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Vol. VI.—No. 10.—Whole No. 140.

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INDUSTRIAL JUSTICE.

1. Go to, now, ye rich men; weep and howl, for your miseries that shall come upon you.

4. Behold the hire of the laborers who have reaped down your fields, which is kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord.

Gen. Ep. James v. 1-4.

TO SECTION NO. 26 (AMERICAN) OF I. W. A. OF PHILADELPHIA:

Gentlemen—When I expressed my hearty concurrence in your views, I had in contemplation only what I had just read in the WEEKLY of July 5, particularly the 1st and 3d sections of your programme there announced; but by documents since received, I perceive that you propose measures and modes which, I regret to say, I cannot approve, and feel impelled to withdraw from connection with them.

Respectfully, JOSHUA WARREN.

MONEY THE NATION'S GOD.

RULES POLITICS AND RELIGION—WORKINGMEN NOWHERE—GOOD OF RATTLESNAKES AND EARTHQUAKES—THE WORKING ARISTOCRACY MUST STRIKE.

BY A. GAYLORD SPALDING.

There are two mighty things in this great country of ours: first, man; second, money. But the biggest is money. That is the power of Church, State and society. It builds railroads, steam-mills, churches and whisky saloons, and buys silks, ribbons and fast horses. It behooves every one, therefore, to get the tin. No matter how—by speculation, stealing, railroad extortion, or salary grab. It is all the same. Secure the cash, and you can go to college or to Congress, be a Governor or a Minister. You will shine anyhow. Money is civilization, and religion, and fashion, and popularity. We prove religion by sky-rocket steeples, velvet-covered pulpits and high-salaried priests; and civilization by acres of furs, feathers and Sunday solemnity and etiquette; and law and order by well-employed gibbets, crowded jails and prisons, with plenty of richly paid lawyers, sheriffs, constables and policemen. It follows, therefore, that a proud and fashionable city has more religion, civilization, law and order to the square inch than any hundred miles of plain, honest country outside. The test is height, depth, breadth, show, parade and avordupois.

But where is Man amidst all this? *Non est inventus*. He is buried in the rubbish. Nobody sees the real man or woman. They are hidden behind the cloth or title that wealth can purchase—honorable, reverend, general, professor, grandee, or mugwump. They can revel in women and wine without limit or disgrace. They own the splendid mill, shop, store, factory or meeting-house, which are vastly more important than any little folks that grub and sweat to produce them. What is labor? Mere dirty stuff. Behold the farmers in rustic dress—Irish, Swede, Dutch, Yankee mechanics, laborers, and all that—mere lowing cattle. They ply the hoe, the spade, saw and plane, and live in slab shanties. They raise potatoes, build houses, railroads and sich. But money is another matter altogether, and belongs to such as luck or accident allows to get hold of it—through trade or office, by hook or by crook.

We sometimes hear that

A man's a man for a' that."

However, that is mere poetry—pretty to talk and sing. But the rough fact is far otherwise, in spite of all oratory and declamation, or boasting religion, patriotism and civilization. Capital, monopoly and soulless corporations control in all departments, even in newspapers, and workingmen and labor are in helpless subjection.

Yes, say what we will, it is a fact, nevertheless, that the producing class is driven to beg and to fight for its simplest rights. And though comprising three-fourths of the people, in whose hands should be the wealth and power of the country, yet probably not a tenth part of the property of the nation is owned and managed by them.

Now, brothers, sisters, am I mistaken? Who has the figures? Do we exist to be masters and slaves? Such is the fact if I truly represent. And the remedy lies in our own hands, and nowhere else.

The ballot decides all questions for all classes. But with farmers and workingmen the main trouble lies in their lack of intelligence and co-operation, which prevents any distinct representation in their favor. Being ignorant, divided and confused, the speculating and monopolizing few keep the upper hand. Recent events however, of grabs and swindles, have somewhat aroused the public mind to a spirit of just

indignation. The Modocs, the Molochs, and the Shylocks of position and power prove themselves, and now we know them. It has been to the people like a rattlesnake bite, which sometimes is good. Lord, send more rattlesnakes, with an alligator or two. Railroad extortion is a big rattlesnake, and the very best medicine if we take it right.

The Beecher-Bowen-Tilton development is a gigantic exposure of the Church—that seductive handmaid of politics. It fairly represents the character of the clergy and the religion of the popular Church, and reveals the depth of their rottenness; and hence it was highly opportune and proper to present to the people just such a proud and striking example of hypocrisy and corruption, to dumfound them into reflection and common sense. Nothing short of a moral earthquake could awaken the stupid, bigoted and creed-bound world. Thank God for earthquakes and rattlesnakes.

A serious want of workingmen is a brave newspaper press as a special public advocate. The heroic Woodhull WEEKLY stands nearly alone among the thousands. No other is so free, so strong and so plucky. Our large city papers are mostly under the control of printing companies with invested capital, and the editors are naturally bound to popular party and sectarian lines in the interest of those capitalists. There is no other way. Money rules; and workingmen and labor, as such, have no voice and no hearing. Poor and dumb they are forced to remain. Then our country sheets are generally mere beggars, without backbone, and obliged to court popularity, which is wealth and bread. So where are the workers? Indeed, they are nowhere; or, if big in numbers, capital is bigger.

The outlook for the masses is therefore quite dubious; their case is hard to reach. But when we shall have been bitten and scourged and cheated and humbugged long enough, we may ourselves be prepared to move with a forward step in a new departure. That time ought to be now. Why not?

The world is dead-ripe for revolution, and the mighty army of the working class must start it. Crimes, corruptions and abuses are exploding the old government, church, and social order, by spontaneous combustion. Look out for the crash. Good people—workers, producers—stand from under, and save yourselves! Come to the front, all ye true-hearted, for labor, reform and reconstruction! Let the common people stand up and join hands. We must rear new institutions in place of the old, crumbling ones. Strike! is the word for every man and every woman. Strike for manhood and womanhood! Strike for equality and fraternity! Strike for a working aristocracy to substitute the present proud, non-producing, tyrannical aristocracy of wealth! Humanity must hold the supremacy, and money be servant instead of master. Sift the chaff and cockle out of Church and State, and save the wheat for the people's bread.

CHAMPLIN, Minn., July 4, 1873.

SIMPLE, EQUITABLE TAXATION.

BOSTON, July 14, 1873.

It is said that people do not willingly pay taxes, and also that there should be a system of discrimination in favor of the poor and against the rich. And it is urged that by some mode the existing inequality as to wealth should be overcome, and all have the means of equal enjoyment. Among other steps proposed by reformers, we are asked to establish a graduated system of taxation, which shall exempt all who are not possessed of a certain sum, which shall be fixed upon as the average wealth of each individual if all property was equally distributed, and it is supposed that this, though but palliative, will aid us in our purpose to secure justice for the poorer classes.

If, as some suppose, all the agencies and machinery which we call government could be dispensed with, and each be a law unto himself, and agree to do voluntarily just what he ought in relation to other persons and the general good, then taxation would be superfluous. But it is not apparent that we can at present dispense with these agencies any more than with our schools or commercial exchanges. In some form or other, more or less complicated and costly, we must have what is called government, and the people generally will pay the required tax for its support, provided the amount is not excessive and that it shall be equitably imposed.

Now, let us suppose that it is possible to so levy our taxes that the amount paid by each shall be voluntarily determined, precisely like all other expenses, and, so far as this question is concerned, there would be no occasion for complaint. The tax would be graduated like all other payments day by day, according to the means and disposition of each person, for it would be a part of the rent of all the buildings, machinery and other real estate occupied, and of the commodities purchased for consumption, so that no person, rich or poor, native or foreign, could possibly escape paying his exact proportion of the general expenses. The system does not assume to discriminate between the rich and poor, for it is not apparent that this can be done by legislation. What is a luxury to-day becomes a necessity to-morrow, and wealth one day may be poverty the next.

It is simply impossible to say who is rich or who is poor, and it is no more necessary to exempt one class of persons or property from the obligation to pay necessary taxes than from other expenses. The laws are, or should be, administered for the protection of life and property, and as we cannot put a valuation upon the former, let us include all the latter, not excepting public buildings, charitable institutions, nor anything else which costs labor and has value.

If the laws are not properly administered, or the cost is too great, apply the remedy where it belongs, but let the taxation, both for general and local expenses, be laid upon all alike, as it certainly can be, if we raise the first by a tax on all sales of merchandise and the other upon all real estate, or the instruments we use in producing our commodities. We need no custom-houses, because if left in freedom each person can determine for himself what he will purchase, create, sell or consume much better without than with the interference of legislation. This country needs no protec-

tion, for it has abundant resources and unlimited enterprise waiting development.

Individual interest may be promoted by protective legislation, and thus be able to impose an additional cost upon purchasers.

But this is a discrimination so unjust that our people will ere long see that it is abolished forever, and each one permitted to use his own talents in his own way.

This, however, will not bring us the equality which some reformers contemplate, because it will be seen that so long as human beings are differently constituted, some must not only produce more than others but equally they must consume more. The physical organization and tastes will require this and we must not object.

If a man invents a machine to do his work, we should hardly be justified in robbing him of the machine or the wealth it produces; and yet this is substantially what our efforts at graduation and distribution amount to.

It will be sufficient for all the purposes of justice if we make it impossible for the capitalist to receive or invest any of his gains, without first deducting exactly the proper amount which should be paid toward the cost of government, as the agent for performing a certain necessary portion of our work.

We are not called upon to tax the paper which he holds, whether it be deeds, mortgages, railroad bonds, shares of stock money in bank, or any other thing which is the mere title to real property already taxed, for these titles have no value. They are evidences of ownership and enable us to make transfers; but they are not wealth, and they never should be taxed.

This may not at present seem clear, but I shall hope that the readers of your paper, who desire only justice, as I do, will sooner or later see that we can have equitable taxation without graduation or discrimination.

DELTA.

THOUGHTS ON THE GREAT PRINCIPLES OF THE INTERNATIONAL.

BY WILLIAM M'FARLANE, SECT. MILWAUKEE COMMUNISTIC SOCIETY.

Fertile minds of every nation,
Organizing labor's right;
Teaching mankind's destination,
In this radiant orb of light.
See! the wave is calmly rolling,
Onward with the brilliant gem;
Hark! the tyrant's knell is tolling;
Tides of truth they cannot stem.

War has been the ancient fashion
To reduce the needy poor;
Rulers must be taught compassion,
Bloodshed we will not endure
Cruel war with falsehood's glory,
Shall be banished from this sphere,
Pseudo myths now famed in story,
From this globe must disappear.

Crafty despots watch and tremble,
While the millions mould the frame,
Willing hands are to resemble
Hives of bees and share the same.
Up! ascend the lofty mountain,
Where the atmosphere is pure,
Freely runs yon crystal fountain,
Ever springing clear and sure.

Boys and girls your labor lesson,
Study well till understood;
Work will lead to no transgression;
Form one sister-brotherhood.
Right must prove the might of nations,
Justice done to great and small;
None need beg for occupations,
All for each and each for all.

Fleecy flocks with grain abundant,
May be raised on every plain,
Europe's children now redundant,
Daily are by hunger slain.
Yellow corn is full of beauty,
Trees with fruitful blossoms wave;
When the peoples learn their duty,
There shall be no pauper's grave.

Peace and plenty for the many,
Long monopolized by few;
Cometh sure and travels steady—
Stand by one another true.
Distribution is a science,
All who live must learn to know;
Though the clergy bid defiance,
Truth they cannot overthrow.

Providence they teach did kindly
Station us in classes here;
Be contented they say mildly,
God has willed, don't interfere.
Still we know it hath been written,
All things common's a command;
Was not Ananias smitten,
Keeping back the price of land.

Long they've stood by our oppressors,
Fishing in the sluggish stream;
We must teach these false professors,
Idleness is now a dream.
Drones, no longer must we suffer
You to rob, or war to rage;
Neither low, the high, nor upper,
Shall abuse the future age.

Forward to the goal of reason,
That will guide us to the field,
Shun the craft that teacheth treason,
Persevere, lads, never yield.
Write it on our noble banner,
Let it flutter in the breeze;
Cottage, palace and the manor,
Truth with justice shall appease.

COLUMBUS, Ohio, February 21, 1872.

Dear Victoria—These are some points connected with the Labor Reform Political Convention, held at Columbus, last year, that ought to be better understood than they are. It nominated politicians and office-holders, in no way identified with reform, and thus you see it did not lessen the necessity for a real movement of the people. In this it showed its utter incapacity to represent the times, and the promise that labor or representatives of trades organizations would bring before the country a third party, around which the people could rally, in this convention proved a failure. One thing it did accomplish, it brought to the surface certain men and forced them to reveal themselves in their true character; and this may be important for the future when the nation shall look outside of mere politicians for men toward whom the toiling millions may turn with a ray of hope, to find a champion, one of themselves, who is brave, consistent, unflinching and unselfish.

One who under any and all circumstances could be trusted, the most experienced, intelligent and resolute of these men—the one who has stood out conspicuous in interpreting the real need of the hour is Horace H. Day, of your city. While his clear head, cool judgment and generous heart, raised him gradually to the confidence and second official position in the National Labor Union, he more than any other stood in that convention squarely up in our defense; he led off and braved all opposition to place on the floor, one of our conspicuous representatives in the person of Mr. Kilgore, of Pa., whom the convention seemed determined to exclude. When Mr. Elliot brought the voice of one branch of the International to the door of the convention, again utterly regardless of his own popularity, Mr. Day stood forth amid the howl of opposition, and with the aid of a few other brave and kindred spirits forced a hearing.

After the Committee on Platforms, of which he was the most laborious and active member, had refused all recognition of the claims of these advanced issues, he brought them before the body of the convention, thus placing himself on such honorable record that there can be no doubt hereafter where he stands. The fact that he received the largest number of votes, on the first ballot, of any nominee before the convention, and that, too, after he had withdrawn his name, shows how a plucky man is appreciated; but, best of all, I am assured that he requested all his friends, upon the first formal ballot, to throw their strength for Wendell Phillips; and thus started off with the largest vote for a prominent champion of Woman Suffrage—reducing his own to a small number, which he could not thus influence. These acts speak volumes in illustration of his unselfish devotion to principle.

In respect to the great question of finance, which is the most prized by the labor reformers, he struggled with unwavering fidelity through long hours, in committee, protesting to the last against increasing the rate of interest above that so long held by the National Labor Union, and finally refused to sign the report which overthrew it. In the convention he fought it again, introducing his substitute which, he claimed, covered the whole ground, was in unmistakable language, and just what labor reformers had always held:

"Resolved, That the interests of the people demand a cheap, sound, uniform, abundant and elastic currency, to be a permanent measure of value, and based upon the wealth of the nation, adapted to all classes of people and kinds of business; that we believe this will be found in the issue of currency or certificates of value by the government, in sums convenient for circulation, which shall be received by the government for all duties, taxes and imposts whatever, and shall be a legal tender for all debts, public and private—such currency to be the lawful money of the United States, and convertible at the option of the holder into government bonds, bearing a rate of interest not exceeding three per cent., these bonds to be again convertible into currency, at the will of the holder.

Again in the following resolution, on which he had failed in committee, we see his determination to make labor occupy broad and solid ground:

Resolved, That the true labor reformers of to-day know no difference between race, color, sex or nationality; and we believe in equal rights and equal suffrage for all.

The adoption of this resolution would have defeated the politicians and have brought to the Labor Party that support without which no third party can ever make the slightest impression.

In my next letter I will give my impression of Frederick Troop, another prominent character who figured in this and the Temperance Convention. EQUAL RIGHTS.

SOCIALISTIC.

ANOTHER VIEW OF THE SOCIAL QUESTION.

NEW YORK, July 23, 1873.

Victoria—I heartily indorse all that your correspondent, Mrs. Mattie Mitchell, says relative to the vital importance of a widespread publicity to all sexual subjects, but I am compelled to demur to her first grand principle announced in No. 6 vol. vi. of the WEEKLY, namely, that "Sexual intercourse should never be exercised but for the purpose for which the function was established—the 'procreation of the species.'" The desire for sexual intercourse is an instinct and appetite, just like the desire or appetite for food and water. Do we eat to nourish the tissues or drink to liquify and aid the circulation of the blood? Certainly not. We eat and drink to satisfy the craving for food and water, nothing more. The idiot and insane, as well as the philosopher, eat and drink for this purpose. While this craving remains they would eat and drink were it for any other purpose.

The gratification of the sexual instinct is obedience to natural law. Any attempt to suppress this appetite because offspring is not desirable is a violation of nature's laws. Because offspring is the usual result of coition, does it follow that they who have sexual intercourse without this purpose in view "degrade the highest and holiest function of their

being?" Does your correspondent know that there are thousands of women who cannot give birth to healthy children; thousands of men who cannot support a family who could support themselves and wives in comparative respectability, while to burden themselves with children would pauperize the whole? In either case would it not be a criminal act to bring into existence unhealthy or destitute children?

Your correspondent has constructed a tail to Malthus' kite. Malthus insisted that none should marry until able to support a family of children, inferring, as your correspondent does, that offspring should be the purpose of sexual intercourse. Malthus discouraged sexual connections, and by doing so favored those monster evils, self-abuse, prostitution, infanticide, etc. If he had recommended the people to marry, but to refrain from having children until the pecuniary circumstances or health of the parents would permit, he would have taught them how to obey a law of nature, at the same time how to exercise man's highest gift of nature, his reason, and not blindly overpopulate the world as inferior animals do (and like them prey upon each other) and by so doing fill the world with poverty, crime and disease.

Sexual intercourse is indispensable to the cure of some genital diseases, such as many forms of spermatorrhoea, chlorosis, hysteria, and some diseases of menstruation. Must these diseases continue because, along with the means of cure, there must come "the inevitable baby?" Your correspondent must choose between preventive sexual intercourse (precautionary measures to prevent impregnation) on the one hand, or the frightful evils, the fearful sins of sexual abstinence, self abuse, prostitution, and many loathsome diseases on the other. She must choose between them, she cannot choose independently of them. The ignorance of the necessity of sexual intercourse to the health and virtue both of men and women is the most fundamental error in medical and moral philosophy.

In the noble effort of your correspondent to formulate the principles of social science and make these subjects popular, she deserves the best thanks of all the lovers of humanity; but while I should encourage her to write often on this important subject, I hope she will reconsider this first principle and expunge its objectionable features.

Yours truly,

T. R. KINGET, M. D.

DARKNESS AND DAYLIGHT.

BY JOSEPHINE GIFFORD.

Starving!—who cares!—in the streets of New York;
Faint, weary, worn in the struggle for life,
Dying with hunger of body and soul—
What boots it to live? Why not end the rough strife?

Starving or begging; your labor gives naught;
None would believe the truth you might tell;
None could believe that with brain and with health,
Your person was all you could possibly sell.

With food and with clothes, yet you die at your heart,
Your soul is a starved and a miserable thing;
You are under the curse of the law for your love,
For your hand can display not e'en one wedding ring.

Alone 'mid the millions! alone and in tears,
Heart-broken with struggles forever in vain,
Unable to longer exist for your bread,
Unable to bear your heart's terrible pain!

Stop, feet, on your path, there are none that will meet;
Fold, hands, to yourselves, none others will grasp;
The world in its righteousness gives you but stones,
And takes your one love from your agonized clasp.

Swirl, swirl in the streets; hear the throng; see them pass;
Behold those gay couples! that's nothing to you;
They are happy together, and you are alone;
They chatter deceit, and you die to be true.

Die, cheat and be rich, surrounded by friends;
They will call you an angel if pure you pretend;
Conform to the law, accursed as it is,
He is poor and a fool who the truth dare defend.

Be true to your nature—and die in the street?
Die shut from the light of God's beautiful day?
Nay, justice must come; hear the thunder afar!
'Tis the hypocrites now must fall by the way.

NEW YORK, July 9, 1873.

THE SOCIAL QUESTION.

No. I.

BY JOHN BROWN SMITH.

It is the right and duty of the present generation to investigate the where and wherefore of all the so-called basic institutions of society, and if they are found to be inadequate to the progressive demands of the present age, because they are in antagonism with natural or the higher law, it is right and proper that they should be ignored, set aside or abolished, as the aggrieved parties may choose. It is impossible for one generation to delegate away the natural rights of the next; it is impossible for human legal enactments to override the inherent laws of human development; it is impossible for a single person in existence to delegate away a single right of freedom of action, because we are placed here on earth for development through the operation of unchangeable law. All institutions of society which interfere with the freedom of the individual are null and void, because the restraining and governing power should come from within the soul of the person governed, and not from without through the arbitrary restraint of man-made institutions. The legitimate work of all institutions or customs of society is to aid the unfoldment of individuals by rendering protection to their inherent right to self-government.

When existing customs or institutions fail to render the aid intended by their adoption, or are found too narrow and inadequate to protect the individual in carrying out the highest convictions of truth, they should be abolished. The same theory should be applied to all legal statutes and enactments which interfere with inherent natural rights, as natural law is above human law.

The customs and legal enactments of human society have been in past ages instituted for the express purpose of protecting and regulating the reproduction of the race, which is popularly known as the institution of marriage. In obedience to the existing conditions of society, man is considered the head of the family, and the mother of his children is given the position of a dependent slave; it is his prerogative to rule, and her duty to "honor and obey." It is considered his right to use her, inside of the marital relations, as an instrument for the gratification of his passions or lust, and thus impose upon her, against her consent, the arduous and trying duties of maternity.

The terrible effects growing out of the legal laws of society in thus protecting man in his power to abuse the mothers of the race, has become apparent in the thousands of cases of noble women who are bound to lustful men, who transmit with increased power their unfortunate tendencies to their children. The outraged freedom of woman must come to an end; the mothers of the race must and will rise up in the majesty and dignity of their loving natures and protest against this institution which fosters, protects and perpetuates unbridled lust and tramples under foot the free, unbought love of nature.

It is no use to patch or endeavor to mend an institution which never had an origin in common principles of justice and equality between the sexes, because it was instituted by man for the protection of man in his slavish uses of woman. The whole marriage institution and existing legal laws which support man in his injustice toward woman ought to be ignored, repudiated and abolished by progressive reformers. Those who are just emerging from the bondage of the unjust marriage laws may spend their time in mending what is an abortive institution at best; but when they rise to the summit of truth they will at a glance see the necessity of abolishing at one sweep the whole institution of marriage.

The reverential mind may be shocked at our abrupt style of discussing such a venerated and popular institution, but truth ought not to frighten any person who has a true veneration for nature.

It may be properly asked of us "What do you think would be the result to society if marriage were abolished?" It would be a glorious result for woman, and man too, if the marriage institution were absolutely abolished and the sexes left to regulate the reproduction question as their common sense dictated; science, aided by the instincts of nature, would ultimately arrive at the correct solution of the social problem. The inherent love of truth inborn in the human soul divine is all sufficient to insure that society would gravitate to the right. Love is more potent than any other element in nature, hence it would become in time the governing element in the relations of the sexes. The only method competent to elevate the human family is, to permit Free Love to be the governing power in all reproduction. The beauty of such a plan can be observed at present in the beautiful love and harmony which exist between devoted lovers. If the marriage institution was abolished, what is generally understood by the terms "husband" and "wife" would also practically be a dead letter, consequently the only relation or institution which would take its place would be a continuation of the happy and harmonious relations of lovers (before what is now called marriage). The sweet, confiding confidence of lovers would be the binding tie which should alone guide the social relations of the sexes. Who can in reason object to man and woman recognizing no other ties but those of lovers, and who will have the hardness of heart to object to the continuation of such a celestial relation throughout life, as it would be so much preferable to the inharmonies so common inside of the marriage institution. If the reproduction of the race was recognized as the legitimate use of the sexual functions, and the desire of the woman as the competent authority to determine when she should become a mother, it would follow that all children would be brought into the world as the joyful fruition of love. Lust would be gradually blotted from the annals of social life. How beautiful to think that the relations of lovers would henceforth be the only institutions of social life, and what a commentary on the progress of the times if all reformers should adopt such a simple solution of the question. The practice of introducing your companion as "my love" or "my lover" would be much in advance of the present custom of saying "my husband" or "my wife," as these terms have become almost a common cloak to cover and protect man in a course of lust and tyranny toward "his wife."

If the question is solved in this effective manner, it will work charmingly throughout the entire relations of society. If the lovers find that they are not properly mated, they can separate at will, as the only ties binding them are love, and when that ceases or inharmonious prevents their living together in happiness the bonds of unity are severed. A child born of the mutual love of both parents will be taken care for, as love children are not neglected by their parents. Unwelcome children are the ones who are in most danger of being thrust upon society without support. If the parties separate after they have a child, or more than one, because of inharmonious, it would not be half as bad as at present, where it is a common thing for separation to take place after six or eight unwelcome children are forced upon the mother inside the marriage relation. If it is urged that such freedom in the relations of the sexes would result in practically breaking up the family, I will reply that it will only break up families where love or harmony are wanting, and such families ought to be broken up; such a plan will never break up one family where love and harmony exist.

Another bugbear to many reformers is found in the fact that they cannot quite understand how freedom will not always result in "promiscuity." It is a fact that freedom will result in both monogamous and promiscuous relations in persons of different organizations, views, etc. Freedom means the condition of being left free to decide what is right in each individual case. I will decide that sexual relations should only be for reproduction, while another person will decide that such relations are admissible for other uses. Now, freedom means that it is equally right for both of us to

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carry out our highest conception of truth, while charity says, Do not find fault with your brother because there may be many others who think they possess truths in advance, who will have a right to look down with scorn and contempt on both of you if it is right for either of you to look on with contempt upon the views of the other. These same arguments apply to the practice of promiscuity or monogamy. I am willing to trust to the ability of the truth to conquer in any conflict with error, hence, while I may think that the arguments at present favor the practice of monogamy, yet there may be facts and arguments unknown to me which may determine my mind at a future time to an opposite opinion. There are very few of us, I apprehend, who are so liberally endowed with a perception of the truth that we never fall into the mistake of making many blunders, hence a tolerant charity for the views of others should be the rule of action. I am willing that freedom should be the absolute rule to decide the proper relations of the sexes: as my confidence in nature, instinct, intuition and truth is so unbounded that I fear not for the result, but I feel that mankind will, if left free, naturally gravitate into the right, whether the rule of action is found to be "monogamic" or "promiscuous." I am satisfied of one thing at least, that promiscuity, with love as its basis, will never give to the world such an awful example of free lust as is found in the present institution of marriage. The objections raised as to the danger of demolishing all traces of paternity are made by those who do not comprehend what they are talking about, or else they have a vile estimate of the purity of their own mothers and sisters. Are they willing to admit that their own wives, mothers or sisters are so debauched that they would be in danger of not knowing who was the father of their children if they were permitted to enjoy their rights of social freedom? Children born of mutual love will have no reason to doubt when, and by whom, they were conceived, if the matter is left to the will of the mother. It is not surprising that persons whose lustful indulgences are so frequent that they make it impossible ever to tell when their own children were conceived, should naturally be suspicious that the same difficulty would arise in freedom, in relation to mothers knowing who are the fathers of their love children, their own depraved passions are the foundation upon which they base their opinion of the women of freedom.

The question of divorce has taken more or less attention of reformers of late years, and deserves a consideration at this point. The institution of marriage was found in time to be so irksome to some of the aristocrats of the old world that its twin sister divorce became a necessity. A continual contest in relation to the true reasons which ought to govern in the granting of divorces has been kept up in different parts of the world for the last generation, and still the question is not settled.

We advocate the abolition of all divorce laws, because they are unnecessary, being a legislative nuisance. The reason for this course is found in the fact that if the institution of marriage is abolished, there will exist no necessity for having divorce laws upon our statute books, because the will or pleasure of the individual will settle the question as to who ought not live together. In all the States of the Union, it requires a great outlay of time, money and unnecessary exposure of private affairs to procure a divorce. In most all the States it is impossible to obtain a divorce except on the charges of desertion, abuse, adultery or some grave offense, hence there is no escape for the thousands who live in inharmonious who cannot think of going through such a paraphernalia of legal red tape; besides, under the new dispensation, desertion is not a crime, as no free lover would desire to hold an unwilling companion. When the marriage laws are abolished there can be no crime of adultery where the parties are mutually agreed, otherwise it will be nothing but rape, whether inside or outside of the marriage relations.

The imposing of amative desires upon others against their consent is sufficient cause for separation, and should be left free to be decided upon by the aggrieved party, without the intervention of any court or even third parties, so that they may forgive or separate at pleasure.

There are thousands who are living together in inharmonious who cannot obtain divorce through any legal process; there are many others who are living together in harmony but who are opposed to the marriage institution and divorce laws, because they have faith in the principles of social freedom; but the legal statutes of most all the States, and the social institutions of the people have been erected on a basis opposed to such separation, hence there is no opportunity for escape from the bondage of law. Many of these progressive reformers are willing to live out their highest principles of truth, but they are curbed by the difficulty of obtaining divorces under existing laws. What is the proper remedy to pursue, so that they may set an example of living for principle before the world? It will be impossible to secure sufficient agitation on these questions by the ordinary methods for years to come, so that the marriage and divorce laws may be repealed in many of the States, hence there is no alternative left but to endeavor by all means to secure their abolition as soon as possible.

We have already shown that human legal enactments are null and void when conflicting with natural law. There is an eternal and irrepressible conflict between human and natural law. I for one shall maintain, at whatever cost, the supremacy of the higher law of self-sovereignty. When it is a question of clear duty, or moral cowardice, who, with the fires of freedom burning in the soul, can hesitate for one moment? The marriage and divorce laws conflict with the inherent laws of nature implanted within every human soul, and are, in the sight of every lover of human liberty, an unbearable species of tyranny which can no longer be tolerated. I ignore, reject and renounce all allegiance to them, because they place unbearable conditions of bondage and slavery upon thousands of the citizens of the nation. I renounce my allegiance to their authority, because they do not provide an escape for those who mutually desire to dissolve the marriage bonds existing between them; I renounce all

allegiance to them, because they provide no remedy for those who wish to dissolve the legal bonds of wedlock, so that they may live a life illustrating their highest convictions of truth. I cheerfully add my example and influence to the work of reform inaugurated by Brother and Sister Steinmetz.

I hope that hundreds of reformers will come out and show that they are willing to brave public opinion and human enactments, and dare live their highest convictions of social freedom, in defiance of all man-made law that conflicts with human rights. Those who dare take their freedom, only can expect to receive it. Especially do we urge upon the happily-married to come to the rescue of their sisters and brothers in bondage, and show by their devotion to the principles of freedom that they are willing to endure and suffer for the sake of the cause of truth. Protest against the legal bonds that cannot be broken except by the assertion of the supremacy of natural law, and the thousands who are in bondage to the legal laws of marriage will rise and call you their benefactors.

[The following letter has fallen into our hands. It is applicable to so many cases that we feel we shall be doing many women held in marriage slavery, and many slaveholding men as well, a great service: so, withholding names, we publish it:]

July 18, 1873.

Dear Friend—Yours received. I of course have no right to comment upon your domestic arrangements, yet could not help regretting the loss of —'s influence in this crisis, and thought that the domestic duties must be imperative indeed that lead her to ignore for so many months her obligations to the cause she voluntarily espoused. You say that of her "own choice" she has secluded herself for a year, but the motive potent enough to impel her to choose such isolation challenges question.

If any one holding over her the possession of a secret has led her to this course, they, not she, should bear the burden of public censure that most assuredly rests upon her for apparent lack of zeal in time of need. That, however, which has become the property of several persons, myself included, though not through any revelation of hers, ceases to be a secret, and ought to lose its terror, as it most assuredly has its power, to harm.

You say that persons who come together, promising to be true to each other, have a right to expect, each of the other, the observance of this obligation. Now, the folly lies in making this promise at all.

Emerson says, "No love can bind itself by oath or covenant to secure it against a higher love;" and he utters a great truth. I do not promise to be true to any person, for obedience to his idea of what constitutes truth to him from me, might occasion me to be false to my most sacred convictions. I have sworn to my own soul to be true to myself, to the divine aspirations of my nature, and if any person cannot trust me and realize that being thus loyal to my God-given instincts I can never be attracted to aught that is base or low, he is not worthy of me. I do not own him, or he me. I can only be first in his heart, and hold there the largest place, by deserving it, commanding it, by the magnanimity and beauty of my life and character. If he has other loves, what is that to me? They can only enrich his life; they cannot invade any portion of his soul that responds to mine, any part of that affection that my individuality alone can inspire. No soul can suffer loss. They may awaken to the fact that that which they seemed to possess has flown; but the love, affection, friendship that one individual inspires in another can never be profaned, never be lost. As no two persons are alike, but are as original, as unique as each separate blade of grass, or leaf, or flower, so in the divine economy of nature each soul is protected from possible loss here or hereafter by this unalterable law of diversity.

I may die to-morrow, but years hence the simple mention of my name will call forth in every heart in which I have a place the royal tribute of regard that is my eternal, inalienable possession. The lover of my girlhood now walks the viewless causeways of the air, and inasmuch as he was cultured, lofty-souled and large-hearted, he doubtless loves and is beloved by many a fair and queenly woman in "that land of light and song;" yet he finds time to return to earth's turbulent scenes and bathe my toil-worn spirits in the deep waters of his passionate and intense affection, and those chords in my inmost being that first responded to his touch, remaining mute in presence of all others, thrill and vibrate as of yore, in an ecstasy of rapture when swept by his spirit touch. Others who live on earth have part in me, for while I live my soul must always worship the beautiful and true, and it is for me and that other soul or souls, whoever they may be, and for us alone, to decide what shall be the limit of our mutual regard, whether it shall pause upon the threshold of friendship or culminate in the divinest sacrament of love.

There is small danger of relapsing into promiscuity for persons so believing; such souls have ascended the higher planes of spiritual unfoldment, and realize that one of the penalties of growth is comparative isolation. Mr. S— knows my sentiments on all these questions, therefore no dark mystery envelops us; we feel "that we cannot bind ourselves by oath or covenant to secure us against a higher love," and that if angels seem to recede it is only that arch-angels may have room.

Praying that you may find peace in freedom, I remain, your friend,

LAURA CUPPY SMITH.

[From the Banner of Light.]

THE PANTARCHY DEFINED—THE WORD AND THE THING.

BY STEPHEN PEARL ANDREWS.

New ideas require new words; either wholly new, or old words raised and stretched to a higher and broader meaning; and the promulgator of the new thought has to choose between these two alternatives. Pantarchy is a newly-formed word, from the Greek, to denote what is sometimes called

"The New," as contrasted with "The Old," in respect to the progress of the world's affairs, and that to which the revolutionary events of our day are a transition and an introduction. It means the Universal Government or ordering of all human conduct, individual and collective, in accordance with true science or knowledge, and for the highest and best uses—a millennial state devised and conducted by science, and effected by the crystallization of all the existing reformatory and spiritual forces.

Arche is a Greek word (occurring in mon-archy, olig-archy, hier-archy, etc.), which curiously combines, in a subtle unity of meaning, the idea of origin or beginning, and hence of elementary principle, with that of government or rule. *En arche en ho Logos*, "In the beginning was the word" (John i. 1), means more than in the historical beginning. It means the logical beginning in elementary principles, as a language begins in its alphabet, which then governs the development of speech or the word.

Pan or pant (os), which occurs in pan-theism, pan-theon and pant-ology—is another Greek word meaning all or universal. Pant-archy means, therefore, Universal Government, but in a deeper sense than any merely political idea.

The organization of the Pantarchy is the formation of a new party in the world, but something very different from a new political party. It is not a party for the external and compulsory control of affairs, through the ballot, backed by the bullet, but an altogether voluntary association of those who are like-minded in their diversity—for their mutual benefit and for the benefit of the world—a spontaneous drawing together of all the segments and branches of reform to constitute the spiritual government of mankind through the force of ideas, and of an organized influence guided by the best skill and the highest wisdom. It is not even designed for or confined to the single country. It is a higher sort of Internationalism.

The immediate occasion of this communication to the *Banner* is the occurrence of a couple of expressions in "An interview with Mrs. Maynard, the celebrated trance medium," in the issue of the *Banner* of the 31st of May, 1873, copied from *Pomeroy's Democrat*. The statement is this:

"After the present—the coming four years—a new order of things will be introduced. Men (and women) who have remained in the quiet walks of life will rise to power and position; who have loved humanity, who have labored earnestly to promote the welfare of the people, will be called into the field of action. Brother (and sister), your place is there."

"So," it is added, "we are expecting the formation of a new party; not a new political party (God knows we have had enough), but a new element of strength and power that shall draw to itself the best of all parties who seek to benefit humanity for the love of humanity. This is that which will correct the present condition of things," etc.

These sentences embrace the essential idea of the Pantarchy. The Pantarchy has been incipiently organized and in active operation for several years, is steadily augmenting its strength and resources, and is preparing for a more external and visible intervention in the world's affairs, when the coming crisis shall have gone forward to the point where such action will be demanded; meantime, it remains for the public at large more a mere ideal foreshadowing than an actual, wide-spreading and powerful organization.

[From the Present Age.]

THE GOLDEN BOND.

BY MARY F. DAVIS.

The records of the past tell us that there was once an Eden. There was a human pair that loved each other; and the angels came down at midnight by the soft light of an Eastern sky to strew fresh leaves and star-eyed flowers over the sleepers in their calm, pure happiness.

The children of that family have wandered from the golden land, but who among them has not pictured an Eden-home where, united to a responsive soul, the days, months and years would roll by in the enjoyment of happy companionship. No jarring, no discord, no oppression, no unkindness, no unsatisfied longings for a truer life would reach such a home, for husband and wife would trust each other, and one could no more injure the other than they could do violence to their own souls. The wife would be the light of love and the fountain of joy to the household, and the husband would always be to her a sure haven of rest. True brothers and sisters, dwelling ever in the sunshine of harmony, would go forth from the cheerful scenes of childhood to bless the world with lessons of love and wisdom.

Turn from this picture to the majority of places called home on this our earth. Mark the want of congeniality between a great proportion of those who possess these homes. See the wrath, the bitterness, the disgust, the hatred, the discontent, the anguish, the despair that wells up from the agonized hearts of too many who have entered upon life's cares and duties. Watch the development of the unfortunate children who dwell amid these discordant influences, and who, struggling against inherited physical disease and mental depression—longing for the kindly sympathies which never reach them, and stung to madness by hard and bitter words, go forth to meet life's hard battle. Search beneath the surface for the truth in these matters, and you will not shrink from the assertion that to *uncongenial homes* may be traced much of the vice and crime, and many of the wrongs that blacken and deform society.

When we consider the manner in which most marriages have been and are being consummated, we cannot wonder at the deplorable condition of society. Some, ignorant of the real demands of their natures—unused to the words of affection which they should receive from the guardians of their childhood, and with hearts susceptible of kindly emotions, yield to their first unguided impulses, and pledge life and soul to those who cannot prize the gift. Others, forgetting that love alone is the basis of the true marriage, stoop to a consideration of wealth or position, and form alliances which they would afterward blot out with tears, though every tear were a life-drop from the fountain of existence.

Honored be the man or the woman who has strength and wisdom enough to prefer a solitary life to the degradation of a false union! But when the angel of love comes in raiment of purity to give completeness to the life of two consecrated natures—to weave the golden bond of a true and lasting union—there is nothing in the range of God's mighty empire more divine, nothing so productive of pure and permanent happiness.

FREE LOVE IN FACTORIES.

In the fourth annual report of the Massachusetts Bureau of Statistics of Labor there is a contribution from Judge Cowley, of Lowell, from which we quote: "In the early years of Lowell nearly all the operatives boarded and lodged in the factory boarding-houses, all of which are situated within a few minutes' walk of the mills. But a change has occurred within a few years, which has already been attended with marked results. Many of the factory girls, disliking the rigid rules observed in the boarding-houses, combine two and two and hire lodging-rooms elsewhere, taking only their meals at the corporation boarding-houses. This liberty, like others, is liable to abuse."

This is an approximation toward genuine social freedom. The Rev. Daniel Dorchester may think the coming together of the sexes outside the brick walls of the boarding-houses will "undermine the vigor and purity of society;" and in a sermon, to which Judge Cowley refers, he expressed awful forebodings that the "very foundations" of society would be swept away if factory girls, though sexually starved and deprived of all other forms of emotional recreation, were unfettered sexually and permitted to sleep anywhere but under the eyes of their frigid boarding mistresses.

We, on the contrary, have no such fears. In this extension of social freedom we see certain peace and purification. In the very contribution before us, in fact, Judge Cowley says: "The number of arrests for offenses against chastity has fallen off about two-thirds within ten years, and is now very inconsiderable, owing largely to the great increase of lodging-rooms before mentioned, and the consequent decrease in the number of houses of disrepute."

After all, the freedom which these Lowell factory girls are now acquiring is no more than the factory girls of England have always enjoyed. An attempt was once made by the Rev. Dr. Scoresby to introduce the American boarding-house at Bradford; but it failed, because the English factory girls would not relinquish the right to regulate their own hours, amusements and company, nor submit to the restraints of a Yankee boarding-house.

WILLIAM FRIAR.

PEARLS FROM THE SEA OF THOUGHT.

SELECTED BY LAURA CUPPY SMITH.

"Nothing is secure but life, transition the energizing spirit. No love can be bound by oath or covenant to secure it against a higher love. No truth so sublime but it may be trivial to-morrow in the light of new thoughts. People wish to be settled, only as far as they are unsettled is there any hope for them."—Emerson, *Essay X*.

There is no virtue which is final; all are initial. The virtues of society are vices of the saint. The terror of reform is the discovery that we must cast away one virtue, or what we have always esteemed such, into the same pit that has consumed our grosser vices."—Emerson.

"On some countenances is written a history, on others a date."—Jean Paul Richter.

"The agonies of faithful souls are God's successes."—John Weiss.

"There is a church of grief whose members deeply and tenderly know each other."—W. R. Alger.

"Once I passed through a populous city, imprinting my brain for future use with its shows, architectures, customs, traditions. Yet now of all that city I remember only a woman I casually met there, who detained me for love of me. Day by day and night by night we were together. All else has long been forgotten by me."—Walt Whitman.

"I believe that love may unfold its white wings even in the red bosom of hell. I know that its truth can measure the distance to heaven with one thought. Then be content to let me go, for these pale hands shall reach up from the grave and still draw the living waters of love's well. That is better surely than climbing with bruised feet and bleeding hands to plead with the world for what is my own. Let my shivering soul go waiving up for a human love to the throne of the eternal."—Adah Isaacs Menken.

BY HELEN NASH.

"Your great man always at last sees something the public don't see. This something he will assuredly persist in asserting, whether with tongue or pencil, to be as he sees it, not as they see it; and all the world in a heap on the other side will not get him to say otherwise. Then, if the world objects to the saying, he may happen to get stoned or burned for it, but that does not in the least matter to him; if the world has no particular objection to the saying, he may get leave to utter it to himself till he dies, and be merely taken for an idiot; that, also, does not matter to him. Mutter he will according to what he perceives to be fact, and not at all according to the roaring of Red Sea on the right hand or left of him."—Ruskin.

"Self-love is not so vile a thing
As self-neglecting."—Shakespeare.

"Great fleas have little fleas
Upon their backs to bite 'em,
And these again have lesser fleas,
And so on ad infinitum."—Anon.

"No wise man ever wishes to be younger."—Dean Swift.
"At a certain depth all bosoms communicate—all hearts are one."—Frederika Bremer.

"Be what your friends think you are. Avoid being what your enemies say you are. Go right forward and be happy."—Brick Pomeroy.

"Those who have finished by making all others think with them have usually been those who began by daring to think for themselves."—Colton.

"Creeds are now the masters, not the servants, of thought."—Anon.

"Always do what you are afraid to do."—Emerson.

"The bigot is like the pupil of the eye: the more light you put upon it the more it will contract."—Holmes.

"The uses of mediocrity are for everyday life, but the uses of genius, amidst a thousand mistakes which mediocrity never commits, are to suggest and perpetuate ideas which raise the standard of the mediocre to a nobler level. There would be far fewer good men of sense if there were not erring dreamers of genius."—Bulwer.

"A self-suspicion of hypocrisy is a good evidence of sincerity."—Hannah More.

"Nothing is humbler than ambition when it is about to climb."—Anon.

SPIRITUALISTIC.

NATIONAL CITY, Cal., June 29, 1873.

Dear Victoria—My joy that you still live and my sorrow for your sufferings may seem slow in reaching you; but giving little heed to unauthenticated rumors, I hoped you were well, and, Samson like, putting your foes to flight.

Dear soul, how bravely you have fought the world's battles—the battles of the weak, the wronged. And in this trial-hour your friends are few—Judas and Peter over and over again.

Well, Victoria, truth is not forever on the scaffold; the clouds will clear and the grandeur of your work will be seen, the whiteness of your life fully appreciated.

When the wires dropped us down here these words, "Victoria Woodhull is dead!" the first shock over, I said, "What glad greetings the angels have given thy weary soul!" Mary Wollstonecraft, Shelley, Frances Wright, John Brown, John Stuart Mill, and a host of like spirits, I said, will give her a hearty welcome. So for you we were glad if you had indeed gone to the holy hills. But the gods are not yet ready to take you from the work given you to do. So be strong, brave, faithful, and bide your time. You will not go to prison. The New York judges and jurors are not going to damn their own souls and set the seal of infamy upon the names of their children by bolts and gyves, by blasting your young life. So take heart; remember the heavens hold you dear and will keep you evermore.

H. F. M. BROWN.

FREE SPEECH AND PRESS AGAIN.

Editor of the Weekly—My favors shall not be too frequent. But since my last the *Index*, which, as you will remember, I criticised somewhat for its long silence, when free speech, free thought, free press and free religion were all stricken down and endangered in your person, has at length spoken out and in unmistakable tone, too, and I hope you will transfer his testimony to your own columns.

I have long felt that neither the free religionists nor the Spiritualists are doing half what they might and should, to awaken the people to the actual perils which already surround them on every side; coming directly from the State and the church, the government and religion; and indirectly from the spirit of caste, the oppression of labor by capital, and the oppression of woman by everybody.

It is rather boastfully claimed by some of the leaders of the free religious enterprise, that they do nothing and intend to do nothing. Perhaps you remember Mr. Frothingham's declaration once to that effect. I am glad to know and always to have known that the *Index* never contemplated any such Fabian, such fatal policy. It need never, would never have asked to be invested with a hundred thousand dollars if that were all its mission. But since I saw its editor face to face with that God-in-the-Constitution Convention at Cincinnati, like Paul "wrestling with the beasts at Ephesus," I have been certain that he felt the importance of his position, the solemnity of his responsibility as a leader, as a guide in the mental, moral and spiritual unfolding growth and redemption of the race, to remain inactive, merely reflecting the moonshine of college culture, or glowing with the lurid blaze of sectarian superstition, bigotry and "strange fire."

The history of real reformation and progression is nowhere complimentary to Fabian policy. It was the evil spirits that cried out, and with good reason, "Why art thou come to torment us before the time?" It was a good spirit who declared, "I am not come to send peace on earth but a sword;" and "to make a man's foes those of his own household."

Truth to error is ever sharper than a two-edged sword. The enemies of truth and liberty will work day and night, like gravitation, till they put their God, Christ, Bible, creed and catechism into the Constitution, and freedom out of the land. And shall the friends of freedom do nothing in such an hour? Even make a merit of doing nothing? All gods forbid!

I know the *Index* will not be silent. If Spiritualism for lack of courage, or free religious associations through want of zeal or heart, or a belief that earnest work is not wanted, or for any cause shall fail to meet the emergency or even comprehend the situation, then what a weight of responsibility settles at once upon your shoulders! Or even should all these do faithfully and well, the part they have assigned themselves, still one whole hemisphere of humanity's globe has been discovered by your more anointed vision, in woman's civil, social, moral, matrimonial wrongs, hitherto unexplored if not unknown; making your journal the most important in the nation; and of course the one which the rulers of the State and church wish to see first silenced and suppressed. And then I think the doom of the *Index* would be speedily pronounced.

Glad ever and always to learn of your successes, in suits at law, as well as commercially and journalistically, I am, and hope to remain, your friend and fellow-workman in all good causes,

PARKER PILLSBURY.

ANCORA, N. Y., July 21, 1873.

EDITOR OF WOODHULL & CLAFLIN'S WEEKLY:

I notice that you copy from the *Banner of Light* a communication headed "Consistency a Jewel," in which my views on the great question of freedom are unfairly represented. Thinking that no true man should be willing to be placed on the wrong side in the great battle now waging, I venture to ask you to do me the justice to copy also the following note addressed to the editor of the *Banner*, not yet published:

Yours for true freedom, but not for free misrepresentation.

A. E. NEWTON.

UNFAIRNESS IS NOT A JEWEL.

EDITOR OF THE "BANNER OF LIGHT":

I am not a little surprised at finding in a communication headed "Consistency a Jewel," in your columns of date July 5, my name held up in company that I do not desire, as an example of "inconsistency in the ranks of Spiritualists," and myself represented as more anxious for the respectability of Spiritualism than for the truth. I am not acquainted with the lady whose name is signed to the article, and she surely cannot have taken pains to be very well acquainted with me or she would not have made such mistakes.

It appears that the inconsistency for which I am held up to odium lies in the fact that I want freedom restricted. If my fair (?) critic had taken care to inform herself on the subject, she would have known that the only restriction I have ever claimed should be put upon freedom in any sphere, is the necessary one, that it shall not infringe the freedom or violate the rights of others.

This same restriction was at first recognized by her whom your correspondent styles the mother of the young child, but afterward, inconsistently and inconsiderately no doubt, repudiated by her, as your readers well know. I think she has of late been more careful to recognize it.

Is Mrs. Emma Taylor in favor of a freedom that does infringe the freedom and violate the rights of others? If so, she places herself in the same category with thieves, robbers, ravishers, and all to whom freedom means license. If not, she is in the same boat with myself.

I think no Spiritualist will be harmed by so restricting his or her own freedom as to do no harm to another, even though Spiritualism should be made respectable thereby.

Consistency is indeed a jewel, but unfairness is not, even when flashing from a lady's hand.

A. E. NEWTON.

HOW?

"Orators on the social question seem to forget that true marriage exists regardless of laws and ceremonies, while false marriages require both to make them continue."—Woodhull & Claflin's Weekly, July 26, 1873.

As the foregoing statement follows a declaration of mine that I legally recognized the fact, or supposed fact, of marriage, I take it for granted that it refers to such ceremony. As a lecturer on social and political topics, I do not forget nor "seem" to, that "true marriage" exists independently of "laws and ceremonies," i. e., man-made laws. But I believe in marriage laws, nevertheless. So do some of the most advanced advocates of social freedom—Victoria C. Woodhull for one. In her speech at Steinway Hall she says:

"Marriage laws that would be consistent with the theory of individual rights would be such as would regulate these relations, such as regulate all other associations of people. They should only be obliged to file marriage articles, containing whatever provisions may be agreed upon," etc.

I emphasize "marriage laws," my object being to show that Victoria believes in such laws. I am not of those who believe that a ceremony or a legal enactment marries people. I suppose if "marriage articles" were not filed, true marriage could exist all the same. Even so, if there should never be another marriage ceremony marriage would exist. The filing of articles is evidently intended for the protection of the individuals entering the marriage state with each other, as well as for the protection of society. I deem a mere ceremony as of no more consequence to the real thing itself than the cut or pattern of a dress to the body which it covers.

Yours for true marriage, W. F. JAMESON.

[It was to secure from our valued correspondent and true hearted reformer just what he has written above, that the note to which he refers was added to the report of his speech. We knew what he meant, but our readers could not be supposed to know.]

MORE ABOUT THE SECRET ORDER.

As I am receiving many inquiring letters about the above order, I wish to make some explanations through the WEEKLY for all.

1st. We have organized upon the plan of Matuna—that is, upon the basis of the organs of human intellect. It is well known that each individual is a representative of some class of organs. He is either perceptive, retentive, ambitious, defensive, or impulsive. Our system is so arranged that each one attracts to his place, and every one finds work to do in their own particular field of labor. I am aware that at first this will seem very complex; but after a little oral instruction it is quite simple.

2d. We are ready to organize societies everywhere as soon as we can publish our constitution. I have written to Mr. Arthur Merton to publish it in the WEEKLY, as all my correspondents are readers of that, and hope he will make such explanations as briefly as he can.

3d. We advise all liberalists to organize as far as they can without our help. At the National Convention we will create charter members, who can save our visits to many points.

It is bound to be a success. Mr. Davis started on the grand idea in his arrangement of the lyceums but did not reach all the details. His idea of colors was correct, only to be beautiful it should be carried up to the entire costume. Only think how like a beautiful bouquet would be a set of dancers on the floor, having all the colors of the prism, and then

going through all the changes! This we propose to do, and it will be easily accomplished.

We say, friends, go to work as soon as possible, and we will give the thing along as fast as our means will allow.

D. W. HULL.

BALANCES.

When we live isolated from each other in clan or individual selfhood, so careful not to stain ourselves, we generate just what we feared. Our vacuous starvation reacts into excess. All men of every grade of affection would be purer were they braver and freer to associate with pure and refined women; all women would be nobler were they closer embosomed in the affections of great-souled men. Solitary vices would find no chance were we free to exchange magnetic forces in love and thought. The honor and confidence which such freedom guarantees, bars out all inclination or demand to trespass. What pure brother could wrong a sister? When all men, by freedom, are brothers to all women, and all women are sisters to all men, the "Social Evil" is purged away.

Moral fear is destructive to moral character; it often reacts into abandon of life. The upright dread nothing. Slander cannot break in upon us when we give it no heed. When risen above folly, how can it reach us?

Where comes in the wrong—from the overplus of the human, or the want of it? Padlocking the love in our souls!—what is worse? The birds get strength by playing freely in the air, the bees by resting in the honey-cups of flowers, the angels by confiding affections. Why may not we of earth be just as free and pure and happy?

J. O. B.

[From the Index.]

THE BATTLE BEGUN.

The writer of a satirical article in No. 169 of the *Index* concludes a seeming defense of the religious veto-power of a certain Christian body, as exercised against a prominent lecturer, with the following subtle conclusion: "He was mightily helped by it!"

He intimates that this organized body of sectarists might, if they chose, banish from their immaculate halls such persons as Froude, Mrs. Siddons, Mark Twain, Bret Harte and John Hay, provided the taint of radicalism were to be found in their historical, dramatic or recitative performances, such as is expected to stain everything that proceeds from the mouth of one of the apostles of heresy, even to a "criticism" into which he occasionally lapses as a scholarly diversion.

The person the writer refers to is none other than the eloquent John Weiss, who was recently refused the use of a certain hall in New York for the delivery of his lectures on Shakespeare. The reason for this denial on the part of the custodians of said hall was that the "heretical" sentiments of the speaker appear in all his public addresses, even in the handling of the old-fashioned theme of the Poet of Humanity. This exclusion of John Weiss—the most witty, resolute and outspoken of the New England radicals—has called forth indignant comments, and both the secular and religious press charge this unfortunate body with bigotry.

The signing of a "protest" for the suppression of one weekly paper in Toledo is only a little whiff of the great storm that will threaten every act, public or private, which openly or covertly embodies opposition to the priesthood; and not the Church alone, but society, comes under its special dictation, its various grades of preference being nothing more nor less than the state of their Christian "graces." Yet this Christian body must allow that the foundations of Christianity have been sorely shaken. While it still holds the key of patronage, commands influence and position, it is flourishing in the branches, but dying at the root. And their excessive use of power is one evidence of the strength they have to encounter; neither ritual nor creed, nor any of the "jack 'o lantern" scares that used to keep reason from rising, have now the least potency to crush free thought and free speech, but rather, as the satirical writer says, "helps it mightily in the end."

Mr. Frothingham clearly discerns that not only this preventing of John Weiss, but every exercise of their veto-power, only helps the cause they assail. If one thing more than another broadens and deepens the growth of ideas, it is persecution. The state and the Inquisition made Protestantism leap out of its swaddling-clothes into the stature of a giant. The abuse of power reacts terribly on the individual or body of persons thus outraging justice. If the time has arrived—and we think it has—for it to culminate in the Y. M. C. A., the nineteenth century may as well see the era of a new birth for freedom as the twentieth. The actual striking off of the fetters from the victims of the slave-power in the South was but the undoing of the most palpable and crude form of slavery; what is yet to come is the emancipation of mind from the bias of prejudice, and the abolition, not only of the one-man-power throughout the entire earth, but the bodies and sects of Christians (or Pagans) who seek for arbitrary rule over the rights of individuals. And these outward vigorous manifestations of the power of Christianity do not discourage our faith in the final triumph of truth which will yet bless the world, when that great sect shall be stripped of all the meanness, hatred and malice which now bring so much dishonor to it.

CHARLOTTE A. BARBER.

Toledo, Ohio.

THE SPHERE OF SPIRITUALISM.

Editor of *Weekly*—Your last paper was wonderful—truly wonderful. You have been teaching how to live from the first. That number shows us how to die and how to improve the event we call death. I do not believe such a funeral as yours was ever seen before. I never knew one where so much was spoken, sung or written, that a dying world should hear and know. Your "In Memoriam," Mr. Crandall's address and Mr. Whipple's divine inspirations, under "Death in our Household," would be worth more, could they be read and appreciated by the human race, than all the publications

of Bible, Missionary and Tract Societies since the dawn of the Christian era. And then the simplicity and unostentatiousness of the funeral. What an example for the wealthy to imitate for the sake of the poor—for the sake of everybody! While living in New York, I considered the burials I witnessed among the rich as gorgeous proofs of paganism and barbarism. And the orations, sermons and prayers were even more offensive still by their transparent insincerity, lies and hypocrisy. And the miles of coaches, many empty, the acres of black crape and forests of flowers—what were they but mockery of mockeries? All was mockery.

In admiration of your manner of burial, I have almost forgotten your great bereavement. Pardon me. I do not forget the sympathy now so doubly due you in this superadded sorrow. More than human, it sometimes seems you must be, to sustain the loads you bear. No wonder early saints thought their Christ a God after His sufferings. But out of this new furnace you rise more bright, more beautiful than ever before. Your consolations must be peculiarly your own, and neither few nor small. May you ever have hope, courage, patience and power equal to your day. Never shall I forget your word and the deep earnestness with which, from your sick, almost dying, bed, you uttered it: "It matters not what others think, or do, or do not, nor what becomes of me here; I must do my work, and shall not die till it be done."

And so you must do your work, my dear, brave friend. And neither here nor hereafter shall you lose your reward.

But your editorial in last paper, on "The Sphere or Reformatory Mission of Spiritualism," was not less true, interesting and important than the article to which I have referred. If proper for me humbly to suggest, I should say many excellent Spiritualists are more wanting in courage than conscience; in perception than principle; and in unity and harmony perhaps more than anything else. Free discussion compels the embrace of no new theory or doctrine until proved to be undeniably true. And who would not then hasten to embrace it? Nor need discussion be limited to questions about which there can be little doubt, or which everybody is ready and willing to have considered. Let light and lightning flash down into the deepest, darkest pits. The darker, the deeper, the more needed.

Thomas Jefferson opened to the world, the nineteenth century and his Presidential administration, with the daring sentiment: "Error is always safe where truth is left free to combat it." But the world is too cowardly for that sentiment yet.

Two sentiments held in the Reformation—one, that peaceful error was better than boisterous truth; the other responded, "peace if possible, but truth at any rate." "First pure, then peaceable" is the Scripture order, and herein the Scripture must be right. Might not Spiritualists think more on these things? Would it not mightily augment their power for good at the present hour? They have not yet attained to half the truth, half the duty, nor half the blessedness reserved for them if found faithful.

I gave two lectures last Sunday in Worcester, Mass., where you have many readers, and might have more were you better understood. And the society there I think could also be greatly enlarged would it be more united and more aggressive. The world waits and longs for mental, moral and spiritual enlightenment not yet within its reach. To what priesthood can it now be truly said, "Ye are the light of the world and salt of the earth?"

I heard two most excellent discourses the other Sunday in Lynn, Mass., from Miss Jenny Leys, one of the few favored and brave young women, of whom it can be truly said, as in Hebrew minstrelsy: "How beautiful upon the mountains are the feet of him that bringeth good tidings!" May the number of such be greatly multiplied, for the need of them is very great.

PARKER PILLSBURY.

SPIRITUALISTS' HYMN.

WRITTEN FOR THE VINELAND CONVENTION BY E. W. HUME.

In the morning of creation did Spiritualism rise;
The tie that links the world to God, connects the earth and skies;
The bridge that's destined to unite our earth with paradise,
As time goes rolling on!

The first of human beings was the medium of his time;
And though his name be blotted out from history's fair line,
Yet still his spirit floats around bearing his stamp sublime,
As time goes rolling on!

And from and through him down the stream of human life on earth,
The glorious news has been divined of an immortal birth,
And all humanity has owned and credited its worth,
As time goes rolling on!

The sages of all nations have taken up the theme,
Developing the wondrous thought all glorious and serene,
That man's eternal destiny is not an idle dream,
As time goes rolling on!

And as, o'er all the works of God, progress is written fair,
As the stone books of history forever do declare,
From molluscs, fishes, reptiles, up to mammals prated there,
As time goes rolling on!

So, in the vast domain of mind, no thought has ever slept,
But onward rushing swelled the stream, until no longer kept
Within its ancient limits, now, it has its banks o'erleapt,
As time goes rolling on!

And in our day, a day of power, the curtain is withdrawn,
The other world is open, and the fear of death is gone;
And spirits mingle freely with spirits in the form,
As time goes rolling on!

Then, let us use our privilege, so great, so vast, so grand,
That teaches us that close by us there is a better land;
Where all the wise and good of earth in glory yet shall stand,
As time goes rolling on!

Ours is no pent up Utopia, all caged, cribbed, confined,
But one vast realm enough to hold the races of mankind;
No soul so undeveloped but its place it there will find,
As time goes rolling on!

Then let us be no laggards when the spirits bid us come,
But hold ourselves in readiness to occupy our home;
Develop all that's good in us, nor seek away to roam,
As time goes rolling on!

For the glory of the ages is blossoming to-day,
Its beauty and its brightness fills our hearts with pleasure gay,
Let us then be up and doing as the daylight speeds away,
As time goes rolling on!

For every one there is a work, for every one a place,
Let none be backward in his part, be laggard in the race;
To every soul there is a time, no unit lacks its space,
As time goes rolling on!

For in creation's morning did Spiritualism rise,
That tie that links the world to God connects the earth and skies;
Oh! let us then with joy progress, in glory to arise,
As time goes rolling on!

"SECRET CHURCH TRIAL."

Rev. J. C. Workman, whose wife murdered his mistress at Eureka last spring, is to have a church trial at Chenoa, Ill. It will be secret.—*Cincinnati Commercial*, July 11, 1873.

But Henry Ward Beecher, whose wife has not been murdered by Theodore Tilton's wife, will not even have a "secret church trial," nor will T. Tilton, nor yet Henry C. Bowen, notwithstanding all the lying pretension of the religious and religio-political press generally, to calling for "investigation." This sham show of this pretension in this case, has been the refinement of hypocrisy, iniquity, imposture from the beginning. It has all the while meant mockery of the misinformed masses, and insolent insult to the intelligent.

The journal which aspires to leadership in popular religion and politics in the West, which, in its own estimation, is "set for the defense of the Gospel" and religio-Republican party rule, proceeds on the allegation that "the masses take their opinions ready made from the newspaper." If the pulpit, acting in alliance with the press, be more shrewd than to betray itself in such language, still it is entitled to share with the "newspaper" the credit of manipulating the masses to secure the same results thus insultingly boasted of.

This journal—the *Cincinnati Gazette*—has all the while done its utmost to misinform its readers in relation to H. W. Beecher's case. Besides calumniously and continuously branding as a slanderer Victoria C. Woodhull, that heroic woman whom H. W. Beecher provoked to expose him in his hypocrisy and iniquity, it has condemned H. C. Bowen in unmeasured terms, and has held T. Tilton as partner in what it has falsely alleged to be slander of H. W. Beecher, knowing the allegation to be false. Finally, it has been forced to betray its own participation in this business of suppressing the truth in the interests of religion and religion's distinguished champion, by intimating that he had better not have issued that "card," thus admitting that there is iniquity covered up, to which the issuing of the "card," at this late day, under the attending circumstances, is equal to a plea of "guilty," with expectation of benefit in the form of modification of sentence.

All the while, the *Gazette* and its compeers in this crime against truth and public morals, have known that investigation could not clear the eminent clerical culprit—that any honest, thorough investigation would convict him of more than has been specified by those whom the *Gazette* & Co. have calumniated as slanderers. At the same time, these corrupting calumniators in control of the press have felt the religious necessity of making false pretension to calling for investigation, which they have at no time meant to have made, if they could help to prevent. They have been bound to uphold their Christian champion, their "revered citizen," their "national character," knowing, as well as they know what part David acted toward Uriah's wife, that H. W. Beecher acted no better part toward T. Tilton's wife.

Here we have a trio of champion Christian teachers covenanting to cover beastly incontinence in an arch hypocrite, recognized as at the head—on the lead—of Protestant Christianity on this Continent; and the religious and religio-political press generally confraternizing in the work. The press is at present the greater power in these depraving proceedings, and must be held to the higher responsibility for the evil results.

Whatever there is in existing facts to justify the *Gazette's* allegation, that "the masses take their opinions ready made from the newspaper," is largely the result of religious teaching, from pulpit and press, which requires belief on authority, regardless of truth, reason or morality. This authoritative religious teaching is the greatest of all existing causes of untruthfulness. The tendency is to making what Milton called "accommodating consciences," otherwise depraving unconscionableness. License for "lying to promote the grace of God" is promotive of lying for other considerations.

No, no. That three-cornered "covenant" followed in due form and time by that no-cornered "card" is to stand, a "covenant with [moral] death; an agreement with" moral evil; a religious "refuge of lies." There is no other such refuge of lies as religion. There is no other religion such a refuge of lies as the Christian religion.

ORSON S. MURRAY.

FOSTER'S CROSSINGS, Warren Co., Ohio, July 13, 1873.

I am collecting photographs of the leading reform people, and would be obliged to receive such as may be willing to send a photograph. Yours, etc., L. M. DANFORTH,
78 West Forty-eighth street, New York.

LIBERAL INSTITUTE.

CARVERSVILLE, BUCKS CO., PA.

This institute will be opened in September, for persons of both sexes. There will be an educational department, and also a healing department, under the care of competent persons. Address, W. M. K. EVANS.

Public meetings at Liberal Institute, Carversville, Bucks Co. Pa., on Saturday, August 3d, at 10 and 3. Addresses by Caroline H. and John M. Spear and Henry T. Child, M. D.

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NEW YORK, SATURDAY, AUG. 9, 1873.

THE AMERICAN NEWS COMPANY.

This company has again accepted the general agency for the WEEKLY, and hereafter will supply all city and country orders. This is very advantageous to us, inasmuch as it not only relieves us from a general odium among newsmen in the country, as publishers of a paper that the News Company cannot deal in, but it also takes from us a great deal of care and labor. We hope our friends everywhere will second this movement of the News Company, and endeavor to extend the circulation of the WEEKLY wherever it is possible. The News Company will supply the trade, returnable, until No. 149 inclusive, after which regular orders only will be filled.

SOMETHING FOR EVERY READER—A SUMMER APPEAL.

Our readers and friends are all aware that the hot months of summer are always dull in all sorts of trade, and that less is done in reform than at any other season of the year. Especially is reading at a discount during this period, and the transient reading public almost wholly disappears. We call attention to these facts so that the friends of the WEEKLY may not leave us to struggle through until October by our own personal efforts, unsupported by them. We earnestly urge upon all to let no possible assistance that they can extend go by for want of attention. Many of our six months' clubs are about expiring. Will they not all renew without further notice, and will not every subscriber who receives a bill either for arrearages or for the coming year see to it that it is remitted by the first mail.

A NEW ATTRACTION.

With the next number of the WEEKLY will be begun one of the most intensely interesting stories of domestic life that was ever written, entitled "A Novel without a Name: A few chapters from the Life Experience of a Woman," by Helen Wilms Baker, one of the most talented writers of romance in the world. This novel will run in the WEEKLY about six months. Everybody who wants the beginning of this soul-stirring romance should order the next number of the WEEKLY.

TO THOSE SENDING CLUBS.

Those who send clubs entitling them to the premiums offered should claim them in the letters of transmission, since we are in receipt of clubs that do not desire the premiums. Please be governed accordingly.

ANNA M. MIDDLEBROOK.

This able and earnest lecturer, who for the last year has been out of the field, is open for engagements after the beginning of September, either for Sundays or week-day evenings, to speak for Spiritualists, Liberalists or other reformatory societies. Mrs. Middlebrook has been a faithful laborer in the field of reform for twenty-five years, but not like most of the older laborers has she halted at any given point in the advance. She regards Spiritualism as including all questions in which humanity is interested, even the social not excluded. Beside being a dear friend we regard her as among the most efficient members of the grand army of reform, and we hope that many souls may be blessed by her ministrations. Her address is Bridgeport, Ct.

THE GROWTH OF SPIRITUALISM!—WHAT DOES IT MEAN?

Of all the manifestations of so-called religious growth in the world's history, none perhaps present so much to command the attention of the world, and upon which hold may be laid to predict of the future, as Spiritualism. A score and five years old only, it has already left its impress upon every religious denomination; while its open converts and advocates number more than do the actual communicants of any sect in the Union. Not less than two of the forty million inhabitants of this country are avowed Spiritualists, to whom belief in continued existence after physical death has been replaced by actual knowledge. All other religious sects are founded upon some particular faith, against which no reason must be leveled to disturb it for fear that infidelity may ensue and endanger the chances of salvation.

In the past three hundred years there have been numerous protesting sects continually breaking off, first from the parent church—the Catholic—and secondly and continuously from the first and its divisions; but in all these there has been nothing that was really anything more than a new edition of the old—the old amended in some minor particulars. But Spiritualism is an entirely new departure from all this, not only dissenting from the theories of all that has preceded it, but also overthrowing the basis upon which all others rest. Every religion has a different theory about the supposed existence after death—a heaven and hell, compensation and retribution, salvation and damnation, all arbitrary and dependent altogether upon the faith and not upon the actual condition, spiritually, at the time of death. But Spiritualism comes and demonstrates that the next stage of existence is a continuation of this, with the loss of the body and its physical demands, the real existence, the spirit, being changed only in regard to its residence, its locality.

As Protestantism in the sixteenth century was the prophecy of the ultimate destruction of Romanism, so also was Spiritualism the prophecy of the destruction of Protestantism, and perhaps for a time the resurrection of Romanism. The time must come when, in the conflict between Protestantism and Spiritualism, Protestants will divide, one part advancing to Spiritualism and the remainder retreating on Catholicism. Then will come, in some form, the last struggle between the two extremes of absolutism and democracy—the one-man sovereignty and the sovereignty of all men and women—in religion, politics and socialism, in which fate—an unchangeable order of spiritual evolution—has already decreed that absolutism shall, ultimately, go down forever.

Spiritualism will be responsible for all this. It would be impossible that a new system of religion so radically different from all that have ever preceded should not work marvelous changes in the spiritual conditions of man; and, reacting upon all other parts of his nature, equally marvelous changes in all his relations in life. Its advent then marked an epoch in the world's evolution that will stand as a landmark all along the future, as mankind shall really ascend the steep of an enlightened civilization.

We are aware, however, that there are some who profess to be Spiritualists who will attempt to deprive Spiritualism of its elementary meaning of universality, and thus to limit it to what they now conceive to be truth. Spiritualism derives its name from Spirit, and thus has a universal significance. It means not only the individualized Spirits who were Spiritualists while in the body, but it also includes the Spirits of all other individuals; and the Spiritualism that has any such broad application as this implies must be so comprehensive as to include the interests and needs of all Spirits. There cannot consistently be a Spiritualism for Catholics and another for Protestants and still others for Pagans and Jews. Therefore, in Spiritualism there can be no such thing as side issues. Its issues are universal interests, and anything that does not spread even to this breadth is a bastard Spiritualism.

Spiritualism, then, has a deeper significance than any religious system that was ever presented to mankind. It is really the full understanding of the great doctrines of Christ and the fulfillment of the prophecy and poesy of all ages. Its fundamental propositions, like all these, is the unity of the human race, which all other systems have practically denied. It is the first recognition in practice of the possibility of one kindred, one family for all the nations of the earth, and unless diverted from its natural line of evolution will actualize that grandest of human conceptions.

But how shall Spiritualism unite so many minds that are now so divergent, in one family for a common purpose? This is easy to be seen if but a grain of common sense be used in the consideration. Every religion, every reform, every system that has ever existed has pretendedly been put forth to better the condition of man. The purposes, then, of all are similar; but heretofore this purpose has been suffered to rest upon the belief in, and acceptance of, some dogma as a necessary precedent to salvation, and that salvation was accomplished or defeated at death.

Spiritualism, however, came, and it demonstrates that all varieties of conviction may be entertained and in no way interfere with a common effort for a common purpose, and also demonstrates that that purpose is not fulfilled at physical death, but goes on indefinitely into the future. It shows that salvation, which has had such closely-defined limits, means a growth that must continue so long as there can be growth, which Nature informs us will be eternally. Evolution is from simple individuality, onward toward the

whole possibility commonly called God. Complete salvation is complete attainment, which is not reached until The Whole is gained.

To Spiritualists, then, is intrusted the most glorious work that any people has ever had. It is really the beginning of the end of all progressive systems, from which, instead of there being a constant succession of protestations, there must be a continual increase of possibilities. They should put forth no declarations, resolutions or codifications that may not receive the whole human race. All their actions should be based upon universal principles, and all their purposes governed by universal law.

Spiritualism in this sense is but another name for humanitarianism, because it stands for the recognition of humanity; and its growth means that it shall expand until it will include all its members of whatever race or clime, until the human family shall be one in reality, as has been so long prophesied but never until now really comprehended. Let Spiritualists never for a moment forget or ignore that Spiritualism means just this; nor if Spiritualists do not mean this, that the meaning of Spiritualism is nevertheless the same.

Let every subscriber to the WEEKLY send us during the month of August at least one new subscriber, and let every expiring subscription be promptly renewed.

THE REAL SOLUTION OF THE TRANSPORTATION PROBLEM.

Much as is anticipated by the people who are endeavoring by various methods to secure reduced rates of transportation for the products of the West, from a reduction of rates on the part of railroad managers it is seriously to be questioned if this should be gained, whether the need of further reform would not be even more evident than is this which is now claimed. The mere reduction of rates will not restore or rather establish the equality that should exist between the wheat growers of the Genesee Valley and those of Minnesota and Nebraska. At best this would make the wheat of these latter places pay treble the price for shipment to New York that is required of the former, and this could never make them equal. The real end to be sought is that the farmers of the Great West should be able to set their crops down in the great commercial centres which determine their prices, at as small a cost as they do who are not so far removed from these marts.

At first thought this may seem rather an absurd proposition, but after candid investigation it will be found the only effective remedy for that which is sought to be remedied. It may also be regarded as an unjust method, but this too will disappear upon close analysis. Really, the only good system that has yet been adopted by the people, for the people generally, is based upon the principles of this proposition. A letter mailed in New York for Brooklyn, merely across the East River, pays three cents for its deliverance, while the letter mailed from either of these places to go to Portland, Oregon, pays no more, and yet nobody pretends that this is an injustice. The transportation of letters as communications between the people is held to be sufficiently a matter of general public interest to not only warrant and justify, but to make necessary just such a method as this. The real error lies in this, that the same method and principle have not already been extended to various other subjects of as general interest as the mails.

But this may become more evident if the effects of present systems are considered. While the crops of the farms of the East find ready market at profitable prices, the crops of the West rot in their fields, because it does not pay to send them to market; that is, it costs more to ship them to New York than they will bring after they are there; so it is cheaper to let them rot or to burn them for fuel than to attempt to realize on them. Now the damage does not cease with the growers of these crops. The general market being deprived of this vast addition to its breadstuffs, necessarily makes the prices of those that are in the markets much higher than they would otherwise be, and this again robs the consuming mechanic of a larger part of his wages than with which he would otherwise be compelled to part. It is a principle of political economy that flour should cost no more per barrel in New York than it does in Iowa, and that beef should be as cheap in Boston as it is on the plains of Texas.

To arrive at such a result, of course, involves the ownership of the means of transportation by the people, and that they should be operated for the people by the government; and until this is done there can be no radical and effective remedy for the terrible ills from which producers and consumers are now suffering all over the country—as much the mechanics of the East though not so directly as the farmers of the West. The railroads are the strong links that bind the country in commercial unity; and this alone should demonstrate that they ought not to be in any hands that may subsidize them to their own interests as against the general interests of the producers and consumers. As the methods of transportation are now in the hands of those who in their own right are not producers, who do nothing directly to add to the wealth of the country, they are made the means of personal aggrandizement at the expense of the laborer, both in agricultural and mechanical industry.

This becomes evident if in the consideration of the question the railroad owners are left out and only the farmer

and the mechanic are supposed to have an interest. The Western farms grow what the Eastern workshops consume, and *vice versa*. Now, suppose these two classes owned the railroads in common, and that they appointed from among themselves their operatives, paying for such service a stated salary, does it not appear clear that there could be no third class to step between them and their interests?

Passing this, then, come to the remedy at issue, which is the ownership of the railroads by the people and their conduct by their paid agent, the government. This will take a great public interest from the hands of those who have no interest in the common people except to filch from them the utmost of their products, and restore it to the people themselves, when their expenses may be paid from the public treasury, or, as our postal system is now sustained, by a common price for the entire country for similar service. The former method is the truly democratic method and would be a step in the right direction toward the merging of all common interests in the whole people. This principle is now exemplified in the maintenance of public highways. The person who pays no taxes may use the highways all over the country for his accommodation, while he who contributes most to preserve their order, may never pass over them. Apply the same rule to the railroad and the right method will be reached. They should be conducted as a great public interest for the accommodation of the people, and until some such radical change is demanded and obtained an unending round of abuses will continue to rise. If by any means some of the present methods of taking all the people produce, are wrested from the railroads, other equally successful methods will be introduced. As in the past, when they had advanced the tariff of prices to such figures that they did not dare to proceed further in that direction, then "fast lines" were inaugurated to meet the demands of their greed for the people's wealth. This has now gone so far that the people cry out against it; but the remedy they propose will not meet the case. It is a palliative that does not reach the cause of the disease of which they complain. Something that will go to the root of the matter and tear down the whole system will alone suffice.

There is another consideration why a resort should be made to such a remedy as is proposed. The equalization of the costs of transporting produce to market will localize the various products of the country in such parts as are severally best adapted to them, where most can be produced at least expense of time and wealth, and this again will result in an immense economy. The farmer who now plants his corn among the rocky hills of New England, and thinks he has done well if he raise twenty bushels to the acre, which he can sell for twenty dollars, will remove to the "West," where the same toil will grow five acres that will produce two hundred and fifty bushels, which he could as well afford to sell for ten cents per bushel as he could to sell his twenty bushels for a dollar per bushel.

The same vast economy would result in all departments from this revolution in the methods of transportation, and it seems strange that political economists have so long overlooked these facts that lie at the very basis of any right system. The political economy of the past has looked to the interest of non-producers to see how best they could remain so and still accumulate all the wealth. The political economy of the future will look to the interests of the producers, how best they may retain in their own hands the most of the wealth that they produce, all of which, of right, belongs to them. Such a system would, in a few years, destroy the Astors and Stewarts, and while they were being leveled down to their proper grades, those who are now at the bottom of the industrial ladder would begin its ascent and continue to climb until, midway between the present extremes, both classes would meet, and industrial equality, industrial equity, be established for the first time in the world.

The patrons of the WEEKLY will remember that we use none of the funds received for the WEEKLY for our own personal expenses. They are all devoted to the WEEKLY along with our services. So when the friends of freedom labor for the spread of the WEEKLY they labor for the cause direct, and not for us in any personal sense whatever. During the heated term the WEEKLY needs your especial attention.

BRITISH CLERICAL CONCUISCENCE.

Under the heading of "Pious Criminals," the N. Y. *Herald* devotes a column and a half of its paper of the 23d ult. to a report of the trials of three delinquents, viz.: the Rev. R. A. Berson, the Rev. C. H. Newbold, and the Rev. John Williams. As British law is no respecter of persons, and deals out equal justice to all its subjects, whether they be "revered citizens" or only commoners, two of the above are convicted, and the third seems likely to follow suit. Neither did the magistrates before whom they were arraigned import American law to reach their cases, like Mr. Commissioner Davenport, who was under the painful necessity of importing British law in order to reach ours. This is commendable to the British bench. It does not stultify reason by snap judgments of the Davis order, and is too patriotic to oppress its people by imported laws.

But if the action of the British bench, on comparison with that of the specified delinquents in ours, be commendable, the action of British Christians (we allude to the members of the churches of which the above-mentioned clergymen were

the pastors) was certainly reprehensible. It is becoming a serious question as to whether the chastity of a clergyman ought not to be held, like that of Caesar's wife, above suspicion; whether it has not become a necessary duty for all members of churches to stand around their accused pastors like a wall of brass, and bluff off all inquiries as to their social discrepancies. The enormous number of clerical delinquencies is astounding. If they be met, as in the present instances, the churches are likely to fall into similar disgrace; if they are covered, why then everything is serene, and the people have cause to rejoice in grace abounding, and pastor and people may go on their way rejoicing.

This is not written in a Pharisaic spirit in order to harshly censure the conduct of the clergy. As Spiritualists, we hold every man and every woman to be their own priests. But Christians yet follow the Levitical order, and require practically an earthly mediator, although theoretically they may deny the charge. Such a mediator is often placed in very difficult positions. Women unbosom themselves to him for his advice even in the most delicate cases. With a vocabulary of love in his mouth, he must be more than mortal if he does not often—what is termed—"fall." He has only to displace the name of his deity and put in Susie or Jane, as the case may be, and the thing is done. It is therefore not fitting that the world should harshly censure those who, from the nature of their position in society, are tempted to transgress the laws they teach to others by the commission of the least of the sexual crimes.

Every person who receives a bill for the coming year is respectfully requested to remit at the earliest possible opportunity. The summer months make the hard business season of the year, which our friends will please remember and act accordingly.

REPRESENTATION: COPIED FROM NATURE.

Government in order to be right and to meet the needs of the people and to promote their common interests, must be in accordance with nature, must be fashioned after the laws found in nature and administered as the forces of nature are administered. From the beginning it must be a natural government, else it will fail to meet what is demanded of it.

But what is government? The manner in which it is usually discussed and the method in which it is usually administered deny the true functions of government. A Republican government is one that is fashioned by the people and for the people to be administered by the people. It is not a something that is made and then imposed upon a country. It is the combined will of the people expressed in form. It is the compact between themselves, inaugurated for self-protection and to advance the general good. It has no power outside of that which is delegated to it by the people to perform the duties required of the people.

Here is reached the fundamental error. Officials who are elected or appointed to administer the laws, affect to think and do act as if they are the government, while in reality they are nothing but the paid servants of the people. Nevertheless, in frequent instances, the people are compelled to submit to outrages that scarcely a despot would dare inflict, and it is all done in the name of law and order.

That such things can be in a so-called Republican government seems to point to something radically wrong in the system itself, since under a proper system no such abuses could exist. If the inquiry be made as to where the error lies, it will be found by going back to the starting-point and following its evolution until the wrong be reached. Primarily, then, it was the people without a government, but preparing to found one. How did they proceed? At the time of the Declaration of Independence there were the various separate Colonial governments called States. These came together in common convention and formed a Confederation of States, but it did not grow naturally out of the already existing government of such States. It went back to the people, and with the exception of one branch of the national legislation builded from the people. Now this inaugurated two distinct systems of government, both springing from the people originally, and yet the government was called a confederation of States merely—the Federal Government—a federation. And the further inconsistency was perpetrated of establishing no national citizenship. There were no United States citizens, although the people made and professedly administered the national government.

In other words the several State sovereignties were put in advance of the sovereignty of the whole people, and out of this error has grown many if not all national troubles.

But the two systems in one—the higher not growing out of the lower naturally—was the vital error, because it was not in harmony with the law of national evolution, which compels each higher order of whatever growth to proceed from the next below it in the scale. Beginning, the people in towns elect from themselves representatives to the State, which is the first order of legislation and out of which, should spring the next and higher order, the national, instead of as now going back to the people for it, and this national would make its own executive officers. This would be natural growth and would stand all changes and modifications required by a progressive people.

But more than all this it would at once and forever destroy all party strife and consign to oblivion from whence it should have never been exhumed the desolating effects of Presidential elections, which one year in every four now come round to demoralize the entire people. By this method

every town elects a person who is indirectly a candidate for the Presidency.

Given a proper system, based upon complete individual sovereignty, and its offices filled in this natural method, and all the excitement now attending elections would be re-manded to the sphere of anxiety as to what legislation shall be, and the discussion would be brought from legislatures down to the people, who would be, finally, both the legislative and the veto, and, through their paid agents, the executive power.

*Every person in arrears to the WEEKLY is respectfully requested to remit or to notify us to stop sending the paper.

CÆSARISM.

Forty years back you could hardly scare up a man in livery in the city of New York. Now every Tomnoddy requires one or more such branded hirelings in order to complete his title to gentility. For the past twelve years Mr. Belmont, the chairman of the late great democratic party, set a splendid example of republican simplicity in this particular. Having installed the Johnny securely behind our carriages, it is only fitting that we should now strive to elevate him into his permanent position—into the chair, or, pardon, we should say, "the throne," at Washington.

A distinctive dress, when worn in the service of an individual, is nothing less than a modern modification of the old iron collar of the serf. It is equally objectionable whether worn by a prince or a peasant. The motto of the Prince of Wales is "Ich dien," which, being translated, means "I serve," thus acknowledging the flunkeyism of royalty itself. The "Cæsarism" with which the New York *Herald* is now indoctrinating the country is of a similar order. Of the useless classes of pimps, sycophants and knaves that infest Europe, the footboys stand at one end of the line and kings and emperors at the other.

Time has proved satisfactorily to all thinkers the subject that, though pretty to look at, flunkeyism or Cæsarism—for they are synonymous terms—is a very costly article for the working people. It would, doubtless, be pleasant to read in 1876 that His Serene Highness Ulysses the First was duly and permanently installed at Washington; that, in answer to the earnest prayers of the Y. M. C. A., he had graciously consented to receive the Holy Unction at the hands of the Right Reverend Father in God the Lord Bishop of Buncomb; and that, in order to celebrate the occasion, he had been pleased to appoint Scott and Vanderbilt Princes of the Piston, and Stewart and Claflin Knights of the Golden Wand.

There are hundreds of thousands in our cities that would read such a notification with happy hearts. Dry-goods men, tailors and milliners would have reason to believe that, as the song says, "The year of jubilee had come;" but, in the country parts, a fierce and stiff-necked opposition would certainly arise against the new order of things, and President Grant is well aware which would turn out the most reliable soldiers. But, probably, he may reason out the case as Cromwell did in his celebrated conversation with Judge Bradshaw on a similar subject. "Why do you think that the people would object to my taking on the title of king?" demanded the Lord Protector. "Really, your Highness, that is a simple question, when you know how many thousand soldiers have died for the purpose of blotting out that word from among us. Should you insist on resurrecting it, you would surely find nine out of every ten men against such a proceeding." "But," replied Oliver Cromwell, "suppose I were to disarm the nine and place the sword in the tenth man's hand?" This military method of cutting the gordian knot would hardly be possible in this Constitution-protected country. We have made bold to discuss this important question freely, because, at the present time, the press may speak its mind on the subject, and, with Mr. Comstock's permission, send its conclusions through the mails of the United States.

SPIRITUALISM IN CAPE COD.

The efforts of a few determined Spiritualists residing upon the narrow neck of land extending many miles into the ocean, known as Cape Cod, have secured for this name a permanent place in the history of Spiritualism. For six years there have been Camp Meetings of Spiritualists at Harwick, a town of considerable note some half way down the Cape toward Princetown, at the extreme point, to which place the Cape Cod Railroad has been but recently opened. A stranger passing down the Cape through the various towns is surprised at the general thrift exhibited by the appearance of the habitations, and the almost entire lack of visible means from which such thrift might be reasonably expected to flow; but this surprise will disappear when it is learned that almost all the male population either is or has been engaged in "going down to the sea in ships," from which they have brought back the wealth that gives such appearance of general comfort to the country.

This common occupation has also largely affected the characteristics of the people. In general terms, perhaps, the people of the Cape are not so well versed in book knowledge as are they of other parts of the State of Massachusetts; but in place of this they have a large practical experience, which is of even more value than book knowledge unapplied. In a peculiar sense, all seafaring men are cosmopolitan, and

view all questions in a broad and humanitarian sense. More nearly, perhaps, than any other class of people do they exemplify the doctrines of Christ. They regard all mankind as brothers and sisters, and are entirely destitute of that cliquishness that knows nothing but family and its connections.

These facts make this people ready receivers of the doctrines of Spiritualism, and are sufficient to account for the earnest manner in which the investigation of Spiritualism has been conducted by them, and for its growth among them. It also has prepared them for the unprejudiced consideration of the more advanced departments of Spiritualism in its application to the basic means of reform in the social relations, and to accept truth in whatever garb she may appear, and upon whatever subject.

At their camp meeting two years ago, there were nearly a thousand copies of the WEEKLY gratuitously distributed, which went in all directions among the people of the Cape, and secured a large list of subscribers, and these again created the desire among the people to have us among them in person to proclaim the doctrines of the new social dispensation. This we were not able to do until the present camp meeting, when, at the request of the committee, we visited them. Leaving New York on Friday evening, July 25, *via* Fall River and Middleboro, we arrived in Harwich, where the meetings are held, at noon Saturday. There we found the genial face of Captain Smith awaiting us, with whom we dined, and afterward repaired to the camp grounds, a mile away from the depot, in a thick grove of small oaks. These grounds were selected with the view of being made of permanent yearly use, and have been fitted up expressly for camp meetings. The underbrush has been thoroughly cleared out, a speakers' stand erected, which will seat at least fifty persons, and seats in the open air for twenty-five hundred. Surrounding the gathering grounds are the cottages, in which the families of their owners reside during the meeting, and in the rear of these the refreshment booths and eating sheds, both of which, to appearances, drive a brisk business during the short season for which they are required. These are calculated to feed two thousand persons.

Although the meeting was supposed to begin on Friday the 25th ult., there were no services until Saturday afternoon, when the regular order of business began in earnest. After a few appropriate remarks regarding the occasion made by the efficient chairman of the meeting, Capt. Smalley, and the singing of a suggestive song in a happy style by the choir, Anthony Higgins, of Jersey City, N. J., made the opening address. This able advocate of Spiritualism, though as yet young and little known in the lecture field outside of his own State, is destined to play a prominent part in the coming reforms of the age. In the first speech, he gained the ear and hearts of his audience, and to the time of our departure remained an especial favorite. He may be styled the Boanerges of Spiritualism in its relations to reform, and will be found invincible in argument, in logic and philosophy.

Sunday morning opened gloriously. The grounds swarmed with people from all parts of the Cape, besides many even from Boston, Providence and Fall River. Among these were friends Dr. Storer and Geo. A. Bacon, of Boston. Dr. Storer made the opening address after the usual singing, and was followed by the morning speech from Laura Cuppy Smith, who as usual succeeded in carrying the audience with her enthusiastic illustrations of practical reform. It were useless to attempt to note the many good things with which she regaled the hungry souls. But suffice it, she supplied their needs and became, as did Mr. Higgins, an established favorite.

The afternoon's services were opened by Mr. Higgins, whom we followed in an hour's consideration of some of the more radical features of the social problem. We confess to not a little surprise at the manner in which some of the most radical utterances that have yet been made upon the rostrum were received. Many hearts there were upon which the naked truth fell like healing balm, and many more were awakened to learn that there are many things which they had never viewed in "that light" before, while some said, "O, she's crazy," but they listened with the closest attention, nevertheless, and in two such instances at least the seed fell not upon stony ground altogether.

In the evening Mrs. Albertson spoke upon the Social question and advocated "home for women" over which they are to have supreme control, and which are to be exempt from taxation and from sale for debt, as the cure for all present evils. She left it to be inferred, by saying whoever did not behave in such homes, were liable to be "kicked out of them," that even a legal husband might share that fate, if he too should not "toe the mark"—an indirect way to secure woman's freedom. Some at least of her audience thought she would "go farther" than "homes" merely, after a while, in search for the antidote to social ills; although if this could be secured, it would be a step in the right direction, if an arbitrary one, one not based upon any general principle.

Monday ushered in a much-needed rain. The drought had continued there for two months, all kinds of vegetation suffering severely. Although this prevented many from attending the meeting, it did not lessen the zeal of those who were there. They congregated in one of the large eating sheds, and had a glorious conference, in which Dr. Storer, Geo. A. Bacon, Anthony Higgins, Mrs. Albertson and ourselves, and by special invitation, a minister who was present, took part. With its close came the time for us to

depart to return to New York, which we did after a hand-shaking and a "God-bless you" from many honest, warm-hearted men and women.

We cannot close without referring to the warm hospitality of Captain and Mrs. Fisk, of West Dennis, which we enjoyed on Saturday night, and of that of Erastus and Mrs. Chase, of West Harwich, where we were "cared for" over Sunday night. Mr. Chase has been a member of the Legislature for several years past, and is likely to remain so for several years to come, if appearances do not greatly deceive us. Besides these we should mention Capt. Small, Smith, Doane, Watson, and a few others whose names we do not remember, as having tendered us many kindly offices. The cordial greeting, the considerate hearing and the appreciation which was extended us during our short visit to Cape Cod will ever remain a happy memory in our heart; while the assurance that "this subject is just what the Spiritualists of the Cape need to rouse them to action anew," compels us to hope that our mission there will not prove fruitless. It should also be mentioned to the honor of the earnestness of purpose by which the friends there are inspired, that at Harwich there is a Children's Progressive Lyceum of one hundred and fifty members, which is so absorbing in its interest that there can be no vote of adjournment over the warm weather obtained. Think of that, ye lyceums that struggle merely for existence, as, alas! too many do unsuccessfully!

LAURA CUPPY SMITH.

By reference to the last WEEKLY it will be seen that this radical of radicals has been setting thought in motion in Pittsburg. From every quarter we hear these facts. Speakers who confine themselves to consideration of dry conservative subjects speak to quiet if not empty houses, while those who have the courage to speak the truths of the new dispensation, rouse the hearts of their audiences and crowd the halls in which they speak. A word to the wise is sufficient. They will lose no time in engaging Mrs. Smith. Address her, care this office.

METHODS OF THE Y. M. C. ASS.—NEW YORK JUSTICE.

THE PICNIC NUISANCE.

"One of the most disgraceful excrescences of social life is the suburban picnic—not the quiet family picnic of the humbler classes whose limited means prevent them from enjoying country vacations, but the full-fledged "association," this or that picnic, where vice runs rampant and public decency and morality are outraged. Not long since the attention of the public was called to the case of a young girl whose mother had succeeded, after long and anxious searching, in finding in a low concert saloon, sunk to the lowest depths of social impurity. But a few months before, this degraded being had been a bright, pretty, virtuous girl. In an evil moment she went to a "picnic" of some distinguished "association," was seduced and, dreading to meet the mother who had always been so kind and gentle to her, sank lower and lower in the social scale, until she reached the utmost depths, mingling in every species of mad dissipation to drown the remembrance of her crime. The story of that unfortunate girl is the story of many another. The resort of the vicious and depraved of both sexes, these picnics are pitfalls set to entrap the virtuous and unwary, and if the dark stories of blighted reputations, of desolated homes and of broken hearts that they have caused could but be told, we opine that public feeling would be sufficiently aroused to insist upon their discontinuance."

We copy the foregoing *verbatim* from the *Evening Express*, not because there is anything specially *obscene* in it, but because it is a *word* picture of significance in the present article. Scarcely a day occurs that we cannot find just such pictures in the current papers. More than this, a number of illustrated papers are published in this city containing the most demoralizing pictures, coarse jests, graphic descriptions of obscenity and villainy enough to shock the moral sense of well-educated brutes. All these are allowed to go scot-free, we presume because they are by respectable people.

But for selling a card picture with three figures—a young man, a mother and seduced daughter—illustrating modestly the precise fact described by the *Express*, no more, no less, decoys are set, and a poor man with a dependent family are railroaded to the Island in hot haste.

On every side of that man's place of business are rum-holes in abundance; every night is made hideous with bacchanalian howlings; one of these shops is kept by one of the city fathers, the profanity, obscenity and crime resulting therefrom is infinitely more corrupting than this card, and yet no one interrupts this city father and *confreres* in gin shops.

Comment is unnecessary. Comstock's courts and society are painted by these facts in colors darker than artist can mix.

THE TENTH ANNUAL CONVENTION OF THE AMERICAN ASSOCIATION OF SPIRITUALISTS.

The Tenth Annual Convention of the American Association of Spiritualists will be held in Groves Opera Hall, Chicago, beginning on Tuesday the 16th day of Sept. next, and continuing three days. Each society, association or body of Spiritualists in America is respectfully solicited to send delegates to this Convention according to the provisions of Article VI, section 3, of the following Constitution:

Believing that the truths of the Spiritual Philosophy, rightly interpreted and applied to the improvement and regulation of human society, tend to the highest welfare of our race, and that great good may be accomplished by a general co-operation of Spiritualists throughout the continent for the promulgation and application of these truths, the undersigned unite for the specific purposes hereinafter named, under the following:

ARTICLES OF ASSOCIATION.

ARTICLE I.—*Name*.—This Association shall be known as the American Association of Spiritualists.

ART. II.—*Objects*.—Its objects shall be to co-operate with State and Local Organizations in the promulgation and application of the Spiritual Philosophy; to aid in the organization of Local and State Societies and Children's Progressive Lyceums; to encourage the establishment of improved educational, industrial, sanitary, reformatory and charitable institutions, so far as may be found practicable.

ART. III.—*Membership*.—Sec. 1. Members will be of two classes, active and auxiliary.

Sec. 2. Any duly appointed delegate, as hereinafter provided in Article VI, may become an active member of this Association by signing these Articles, or causing the same to be done, and paying any sum not less than one dollar.

Sec. 3. Any person may become an auxiliary member by signing these Articles, or causing the same to be done, and paying any sum not less than one dollar, which amount shall be paid annually thereafter. The payment of fifty dollars in any one year shall constitute a person a life member of the Association.

Sec. 4. Active members only shall be entitled to vote in the business meetings of the Association.

Sec. 5. Any member may withdraw at any time without being required to give reasons therefor.

ART. IV.—*Officers*.—Sec. 1. The officers of this Association shall be a President, Vice Presidents, Secretary, Treasurer and six Trustees. The President, Secretary, Treasurer and Trustees shall constitute the Executive Board of the Association, not more than two of whom shall reside in any one State, Territory, Province, or the District of Columbia.

Sec. 2. The President, Secretary and Treasurer shall be elected annually by ballot, and serve until their successors are elected. The term of office for the Trustees shall be for three years, in classes of two each—two of whom shall be elected annually by ballot.

Sec. 3. The President of any State, Territorial, District of Columbia, or Provincial Association, shall be *ex-officio* Vice President of this Association, on payment of the membership fee provided for in Article III, but not a member of the Executive Board.

Sec. 4. The Treasurer shall give bonds in such an amount as the Executive Board shall order.

Sec. 5. The duties of the President, Secretary and Treasurer shall be such as usually pertain to officers of like character in regularly organized bodies, and their term of office shall commence at the close of the Convention at which they are elected.

ART. V.—*Duties of Trustees*.—Sec. 1. The Board of Trustees shall have control of all business matters of the Association, except such as may be acted on in annual or other general meetings. They shall meet quarterly for the transaction of business, at such places as they may determine from time to time. Three members shall constitute a quorum for the transaction of business, provided their action be submitted to the members of the Board not present, and, if a majority of the Board approve thereof, the same shall become valid; and provided further, that no business shall be undertaken by the Trustees involving the expenditure of money, unless the Association has previously approved the purpose thereof.

Sec. 2. The actual traveling expenses of the Trustees, in attending the business meetings of the Board, may be paid from the funds of the Association.

Sec. 3. The Trustees are hereby constituted a Missionary Board, and it shall be their duty to employ as many missionaries as the funds in the Treasury will permit; to assign them to fields of labor; and to require from them written monthly reports of all collections, all societies organized, with the names of officers, and such other duties as a majority of the Board may deem necessary to effect the objects of the Association, as provided for in Article II.

Sec. 4. The Trustees shall make an Annual Report to the Association of all their doings, containing an accurate account of all moneys received and expended, from what sources received, and for what purposes expended; also publish quarterly statements of the same; and in no case shall any money be paid from the treasury of this Association for any other purpose or object than those set forth in Article II, and then only by order of the President, countersigned by the Secretary.

ART. VI.—*Annual Meetings*.—Sec. 1. Annual meetings of this Association will be held in the month of September, in each and every year, at such times and places as the Trustees may appoint.

Sec. 2. The annual meetings of this Association shall be conducted by the Board of Trustees and the delegates from the several State, Territorial and Provincial Organizations in active existence—provided such delegates become members of the Association, as provided in Article III.

Sec. 3. *Representation*.—Each active State or Territorial Organization of Spiritualists, within the limits of the United States of America, shall be entitled to as many delegates at large as such State or Territory has representatives in Congress—the District of Columbia being entitled to two delegates—provided that only one general organization shall be entitled to representation from any State or Territory. Each working Local Society and each progressive Lyceum shall be entitled to one delegate for every fraction of fifty members.

ART. VII.—*Amendments*.—This Constitution may be amended, at any annual meeting of the Association, by a

vote of two-thirds of all the members and delegates present.

By order of the Board of Trustees,
VICTORIA C. WOODHULL,
President of the Association.

All friendly papers please copy, at least the introduction and Art. vi. Sec. 3.

MATERIALISTS, INFIDELS, FREE THINKERS LIBERALISTS EVERYWHERE.

To all these classes of people we beg to say that the columns of the WEEKLY are open to you all to argue your sides of the various reformatory issues now before the country. It is the province of the WEEKLY to admit to its columns all sides of all questions, so that its readers may have the opportunity to compare opposite ideas; so that the various opinions may stand side by side for comparison; so that the rough edges of all new things may become smoothed and rounded by contact with each other.

ANOTHER SPOKE IN THE WHEEL.

We, the undersigned, John Brown Smith and Ellen Goodell Smith, do hereby declare that we do not recognize any civil, religious or other restrictions as having rightful power to fetter or in any way to control our bodies, minds or souls in so-called marriage; and we protest against all laws that assume to ignore, defy or militate against the divine law of nature implanted in the soul of every human being, to assent to which laws, we believe, is willingly to submit to a slavery that is fatal to human progress, and an irritating cause of much social inharmonious in families.

Therefore, since there is no legal method of dissolving our present marriage, because the statutes do not recognize the expressed will of one or both parties to the civil contract as a sufficient cause for legal separation, we go before the higher court of common sense and individual sovereignty, and declare the man-made marriage to which we are now subject is abrogated from this day hence, and is null and void.

In consideration of the sum of one dollar each to the other paid, the receipt of which is hereby acknowledged by each, we mutually, severally and freely, of our own will and consent, resign each to the other all supposed rights conferred by or acquired over each other by this marriage; and we declare ourselves as free therefrom as if we had never been married.

And we further declare that we do this not merely to regain our own lost rights and to enhance our own happiness, but our chief incentive is to vindicate by a living example the principles that natural law is sufficient to secure the highest happiness in the social relations of mankind, without the intervention of any human law; that the relations of mutual friendship and love are stronger ties of union than any marriage institution. We believe that humanity is equal to its right to freedom, in the disposition of its loves as in every other already conceded natural sense and capacity; and that it requires no other guide in love than love's own heavenly inspirations and aspirations.

We ask of those who feel that they can set an example by living the principles they advocate in order that their lives may stimulate the thousands who are languishing in unhallowed bonds, and who desire to regain their birthrights, to rise above the galling chains of legal bondage and taste of those divine realizations only possible when freedom for love shall reign triumphant in the heart. Brave the sneers of society for the sake of suffering mortals.

In testimony of which we have hereunto set our hands and affixed our seals this Twenty-fourth day of July, A. D. 1873, in the city of Philadelphia, Pa.

ELLEN GOODELL SMITH [L. S.]
JOHN BROWN SMITH [L. S.]

COMMENTS.

[The above method of legally dissolving the bonds of marriage slavery we believe will be largely adopted during the coming few years. There are thousands of people now desiring to be divorced who have no "cause" under the law, or who, having cause, do not desire to be dragged through the courts, with all the disgusting details that inevitably attend divorce trials. This substitute is all that is required for those who do not wish to marry again, as we should hope none may who otherwise would use it. It is a strictly legal release of all that is supposed to result from legal marriage; a resignation of all right of ownership and of control, making its subjects as free as if they had never been married, with the single exception above referred to. A succeeding marriage might make them liable for bigamy, if either party should be unscrupulous enough to be false to the agreement.

This example of moral courage and enunciation of individual sovereignty is quite refreshing in these days of the rule of Mother Grundy, and we trust, will rouse many a soul to the disgusting meanness of continuing to live a farce for the purpose of external respectability merely. These brave souls, together with those whose card was contained in the last WEEKLY, who have set this noble example, although as strongly as ever united in the bonds of love, feel that they have not only regained their legal freedom, but also their manhood and womanhood, by this movement.

It is proper to hold that a woman is not bound by any marriage law, or for the binding, by any law in the making of which she had no voice, or to which the right to give assent or express dissent was denied. The theory of present marriage is that it binds two to love for life, and that when people marry that they solemnly agree so to do. Now, all this is simply absurd, since it is utterly beyond possibility that anybody can conscientiously make any such vow. Not anybody can know for a certainty that the love he or she

may think they feel, perhaps do feel for the time being, will last even a single day; to say nothing of a whole life. The law, then, is not only a fraud, in this that it is impossible of practice, but it compels people virtually to perjure themselves. True, they do it innocently, but the fact that such a thing has been almost universally practiced shows the low status of general morals. For the sake of marrying respectably and living according to the requirements of social customs, almost the most heinous felony in the calendar of felonies is practically committed. The law is more than all this even. It is a barefaced attempt to defraud everybody of his or her freedom under false pretenses.

The new departure that has been made, then, has come not only to give back to men and women, who are brave and true enough to know its worth, their original right of freedom, but also to inaugurate a higher order of morality than has ever yet been dreamed of by mankind. It has come to strip asunder the thin hypocritical mask that makes people to appear to be just what they are not, and by this great revolution, to advance humanity by rapid strides onward and upward in this race for happiness, the greatest stumbling block in the way of which that now exists being marriage.

It is then with no idle desire to have people do what may be termed, by the pretended conservators of society, outrageous things that we ask, aye urge every so-called husband and wife who have freedom born into their souls, to come boldly out as our brother and sister Steinmetz and Smith have done; nor is it any more for the same idle desire that we say to all who contemplate marriage under the old system, to beware the curse; for such it shall prove to you, if ye dare its blighting effects. Be men and women, and show the world by your bravery and purity that you are men and women, and let not the fear of public opinion consign you to a life-long misery. An honest love needs no prating priest, nor assumptive squire to sanction its divine behests. It is of God, since God is love.

THE ALDERNEY DAIRY.

Country dairies in cities are becoming quite the rage. At 113 Nassau street, Mr. J. B. Gibbs, a hotel and restaurant keeper of thirty years' experience, has opened a large and sumptuously appointed "dairy" under the above name. Here those who have never visited the country may find a large farm-house in active operation. Everything that is produced on a farm which enters into the composition of articles of diet is here to be found fresh, pure and rich. Milk, cream, butter, berries, eggs, and every article of diet possible to compound from them are constantly on hand. From 10 A. M. to 4 P. M. these rooms, especially the basement, recently fitted up on account of hot weather, are crowded. The *habitués* of Nassau street and Park row, famous as the centre of newspaperdom, are continually resorting here to quench their thirst with the cold milk, or to stay their hunger on the delicacies and health-giving dishes. Undoubtedly restaurants of the old sort suffer from the introduction of this new candidate for public favor. At least, if one follow the crowd in that quarter during "lunch time," he will find himself in the Alderney Dairy.

!!!THAT FUND!!! THAT FUND!!!

The persons selected to take charge of this fund have already contracted for a Press—"A-1" Hoe's No. 7, large cylinder, printing machine. The size of the WEEKLY compels a large Press, containing all of the recent improvements, to ensure a high rate of speed and safety. This Press will be available for all kinds of finest job press work, and will be used for this work when not running the WEEKLY, which will still further reduce its expenses.

In view of this we trust that the subscribers to the fund will remit at the very first possible opportunity, so that the cash payment may be made in conformity with the contract for the Press. Let those who cannot conveniently send the whole subscription now send one half and the remainder afterward. The following subscriptions have been received:

Amount previously acknowledged.....	\$322
J. M., Hyde Park, Mass.....	20
Thos. C. L., Brooklyn, N. Y.....	20
S. M. De L., Watertown, N. Y.....	40
D. E., Greenville, Pa.....	20
E. R., Quincy, Mass.....	20
H. A. C. G., Steuben, O.....	20
B. B., Norwich, Conn.....	20
G. P., " ".....	20
S. B. B., " ".....	10
G. R. C., " ".....	5
W. C. H., " ".....	5
Mrs. A. B., " ".....	2
N. S., " ".....	2
A. Friend.....	5
G. B., Patch Grove, Wis.....	5
R. S., Trenton.....	1
H. H. M., Springfield, Vt.....	5
J. H., Milwaukee.....	4
	\$546

Again permit us to say: Let those who can and will help make up this fund do so immediately, in any sum from one

dollar upward, remitting at once when possible, and when not so, at some future time to meet deferred payments. We need fifteen hundred dollars now.

PREMIUMS TO CLUBS.

In a short time we intend to present the most magnificent schedule of premiums for new subscribers and clubs that was ever offered, as an introduction to which we now present the following:

For every subscription (from one to four) received we will send the WEEKLY one year and one of the dollar photographs—Woodhull, Claflin or Blood.

For every club of five subscribers—fifteen dollars—five copies of the WEEKLY one year, five photographs and one copy of "Constitutional Equality, a right of woman," by Tennie C. Claflin, price \$2.00.

For every club of ten subscribers—thirty dollars—ten copies of the WEEKLY, ten photographs and one copy each of "The Principles of Government," by Victoria C. Woodhull, price \$3; and "Constitutional Equality" (each book containing steel-plate engraving of the author).

For every club of twenty subscribers—sixty dollars—twenty copies of the WEEKLY one year, twenty photographs and two copies each of "The Principles of Government" and "Constitutional Equality."

For every club of thirty or more subscribers, accompanied by three dollars for each subscriber, thirty copies of the WEEKLY one year, ninety photographs and one each of the books—"The Principles of Government" and "Constitutional Equality"—for every ten subscribers; and

For a club of fifty subscribers—one hundred and fifty dollars—fifty copies of the WEEKLY one year, fifty photographs, a set of the books and a Wheeler & Wilson Sewing Machine.

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 Victoria C. Woodhull, 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 much 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.

TEST MEDIUMSHIP.

One of the most extraordinary test mediums of the country is Dr. H. Slade, at No. 413 Fourth avenue. The account of Brick Pomeroy's seances with this medium constitute almost the best experiences that have ever been related. Next week we shall make an extended notice of these seances.

VOICES OF THE PEOPLE.

Victoria—How can you publish such stuff as E. E., writing from Boston, sends you about Beecher? The man is an arrant fool! No wonder he "could get no paper to continuously publish his strictures." If he possessed a grain of common sense he would see that Beecher's words, which he quotes, are the perfection of irony! All spoken in the interest of woman and leveled at the opposers of women's rights. You, of course, must see this, and everybody else but E. E., who never in his life understood a joke, and I'll be bound never uttered one. He is evidently one of those four-square individuals who are always asking to have the point of a criticism explained to them. For gracious sake, my dear, don't allow your good nature to be imposed upon to publish this kind of trash. I am one of the contributors to your fund, because I want your paper to stand. This I know gives me no right to dictate, and I don't want you to think I write with any such feeling. But I can't bear to have you do so great an injustice to your journal. You are not bound to give place to everything sent you by Tom, Dick and Harry, even if your sheet is fearless and independent. C. S.

TO THE READERS OF THE WEEKLY.

HORSE HEADS, N. Y., July 15, 1873.

My dear Friends—Feeling that you in your hearts bid God-speed to all efforts for reform which are inspired by devotion to principle, and that you will fully accord justice where justice is due, I am constrained to write you briefly concerning one or two points wherein a considerable portion of the public, I believe, misjudge Mrs. Woodhull.

I have met many in my travels who sympathize heartily

with Mrs. W.'s social theories, yet who withhold support from her personally because of the stories they have heard concerning her "inordinate ambition" and "unscrupulous methods." Mrs. Woodhull feels greatly grieved that her friends should get such impressions, and thinks it not quite fair that many, while they profess personal friendship, should give free circulation to these stories, and do more to prejudice the public against her than all the influence of her open enemies, and this in view of the fact that she has repeatedly assured the public that the columns of her paper are open for the publication of any well-authenticated testimony in support of these charges, especially regarding the charges of "blackmailing."

I have taken considerable pains to trace these stories to their source, and have found that in nearly every instance they have originated from Mrs. Woodhull's own household. Those who have been familiar with the insane prejudice, the jealousy and persistent hatred with which they have pursued Mrs. W., if they were willing to accord simple justice, would never circulate as facts the account they have received from these slanderous tongues. It was through their influence that the press of New York obtained stories to the effect that Mrs. Woodhull poisoned her late husband.

No one can know what Mrs. Woodhull has suffered in her own family unless he has been an eye-witness to the violent opposition exhibited in her household. They are all more or less dependent upon her for subsistence. The aged parents look to her for shelter and bread, and with all their opposition, and notwithstanding the infinite anguish they have caused her, she loves them, forgives their cruel persecutions and labors to bless them with a devotion that knows no selfishness.

All these things weigh heavily upon her sensitive spirit and she grieves that so many professed friends stand at an unsympathizing distance, hesitating whether she deserves or merits their confidence. She realizes this distrust, and it sinks into her soul with the weight of a great sorrow. True, the few thousands who have been redeemed and consecrated by suffering, who have been down in the valley of desolation, who have passed through similar Gethsemanes, know our Victoria for what she is; they trust her and will stand by her. But there are other thousands who need to have faith in her, and whose duty it is to lend their influence to help on the cause that needs a large army of volunteers in this critical hour.

Victoria has suffered most where she has been most just. The instances where she has set the sublimest example to the world by deeds of unselfish love and noble self sacrifice in behalf of those who have brought most bitterness to her life, and when they could never more return blessing for blessing, have been the chief occasions for her public condemnation. I have seen her in her home, observed carefully her attitudes, studied her motives, noted the strange peculiarities of her kindred, remarked her forgiving and loving spirit, and I am persuaded that a sincerer or more consecrated soul never lived. The world needs just such a woman. She is no abortion of nature, no accident in history; but she is the prophetess and sweet singer of a better era whom the ages have gestated and born to the nineteenth century. An unwelcome child she may be, and a disturber of the peace, but she is nevertheless an oracle, through whom the verdict of the gods is proclaimed to a restless world. I would that she had more sympathy from the race to whose welfare her life is devoted, that a few flowers might be scattered along her thorny path, that she might be made to realize by our deeds that she is in a world where human sympathies and kindly charities abound. Kind feelings and generous moods toward a hated reformer cost us but little effort, and may help cheer the heart that is so weary with the strife and battle of life.

E. WHIPPLE.

PANHANDLE BRIDGE (near Jordan), July 10, 1873.

Victoria—I tried one Jordan paper, which goes strong for Uncle Sam and liberty, but they refused the following because they said it was either obscene or a libel. And if they were sued, the assets of their paper—debts due, and only collectable in hogs and whisky—would not pay legal charges; so I send it to your WEEKLY, which does not appear to be afraid of the devil (law) or Beecher (gospel).

Your friend,

CHARITY FISH.

"A woman did it!" and a little one at that. What a mite she was in comparison with Goliath, who held in his right hand "Old Plymouth," and in his left the twin editors of Christian journals. Well might he scorn the efforts of one modern David in petticoats, to "sling" him from his world-renowned platform, occupied alike by Goliath and the auctioneer, each promising salvation to the highest bidder. "Going—gone! your name, sir?" Alas, poor B.! We liked your flash and cheek; we even respected your "noble and masterly silence," but when you "reversed the machine," we felt our faith yield and break, and it pains us to repeat,

"A WOMAN DID IT!"

MISCELLANEOUS.

(Entered according to Act of Congress, in the year 1873, by Cornelius Burling, in the office of Librarian of Congress at Washington.)

WHAT EVERY MAN, FEMALE AND MALE, AND PARTICULARLY EVERY LABORER, OUGHT TO KNOW.

CHAPTER V.

THE CONSTITUTION OF THE UNITED STATES—WHAT IT IS?

The contrivances by which our Governors obtained the government of us were of growths as follows:

- 1st. Declaration of Independence, July 4, 1776.
- 2d. First Constitution of State of New York, adopted April 20, 1777.
- 3d. Articles of Confederation agreed to November 15, 1777; confirmed and ratified, July 9, 1778.
- 4th. Constitution of United States adopted September 17, 1787; amendments thereto adopted, March 4, 1789.

The reader must disabuse himself of the trainings which have passed with him out for an understanding of this matter, and he must examine this matter; what has been done and by what authority, not with the stolidity of a Pagan gazing at his idol, but with the searching scrutiny of a man who is realizing that he is a slave, and is examining the title deed of his owner.

Well, the first step of the contrivers of the present American Government was the Declaration of Independence, and in it the declarationists declared:

"We hold these truths to be self-evident that all men are created equal, that they are endowed by their Creator with certain inalienable rights—that among those are life, liberty and the pursuit of happiness."

All truths—old truths—self-evident to the understanding of man, no discovery of these declarationists, but taken by them from Magna Charter bill of rights, etc.

This was the bid of these declarationists for business, for government is but a business. The governor governing a people governs by virtue of power established. If he is to be gotten rid of and a government continued, he must be subverted by somebody else, an individual or a body of individuals, or the government must be made a government of the people. Well, these declarationists proposed to subvert the King of Great Britain by a government of the people. They proposed that the people should govern themselves, and the proposition is made to the music of these old saws of the rights of man—saws which are ever in the mouths of the anthropophagi, and ever sung whenever a swindle is contemplated; but whenever enforcement of these saws is asked, then the anthropophagi style them abstract truths, which means that they will do well enough as a pretense for the anthropophagi to obtain power under, but that they are impracticable for enforcement by the anthropophagi. But the people must now understand why the rights of man are impracticable to the anthropophagi, and why they should always be styled abstract truths—i. e., impracticabilities, lies, whenever enforcement of them in behalf of the people is asked, and why these same abstract truths answer to decide all questions of right between man and man in courts of law, and why they will not answer to decide the same questions in affairs of State? Why man as one of the people should have his rights, measured out to him by the measure of these abstract truths, and that when his Governor is concerned these abstract truths are to be set aside, and the man is to be in person and property at the disposition of the individual will, the bestiality of his Governors. If man will use his understanding, he will find that these truths are impracticable to Governors, because they deny the Governors the right to use the person and property of the subject for the gratification of the individual will, the bestiality of Governors. Man will find, if he will use his understanding, that these truths are impracticable for Governors, because truths mean liberty and Governors want slavery; and man will find that he has tolerated this perjury because he has been trained to tolerate it, because his Governors have been his teachers, his trainers; because his Governors have had the use and occupation of his understanding; because his Governors have set aside his manhood, because he has been heretofore a mere beast.

Abstract truth!!! A truth is an experience, a reality a knowledge, a principle of action, to call a truth an abstract truth is to slur truth, it is to insinuate that it is a sham, a pretence, a lie. No; the rights of man are truths—that is, practicabilities for the people, and these declarationists proposed to make them practicabilities. They could propose nothing else, they must propose to continue the government as it was—the government of a King with his will the law, or they must propose a government of the people, with their will the law, that is, that the right of man should be practicabilities. Third kind there is none.

Well, they did not propose a government of a king for the backbone of their cause was opposition to kings. The name of a king was hateful to the people, and they existed as declarationists because, and only because, they proposed to the people to do away with kingly government; they proposed to let the people govern themselves, and they proposed by that proposition to get to their backs the support of the people, and so they put up the name of the people, "We, the people," over the door.

George III., the king whom these declarationists proposed to subvert, styled himself "The People's King," and got great toleration thereby. Cunning speculators use this dodge—"People's line of stages," "People's line of steam boats," "People's Milk Co."

In the time of Dean Swift, a political declaration was printed and published in Dublin, commencing, "We, the people of England," and, on investigation, "We, the people of England," were found to be three poor tailors in Tooley street; and Swift has immortalized them as "the three tailors of Tooley street." And when we get through it will be found that "We, the people," were the declarationists, and their co-conspirators themselves alone. Any man or set of men can sign themselves "We, the people," with impunity, for no individual or body of individuals considers himself or itself particularly concerned. It causes a grin—nothing more. The very name of "the people" stinks, for it is never used but in connection with a fraud on the people.

This declaration sets forth plainly:

1. That the declarationists were the representatives of the people, and acted for the people and in the name of the people.
2. That the office of them as declarationists was to object to the government of George III., and they, the declarationists, set forth the objections in full.
3. That they, the declarationists, proposed to do away with the government of a king and give to the people a government of themselves, the people—that is, an enforcement of the natural, inalienable rights of man as practicabilities. What man in his senses would start a new opposition store and propose to sell the same goods at the same prices as the

established store? or what manufacturer to manufacture the same articles and sell at the same price? No, to start a new business the interloper must in some way undersell, or pretend to undersell, the established one; sell better articles for same price, or same article cheaper. There must be an inducement to the people to patronize, or the people will not patronize, and without the patronage of the people no business or government can live. Now, what were the grievances complained of? Reference to the declaration of these declarationists, commencing with the first grievance and ending with the last, shows: That these grievances were each and every one of them the individual acts of George III., the exercise of his prerogative-royal. They objected that he, the king, acted as a king. They objected to the rule of a king, and they proposed to set up the rule of the people—that is, that the will of the people should be the law. This was the inducement held out to the people to start business; this was the bid for their support; now what was the government of George III.? Well, reference to the synopsis of the history of England and to the detail of royal prerogative hereinbefore set forth gives full particulars.

The Declaration of Independence was the sentiment of the people committed to writing by one of the people, Thomas Jefferson. The sentiment of the declaration has been the sentiment of the people from time immemorial, and will be till time shall be no more; for it is a declaration of the self-evident, inalienable rights of man. So these declarationists expressed the will of the people, but these declarationists individually had no instructions from the people; no vouchers from the people to make this declaration; the people had never spoken, never were heard. This declaration was the declaration of the declarationists. They, the declarationists, took the responsibility, assumed to act for the people, proposed to them a new government, a government of the people. They put their propositions in writing and signed it. It is plain enough. The signers understood perfectly what they were about. They knew they were issuing a prospectus for business, and they wanted the people to fall in and support them. So to repeat, they proposed to the people that they, the people, should govern themselves; that there should be no more king government. No, that the will of the people should be the government—the law. This proposition sticks out all over the declaration. They could make no other; there was no other government to be had. The people must continue with their king or a new one, or they must govern themselves. If the old king was to continue then these declarationists were out of place. To propose a new king would not take. Well, there was but one proposition that would take, that had the ghost of a chance to get the support of the people, and that was the proposition as made, that the people should govern themselves. Well, what did these declarationists do? A comparison of the Constitution of the United States with the government of George III., the king to which they objected, plainly shows that the Constitution of the United States and the government of George III. are identical. Except

1st. That, whereas the king and lords of Great Britain are hereditary, our king and lords (President and Senators) are elective; and

2d. That, whereas, in Great Britain the government is carried on in the name of the King, with us it is carried on in the name of the people.

That the name of the people as the principals in the government—"We, the people, etc."—is a fraud, for the only power the people have is to choose their King, Lords and Commons—i. e., President, Senators, Representatives—and chosen, these officials are the government, and their agreement is the law!!! They are absolute during their term of office. Kings!!! each is a King to all intents and purposes!!! They are wholly irresponsible to the people; they do, as they can agree, and their agreement is the government, the law!!! and the people are powerless, because they have and can have no legal expression of their will!!! Now as to the details of the *modus operandi* by which step by step these declarationists perfected their scheme.

In the articles of confederation the makers thereof style themselves delegates of the legislatures of their respective States, and they style those legislatures their constituents; and they engage and plight the faith of their said constituents (the legislatures aforesaid) that they (the said legislatures) shall abide by the determination of the States (not legislatures nor delegates of legislatures), in Congress assembled; and they further engage and plight the said faith of said constituents (the legislatures aforesaid) that the articles of confederation shall be inviolably observed by the States we respectively represent.

Now, here is a jumble to start with. A State is the people of the State. The legislature of a State is empowered to make law for the State, and there their power commences and ends; and else they are powerless, and else their actions are their individual actions, and not the actions of the people, for the people have in no wise empowered them. So these delegates did not represent the States, and their act was as much a usurpation as was the act of Napoleon III. when he became emperor. They assumed to act for the people; their action was an assumption. We must clearly see these men. We are judging them by their own confessions, for the people were never heard. They fought the battles—they bled and starved, while these men, with closed doors, were fighting among themselves, doing as their successors in Washington were doing during the late rebellion, feasting and rioting, while the soldiers starved: all the same breed. Patriots may be in power while the danger lasts, but when it is over the Washingtons, Jeffersons, Franklins, etc., have to step out. They cannot exist with these anthropophagi. Mankind is ever the same; no worse now than then; and of mankind the same breed, the anthropophagi, always governs.

Article IV. of the Articles of Confederation provides: "The better to secure and perpetuate mutual friendships and intercourse among the people of the different States in this Union, the free inhabitants of each of these States—paupers, vagabonds and fugitives from justice excepted—shall be entitled to all the privileges and immunities of free

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citizens in the several States;" and the same provision is in the constitution of the State of New York. These men dealt in human beings as in cattle, and these human beings had no rights. Poverty also they deemed a crime, and they thus made it a crime by statute; and those guilty of the crime of poverty they thus styled paupers and vagabonds; and they, the said delegates of legislatures—not representatives of the people—thus assumed the power to outlaw the people. These delegates of legislatures of States, these articles of Confederation-makers, recognized as the people only those whom they style free citizens, and by this term they meant only those white males who were not paupers, vagabonds, or fugitives from their justice.

Roger Williams was a fugitive from the justice of these anthropophagi. All the mothers, sisters, wives, daughters were of course outlawed, and so classed with these paupers, vagabonds and fugitives from justice.

And mark the Pharisaical pretense of the provision: "The better to secure and perpetuate mutual friendship and intercourse among the people," and so to secure and perpetuate mutual friendship and intercourse among the people, "these Pharisees draw lines of separation between the people." Can greater contradictions, more transparent hypocrisy, be imagined?

Well, these outlaws, the mothers, sisters, wives, daughters, paupers, vagabonds, fugitives, etc., were in good company, for these anthropophagi expressly outlawed God Almighty and Jesus Christ, witness the concluding paragraph of the 1st Constitution of the State of New York:

"And whereas the ministers of the gospel are by their profession dedicated to the service of God and the cure of souls, and ought not to be diverted from the great duties of their function,

"Therefore, no minister of the gospel or priest of any denomination whatever shall at any time hereafter, under any pretense or description whatever, be eligible to or capable of holding any civil or military office or place within this State."

1st Constitution of State of New York, a part of which is the Declaration of Independence, recollect.

And 2d Constitution of same State, art. 7, sec. 4.

"He who receives you receives me, and he who rejects you rejects me; and he who rejects me rejects Him who sent me."—Christ.

Read the outlawry and mark the ironical sneer contained in its terms.

"Beware of false prophets, who shall come to you in sheep's clothing; but inwardly they are ravening wolves."—Christ.

These wolves, as members of these conventions, etc., were all sworn in on the Christian Bible, and opened and closed their meetings with prayer as Christians. These anthropophagi make oath and perjure, pray and blaspheme with equal facility.

Now bear in mind that these confederation makers are the same declarationists who bid for the business with these words:

"We hold these truths to be self-evident that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights governments are instituted among men deriving their just powers from the consent of the governed," etc.

Let the reader reject all preconceptions, for his preconceptions as to these men and their work he derives from them and their successors in office; and well may they all insist that we take them and their work at their word. We have done so to our ruin; our rescue depends on our seeing them and their work truly; justice to the patriots, leaders and men who fought and bled in the revolution demand it; if we are to save to ourselves and children what they fought and bled to give us we must do it.

Now, bear in mind these declarationists, these articles of confederation makers show no privity with the people; they expressly state that they represented the legislatures of their respective States. The Declaration of Independence was July 4, 1776, and the date of the articles of confederation was November 15, 1777, barely a year, and yet in the face of their profession of recognition of the inalienable rights of man, they assume the power to draw lines among the people to enoble some and consequently enslave others. Proof overwhelming who and what these declarationists, these articles of confederation makers were, these delegates of States legislatures, these usurpers, for they had no authority nor color of authority to act for the people. They were a band of conspirators, conspiring for power; they had brought the people in trouble with their king; they had promised the people that if they, the declarationists, were supported they would give the people a government of their own with their will the law. They had got the recognition of the people to the extent that they were not disclaimed. Well, political factions disclaim one another, but the people are always responsible for the government *de facto*. They were responsible to the king, and here another faction had seized the government against the king and they were responsible for it. The people never have any choice of their governors. They submit, fight and pay; that is the business of the people. Other governments always want a responsible party as their antagonist, and so they always recognize the government *de facto* as the government of the people; they call the people the principals and the government (the governors) the agents; whereas, as between these same governors and the people, the governors are the principals and the people the subjects.

Fernando Wood was several times elected Mayor of this city. The people obeyed him and paid their taxes to support his government, yet notoriously he did not represent the people of this city, notoriously he was in power by perjury, notoriously he was a usurper.

The same of William M. Tweed and A. Oakley Hall. These men by perjury and chicanery seized and held the government; and so of these declarationists and Confed-

eration makers as against the government of the King. They represented the people as Wood, Tweed and Hall represented the people. They seized the government, and the people were as to any outside power responsible for them. They were powerless, and had no choice. To an outside power, A. O. Hall was Mayor and the people were responsible for him. Well, the declarationists, the articles of Confederation makers, had ousted George III., they had possession of the government, they were the Government *de facto*, and the people were responsible for them. Jefferson Davis and his confederators seized the political power of the Southern States, our politicians recognized him and his confederates as the Governors of the Southern States, and they made the Southern people responsible for him and his associates; so politicians ever recognize politicians and hold the people responsible for the politicians, for politicians are of a family, the Governors of the earth, and they treat each other with distinguished respect and consideration. The people, soldiers and sailors are put in prison, starved, shot, but the political leaders—well, reflect on Jeff. Davis, his imprisonment at Fortress Monroe, etc., his bailing, etc.

[TO BE CONTINUED.]

LETTER TO THE GREAT JACKAL.

Alias Anthony Comstock—Why don't the nice ladies and gentlemen who put you forward, and gloat like hyenas and ghouls over what you can rake out of cesspools and graveyards, remember, "evil be to him who evil thinks," a sentiment which, even hundreds of years ago in benighted Britain, made a man immortal as uttering it, and a monarch immortal as dubbing its author, "Knight of the Order of the Garter?"

You a censor of morals! Why, you lie every time you resort to *alias* Beardsley, *alias* Nichols, *alias* half a dozen more, to hide your real name. And not only do you deliberately deceive somebody, you try to bribe him—bribe him to do the identical thing you mean to punish! Yes, and you break the very law; for your legal advisers, caring nothing for you, but only to use you, have never told you that every *alias* is without warrant at common law, and indictable at statute law—nor that, when you break open a letter not addressed to you, you earn conviction and sentence to the penitentiary!

Censor of morals? you are a coward, and a hypocrite! Why don't you prosecute Pomeroy of the *Democrat*, who offers you \$10,000 to do it—or the Editor of the *Brooklyn Sunday Press*, who defies you? Why don't you bring an action against the *Herald* and *Telegram* for republishing the Challis article, and against the *Herald* for its two articles reproduced in a recent number of the WEEKLY? But you can prosecute a woman! I beg pardon of the hyenas and jackals for calling you one of them, they would forever scorn having anything to do with such a poltroon! You would sell your soul and go to hell, rather than attack the *Herald* with \$3,000,000 behind it! And then you will go to hell for not doing it! Or else, tell the Young Men's Christian Association there's no use in having a hell!

But the universal press hates and curses you, for assuming this censorship over it. The press everywhere holds you its enemy, as attempting to suppress its freedom. And come to the trial, the whole press will make common cause against you, and not only snuff you out, but all the rest in your boat, for the freedom of the press in this country is going to be maintained.

Comstock! you are a very small man. Others have blown you up, like a bladder or soap-bubble, but prick it, and there's nothing left. Now, they'll go to work and blow you up in the other sense—so high you'll never get down again!

No, you will not suppress discussion of great moral and social questions. You will not put an end to the exposure of the horrible lecheries of marriage, the unspeakable wrongs against woman's nature and woman's virtue, perpetrated in the marriage-bed, under cover of the marriage-bond! You will not silence the protest against a system, which as a cruel and infernal compulsion, dooms, damns, such hundreds of thousands of women to the unredemptable woe, the bottomless pit, of prostitution! If you could do this, the very earth would cry out for her daughters!

And you will not padlock our lips, to screen "revered citizens." When we demand something higher and holier and better than all this that is now, when we ask that woman shall be free, so that she may be pure, when we insist that her divine womanhood, instead of prostituted to base facility and means for man's lust, shall remain forever her sacred and only *own*, for her own proper happiness, nobleness and unfolding, and through maternity, for the unsealed fountain of a humanity lifted above even that great motherhood, when we thus, with tears, call to create heaven in place of the universal hell of to-day, be assured you will never stop us! And if you see anything obscene in all this, know that it is because *you* are obscene, the obscene jackal!

Mr. Comstock! do you and those who prompt you, from Henry Ward Beecher and the Young Men's Christian Association down, seek to suppress us because you want all this present licentiousness continued, that *you* may have full swing for your lusts? Answer us to that!

And all the *really* obscene publications, prints, etc., you have ever suppressed, have grown directly and immediately, out of this very system you are now defending and we are opposing—you are saving at the spigot and letting out at the bung—you are making clean the outside of the cup and platter, but within, are leaving all full of dead men's bones and uncleanness—you are straining at a gnat and swallowing a camel!

No, Mr. Comstock, we are better than you! It is *you* who are fighting for licentiousness, and *we* who are fighting against it! You are trying to suppress purity, and enforce and compel lechery!

Hear, O heaven, give ear, O earth, and let not this immeasurable blasphemy escape you: It is Anthony Comstock, Henry Ward Beecher, the Young Men's Christian Association, Christianity and the Government, absolutely pre-

venting and punishing chastity and virtue, with fines and imprisonments; and enjoining and rewarding vice and crime, in the name of God!

Comstock! are all the thousands of readers of the WEEKLY obscene? Literal millions have read the "Beecher-Tilton-Scandal"—are they all obscene? What right have you to come between all these and their reading, to say they shall not read, shall not have a paper to read? What right have you to play petty and almighty tyrant thus—you against perfect millions of your equals, nay, your betters? Miscreant, but you must make it good, that "fools rush in where angels fear to tread!"

But if all these are *not* obscene, then the unspeakable lecheries of marriage and prostitution are—these debaucheries that, as the fruit of our present system, everywhere exist but may not be exposed, *are* obscene—your very attempt to suppress exposure, proclaims them so—you have something so filthy, the veil may not be lifted to see it!

And then it is *you* who are obscene, and we that are not; and with a stolen ham under one arm, and a fished suit of clothes under the other, you are running for life, crying at the top of your voice, stop thief! stop thief!

I dismiss you to your infamy! Erostratus burned down the Temple of Diana at Ephesus, to immortalize himself; but you become this buzzard, this scavenger, this purveyor of obscenity, this catspaw of everything filthy and vile, as the one transcendent goal of your ambition! In this you seek your immortality—and find it! What you have done will be remembered, and cursed, and loathed, to all generations; and even after the race grows beyond loathing and cursing *you*, because you were so low and bestial you *had* to do all, still it will remember what seemed man but was ghoul, forever!

And the parallel is perfect. The Temple of Diana was one of the Seven Wonders of the World, and therefore its very destruction must commemorate him who effected it: so, Victoria C. Woodhull is and is to be a greater wonder yet, and your name gains notoriety as being connected with hers. She can say, "I belong to the World, and to Time; who touches me, touches *both*, and his memory must meet the touching"—and yours *will*! Even, it will yet be seen that you are a great part of her immortality, but immortality to her will be infamy to you!

JOSEPH TREAT, M. D.

NEW YORK, June 21, 1873.

P. S.—Now, Comstock, you see the difference between suppressing *things* (or the various advertisement of such things) sent through the mails for *lascivious uses*—precisely what the act of Congress meant, as Judge Blatchford showed—and suppressing a newspaper devoted to moral criticism, as *you* have been trying to do. Hereafter, stick to your business.

J. T.

June 28, 1873.

BOOK NOTICE.

THE HEREAFTER: A Scientific, Phenomenal and Biblical Demonstration of a Future Life. By D. W. Hull. Boston: Wm. White & Co.; pp. 156.

Those who are acquainted with Mr. Hull's trenchant style of writing and speaking need not that we should say anything of the merits of this book. No words are wasted on the subject, and every sentence contains an argument almost complete within itself. The first chapter is an argument from the development theory. Commencing with the lowest forms of life, the author carries his readers through all the successive stages until he reaches a spiritual life. He then takes the occult forces of Nature, and proceeds from them to bring a demonstration of a spiritual existence. The chapter on "Phenomenal Evidences" is replete with a culmination of the best test cases of spirit existences extant, such as the author has frequently used in discussions, and which he claims have never been explained upon any other hypothesis than spirit intercourse. His two chapters of evidences from the Bible, while ignoring its canonical authority, shows that the early Christians believed in a future life in consequence of the phenomenal evidence of the apparition of Jesus and others. In this argument the author claims that Jesus had no other than a spiritual resurrection, and was only seen by clairvoyants. He cites numerous passages in support of this view. The book is adapted to the wants of the various phases of materialism.

RAILROADS AND THE I. W. A.

One important item in the International programme is that government should take possession of means of transportation, particularly railroads. The movement is already initiated in somewhat unexpected quarters. In a State so largely governed by a railroad monopoly as New Jersey, a proposition was recently under consideration by a Committee of the House of Assembly to take possession of the Bergen tunnel, with a view to affording equitable accommodations to all railroads along it, instead of allowing it to be controlled by certain lines, to their undue advantage. The Railroad and Warehouse Commission of the State of Illinois, in view of the enormous fluctuations on freight in 1869-70, favors the control of all our railroads by the National Government. And why should the government not control railroads in the interest of the people, as well as letters or telegraphs? Corruption in the government most effectively removed by bringing its effects directly home to individuals, for the reason there is comparatively little in the Post-Office Department—probably not more than would be in any private Company transacting the same amount of business.

Thus we are marching on to the principles of universal co-operation and universal fraternity, and business interests are working in combination with far-seeing philanthropy. If free thinkers would become active, practical workers, no amount of penny trumpets in press or Congress can long continue to bolster up an effete political system, which, by the admission of its own advocates, can only be sustained by holding out the offices at its disposal as baits to partisan adventurers. The efficiency of a government controlling correspondence and transportation would be so constantly and

vigilantly, because, personally, tested by all classes, that it could not afford to be otherwise than economical and efficient. Those, for instance, who could not or would not make a railroad system both cheap and self-supporting, must soon give place to those who could and would. A. C.

OUR AGE.

A weekly journal, devoted to the interests of Spiritualism in the broad sense of that term; does not admit that there are side issues.

Can there be sides to a perfect circle, or a perfect sphere? A religion which will meet the wants of humanity must be both.

Free press, free speech and has no love to sell.

Repudiates enormous advertising rates and will be uniform therein. Those who can pay for only one or two insertions shall have them at the same rate as those who can afford to advertise yearly, and should we be prospered till the subscription list reaches 50 or 100,000 names, we shall make no change in charge per line, but shall use agate type instead of nonpareil, thus giving more lines to the inch. All advertisements measured by the space occupied, 10 lines to the inch, nonpareil type being the standard till further announcement.

TERMS.—Ten cents per line for first insertion; six cents a line for all subsequent insertions.

Terms of Subscription.—\$2.50 per year.

Published by

LOIS WAISBROOKER, Editor and Proprietor.

Office: 63 Cherry street, Battle Creek, Mich.

All letters or communications intended for "Todd's Department" should be addressed to Charlotte, Mich.; all others to the Editor at Battle Creek, Mich.

Our Age will be sent to subscribers no longer than pre-paid, and those intending to renew will please do so in time to prevent their names being dropped from the list. Let money be sent by post-office order, if possible, or by check, or registered letter.

SPIRITUALISTS' GRAND UNION EXCURSION.

From Philadelphia to Atlantic City, Wednesday Morning, 6 A. M., August 27, 1873. Tickets for the Round Trip—Adults, \$1.50; Children 12 Years and Under, 75 Cents.

Mrs. WOODHULL:

Dear Friend—We most cordially extend to you an invitation to join us in our Grand Union Excursion. We say "Union," as we hereby extend an invitation to all Spiritualists and friends, not only of Philadelphia, but of Camden, Vineland and other parts of New Jersey; also of Wilmington, Del., and from all parts of Pennsylvania. And we would be most happy to see a good delegation from New York, with yourself as the leader. We shall have a suitable hall at Atlantic City for that day, as headquarters and for speaking. We intend making this the grandest excursion the Spiritualists have ever had; and we most earnestly ask the friends of the cause to lend us a helping hand in disposing of the tickets, and aiding us in every way to make it a success, that we may show to the world that we are strong in numbers as well as in spirit. For any further information, call on or address either of the managers. As this excursion is for the benefit of our society, the friends are requested to buy tickets on that morning from none but Dr. J. H. Rhodes, who will be at Second and Vine streets from 5 to 6 o'clock.

Tickets for sale and distribution by the managers.

H. T. CHILDS, M. D., 634 Race street.

J. H. RHODES, M. D., 918 Spring Garden.

A SUGGESTION.

As we never have accomplished anything for want of time, at our annual National Conventions of Spiritualists, I propose that all coming to the next one be prepared to spend a week; and that early the first day we make arrangements in the Convention to that end. What says every one to that? D. W. HULL.

The New Jersey State Association of Spiritualists and Friends of Progress will hold their third quarterly convention for 1873 in Vineland, N. J., Friday, Saturday and Sunday, August 8, 9 and 10. Singers and music for the meetings. Among the talented speakers to be present are: P. P. Good, of Plainfield, N. J.; Mrs. H. T. Stearns, missionary; J. M. and Carrie Spear, missionaries; Mrs. Augusta Cooper Bristol, Vineland; Anthony Higgins, Jersey City; Grover C. Stewart, Newark; Mrs. Victoria C. Woodhull, N. Y. City; Col. J. H. Blood, N. Y. City; Dr. H. T. Child, Philadelphia, and Dr. S. Marshall, Wilmington, Del. August 8, the twelfth anniversary of Vineland. Evening programme, 7 to 8 o'clock, music by the Vineland cornet band (J. C. Barrett, leader). Eight o'clock order.—Music, Read's quadrille band (John Read, leader); song, Miss Zilpha Hazlet, or quartette; music, band; recitation, Miss Eliza Jennings; music, song or band. Address by Mrs. Victoria C. Woodhull. Music; prepare for dancing programme. Excursions.—From New York, by N. J. Southern Railroad, take boat, pier 28, at 9:30 A. M., to Sandy Hook, thence by Vineland car, no change, arriving at Vineland at 3:20 P. M. Fare \$3.25 for the round trip. Tickets will be for sale at New York, Bricksburg and Winslow Junction. From Philadelphia, by Camden and Atlantic Railroad, leave Vine street wharf at 8 A. M., to Winslow Junction, change cars to N. J. Southern Railroad, arrive at Vineland at 10:20. Fare for round trip from Philadelphia to Winslow Junction, 90c.; Junction to Vineland, 60c.; thus Philadelphia to Vineland, \$1.50. Tickets good on both railroads from August 7 to 13; children half fare. Excursion to Cape May with K. of P., Monday, August 11. Fare \$1.50; children 75c. Look out for a good time coming. We trust the "Vineland Policy" will enable us to furnish pleasant homes for the visitors.

D. J. STANSBERRY, Sec., Newark.

L. K. COONLEY, Pres.

MARY BOWLES' LETTER.

NEW YORK, Nov. 23, 1871.

Mrs. VICTORIA C. WOODHULL:

Honored Lady: Will you, too, shrink from me and from reading this letter when I tell you that I belong to a class from which society withdraws all sympathy? Perhaps not when I tell you that the brave words which you uttered at Steinway Hall the other night have touched the hearts of thousands of degraded women with a thrill of joy and hope, and that that speech is the cause of my addressing you.

I was reared in more than ordinary comfort, if not luxury, and was not, as you may recognize, left wholly uneducated. But at twenty years of age, by a train of circumstances not greatly different from such as have been the fate of thousands of other unfortunate women—an uncongenial marriage, an abandonment, inexperience, desperation, total want of comprehension and sympathy by my own family—by my own folly, if you will—I found myself the inmate of a house of ill repute in this city. I will not trouble you with the details of a history which had no more than the ordinary excuses for similar results. There were, however, subsequently certain peculiarities in my case. I conceived an intense indignation, amounting almost to hatred, for society which had condemned and excluded me, and for men especially, in their mean and hateful treatment of women of our class—intimate with and caressing us in private, and coolly passing us by without recognition before the world. At the same time there grew up an infinite sisterly tenderness in my heart for the unfortunate women themselves, among whom I found affection and many virtues in return. I had, however, at the same time, a natural tact for concealing my soul's feelings, and was popular with both sexes.

I discovered in myself a shrewd business capacity, and after a few years of acquaintance with the world I found myself the successful mistress of a house of the kind of what I had been an inmate before. If I were to mention the name by which I have gone during the eleven or twelve years past in New York, most of the male population of the city would recognize it, but the name I sign is neither my real name nor the business name by which I am known. If you should wish, after what I have to say, to communicate with me, the messenger who takes this will bring your letter, or, if you should condescend to an interview, I will meet you when and where you may indicate.

I hardly know what originally prompted me to the idea, but from the time that I opened my house—and I have always kept what is known as a first-class house—I have kept a sort of diary or record of the men who have visited it. I had no distinct thought of ever using the information against them, but it gave me, somehow, a power over them, which was a happiness to me. I finally procured a large ledger, and subsequently a second book of this kind, which is now also nearly full, and entered in a business way the names and residences and some of the incidents of each visit of all the visitors at my establishment. I found, of course, that they deceived me, and I went so far as to keep a man engaged in tracking them to their homes, offices or hotels, and ascertaining who they were. This was my amusement, with a feeling also that it might be of some use, which I did not understand.

My business has been successful, but I am tired of it. I am arranging to break it up and go in a few days traveling, perhaps to Europe. What occurred to me was this. If you, in the prosecution of your blessed mission as a social reformer, have any need to see more behind the scenes and to understand the real state of New York society better, I will give you access to my two big books, or would even leave them with you in my absence. You will find in them the names of all classes—from doctors of divinity to counter-jumpers and runners for mercantile houses. Make what use of them you please. I do not know that they will ever be of any use to me. I should be glad if they could be used in some way to bring the two sexes to the same level. I do not wish them to pass out of my hands, however, till I am perfectly free and ready to leave.

In conclusion, let me say that your lecture has awakened a soul in me which I thought was dead. If your views could prevail, virtue and happiness could be

again mine. God bless you for your honest effort for women, though it should fail. Till now I had no hope but in the grave; now I have some.

With love and admiration,

MARY BOWLES.

TENNIE C. CLAFLIN'S REPLY.

44 BROAD STREET, New York, Nov. 25, 1871.

Mrs. MARY BOWLES:

My Dear Sister: My sister Victoria is at the West on a lecturing tour, and it falls to me to answer her letters. I answer none with more pleasure than yours. I am proud of the opportunity to call you, also, sister, as I do every one of the daughters of our common Father in Heaven. Perhaps I, even more than my sister Victoria, am interested, as a specialty, in a social question. She has taken on herself more fully the political career. There is a tradition in our family that, when I was a very little child, the spirits announced that Jesus Christ was born to save the world, and that I was born to convince the world. You may not perhaps know that my precocious clairvoyant and prophetic power gave me a wide popularity as an infant prodigy. My mother has always treasured that saying in her heart, and believes that I was born to accomplish some wonderful mission, and has been ready to fight everything and everybody which threatened to divert me from what she conceived it to be. To me it has never seemed as anything, until of late it has begun to come often into my mind that perhaps I may be called to say or do something which will shame the world out of its cruelty to unfortunate women, and prove to so-called Christians that there is a better way to treat the frail and erring than to cut them off from all hope and thrust them into outer darkness. For my own part, I don't see or feel the difference between them and other people which the saints of society—and such saints, the very men who debase them, and the wives and sisters of these men—pretend to discover. At any rate, I live on Murray Hill, quite among the respectables, and am visited continually by all classes, from the family of the President, and from clergymen and their wives and the presidents of colleges down to the most humble, and I shall be happy to receive you at my home at any time, alone, with others of your class; and shall be as ready and willing to accompany you on the street or to dine with you at the restaurant as if you were, in all respects, the first ladies in the land. It is enough for me that you are human beings, and such as Christ loved and associated with. If you are not doing as well as you might under all your conditions, I hope to love you into doing better, and I hope, in turn, that you will love and develop me into all the good which your peculiar experiences have brought and which mine have not. I do not claim to be any better than you, but let us mutually help each other.

I confess to something of the same feeling which you express as respects men and their bitter injustice to women, and I am deeply in earnest on this subject. I mean and demand and will have the complete emancipation of my sex. It is not that I desire that women should be vicious. God forbid! But I curse and denounce a virtue which is forced on women as slaves, by men who are themselves confessedly steeped in the same vice, and who have secured impunity even from women in their vices. I have to associate every day with male prostitutes, in my business, in the family, everywhere; and if I then condemn and despise and avoid women of equally bad character, am I not glaringly false and traitorous to the dignity and equality of my own sex, and a participant in the injustice and outrage which men would and do heap upon us?

Men, it is said, cannot be ostracised from society by women, and that is true; but we can accept all of our own sex on the same terms as we are compelled to accept men, and by this means establish an equality as a basis upon which we may begin to improve.

In respect to the books you speak of, I do not know what use can be made of them, for my sister and myself have scrupulously adopted the policy of avoiding personalities when possible. But the time may come when that policy will have to be abandoned, for our enemies do not scruple to resort to them in the most scandalous manner.

I will arrange through your messenger and otherwise on that subject. Very truly your friend,

TENNIE C. CLAFLIN.

WILLIAM H. SEWARD'S
TRAVELS.

(New-York Herald, April 18, 1890)

FLOWERS AND RUSTIC WORK.

Flowers are one of the few things in life that bring us unmixed pleasure. They are the most innocent tribute of courtesy or affection, as acceptable in the day of feasting as in the house of mourning. Florists are thus in a sense public benefactors. Hodgson, at No. 403 Fifth Avenue, from among the palaces takes us away to the sights and odors of the country with his rustic work, his gnarled boughs, and curiously crooked seats, his fragrant flowers and beautifully assorted bouquets.

Of all the ornaments now devised for beautifying gentlemen's grounds, there are none that can surpass rustic work, either in grandeur, beauty, utility or durability. It may be introduced almost anywhere if the surroundings are in the least rural; in many cases it can be placed where nothing else could be, oftentimes converting an eyesore into a place of great beauty, and yet ornamental and useful. As it is, there are few that have either the taste or good judgment for the judicious arrangement of the materials out of which the best rustic is made. To make or design rustic objects, the maker or designer must exercise good judgment as to the best place for his object—whether it is a house, bridge, vase, basket or any of the many objects that may be formed of rustic work—for if the object is in a bad position, be the object ever so good, it loses half the effect, or even becomes an eyesore. There must be something rural in the locality, something in tone with the object. Perfect taste is required for the form of any object, although in anything rustic the form will be much modified; yet there must be an original design to give meaning and grace to the object. In all cases, unless working with straight material, nature must be followed as nearly as possible, avoiding right angles or anything that looks formal; every piece should look as if joined by nature. This not only gives beauty but stability to the work. To all this must be combined the skill of the builder, to give strength, finish and neatness to the whole work. Many people think that as a matter of course carpenters can build rustic, but there are few if any that can give the natural rusticity so necessary to it. It is a trade by itself, and requires men with a natural taste and inventive genius. Some men work at it for years and cannot do it creditably.

There is nothing that may not be made in rustic work, from a dwelling-house to a cage, a bridge to a card basket. Many of the vases are filled with plants and look very handsome, with ivy half hiding the woodwork, and fine flowering plants capping the whole and making it a thing complete in itself. There are also many fine baskets filled. Certainly nothing could be more ornamental or better in a window than one of these. But these things, to be appreciated, must be seen; for large constructions we would advise any one to visit the grounds of Mr. Hoey, at Long Branch, or Peter B. King, Esq., on the Palisades overlooking the Hudson, or General Ward's estate.

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Woodhull and Beecher,

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By SIMON M. LANDIS, M.D., D.D.

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This is the Lecture that was advertised to be delivered at the Assembly Buildings, Philadelphia, Sunday, April 18, 1873, but Mayor Stockley threatened to arrest Dr. Landis should he deliver it.

Published by "THE INDIGNATION LEAGUE." Price 15c.

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