invalids who cannot visit the Institute in person can apply by letter. Medicine sent to all parts of the world.

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Testimonials.

Inflammation of the Kidneys, Stomach and Bowels Cured.

NEW YORK, July 20, 1870.

For several years I have been suffering from an acute disease (inflammation of the kidneys and upper part of the stomach and bowels), for which I had been treated by several of the most eminent and successful physicians in the vicinity of New York, but without success. My disease seemed to have assumed a chronic form, and I had almost despaired of ever being cured. Hearing of their success in the treatment of all chronic diseases, I determined to try their skill, and I am now thankful that I did, as after the very first operation I commenced to improve, and now, after a few weeks, I am well, or nearly so.

Hoping that this may induce others who need their services to test their skill, I cheerfully give this testimony in their favor, and hope that they may be the means of restoring hundreds of those suffering as I did to health and strength.

Spring Valley, N. Y.

JOHN A. VANZANT.

Bright's Disease of the Kidneys Cured.

NEW YORK CITY, Nov. 3, 1869.

Eight years ago I was taken with bleeding from the kidneys, which has continued at intervals ever since. All the best physicians did me no good, and finally gave me up as an incurable case of Bright's Disease of the Kidneys. My friends had all lost hope, and I had also given up, as

I had become so weak that I could scarcely walk a block. A friend advised me to go to the Magnetic Healing Institute, and see what could be done for me there. I went, and after being examined was told I could be cured only by the strictest Magnetic treatment. The first operation affected me strangely, sending piercing pains through my back and kidneys; but I began to improve at once, and now, after one month's treatment, I have returned to my employment and can walk several miles without fatigue. I can be seen at 101 Clinton avenue, Brooklyn, or at 23 South street, New York.

T. P. RICHARDSON.

Inflammation of the Face and Eyes Cured.

NEW YORK CITY, June 21, 1869.

I had been afflicted for several years by a serious inflammation of the face, involving the eyes, which were so bad that at times I could not see at all. One eye I thought entirely destroyed. I tried various remedies and the most eminent physicians, but could not even get relief, for the most excruciating pain accompanied it. As a last resort I applied at the Magnetic Healing Institute. They explained my disease and said it could be removed. Though thoroughly skeptical, I placed myself under treatment, and, strange as it may seem, am now, after six weeks' treatment, entirely cured; the eye I thought destroyed, is also restored. I consider my case demonstrates that the mode of treating diseases practiced at the Institute is superior to all others, as I had tried them all without benefit.

JOHN FOX.

No. 3 Clinton avenue, near Fletcher street, Brooklyn.

C. L. James' Column.

THE COURT OF HYMEN.

[Written on the acquittal of Daniel McFarland, 1870.]

When the dawn is in the East,
Then my vision is increased,
To see across my waiting soul
The history of the ages roll.

In such a dream, if it were one,
I saw Hymen on a throne
Built of skulls, and hearts, and graves,
Of slain deliverers and slaves.

Ranged around, in mire and blood,
Many a priest and lawyer stood;
And nearer to their grisly lord
Braves armed with bow and sword.

Above the cave where this befell,
Like Dante at the doors of Hell,
A scroll I saw, which this way ran,
"Woman was but made for man."

Eastward, all the wall was scarred
With narrow windows, veiled and barred;
And fountains white and orange bowers
Waved beneath the Harem towers.

There they brought a corpse, and spread
On the sacred pyre the dead,
And then the victim's widow came,
And lay beside him in the flame.

The drums beat loud, the cymbals rang,
The cave gave back their hideous clang,
And lawyers, priests and braves fell,
And sang this anthem loud and well:

"Not to love, but power, we trust;
Not for purity, but lust;
We grind our steel, and fire our fire,
Panders to unkind desire."

There I witnessed bought and sold
Many an Eastern maid for gold;
And underneath the harem's gate
A small felucca lay in wait.

On her low deck they bore a sack;
To ply the oars they were not slack,
But gained a secret place for slaughter,
And threw their burden in the water.

I heard the clank of chains, the clash,
And cracking of the gory lash,
And, when these wretches around them fell,
The priests all chanted loud and well.

To North I saw a savage maid,
Amongst the sandy hills who played;
A Tartar seized her, and she cried,
Aloud for help; but none replied.

Till another came, who said,
"Lose thy life, or leave the maid!"
The first in him the stronger knew,
And, muttering, from the strife withdrew.

Then the second said to her,
"From my house you must not stir;
And for your obedience, I
Will all other foes defy."

Then amongst the priests a chief
From the Bible tore a leaf,
And, being read some words thereon,
The rest into the fire was thrown.

These the words were, "None may part
Those who should be joined in heart;"
And all the priests and lawyers join
To prove the new-made law divine.

They told how marriage first was made
By God, when men his laws obeyed;
Though before their eyes they saw
The devil institute that law.

And when'er a bride was wed,
Her father to the altar led
His child, and gave the groom a scourge,
By which he might obedience urge.

Westward, I beheld the lives
Of wealthier men and happier wives;
Yet many strove for pelf, and they
Could not Hymen's law obey.

So brothels rose on every side,
Some in squalor, some in pride;
But all, with misery cramm'd and charged,
Their inmates to the waves disgorged.

But when'er a woman came
To swell their boards of pain and shame,
The lawyer's said, "Of souls accused,
Remember, she is not the first."

And drunken husbands beat their wives,
And stamped and tortured out their lives;
And doctors, with infernal skill,
Taught them their unborn young to kill.

And all unwe, who shrank from shame,
Pined and died, and left no name;
And some, who fought for life alone,
Were slaughtered to the latest one.

Then I Southward looked; and, lo!
In a fiery halo glow
Many a shape, that onward came
With a mighty noise and flame.

First Religion came, and she
Gathered round her honored knee
All who fled from Hymen's power
To her convent's sacred tower.

Next came Nemesis; she rode
On a sea of fire and blood,
And, where'er she came, some man
Cast away his chains and ran.

Then the braves rose in wrath,
Turned on all who crossed their path,
And, with vengeance fierce and wide,
Cut them down on every side.

And the priests and lawyers saw
All were slain within the law,
And this anthem over Hell
All they chanted loud and well:

"Not to love, but power, we trust;
Not to purity, but lust;
We only hold because we can
That woman was but made for man."

But Nemesis in fury trod
Under foot both priest and God,
And every brave she could seize
Hanged upon the neighboring trees.

And Hymen and his throne she bore
Downward through the yawning floor;
And lawyers, priests and braves fell
After, down the mouth of Hell.

Last came Liberty; her light
Filled the dungeon with delight,
And convents, harems, all away
Fled like stars at dawn of day.

And every brothel ceased to be,
Poor and rich were simply free,
And all, above the wrecks of Hell,
Sung this anthem loud and well:

"Freedom give us to rejoice,
Nobly in the power of choice,
Want, and crime, and pain, are all
Summed up in the name of Hell!"

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cally, tamely, coolly; but when they come to speak of
the charms of a beautiful woman, both their language
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lously in earnest. It is part of the natural sagacity
of women to perceive all this, and therefore employ
every allowable art to become the goddess of that
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