

## THE SLAUGHTER OF THE INNOCENTS.

There is one fact in modern society, more horrible, and more time more sorrowful, than any other fact, it is which relates to the death-rate among the young time of conception up to five years of age. It is those things against which almost everybody willfully eyes and professes to think that it does not exist; nobody pretends to everybody else that he knows about it; while on every hand—in every household—drop off like leaves before the autumn wind. Many assume this pretended ignorance from the fact, knowing they can do nothing to remedy the condition, they do not wish to be annoyed with the fact, and put it one side as the most consistent thing under all the circumstances. But this enforced ignorance of one of the horrible facts of modern society is doing in society itself a morbid condition of mind among children which, if not speedily checked, will be fatal to civilization itself. The present tendencies continue a score of years longer, increasing in volume strength as they have increased for the last score, wiping at least the American race out of existence, indicating from its conscience all scruples in regard to life.

With this fact in our experience as it is with all other its first effects are visited upon the innocent young; but, secondarily, the effects react upon their parents and work their utter demoralization. This law of operation is operative throughout the universe and in all its parts. If the sphere of its operations are in the world or among human beings—in their mental, spiritual natures—the reaction is as certain as the self. It is like the positive electrical current which the utmost parts of the earth and returns, whether a prepared conductor or not, negatively, to its source. No matter how much is gained, for the present, by if it be not in accordance with the law of justice it is home to its subject and be repaid with all its accumulated mass of inhumanity. Whoever really comprehends this law of compensation cannot afford to do any more than they can afford to do themselves a humanity. Humanity when it comes to a knowledge of this law will be ready to become a common brotherhood.

From this view of the subject that the treatment given to the present generation to its children is to be specially

It not only slaughters them with thought of

but through its reactionary influence it is causing

voluntary suicide to settle over the fair face of

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

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

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

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

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

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

Why should the birth-rate decrease as the people become more enlightened? Is it to be supposed that sexual commerce is less frequent among this portion of the human race? No! Is it that conception is less liable to follow with educated women than with their more ignorant sisters? Not why then the fact of fewer children with them? Simply because with increased knowledge comes increased individuality; and with increased individuality, increased repugnance to submission to the slavery that child-bearing almost necessarily entails on our society as at present organized; and with these also the knowledge that pregnancy can be broken up, sometimes with little present evidence of evil to the otherwise mother.

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

It is inferred that the crime of abortion is confined to the large cities. A knowledge that pregnancy can be broken up has spread like a moon over the country and has enveloped the whole female population. This is not true to a single woman in a country town, and to every other woman; and thus this pestilence

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

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

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

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

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

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

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

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

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

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

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



It is practically in that of public rates of postage this abandoned and the deficiencies are not communal in the best illustration. It was in any other theory than all, no matter who expense or do the effect that the only necessity is upon the plan is the ill systems. If the physical communication should not be maintained, also be a competitive weak in every where. This is practice, where the strong it. It is even more human sphere do not and their misery at in various exquisite death at the begin-

#### INDIGNANT VIRTUE.

During the past years two social questions have mightily agitated the public of Brooklyn. The one is known as the Tilton-Beecher case, the other has received attention as the Field-Kinsella affair. Of the parties accused, both are editors, the one of the *Christian Union*, and the other of the almost equally *Christian Eagle*. We believe that both of them have expressed the greatest horror of Free-love doctrines, although some think that their actions have been somewhat inconsistent with such a ruling. Nothing, however, is more certain than that they utterly abominate those who maintain the personal sovereignty of woman, except, possibly, in very special instances. If Mr. William West is to be credited, the former, the Plymouth pastor, made use of a very ugly word to exhibit his animosity to those who defend Social Freedom in the WEEKLY; and the latter, whose name is to descend to posterity as the contributor of the Kinsella fund, would seem, in words, to emulate the immaculate purity and modesty of his more celebrated neighbor.

In fact the charity of both these worthies, which, however, is in no wise needed by the WEEKLY or its partisans, appears to be of the "sounding brass and tinkling cymbal" order, and not that species which "suffereth long and is kind." In the former case, many will admit the justice of the above assertion; and in the latter, we put forward the following item from the *Brooklyn Eagle*, of January 25, in proof that such is not without warrant when applied to the editor of that paper. Commenting on the Tilton-Beecher trial, it says:

"The parts of the Woodhull story, as far as read, kindled the interest of the audience in the resolution of the Board of Supervisors last week, 'authorizing the employment of an extra woman to clean the court-house,' the resolution being introduced at the request of Justice Nelson. The 'extra woman's' broom could have been used to sweep the Woodhull filth out of court."

Last week, under the heading of "Odium Theologicum," we endeavored to defend Mr. Kinsella from a violent and malicious attack made upon him by the *Independent*. The above extract goes far to prove that we were right in so doing.

We trust that the animus exhibited in the above extract will calm the fears of the *Independent*, and prove to the pious periodical owned by Henry C. Bowen, that the *Eagle* will not neglect its duty in guarding carefully all the morality that is yet left in the City of Churches, *alias* Brooklyn. As to the WEEKLY, it is well aware that its doctrines do not obtain (and cannot expect) any mercy at the hands of either women or men of what society calls "easy virtue." Free love, rightly established, will destroy all the illusions of liaisons, and tend to annihilate prostitution. It is vain for such parties to aim to drag pure free lovers under the lash of the old Mosaic laws, as the Pharisees did the woman (but not the man) detected in the act of adultery. But, alas! unlike their ante-types the Pharisees, they have now no modesty whatever, and are apt to throw stones at their betters on every occasion. As to the indignant virtue (or its semblance) expressed in the above quotation, when we consider the source from whence it emanates, its force seems to us to be simply terrific. It deserves a place with the "slop-pail" fancy of the pastor of Plymouth. No one can have read either of the above items, without feeling that the elegant apostrophe of Edmund Burke on the chivalry of the past, is not applicable to the chivalry of the present, as exhibited by the above magnates of Brooklyn. For it is quite evident, that even under the distressing circumstances surrounding them, they have both preserved "a chastity of honor that feels a stain like a wound," that is whenever they think they can detect the same on the garments of their neighbors; and, therefore, sinners though they may be, they may be said to be trying, by their extra vigilance, to condone their crimes in the courts celestial, and to be already half way again on the road to Zion.

#### UTTER BARBARISM.

The barbarisms of savage life bear no comparison to the barbarisms generated in our cities by the processes of modern civilization. It is the recorded opinion of Coroner Lancaster, of London, that, in that city, twelve thousand mothers annually murder their offspring. A writer in the *World* newspaper more than doubled that number in estimating the fetus and child-murders of New York. Tens of thousands of human beings in St. Giles' in London, and in Murderers' Block and other localities in New York, are reared in schools of vice and brutality. Creedal religions prove no bar whatever against the extension of these miseries (of what is called) civilization. Far better the free, forest life and the "liberty of will" enjoyed by the savage, than the regulated and enforced demoralization and the chivalry of the "liberty of edicts," for they do not generally merit the name of laws, which have been instituted in the place of the former. Believing these to be sorrowful facts, we do not hesitate to indorse the statement of the *London Standard*, as we find it reproduced in the *New York Sun*, of January 20:

The *London Telegraph* compliments its countrymen by saying, "The most brutal, the most cowardly, the most pitiless, the most barbarous deeds done in the world are perpetrated by the lower classes of English people."

It was but yesterday the public there were shocked by the account of a brutal fight between a bulldog and a dwarf—not one of chance, but a regular set battle, instituted for the sport of the lower order of English Christians. Another case of a similar character was lately presented from one of the mining districts, in which it was proved that a man beat his wife for feeding his family with mutton which he had purchased specially for his fighting dogs. Still another we present in this paper, in which a just magistrate refuses to punish an ill-used wife for having caused the death of a brute of a husband. These, however, are only isolated items, but they exhibit the true state of a large class of the people in Great Britain. We claim that such truly represent the conditions of hundreds, if not thousands, in our cities as well as those of Europe, and we assert that the degeneracy exhibited is the natural result of the false systems of industrial, financial and social economy instituted by Great Britain and, alas! too generally followed in the United States.

#### ANOTHER VICTIM.

There appears to be a contest between the public and the clergy, not on the subject of the rights of women, but rather on the claims of the clergy with regard to women. In this war it seems evident that ministers are determined not to submit to be defeated. No sooner is one scandal of the kind disposed of, but another is immediately instituted. The pastors stand like men in a free fight—it is one down, another come on! Each ecclesiastic as he rushes into the battle appears to be animated with the words with which Henry of England (not of Brooklyn) encouraged his soldiers at the siege of Harfleur, in France—

"Once more unto the breach, dear friends, once more!"

and it must be confessed, that, as yet, no poltroonery has been exhibited. The last case is reported by the *Logansport (Indiana) Star*, and is as follows:

For a considerable time past rumors have been afloat regarding the erratic wanderings of the Rev. J. R. Stillwell, of the West Side Tabernacle, among the flock over which he has so long been the controlling power. It was considered best for all parties concerned not to make public anything in regard to the matter until such time as an investigation could be had, and determine just how far Mr. Stillwell had gone in his nefarious conduct. The charges made against him were for improper liberties taken with several lady members of the church, but the one upon which the investigation was made was improper advances made toward a lady who was not a member of the church over which Mr. Stillwell presided. A meeting of the official members of the Tabernacle was held, and upon the allegations being made known Mr. Stillwell made a statement confessing that he had been guilty of these indiscretions, but pleading extenuating circumstances, and resigned his pastorate on the spot. Of course this settled the matter.

This revelation is said indeed, coming as it does just in the midst of a most successful revival, in which many accessions were being made to the society, but it is sincerely hoped that it will not cast a damper upon the good work, but only stimulate those interested to greater efforts toward building up the church in that locality.

It will be seen from the above, that the Rev. J. R. Stillwell is charged with wandering away from his congregation. It is questionable whether the sheep of his own fold have not a right to be indignant in such a case, but it is also questionable whether they have a right to arraign him for so acting. We are sorry to hear that the *expose* occurred during a revival, but, having some recollections of John Maffitt, do not wonder at it. Statistics teach us that in such heart-opening times, mundane as well as celestial unions are apt to occur. The year after the great Protestant revival in Ireland, it is said that, in the town of Belfast, the illegitimate births advanced 200 per cent. We do not think, however, that the revival Mr. Stillwell was conducting should be permitted to languish. Of course his services must be lost to it, but this need not overthrow it. No, every member of a church ought to be expected to do his duty in such a case, and the loss of a minister, however capable, ought not to be permitted to check Christian sympathy, and prevent the spreading of the gospel.

#### MODERN RESPECTABILITY.

Fifty years ago, when murders were not every-day occurrences, a gambler named Thurtell was tried in London, G. B., for the murder of another gambler named Waters. In the course of the trial, one of the witnesses, on being asked whether a certain man was a "respectable" man, replied "certainly, he keeps a gig." This to us does not appear to be a bad definition of modern respectability. The "gig business" has held a similar sway with us in regard to position in society. In the anti-slavery times Frederick Douglass is reported to have said—"Show me a negro with a million of dollars and I will show you a white nigger." Believing this to be a correct observation, it is clear that the possession of money, in other words, "the keeping of a gig," goes yet a long way toward obtaining for its owner "a character for respectability."

But, in our cities, at least, there is another agency not less potent than that of money that often confers what is called "respectability" on its votaries. It is the agency of the churches. Either money or religion can grant the distinction treated of, and it is getting to be difficult to say which of them is the most powerful; but, manipulated by the Y. M. C. A., the latter is most to be dreaded. Suffice it that under the two systems networks of espionage are spread all

over the Union, which are more despotic in their rulings than the tyrannies of Bombs of Naples, or Nero of Rome. The only resources for those poor mortals who stand outside of these systems, is to become Masons or Odd Fellows in-stanter, otherwise, in no sense of the word, may they ever hope to be deemed "respectable."

Character in old times was a something which had to be earned. The conduct of a man once determined his position among his fellows. It is hardly so now. If you are wealthy, by what means your riches have been accumulated will rarely be inquired into; and, if nefarious, still more rarely condemned. Plymouth Church will accept the money of the oppressor for a pew therein, as readily as that of the philanthropist—it smells not of the way in which it was accumulated.

As regards "character," that is now an idle word, having no meaning, except when conferred by either of the agencies mentioned in the previous paragraph. To show how slight a hold it has upon the general public, we reprint the following from a leader of the *Herald*, to prove the truth of that statement:

"The Tilton-Beecher trial is an extraordinary comment on the state of society and religion in Brooklyn. There is no knowing how it will end. We have seen nothing in the evidence of Mr. Moulton to prevent his resuming the relations he once held toward Mr. Beecher and Mr. Tilton. These gentlemen are altogether of so emotional a character, are cast in so exalted a mould that it would not surprise us to learn any morning that the case had finally come to an end, that tearful letters had been interchanged between the contending parties, that Mr. Beecher had exonerated Mr. Tilton and Mr. Tilton Mr. Beecher, that the plaintiff had resumed the editorship of the *Independent*, while the defendant had continued his ministrations in Plymouth church; for this is a case in which any result is possible."

The public, generally, know that one of these parties has charged the other with being a black-mailer, and the other has retorted by asserting that his accuser was a liar and a hypocrite; yet they both move in the highest circles of society, and, in the opinion of the foremost daily, there is nothing to prevent their resuming their former friendship, and holding their positions in society. After this, let us ask our readers the question, what has character to do with "modern respectability?"

Yet this wretched phantom, so powerless with the men of the world, appears to be all potent over women. Alas, in all social cases, woman is almost inevitably the victim. Why is this? Because her respectability in the eyes of a foolish world rests solely upon her sexual status. It would seem that, in her case, the penalty of being "disrespectable" falls not only upon herself, but on her relatives. Let the following item from the *Boston Globe*, show the correctness of that assertion:

A tale of sorrow was ended Saturday afternoon, when a young girl, whose name is not divulged, died at the City Hospital. On Wednesday afternoon last, Mr. Haskell, of Engine 7, found a young girl sitting in the snow in Tufts street, with a very young child in her arms, and, attracted by her forlorn and pathetic appearance, took measures for her relief, which ended in being sent to the City Hospital by order of Dr. Foye. Death came on Saturday afternoon, and released her from her friendless condition in this world. It seems that her father, on finding that his daughter was a mother and not a wife, had turned her out of doors, and that in her critical condition she had wandered about until discovered by Mr. Haskell and removed to a comfortable place. Her father is said to have expressed his indifference at the poor girl's fate, and has refused even to bury her—a remarkable exhibition of offended virtue.

What could have induced a father so to act toward his daughter? Why that which indirectly caused the death of Alice Bowlsby, of Mary Pomeroy, and of untold hundreds if not thousands of similar cases; no punishment by a deity for incontinence, but a hard and cruel edict of man's in return for favors received. That one-sided ruling which always strikes the weak and generally spares the strong—"modern respectability."

#### NOT FAR ENOUGH.

Our public school system is based on communism. It recognizes the intellectual rights of all children. Last year the State of New York improved it by passing a law making education compulsory on all children under its control. The difficulties that would attend the enforcement of such a law were pointed out by the WEEKLY at the time of its passage. These have arisen, not because such a law is not needed, but because until the State is willing to admit and attend to its whole duty with regard to its little ones, and to stand fully and lovingly in loco parentis over all such needing its aid, physically as well as intellectually, it is not rightfully in power to assume the position it has taken. A leader in the *N. Y. Tribune* of Jan. 6 proves that we did not err in making the above demand, for it says:

"The Compulsory Education Law is most excellent in theory, but in practice two or three grave difficulties threaten it. Unless something like the Ragged School system can be introduced, there are many pupils who will be forced into the public schools at the sacrifice of their own self-respect if not also to the injury of present pupils. There are likewise many cases of destitution in which a lad of twelve or thirteen may be found to be the sole support of a widowed mother or family. On the one hand it is deplorable that he should grow up without education, but on the other it seems cruel to deprive the family of the support he gives in order that he may be driven to crime. Other practical difficulties arise, and the experience of the next few months will be watched with careful interest by practical educators, who would be glad to see compulsory education, but are in doubt as to the means by which it is to be safely attained."

We object to the introduction of the Ragged School system, and propose a State annihilation of "ragged children" instead. We do not, however, suggest the destruction of the little ones, but the destruction of the "rags." Those

children who are not put up level up, neighbor, to rob families of their supply, by the strong equivalent for the an educated, says the law, right to be housed, fed, to be beginning to appear in its issue of Jan. 25 conclusions:

"We suggest that at Legislatures should ex- schools, which have the Great Britain and France not voluntarily attend ments of a sound English he is qualified on dismi These schools are either ment, or if they are not a subsidy from the pu children are fed, lodge training schools of this technical school of Florence but of high degree. C he commended, as far as that it does not go far e"

If the Christianity of article from that taught necessary for a Spiritus the matter. The condi dren exist in our cities as well as privately die to are parents, and mo acme of degradation is churches. When we necessity vicious) cond ones are reared, right u gainst the steeple-houses, against such a state of justified in anathemat assent that in its duties "does not go far enou"

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N. H., \$1; M. F., Es  
Springfield, Mass., \$2;

#### MRS. WOODHULL

[From the *Daily En*

VICTORIA WOODHULL  
bulla did not lodge a few of foglism last night, thing is. Some of the pec her remarks she intende editor of the *Gazette* for did not so regard the m The lecture was a fle ignorance which prevail of life and the govern tions. She told the true one knew and felt that claimed against the prud the wives and mothers vehement, impassioned highest pitch of enthusi portion of the commun the mere thought of a w in behalf of her sex; bu in their hearts that the vation which she dema be very anxious to hear Mrs. Woodhull. Those attend the lecture have

Victoria C. Woodhull's she said it—A Great O. Juliet.

A large, intelligent and the Opera House last n woman of the age—one called forth more critic matters, who has had more widely and badly friends and honest, those space of time than almost who has ever lived. As even by her enemies, as brilliant orations ent and uttered in the most stoned manner and riot audience and carry conv no. As an actress she Her dramatic and tragic before her hearers a ve she utters. Nobody who only earnest but honest seem to be based upon No doubt Theodore Til biography that "she has that I ever knew." The editor of a widely circu known reputation, her ti of the age," is fully esta years ago she flashed up



some think, through the executive, "Mammonize." Already the nation, reeling under a money delirium tremens, has had two apoplectic fits, the third will be fatal to the system. It needs no outward attack, its innate rottenness will destroy it. With it will fall a deadly oppressor, which has long sucked the life out of the toilers, both male and female, which has prevented increase, and which has subsidized the presses, the platforms, and the churches of mankind.

Marching on, with an equal step, the religious revolution is pressing forward apace. New religions are being generated everywhere. With such the claimed inspiration of the Bible is generally considered a thing of the past. The most popular pulpit orators manufacture their creeds as they go, when they want a new doctrine they improvise it. That many headed hydra, protestantism, is beginning to feel the necessity of uniting its hundreds of sects, but cannot perform the operation. The Y. M. C. A. is trying the same game; it uses the clergy but virtually ignores them, by repudiating their dissensions. The Catholic Church, since its declaration of the infallibility of the Pope, has fallen from monarchical grace, and consequently has found it necessary to put the barque of St. Peter on a new tack. The peoples are displacing their rulers in its affections. It feels itself now, with its two hundred millions of adherents, like an elephant, with kings for its keepers. It has the power, but it cannot organize it, and governments will take care that it shall not. Undermining all, the new development, Spiritualism, is rapidly working its way. With it the improvement of our race is everything, its manufactured goods nothing. Ramifying already everywhere, it is displacing Buddha, Brahma, Allah and Jehovah, and soon all those potentates will keep company in the distance with the Jupiter of the Pagans. Why it should thus increase in power is palpable. The people under its doctrines recognize the fact that the dreadful persecutions of the past can never be repeated, because, leaving the God-dreams of past ages, it simply demands of all its followers to develop their own souls by faithfully performing their duties to all their brothers and sisters in the world. Thus, of necessity, it unites itself with all the reforms demanded by the age; for they are the instruments by which alone it can perform its grand work of human improvement and regeneration.

Last, but not least, comes the social revolution—in other words, the rightful claim, growing out of our advanced civilization, for personal sovereignty. The world has advanced to it by regular gradations. Woman, during the long past, has been a slave—first, in savage life, to the individual man; since, through priesthoods or civil laws, to communities; but under the latter arrangements, the barbarism of the ancient individual savage rule has been and is maintained. Through it she has been and is generally debased from her personal right to choose the father of her child. This is the first and grandest of natural rights—one without which we cannot hope for the improvement of the race of man. What woman will do with her liberty, when it is admitted, is a question man has no right to ask. But, if she be less promiscuous and more monogamic than her mate, she will then be in power to establish for herself that system which she prefers. But before this grandest of all the revolutions can be accomplished, it is manifest that her industrial rights must be established; that her financial position must be changed; that the religious and civil laws which have so long oppressed her must be annihilated; that old things must pass away and all become new.

We have thus sketched the four grand movements of the present age, and have endeavored to show how they are all parts of one magnificent whole. We do not claim that they have been devised or hardly promoted by human agencies; they are a growth. It is not to be expected that they will be established without great sufferings; but they will be established. Geologists have proved the regular gradation of the changes of the natural world, and the changes in the moral world are as regular and as inevitable as those of the physical. The earth never retraces its orbit, and the car of the ages never rolls back. All that the WEEKLY claims is that it has seen in the distance the changes now rapidly approaching, and that it has warned mankind to prepare to meet them, and to profit by them.

## CRUELTY TO CHILDREN.

One would think that, in a civilized country, this is the last thing that ought to be permitted; but any one who walks through the streets of any of our populous cities will find that the suppression of it is the last thing that communities (calling themselves Christian) attend to. In fact, although for years there has been a potent and flourishing society established for the protection of inferior animals in New York, it is only within the past three months that a society of a similar character has been instituted for the protection of children. Our readers will know that for a long time the WEEKLY has tried to infuse a little humanity into our orthodox brethren and sisters in that particular, and asserted and defended the rights of all little ones to full communal care, both as regards their physical and moral, as well as their intellectual requirements, which latter are now, we are glad to add, by the passage of the "Compulsory Education" law, fully admitted.

We claim both of the above advances as the fruits of the labors of the truthful and out-spoken coadjutors of the WEEKLY, only claiming for ourselves the merit of having

condensed and arranged the same in our columns. But there is even now a bitter fight over both of the above efforts, for, at present, the "Compulsory Education Bill" is not, and cannot be, carried into effect, because, as the *Tribune* admits, it does not go far enough, being limited solely to the intellectual needs of children and omitting to provide first for their physical necessities. With regard to the Society for the Prevention of Cruelty to Children, under the indomitable Mr. Bergh, it is now applying to the Legislature at Albany for a law giving it power to act in certain cases; and this is the way in which our Grecian contemporary, the New York *World*, treats his application, or rather himself:

It is obviously scandalous that a person who is capable of playing the fantastic tricks before high heaven with other people's feelings and other people's rights in which Bergh has for now too many years been persistently indulging, should be clothed, as by a bill now pending at Albany it is proposed to do him, with a sort of general unlimited jurisdiction over all the valuable live stock of the community, extending to the practical confiscation of all four-footed animals, as to the true uses and services of which there may any dispute arise between their lawful owners and this self-appointed dictator of the highways and the byways of New York. It is impossible that such a bill should have been born of anything but impudent persistency on the part of Bergh, and thoughtless sentimentalism on the part of other people. Bergh is past cure. But if the people whose votes are necessary to inflict this new dispensation of Bergh upon us have any concern about their own future they will do well to think twice before they leap once at the power of this preposterous person's pestiferous whip. We have had enough of Bergh.

It is due to Mr. Bergh to state that there are few presses, so far as we know, that have thus endeavored to belittle his services to the brute creation. Probably remembering the position taken by the *World* in the cause of slavery in the war of the rebellion, it would be just to look upon its aspersions as complimentary to the great humanitarian. Without disguising the magnitude of his vast undertaking, which we believe he well appreciates, we wish him hearty success in his new department, resting assured that the full communal care over all little ones who need State aid, which ought to be cheerfully rendered, will very soon, after it has been established, commend itself to the good will of the public and immortalize the agent or agents by whom it is consummated.

The WEEKLY does not look upon public aid as a gift, but as a right to which all children are born in communities worthy to be termed civilized. The present condition of hundreds of thousands of children in our cities is a disgrace to us as a people. Furthermore, their right to every care that can be bestowed on them, is backed by every consideration worthy of public attention. Every starving or ragged child among us is an insult to all our religions, exposing their short-comings in the most fearful manner. But alas! already what is called Christianity essays to block the way of this great and needed reform. Already the bugle has sounded, calling up the legions for the old Catholic and Protestant fight over these wretched, ragged and neglected little ones. Here it is, in an extract from the *Sunday Democrat* of January 31:

But as the bill stands, it empowers the corporations and their agents to seize Catholic children, to bring them before some complacent justice, and then to consign them to a Protestant reformatory. The members of New York should look after this bill, and have a clause inserted that the children of Catholic parents should be sent to a Catholic reformatory, while the children of Protestant parents should be sent to Protestant reformatories, all, of course, at the expense of the State.

If the rich Catholic and Protestant churches did their duty there would be no neglected children; that they are as they are is the fault of both churches. As in the case of the public schools, all the people have to ask of religionists is to stand aside and let the public car roll on. It is melancholy to perceive that no good can be devised for our community without raising a faction fight among creedal religionists. One would think if there is any subject on which all ought to cheerfully lend their aid, it is to be found in the protection of the neglected children of our community. A decent regard for the public good ought to stifle the mean animosities of interested religionists, and a proper respect for the Constitution of the United States ought to save us from the public catering to any religious system, which appears to be the cause of contention. But we trust that the good sense of the people will not permit their creedal animosities to rob them of the great good that all must admit will eventuate from the bill under consideration. Self-interest alone ought to secure its passage, for every economist knows how to compute the difference between the value of workers and idlers in a community, and also that cheerful retreats could to-day be established and sustained for these forlorn little waifs of humanity—these poor Joe All-alone's of our cities—at half the cost of the prisons which must be provided for the same parties to-morrow, if we neglect or ignore our present pressing duty to them.

## UNDEVELOPED HUMANITY.

"Things had begun, make themselves strong by ill."—*Shakespeare*.

The New York *World*, in its issue of Feb. 14, devotes a short leader to the subject of children. It is a melancholy admission of the present sad condition of infantile humanity. We believe that our neighbor's remarks on the above extract are pertinent and too truthful, and, therefore, re-echo them:

Dr. Johnson declares that children are naturally good. Thackeray says they are naturally hypocrites. *Am. Mus.* Gomery contends that they are not naturally human.

And now Theodore Tilton swears they are naturally crafty. To cap or bottom all, Wordsworth sings, as everybody knows: "The child is father of the man."

Such being the case, we do not see that anybody could reasonably expect the world to be better than it is. Nay, we are bound to infer that it is worse than it seems. The stream cannot rise above its source, and its apparent meanderings cannot be other than an illusion. Beyond the stream, on a higher level, if perceived, must be an illusion. Beyond all conceivably a bad lot together, and might as well resign ourselves to the fact. Why kick against the pricks of innate depravity? Why try, spasmodically or otherwise, to lift ourselves up by our own hands? The best we can do is to add a sense of shame to the cruelty, hypocrisy, untruthfulness, craftiness and general "cussedness" with which we are dowered at birth. Let us blush, and be hopeless. The sentiment is not a cheerful one, yet the time, it must be owned, would seem to give it proof.

At present, it may be said, children, in what are called civilized communities, are artificially rather than naturally begotten. The services of priests or magistrates are generally called in to aid parents previous to the act of reproduction. Under men's rule, the rights of women vanish, practically annihilated by the operation. That is why the WEEKLY objects to legal marriages. They seal women, as the Mormons call it, to certain men. If either of the parties are unworthy or unfit, no matter, they cannot recede and try again for a more desirable conjunction. We believe that inharmonious conditions exist in fully half of the married couples in the Union, and from such what can be expected but undeveloped children.

Under these circumstances we do not hold it wise to join in the wail with which our contemporary terminates its article. We will not "blush and be hopeless," but will do our best to exhibit to all of our brethren and sisters a more excellent way. We will hold up before them the idea of "free love," and maintain it in opposition to "slavish law." We will set up in all affectional matters "woman's rights," against "man's usurpations," although the latter may have been sanctioned from time immemorial by all the legislatures, and all the priesthoods that the world has ever seen. Furthermore, we do not, cannot look for much improvement in the human stock until we have succeeded in our efforts, which end, we trust, is not far off, for when people are willing to acknowledge an evil, it is manifestly their duty, if they are wise, to look for and speedily apply a fitting remedy.

## WOMAN AT RETAIL.

The curse of modern civilization, based on a false system of political economy, is, that in effect it schedules man under, instead of over, property. With it money is everything, man, nothing. Every thinking human being knows that what our cities need in order to improve the social order of the people, is space, air and light. They cannot have these requisites of healthy existence, because the "claims of property" block the way. In the war, Congress assessed the money value of man wholesale, here is one who proposes to perform the same operation in retail.

In a Washington paper is printed the following:—Wanted—The front teeth of a girl fourteen years of age. Will pay liberally and replace artificially.—*New York Sun*.

If it were a custom with African savages to extract the teeth of their young women, what a howl would be very properly raised against it by the religious bodies among us. Yet here is an offer advertised and looked upon as a simple business operation, without shocking the moral sense of the community. It is the opinion of the WEEKLY that the barbarisms of modern civilization, of which the above proposal is a specimen, far surpass those which are to be found among savage peoples. In fact, the WEEKLY feels constrained in the present instance, to apologize to all Bushmen, Caribs, Hotentots, *ad hoc genus omne*, for having dared to suppose, that, as human beings, they might be guilty of a similar atrocity.

## LEVELING DOWN.

Of late years many corporations and many presses have considered the masses of the working classes as unfit to be permitted to use public conveyances. We believe that New York is the only city (either here or in Europe) where public carriers under a contract with the State, are permitted to break their contract for the accommodation of parties who deem themselves too good to ride with their neighbors. We salute to the corporation controlling the public, or what ought to be the public, cars on the Third Avenue, and what are termed the Palace cars on that line. The cars charged on them, is, we believe, ten cents, the extra four cents being levied on passengers by what Theodore Parker used to call—"the rule of thumb." It is kind, doubtless, to gentlemen and ladies, for the Third Avenue corporation thus to nullify their contract, but we believe that the people have rights in the matter which ought to be respected. But lately, the New York *Herald* demanded "special street cars for ladies" also, for the following reasons:

The inadequate accommodations furnished by our city railroad companies to meet public wants at certain hours of the day, when the commencement and close of business increase passenger traffic on every line, are especially disagreeable to ladies. To be compelled to breathe an unwholesome atmosphere for a half hour or so, in which the unwelcome odors of strange dinner cars, outer garments fresh from a street, pieces of uncertain origin and breaths of every description of alcoholic villainies mingle together, and to stand on crowded limbs while stairward lords of creation ensconce themselves comfortably in corners, scowling, perchance, when a slight arm obliging to the strap obscures the dim light of a gas-lamp, is no pleasant ordeal for a lady. The railroad companies can readily afford a concession to their too indulgent patrons, to make some special provision

for ladies during such hours when? When poor working girls are obliged to platform or be jostled by unfriendly right of way by reason of their supinely a just cause to demand of the weaker sex. Frequently ladies find it difficult to obtain even ordinary in the morning and evening. Earfare, reserve a certain number of accommodation of ladies during the throng of passengers is greater so much money should be compelled of the public.

While we do not desire to defame corporations that cram the cars in civilized nations, and would be glad to allow sixteen inches of seat room the case in London, and we believe the enforcement of that rest hands of the police authorities enforced by wronged citizens, we men on not having introduced their cars like the one suggested "working girls" mentioned in the introduced merely as an afterthought that they would make no objection. We pity those who suffer the dinners that toilers are comfort food was of a better quality. As do their dirty, barbarous and unbecoming of the gentry, we do of their labors should be made a *Harold*. Instead of complaining of temporary would do better by endeavor to make an invidious distinction others who are less useful and less ciety. By so doing, it would in ou is a much better, and far more cedure, than that of copying the of our English progenitors, which is now, that of leveling down.

## WHAT OF THE

Nearly one hundred years have in council in Philadelphia to con the liberties of the people of this has gone by since, appealing the they deemed it their duty, in the ence, after enumerating the rea action, to hurl their defiance at the nation then existing on the face o But, before arriving at such necessary to sketch, for their guid a government. These they declar viz.: "To secure to the people t the pursuit of happiness." The latter seem to have usurped all National, State and Municipal leg ated, save incidentally, perhaps, specifications.

The first question we shall as done its duty in regard to this m man life? Will our records of c struction of human life compar other nations of our standing and lieved that they will not. Nor are less negligent of their duties in r puted that in the city of New Yo ren months, the deaths of not le dren per week are due to cirrums authorities have power, but fail t much to assert that the meanest fully guarded by our rulers than the children of our working class.

The second right which our fal erment should secure, is that were they of this sacred right, th of Great Britain slavery existed refused to nationally legalize it. tory, the Northwest, to liberty. T the word "servitude" in the Cc gested slavery, and used "servic the destruction of the slave trade and set an example to other n "piracy."

It is manifest that if the peo churches, had maintained the gro the Revolutionary era, it would died out in the land, and we sh long and bloody period of the V they did not. The later parties b bent before the power of slavery Trial by Jury, and S. A. Douglas the Missouri compromise. We s truction either to the piety of t of governments, but to the gener nation of the people. Under the mitted that we are not indebted they have taken in securing and the people of the Republic.

The third and last-mentioned c secure us in the right to the "p are a Republic and are justified in referred to should be general. F



sufficiently profitable to the individuals who conduct it, to meet, if conducted by the Government, the whole expense of it. When will the people come to a realization of these enormities, to which they are now enslaved? When will they learn that to stand by the old parties represented by politicians now in place and power, is to continue their own enslavement? When will the people conclude to take the government into their own hands and to conduct it in their own interests? When will they come to the support of the Equal Rights Platform which looks to the establishment of perfect religious and social freedom, political equality and universal justice for all people, without any distinction whatever?

#### NELLIE L. DAVIS.

No braver, nobler, grander woman speaks on the rostrum to-day, speaks for woman and then whole humanity than Nellie L. Davis. Young, sensitive, delicate, she is yet the perfect incarnation of power, courage, heroism. Those who listened to her recent address in Vineland, N. J., on the Social Question, will never forget how she electrified that vast audience with her startling utterances, sending a horror-thrill through every heart as she unmasked the hateful and revolting old, and holding all spell-bound and charmed and won over, while she painted the better and beautiful new! One knewed not which was the greater marvel, that she could make that terrible speech, or that those hundreds could so accept it—its most defiant features—with most rapturous applause! Strong men went on the platform as she closed, and taking her by the hand, told her she knew not how wonderful all seemed to them, nor how they loved and halloved her in their hearts for the daring that could make her so brave. "Ah!" said she, "you know not what it costs me to speak so," and we did not know, and then again we did, and felt she was making her young life one long, grand holocaust for the salvation of humanity. We would rather a hundred times be that fearless herald of truth and angel of inspiration than all the craven apologists for rottenness and corruption, from Emma Hardinge up or down. May the workers for humanity ply her with calls, keep her constantly in the field, and know that she will everywhere surpass expectation—thrill all with her heroic courage and transcendent power.

BRIDGEPORT, Conn., March 31, 1873.

*Woodhull & Claflin*—Your answer to my communication, in your issue of April 5th, does not solve the query I put to you. It seems to me you dodge the main point. Let me once more state the question as I see it.

If Mr. Beecher and Mrs. Tilton when they made their first contract were guilty of fraud, and thereby the contract was not valid, they were swindlers and cheats from the beginning.

But I did not speak of fraudulent contracts. I did not mean cases where neither party complained; nor did I deny the right of freedom, so long as the rights of others were not infringed, but of persons who having honestly made a contract of their own free will being secretly false to such contract, and when found out and complained of by those on whose rights they were trespassing, acknowledged they were living false and hypocritical lives.

Now is this swindling and cheating, or is it honorable and fair dealing? It appears to me you call it honest, and "nobody to blame." I call it swindling, and both parties to the fraud, whenever committed, equally guilty.

Do I understand you?

C. S. MIDDLEBROOK.

It seems to us that you have not comprehended our reply to your former interrogations; at least we are positive of no intention or desire to dodge any point. We are always willing to admit any point that we cannot logically sustain. We said that if Mr. Beecher made any contract with Mrs. Beecher, its value depended upon the ability to keep it. If he contracted to love her, and was unable to fulfill it because he cannot love her, the contract is abrogated by natural law—a higher law than any legal enactment; but if the contract is kept in form and violated in spirit, then it is prostitution and not the fulfillment of the contract to love.

We are unconscious of what you state positively; we do not know that Mr. Beecher and Mrs. Tilton "were guilty of fraud" or that they are "swindlers and cheats from the beginning." Who did they defraud? whom cheat? whom swindle (unless indeed it were themselves, which certainly you will not dispute their right to do)? They certainly did not bestow any love upon each other that belonged to anybody else, but that only which they had for each other. We fail to see any fraud, swindling or cheating in anything connected with the case. Mr. Beecher never contracted to give to Mrs. Beecher the love he felt for Mrs. Tilton; or if he had he might be open to the charge of fraud since it would have been a contract to do something that was impossible; nor did he give to Mrs. Tilton any of the love he had for Mrs. Beecher; hence, there is no fraud apparent.

I endeavored distinctly to set forth in the article itself my complaint against Mr. Beecher was upon a different ground entirely from that upon which you and almost everybody else insist upon placing it, and I still maintain that the wrong, if wrong there be at all, is in the false customs and established standards of society which makes a wrong of that which is made right by nature. In a word, the wrong consists in society compelling people to hypocrisy and deceit in the healthful exercise of God-given capacities.

But if you mean that Mr. Beecher had no right to bestow any love upon Mrs. Tilton unknown to Mrs. Beecher, we reply that you are assuming to dictate to Mr. Beecher regarding something over which you have no control; in fact, over which he alone of all the world has control. You can no more proclaim to Mr. Beecher what his duty is to Mrs. Beecher than you can decide whom he may love or when he can love. He must love when he can love, and he must perform such duty as his own conscience determines.

It is useless to discuss this question unless we first decide upon the primary question of freedom. If we admit freedom of conscience, freedom of love and freedom of action, so that action does not carry the person upon unreciprocal ground, then the case is gone by default, since there is no ground for complaint; but if freedom be not admitted, the discussion reverts from love, duty, cheating, etc., back to that of the right or error of freedom. Hence, when you question Mr. Beecher's right to do as he has done and call him a cheat, etc., you indirectly deny the right of freedom, and this, then, becomes the question which must first be decided before we can possibly arrive at any common understanding of personal conduct. As it now stands, you deny the right of freedom, while we assert it. Mr. Beecher is not in the case until this little disagreement is settled; but when this is settled the whole matter is also settled.

For the hundredth time we re-affirm as our basis of discussion these questions: *Every human being belongs to himself or herself by a higher title than any which, by surrenders, arrangements or promises he or she can confer upon any other human being. Self-ownership is inalienable, hence there can be no such thing as ownership in human being; and he or she who assumes it is an unconscionable despot, unworthy of the love or respect of anybody born into the truths of the new dispensation.*

#### NATURE AND ART.

Had the WEEKLY, from motives of purity not yet recognized by the barbarism of our country, advocated in its columns that which has been carried out in London, what a hue and cry would have been raised against it. Yet, to the lovers of true art, there is room for rejoicing in the following item taken from the London correspondence of the Cincinnati Commercial:

"The devotion of English girls to art and their success is so great that the art schools have had considerable difficulties in the matter of arranging for medals—difficulties of delicacy. The pupils of all the London art schools are of both sexes, and the Royal Academy has long proceeded on the principle that in drawing from life the sexes must be separated. But the Royal being very rich, was able to command as many models as it pleased; and the same is the case with the Institution at South Kensington. But there are three other schools which have not equal advantages. Mr. Poynter was, I believe, the first to override the objections of the prudish and puritan in this matter, and now there are at least two important schools where young gentlemen and ladies assemble to sketch from the same nude human models."

It is our opinion, that ignorance is the bar to the improvement of the morals of the people, and as we believe that our youth of both sexes should be instructed as to the parts they have to perform in after life, and armed by intelligence against the vices now decimating mankind, we rejoice that English artists of both sexes have thus risen in their might to rebuke the false modesty of the age, which is only a cloak for licentiousness.

#### MORAL STATISTICS OF SING SING.

There is something singularly horrible in the following item, which is taken from the N. Y. Herald of the first inst.:

##### INFANTICIDE AT SING SING.

The church-going residents of Sing Sing village are at present shocked at some scandalous disclosures which have come to light in their midst within the past couple of days. Last Saturday while some children were playing near the public school, they found, partially covered in a heap of ashes the remains of a fully-developed, newly-born male infant, which had apparently lain there only a day or two. Coroner Bassett having been notified, empaneled a jury, and on a post-mortem examination of the body marks of violence were plainly discernable on the throat, leaving no doubt that the child had been murdered. A verdict to that effect—"by some person unknown"—was accordingly rendered.

Conjecture being still rife as to who the unnatural mother may be, information was yesterday received by Justice Hyatt setting forth that Mary Jackson, a mulatto girl, aged fifteen, living with her mother in Central avenue, had given birth to an infant some three or four weeks ago, since which time it had mysteriously disappeared. That official at once issued a warrant for the arrest of the girl Jackson, and an officer proceeded to her home for the purpose of apprehending her. On arriving at the house the officer displayed his warrant and intimidated the nature of the crime of which she was suspected. The girl became thoroughly alarmed, and hastily replied that the baby found in the ash-heap could not belong to her, as hers was up stairs in the trunk. On ascending to an upper room the body of a colored infant, wrapped up in a bundle of old clothing, was found, and in an advanced state of decomposition. She insisted that the child was still-born, and as it was impossible to find any marks of violence on the remains, the Coroner's jury which investigated the case came to the conclusion that the infant had been "found dead."

The mother in whose sleeping apartment the body had been rotting for four weeks, was then discharged from custody.

"The dead body could not belong to her, for hers was up-stairs in the trunk." Truly the social order of society is out of joint when child-murder has become so common an offense. If Christianity cannot protect the little one, Spiritualism must—that is our opinion.

#### BLUEBEARD'S MARCH.

Under this heading it is proposed to present to the readers of the WEEKLY facts which speak louder than words, depicting the evils growing out of the present rulings of society as regards the conditions of women.

[From the Daily News, March 27.]

"James Shaughnessy, of No. 174 West Thirty-second street, does not live harmoniously with his wife Margaret, and he attempted last night to put an end to his domestic troubles by endeavoring to shoot her with a pistol. Justice Cox committed him in default of \$500 bail."

Wife-murder is getting to be so common, it is no wonder reporters make fun of it:

[From the same.]

"The following-named keepers of disorderly houses were arrested last night, together with the inmates of the same, the former being committed by Justice Cox in default of \$500 each, and the latter in \$100 each: Nellie Clayt and three girls, from No. 112 Wooster street; Mary Porter and three girls, from No. 194 Wooster street; Hattie Monaghan at No. 162 Wooster street; Josephine Thompson and four girls at No. 155 Green street; Anne Williams, at No. 157 Green street; Kate Williams, three girls and a man at No. 206 Greene street; Maud Livingston and three girls at No. 87 Amity street; Helen McGregor, three girls and a man at No. 89 Amity street; Nettie Van Leer, eight girls and three men at No. 53 Amity street; Lydia Poole, three girls and two men at No. 237 Wooster street, and Maria Dayton and three girls at No. 238 Wooster street."

There is a nice legal distinction drawn between prostitution and intemperance. In the former case they arrest the seller and in the latter, usually, the buyers. But if the high traffic was only in the hands of women, there is little doubt but that such distinction would soon cease to exist:

[From the same.]

Unfortunately not a singular instance of conjugal affection:

"Michael Shady, a promising young ruffian, got months in the penitentiary for assaulting his step-mother 'a woman,' so she says herself, 'that never drinks a drop.' Her husband swore that she was a regular old toper, but the Court seemed to think he was prejudiced."

[From the Daily News, March 31.]

Wm. McMahon, a lively stable keeper, residing at 154½ Madison street, was arraigned before Justice Shant to-day for thrashing his wife and raising thunder in his domestic household. It appeared from the facts developed before his honor, that the prisoner had been imbibing too freely and committed the onslaught. Justice Shant held him to answer in default of \$300 bail."

#### PER CONTRA.

Curious case of misplaced affection, as recorded in N. Y. Herald, March 28:

Robert Lawrence was accused by a young lady at Emma Jane Jenkins of stealing a breastpin and earring, and by Richard Doremus of stealing an opera-glass from house 106 Bedford street.

He entered the house as a sneak thief, and was charged with the goods in his possession.

When asked if he had any witnesses, he said, "My wife, Judge, and she wants to talk with you."

Judge Bixby.—She cannot appear as a witness for you. The wife then came forward, a young woman, some twenty years of age, of delicate appearance, and pleaded violently. She pleaded strenuously in her husband's and her appeals were pitiable in the extreme.

Judge Bixby looked at her a moment and said, "Do not come to me some time ago and ask to have this arrested for abandonment and because he spent all his money in gambling? Your name is Mrs. Daly and not Mrs. Lawrence."

Wife of the prisoner (still sobbing).—Yes, sir; he promises that if he gets out of this he will be a good man and a good husband to me—

Judge Bixby.—You had better go home, Mrs. Daly, and do anything with him.

Mrs. Daly then went toward her husband, and told him kindly. The latter answered surlily, "Oh, what use of talking; you see you can't do anything."

Judge Bixby (to the prisoner).—Haven't you got paw-tickets? You had better hand them over to your wife. They won't be any good to you for some time.

The prisoner handed over a roll of these significant and his wife took them somewhat reluctantly.

Judge Bixby.—Prisoner, we sentence you to four months imprisonment on the first charge and four months second at the expiration of the first term.

Prisoner (philosophically).—Eight months, eh?—long, Judge!

[From the New York Herald, March 28.]

St. Louis, March 28.—Judge Primm, of the Criminal Court, to-day postponed the execution of Anton Holme, the wife murderer, to November 13. The prisoner's counsel filed a petition, and the case will probably go to the Supreme Court as a new trial will be had.

Holding, as we do, all executions as barbarous, and condemning the prolongation of the sufferings, we ask of the Supreme Court of Miss this murderer's life. We do this believing it to be in its exercise) to dictate the law.

In the same paper (same date) there are reproduced no less than three cases of these domestic murders.

No. 1.—Catherine Kerwin who died in Central hospital on Friday night (March 29) from the effect of brutal ill treatment alleged to have been received from her husband, Patrick Kerwin.

No. 2.—The murder of Mrs. Clark and one of her husband Ed. Clark, in Warren County, N. C.

No. 3.—The arrest of Annie Adair, of Adair, Illinois, who is charged with having poisoned with whom she lived unhappily.

The New York Herald, of the 30th inst., adds list, as follows:

DENVER, Col., Mar 28.—William Newman, a man of property, residing years past in this city, died a few days since under circumstances. His wife and a half brother joined yesterday, charged with murdering Newman administering arsenic. The evidence is very strong.

#### INTERNATIONAL COMPLIMENT.

Some, of what are termed the liberal thinkers have lately been advocating suicide in certain columns of the English newspapers, the *Forerunner*, it is believed indorses the affirmative of its columns.

Under these circumstances, the owners of the *Forerunner* to be only courteous in them to pass the hat Atlantic for the editor of the above-mentioned *Forerunner* have believed ourselves previously to be sorry in our opinions, but we draw the line at this.

#### ONE TIME ONE PRICE.

Before laborers can dictate the price of labor, they must be united. Ten Unions cannot do it, nor two hundred. It is very questionable whether the union of all the mechanical unions would be sufficient to dictate such a purpose. But if mechanical and labor unite, laborers can give the law to both money holders. This Union of the Great Laborer can only be effected on the basis of equal justice for all. With the war cry of "Equal Compensation for Time of Labor," or "One Time One Price for Labor," the cause of labor would assuredly triumph.

#### HARK! FROM THE TOMBS.

##### THE LOSS OF THE ATLANTIC.

##### MURDER ON THE HIGH SEAS.

Reporter.—Did not Mrs. Train go out in the Atlantic City, N. J., and notified me that she was in danger of foundering. I thought it important I published it as a note of warning to the public. (Published in WEEKLY, April 12.) A correspondent here is not to blame; it is the reckless conduct of Innis, Innis & Co., Liverpool, who should be held responsible for the loss of this steamship with her crew and passengers.

Reporter.—Is not the loss of this steamship with her crew and passengers?

Mr. Train.—Yes; I was just showing the Train to say that a prophet may be recognized in country before stepping from the Tombs to the Tombs are the foreshadowings:

[From the Train Ligue, November, Suppressor.]

##### EXTRAORDINARY PROPHECIES.

November 2.—Mr. Train, addressing ten thousand people in Wall street, made the following startling prophecies: 1. *Drowning of an Atlantic City.* 2. *Horse Diets.* 3. *Warfare between cattle, fowls and wild animals, culminating in a Wall street Panic.* 4. *Death of Greeley.* 5. *Reparation National Debt through European Revolution placing him in the White House.* 6. *The sinking of an ocean steamer with loss of five millions.*

A TRAP SPRUNG ON THE COMING DICTATOR.

Wardon Johnson has been indefatigable in his efforts to get Mr. Train into better quarters, and to have him stay for some time past, and while at the corner of a trap on the Coming Dictator, as well as the following note:

WARDON HIS CELL DOOR, NEVER MORE TO RE THAT HISTORICAL MURDER PEN.

I packed up his letters and epigrams, and neat them to the newspapers. He was requested by me to step over to a large and comfortable room in the prison. This he emphatically declined to do, saying:

Wardon Johnson.—I told you to-day that I would only leave when the court opens the door to let me come to take away my bed. I wish my court to go to court, as my papers are large and I must decline, as I have from the first refused to be extended to the poorer prisoners. What I have gone through with in this prison, in fifteen weeks I can stand to the end. G. W. Johnson, 11-30 A. M.

Wardon Johnson shows how they caught the millionaires who insisted on his being a pe



## THE SLAUGHTER OF THE INNOCENTS.

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

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

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

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

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

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

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

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

Why should the birth-rate decrease as the people become more enlightened? Is it to be supposed that sexual commerce is less frequent among this portion of the human race? Not so. Is it that conception is less liable to follow with educated women than with their more ignorant sisters? Not so. Why then the fact of fewer children with them? Simply because with increased knowledge comes increased individuality; and with increased individuality, increased repugnance to submission to the slavery that child-bearing almost necessarily entails in our society as at present organized; and with these also the knowledge that pregnancy can be broken up, sometimes with little present evidence of evil to the mother, otherwise, mother.

Some wives procure a half dozen abortions per year. On the island of Manhattan, with its million population, it is calculated that there are not less than one hundred thousand abortions procured annually. This does not lessen the number of births by that number, since as we have said, some women procure several, during the natural period of gestation, when if that period were not interfered with there would be but the single pregnancy. If this practice prevail widely among wives, who have no need to resort to it to hide their shame, but merely to prevent an increase in the number of their children, how prevalent must it be among the unmarried class who have social death staring them in the face when they become pregnant without the sanction of the cautious priest or the drunken squire? It can be inferred that the crime of abortion is common among the large cities. A knowledge that pregnancy can be broken up has spread like a moon over the country and has developed the whole female population. This has led to a single woman in a country town, committing the crime of abortion, and thus this pestilence

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

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

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

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

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

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

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

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

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

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

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



ing, ignored the poor connected creature altogether. Considering that the newspaper demand for sensations is the sole mechanical agency whereby such people are able occasionally to work their kite up into the air a little, this failure to engage the lift of a single reporter's line for the great effort is full of significance.

Now this is a fair specimen of what this class of vultures are capable. An utter lie from beginning to end. The very reverse was true. The Cooper Institute meeting was an audience of about two hundred persons. At the Academy of Music there were seven thousand two hundred tickets taken at the door. But this liar, in the face of the *Herald's* report, which said that the Academy was literally packed, with as many more who could not obtain entrance, says "the great speech was heard by few and read by none."

It is quite true, as we have stated, that the demonstration was so vast, the administration journals decided to ignore it as the best method of limiting its influence upon the public mind. They realized the danger of giving publicity to the fact that fifteen thousand people were called out to hear the most revolutionary speech of modern times. But the well-based fear of journals, nor yet the lies of "Vidi" can ignore the Impending Revolution. It will come in spite of them, and swallow them all together in one common destruction.

The shallowness of this penny-a-liner is however expressed by himself. He speaks of the Academy of Music speech as the social speech, while not a word regarding the social relations occurs in it. Nevertheless he goes on to depreciate the awful tendencies of "Woodhullism," citing as examples the fact that he was spoken to by several unfortunate women while passing down Broadway one evening. He would have it understood that nothing of this kind ever occurred until since the advent of the doctrines of free love, of which he shows himself as ignorant as he is devoid of truth, where facts are in question.

Hear this philosopher and moralist:

Privately the doctrine works devastation enough by unshackling the passions from conventional restraint and from the sense of shame. This change promises to become a most momentous one, revolutionizing the conditions of sin in society, and throwing virtue on her own unaided, inward strength.

This view of the case is, we have no doubt, legitimate enough for "Vidi" to entertain. We have no question about the necessity of law to control his actions. This is clear enough, since if there were a law to punish a liar, he would probably have refrained from the lies of which we have convicted him. It would not have been, however, because of his regard for truth but from his fear of the law. He would have imagined that everybody's virtue rests upon as slim a tenure as his veracity does, which we beg leave to doubt. Now though this person affects so much morality we will wager almost any thing that he is a regular consorter with these same women whom he describes. Like Don Piat, who can affect more and have less virtue, than any other living man, mercilessly ruining in the world's estimation one of Ohio's fairest daughters, and thereby blasting the hopes of one of its most promising statesmen, this class of cormorants, lie constantly concealed behind the mask of hypocritical assent, seeking whom they may devour. And yet they write pattern articles on morality. Out upon such shams, such hypocritical cant. And out upon such journalism, and out upon the editors who conspire with such rascals to degrade the public taste to their own level.

To conclude our respects to this "Vidi," to whom we trust we shall some day have the opportunity of expressing what we feel in our soul, we offer, without comment, the last part of his letter to the *American*, merely asking the calm consideration of the case set forth, which, if it be as it doubtless is in this particular instance, an invention, is nevertheless an illustration of many that do really exist as standing indictments against our present social despotisms:

Here is a case, however, which no artificial category could cover, and it happens to be substantially the usual case with the sex from which Mrs. Woodhull apostatized. The wound is deeper still than infamy, and the want is what society could not meet if it would. No philosophy or sophistry or even social countenance had a balm for the conscious degradation and the torture of helpless passion in the secret heart of the woman who wrote the following note. I copy it verbatim from the original, received the other day in Fulton street:

"Fulton Street Prayer Meeting—I write because I am hopelessly wretched; am young, wealthy, the world says happy. I live in the first circles here. I am married to a man I dislike. I have two children by a man I love, and he lives with his wife. I have no faith, no hope, nothing. I am wretched and miserable. I don't believe in your meetings, and yet I write because I am so unhappy." [No signature].

Earliest prayer was offered for this wretched victim of unbelief and sin that the Almighty Deliverer, toward whom she was involuntarily groping in her blind despair, would reveal Himself and set her free by a superior attraction and a stronger love from that which chained her soul in torture and sin.

#### THE FEMALE SUFFRAGE IN MAINE.

The bill authorizing female citizens to vote at Presidential elections in this State, passed the Senate by a handsome majority. For the purpose of future reference, we record the yeas and nays.

YEAS.—Messrs. Chaplin, Dunning, Fletcher, Foster of Kennebunk, Hadlock, Hink, Humphrey, Irish, Kennedy, May, McJellan, Nickels, O'Brien, Philbrick, Webster—15.

NAYS.—Messrs. Cole, Davis, Dingley, Foster of Penobscot, Hobbs, Howes, Kimball, Penneil—8.

In the House this bill was defeated by a vote of 53 to 41. Among the yeas we are glad to see the name of Mr. Holden, of Portland. Mr. Fessenden and Mr. Knight voted against it.

It is only a question of time. That the female "people" of this country are to exercise the right of suffrage at no distant day, is inevitable. That such a bill passed the Senate and received a handsome minority vote in the House, is one of the signs of progress. The world does move.—*The Monitor*, Portland, Me., March 9.

#### PRESS JUSTICE.

We have a new sensation of the free lust kind, in the case of Rev. A. B. Carter of the church of the 'Holy Saviour'. Before we proceed we want it distinctly remembered that we did not bring this social scandal to light, and owe all we know to the pure daily press. The Rev. Holy Parson is accused of seducing a young lady and procuring an abortion, as well as putting his victim into a house of assignation.

The *Star* asks, "Which is the sinner? If the charge be true, the man is the greater sinner, because of his age, calling, education, his wife and children; these are arguments against him; it is barely possible she waylaid and seduced him; and if she did, the facts still stand against him. It was his business to save her soul, not prostitute her body, ruin her reputation, murder the fruits of their joint act, and send both to hell, if he was not a hypocritical rascal as well as a lecherous divine."

The *Tribune* in harmony with its vulgar and brutal instincts, without hearing evidence further than the charge and denial, at once denounces the woman as attempting to blackmail the innocent soul maker as well as soul saver. We prefer to wait the hearing of the evidence. The frequent recurrence of these Rev. monogamic free lust digressions, as furnished in the columns of the *Tribune*, shows as a class, the per cent of Rev. seducers as very fair; and the inference it first blush against the cloth.

So far as this particular case is developed, the impression is against Mr. Carter. The lady would hardly risk the exposure and loss of standing in the community, where she was thoroughly protected, unless, indeed, there is a necessity for another abortion, which may explain the fact of her despatching and imperative demand for the remaining \$30,000.

That he met her in the vestry is conceded. That that was a convenient place to conduct such a transaction, immediately under the droppings of the sanctuary—who will question?

We suspend judgment, and await with patience this piece of pious scandal. We hope the Rev. gentleman will not charge his little misdemeanor to our paper and doctrines. The *Weekly* was not in existence when this little affair was said to have commenced. Meantime we are curious to know, if it be the total depravity or the special depravity of those particular sinners, or monogamic, permanent legal marriage without regard to fitness; or is it a false public opinion begotten of all these.

Here legal motherhood is creditable, hence illegal motherhood begets disgrace, and hence suicide and murder. When the day comes that motherhood is deemed the right of all healthy women, and no disgrace attaches to the manner of it, then murder and abortion will cease, and not until then.

There are countries where this unchristian and unjust discrimination does not exist, where an unmarried mother stands as well as a married mother; and there these pests of christian monogamy do not exist.

We cannot see why an unmarried woman, the mother of a child whose father is physically and morally complete, or of average completeness, should stand below a woman who is a widow, or a woman who prostitutes her body and soul to rearing the offspring of drunken, diseased and brutal legal fathers.

The right of motherhood is founded in nature, and is before, above and beyond all human legislation. There is neither vice nor virtue in it, except as it agrees or disagrees with the natural justice of the case.

In the eyes of the world this woman's confession forever bars her from respectable society. If this man is proven guilty, it will seriously mar his standing—ordinarily it would soon be forgotten.

After marriage, this obligation rests lightly on him, heavily on her. Few men are strictly faithful—few women unfaithful.

The *Times* is as unjust as the *Tribune*; it saddles all the blame on the woman. We think it more reasonable to judge after the evidence; that it is mean, unmanly and libellous to use the power of the press to manufacture public opinion against either, even if both are guilty, which is just as probable as that the woman alone is guilty; and in this case even more so. But the press is willing to accept the denial of the man—but not the affirmation of the woman. The woman loses her social position by her confession—the man retains his and his salary. Let any honest mind compare the cases, and the injustice of the press is apparent. And yet we do wrong to demand justice for women, in the eyes of such creatures!

The fact that the girl is willing to retire, and that the reverend gentleman is inexorable, does not prove her guilt nor his innocence. This spirit of persecution is illy in keeping with the life and precepts of the Master; and however innocent he may be of this particular charge, he has proved one thing beyond a doubt—and that is, that he is unfit to be a Christian minister. He cannot endure persecution without resentment—vengeance; and this adds strongly to the suspicion that he is not free from blemish in the affair.

We are pleased to learn through our Pacific Slope adviser that Mrs. Mary Olmstead Hanks, late of this city, one of the most earnest and energetic workers in the suffrage cause here, and one of the really practical women connected with the late mismanaged Workingwomen's Association, is about entering the lecturing field in California and Oregon. Her subjects are the "Relations of Marriage and Industry," "Land for the Laborer," and "How to Regulate the Conflict between Capital and Labor." She made a very able and eloquent address on the first of these subjects lately at the Woman's Suffrage Convention in San Francisco, and we feel assurance in predicting

#### APOLLO HALL.

THOMAS GALES FORSTER.

This celebrated trance orator is rousing an interest in reform, which is something quite new for New York. At once, the most open to the coming of the new and the most indifferent to its presence in this city, which should be the very centre and soul of spiritual reform, it is behind almost all other cities of the country. There are reasons, however, and good ones for such a condition. The immediate centre of two millions of people, it should have been far in advance of all other cities in spiritual progress. But the extreme individuality of Spiritualists has prevented their own growth. So fearful have many of the most prominent persons been of organization, that they have overlooked the great necessity for it. Without organization, any body of people are like an unorganized army, are useless as an effective power, and like a mob, is destructive of the very purposes for which it collected. We are glad to see however, that the spiritual fossils are taking back seats, and that it is beginning to be perceived by the more enlightened, that organization for material purposes, instead of hindering, is actually a necessary accompaniment of spiritual growth. It might as well be contended, that a journal which advocates spiritual ideas, should not be supported by an organized power, as to maintain that Spiritualism can perform its work as a disintegrated mass. It is in view of these considerations that we hail the advent of this talented speaker in New York for a definite season. Out of chaos, he will evolve order, and out of weakness he will create strength; when indifference will be succeeded by an interest for something more than, and beyond, individual conviction.

#### THE "LYNN TRANSCRIPT" ON FREE LOVE AND DIVORCE.

It is an old "saw," that "None are so blind as those who will not see." Another: "Whom the gods would destroy they first make mad." It was doubtless for the purpose of fulfilling this Divine method of dealing with human ignorance, that the God of Moses and the Jews hardened the heart of Pharaoh, and led him into the folly of attempting to follow the absconding children of Israel, and so accomplished by water what he had failed to do by frogs, lice, locusts, and other vermin.

A writer willfully blind, in this magnanimous paper, makes a sweeping attack on Spiritualism and social reform, as presented in our Steinway Hall speech. To the charge of "Spiritist vagueness and incoherence," we need only reply, that most of the manifestations come from those who have been educated in the regular orthodox schools for eighteen hundred years; and some of them have been hundreds of years on the other side; so that these communications are fair samples of the work of our enemies. If after Spiritualism has run the machine two hundred years, we cannot show up better results, we will own up the failure. One thing is certain, the average intelligence of Spiritualists is above that of any orthodox church; and the doctrines taught by them are more rational than those which Moses professed to obtain directly from God, without the poor ungrammatical media, and those which Paul professed to obtain from the Holy Spirit. We need only cite the doctrine of eternal damnation, fit only to come from a demon, if such a monster be a possibility.

If the readers of the *Transcript* are persons of ordinary intelligence, and will carefully analyze the quotations from our speech, not the comments and deductions of this dishonest, pious blockhead, they will see that there is not a word discordant with natural justice, the supremest of all laws.

1. The writer lowers, degrades divine matrimony to a mere business contract, and the ownership of the woman by the man. "Is a business contract bondage? If my wife may be mine to-day, and another's to-morrow." A business contract may be a great bondage, when it lacks equity—has been entered ignorantly—when one party has taken advantage of the ignorance or necessity of another party.

"Fruitful sexual union, with or without marriage, constitutes marriage." Such is the law of New York and some other States.

Conjugal love is subject to reason and conscience. It is immoral to allow it to go forth to improper objects—an exclusive and exacting passion, tolerating no rivals. This comes (exclusive and exacting) of nature and God. Jealous exclusiveness of the conjugal passion, is the natural safeguard of home. It is the human heart and conscience, as well as the decalogue that says: "Thou shalt not commit adultery." There is nothing in Christ's Gospel that will prevent the meekest and lowliest Christian from exterminating vermin. Now this is enough to inflict on the reader from this Christian moralist who interprets Christ, who taught forgiveness, and forbearance as permitting a man to murder another under the pretext that he owns a human being called a woman or a wife.

The writer makes conjugal love the subject of a legal contract and perpetually binding, regardless of any injustice. It does not define what is a proper object, what the equities of the contract are or what the conditions of release; and holds the woman as the property of the man, without any rights. Now this writer is the veriest ignoramus, if he do not know, that two-thirds of all the men in the country have been, at some time unchaste, and have violated this contract. And if the rule of the courts and the equities of contracts were applied, two-thirds of all the marriages would be dissolved instantly.

Now we wish to say to this pious interpreter of Christ that in heaven there are men and women, and yet there is no marriage there. We presume they will be kept in separate ponds



The next question is: "Who has the natural right to instruct the child? On the answer to this Gerrit Smith and the *Irish World* appear to agree." They reply, "The parent." But they do not substantially agree, for, if the question be put in the negative form, it will expose a difference between them. Let us alter it thus: "Has the parent a right not to instruct the child?" Gerrit Smith, the philosopher, says: "Yes or no the instruction depend on temporary



## CURRENCY REFORM.

BY ALBERT BRISLAKE.

NUMBER VII.

What is the first step to be taken at the present day toward establishing a true MONETARY SYSTEM?

The Government of the United States has assumed the function of creating and issuing the currency. The earth, with its mines, no longer furnishes it. Gold and silver are de-throned, not to be reinstated. They have had their day, and have served the moneyed classes well. Man is becoming wise enough to create for himself a currency, and to use it on principles of justice. He has created the locomotive and the iron rail, leaving the horse and the soft earth road-bed aside, and has emancipated himself from dependence on nature below him. He must do the same as regards the monetary signs which he uses.

Government, having assumed one function—that of issuing the currency—must add another to it, which we will explain, and advance one step more in the road of progress:

*It must loan the currency direct to the industrial and commercial interests of the country.*

*It must loan it as cost of raising and management, not at fictitious rates of interest.*

In taking this step, the government will abolish the MONOPOLY and CONTROL of the currency by individuals and corporations; and in abolishing this monopoly and control, it will abolish interest and usury, the arbitrary dispensation of credit, and other evils connected with the present monetary system.

The government now lends some three hundred and fifty millions to the national banks, and for nothing. If it can do this, it can lend direct to the people, and it will require no very great effort of financial and organizing genius to devise the ways and means of a system of direct loans to the industrial and commercial interests. The sole and only difficulty consists in devising a plan of bureaus or agencies for furnishing the currency or making loans, and receiving the security which the government will require.

The cost of issuing and managing the currency will be about one per cent. per annum. This will be the rate of interest charged by government; or, rather, no interest will be charged; the principle will be abolished, and replaced by that of cost of management.

If the measure proposed can be carried out, that is, if the government can loan the currency direct to the nation at cost of management, it will effect the greatest monetary reform the world has witnessed. It will inaugurate the reign of CHEAP CREDIT, or CREDIT AT COST. It will abolish the monopoly of the currency, interest and usury, favoritism in loans, and the power of men to speculate through the monopoly. The example of a cheap currency and cheap national credit, once set by the United States, will spread to other civilized countries, as CHEAP POSTAGE is spreading, and will lead to the creation of a great system of national currencies, which will later be brought into unity with each other.

The abolition of the control of the currency by individuals will be one of the most efficient means of freeing PRODUCTIVE INDUSTRY—the sole creator of wealth and the primary material interest of society—from the spoliations of the intermediate or middle and the speculating classes. Our manufacturers, farmers and others engaged in productive labors should combine to carry out this great measure of direct and cheap credit.

The monstrous abuses attendant on the monopoly of the circulating medium have in past years led men to desire some change. It took the form of denouncing interest and usury. The Jews of old inveighed against interest. Aristotle, the sagacious Greek, showed that it was based on no natural principle. The Popes denounced it, but it was all in vain. No power on earth can correct the abuses of interest, usury, intermediate speculation and arbitrary credit, so long as a currency is used which can be monopolized and controlled by individuals. Gold and silver dug out of the earth and carried to the mint to receive the government stamp are, when thrown into circulation, seized upon and monopolized. They who control them are the financial masters of society. They control with the commercial classes the exchange of products, and become with the speculating classes the owners of the natural wealth and privileges of the world. The enormous power which a MONOPOLIZED CURRENCY gives can only be broken by Government taking the place of the individual monopolists, of the private and corporate bankers. It is the duty of Government to control and regulate the circulating medium as much as it is to maintain the freedom of its highway by land and water. It is a duty far more closely allied to true governmental functions than the transportation of the mails.

We have explained in previous articles the plan by which the simple but important innovation we advocate can be carried out. Briefly stated, it is this:

The government will prepare for issue and sale the bonds which are to serve as security for loans. In strict justice, the bonds should bear the same rate of interest (we use the term to be understood) as the currency, but, for certain reasons, it will be advisable to pay a moderate rate of interest, say 8.65 per cent., on them. (We select this rate merely to facilitate computations, as it makes a cent a day on a hundred dollars.)

It will prepare at the same time for issue the new currency; it will be exactly like the present, which could in fact be retained and used. Congress will determine the amount to be issued with the present population of the country. It will do this from data furnished by other countries and the experience of our own. Let us state hypothetically the amount at one thousand millions of dollars.

It will make arrangements, through the post offices or special bureaus attached to them in all important localities, to furnish or loan the currency to the public. It will thus become the LOANER of the currency as well as the ISSUER; or will add one more function to that which it already exercises. Herein consists the whole innovation. To secure the success and prompt introduction of the reform, the government will call in 6 or 8 per cent. per month of the present outstanding circulation. As the present currency is withdrawn the new will take its place.

We will not stop to discuss objections. The reform, we know, is not integral, but it will prepare the way for the final and complete reform. The great staple products of the industry of nations should in reality be the security for loans, but society is not yet prepared for such a stride, and its whole commercial and financial mechanism is opposed to it. It took our great civil war to break up our horrid little State-bank system, with the illusion of a specie basis, and the reality of constantly recurring revolutions, a mongrel currency and the exercise of usury on a gigantic scale. By the reform proposed the delusion of interest will be dispelled. This false idea, which has governed the world for so many ages, and has become an article of faith so strong that no doubt of its truth is raised, will be rooted out of men's minds by practical demonstration. The people will be taught by facts a lesson which they cannot learn theoretically; and having learned this first lesson they can then go farther and comprehend a complete reform—comprehend what is to be the true and natural currency of society. Let the monopoly of the circulating medium be once broken—let its control and that of credit be taken out of the hands of individuals, and the whole system of privilege and intermediate speculation will be undermined. It will be the beginning of a great and beneficent change in the industrial system and the inauguration of justice in the productive interests of the country.

The interest on the new bonds should be made payable in currency, not in gold. As they are sold, the present gold-bearing bonds would be taken up and canceled. Gradually, a thousand millions of 8.65 bonds, owned at home, would take the place of a thousand millions of 6 per 100 gold bonds, the half of which are owned abroad. This innovation would save annually thirty millions in the shape of interest, and the interest paid would be spent in the country. Thus in addition to loaning direct to the business public the currency they require in their industrial exchanges at about 1 per 100—instead of causing them to pay on a total average at least 12 per 100, which they do the banks and private lenders—the country will effect the economy stated of thirty millions.

Mr. Greeley has proposed, through the *Tribune*, a plan which is in substance the same as the one presented. It is simpler, at least in the mode of statement, and hence, perhaps, a better presentation of the subject. He proposes that the Government shall issue 3.65 bonds and currency. Any person holding bonds can obtain currency; and any person holding currency which he does not wish to use, can convert it at any time into bonds, and draw 3.65 interest. The Government charges no interest on the currency. The amount of bonds and currency to be issued is not fixed. Mr. Greeley leaves that to be determined by the wants of the country. He says nothing about cheap credit, the abolition of interest, etc. He leaves these theoretical considerations aside, and comes to the simple fact: *Bonds convertible at all times into currency and currency into bonds.* This is, no doubt, the best mode of presentation to secure public favor. We have connected principles with our plan, because we desire to see new laws of political economy introduced into our social constitution, and the way prepared for further progress. The fact is that the entire economic system of society is to be changed, either violently by revolutions, or peacefully by constructive measures. An entering wedge into an integral economic reform would be the abolition of the monopoly of money, and with it that of interest in all its forms and the gradual undermining of intermediate profits. Of course the upper classes look with great antipathy on such propositions, but they are following a mistaken policy. A great storm is gathering in the social world. Before this century closes, terrible social revolutions, unless averted, will shatter our selfish, sensual and corrupt civilization. Let us endeavor to avert them by scientific and constructive reforms. Our whole commercial, financial, capitalist and railroad system has become a vast RINO, plundering the productive industry of the country, by the side of which Tweed & Co.'s is but a poor little mouse stealing a few crumbs. The trouble with the Tweed ring is, that it has not the sanction of law and custom to uphold it. Let us hope that the rich and influential classes will have intelligence and philanthropy enough to take the initiative in social progress and innovation, instead of leaving it to the suffering and infuriated masses.

"BEECHER stock is declining. Choice of pews only fetched two-thirds what it did last year.

## MARRIAGE AND ITS MARTYRS.

"Whoever shall do the will of my Father which is in Heaven, the same to my brother and sister and mother."

MY COUNTRYMEN: Believing that the proper uses of all things that God made are in themselves pure, and should be taught—without reproach except from vice and prudery—I most earnestly deprecate your harsh prejudice against these utterances of unpopular sentiments.

None so lovely, gentle, refined, pure, rich, noble or proud, but can and ought to work for the better condition of mankind. Such is the aim of my present effort.

A pretentious Christian civilization cherishes two forms of lust which are equally replete with devastating horrors. Over one is thrown a pall, rotten with social degradations and death-dealing pollutions, and inscribed Legal Necessities for our Young Men. The other form, in the "livery of heaven," ideally mingles the perfume of loveliest flowers and the purity of innocence with chastened delights wedded to perfect bliss. Both forms are cherished with all the pomp and majesty of man's astute intellect, which has built for one a magic altar, and both are held "sacred"—to woman's misery and degradation.

How to mitigate these evils is the most important question of to-day, which has already enlisted minds of elaborate culture and earnest power. But it is curious to contrast the still cherished ideal of marriage with the timid dodging of the real and sole and well understood remedy that lies in the three simple but potent words—abolition, labor, liberty.

It is full time to roll the rotten log of man's arrogant, selfish reasoning from the realm of Nature's sweetest verdure, that the clear sunlight of woman's purer spirit may cleanse to redemption the paradise earth has yet reserved for her truth-worshipping children.

The popular idea of female virtue stands between God and the real woman of His creation. But, though still held guiltiest in the temptation and fall, her sufferings from persecutions, and sacrifice, and outrage, for nearly nineteen centuries of Christian dispensation, have made up a sum of atonement the church should now acknowledge, or forfeit its mighty assumptions of a belief in a Divine personification of Charity and Justice tempered with Mercy.

Woman's native excellences and missions are far superior and exalted beyond what has yet been admitted except to her own prophetic soul, and the prevailing abusive uses of her love and generative functions are the primary cause of every ignominious soul, dwarfed mind and iniquitous deed. She must be free to be true to herself before she can give to the world souls of nobility that will render to her nature appreciative homage and make her finer work equally honored and remunerated with man's. Her unperverted passions demand love; man's are satisfied without it; and the proper safeguards her purer nature require are the woman's valiant choice of a father for her child, and the pregnant mother's right to continence—her imperative duty, too, which if she does not strictly observe she is wholly unfit for the holy office of motherhood, and her offspring will be tainted with leprosy before its birth. Marriage allows her neither of these safeguards; but the sphere of her true elevation can never be attained until her own self-knowledge and self-assertion develop it from the more virtuous social conditions that her necessary courage alone can create.

The idea of "sanctity" in a marriage for life, "for worse," is a superstition, such as bred the Blue Laws, and, like them, will be dispelled by public opinion, and discarded from social practice, when civilization grasps a higher intelligence.

The warmest affections of the heart, and the truest worship of the soul, are as high above every institution, legal or religious, as is the intelligent mind beyond its earliest grasp of student knowledge; and though institutions properly claim a recognition for usefulness, they should not be allowed to forestall the march of progress toward the goal of truth; for really, all selfish "claims" and "crud pang of jealousy" are nothing but the gross and disgusting effects of a false system of education.

Instead of love being the only "sacrament" that tempts to close reunion of sexes, we have wealth, position, family, prudence, and those vile allurements of the baser passions, all of which rebel with respectable front, under the "marriage sanction" that offers premiums for dissimulation and treachery—afflicting humanity with spasms of the most hideous abortions of hell! And men call this—virtue!

It is just as consistent to insist on satisfying the stomach with air as to preach about "spiritualistic marriages." Spirit love is of, and for serving, heaven. Only sexual love can "multiply and replenish the earth" with children "after His image." And when society becomes pure enough to understand that chastity and honor result solely from a strict obedience to nature's laws, there will not be so many wrecked lives to bear witness to the false theories that now govern it.

Just so long as marriage continues the only respectable union of sexes, just so long will vice and misery abound, and babies continue to be forsaken or murdered both in and out of the womb, the wife-mother living in torture of mind and body, while the husband-father rejoices there is not another mouth to be fed; the outcast mother hunted to a criminal's doom, while her lover escapes to enjoy another victim! The good God every day judges the "note" of "whited sepulchres" in Utah, and the "beam" of corruption reeking in the midst of our boasted homes.



The marriage institution is but another branch of human iniquity that so long found "holy sanction" for black bondage. Married women are martyrs, and, in consequence, all women are slaves to manhood's imperious will, caprice, passion and vanity. Once in an age a good man lives who dares be morally brave; but accursed poets write of him: "He died as the fool dieth." The sneer of vice and ignorant scorn pointed these words at Albert Richardson, who died as religiously as did ever sainted martyr, and for a cause even more blessed and holy—the sacred rights of woman's love.

The Scriptures neither command, sanction, bless nor guard a "marriage for life," entered into even with pure and true love, any more than they command, sanction, bless and guard any other monstrous evil, simply because the binding together, for life, of two varying currents is contrary to natural law.

No couples united by the "marriage sanction," and observing its arbitrary rules, are as happy as God meant love should make mortals. "Contented" they may be—contented as the mind may be made under almost every error and mistaken "duty"—but such a state too nearly approaches the doom of the damned to be advocated as under Divine blessing. Man and woman do find their "perfected ideals" whenever the blind God psychologizes the soul and subdues the latent intellect with his spell of magnetic glamour, and this experience is as natural in middle, and even in elderly age, as in youth; while more danger is to be apprehended from a sexual connection of consanguineous temperaments and dispositions (made thus by constant association, that prostrates and exhausts personal magnetism) than from consanguine blood—as the records of asylums for all classes of unfortunates will prove. Prisons and asylums will become extinct when woman is honorably free to practically observe those pure, though varying, involuntary, magnetic attractions that comprise her true and only elasticity.

The man and woman who marry, if they are old enough for the sober reflection, see the necessity of facing the loss of their "ideals," by the waning of the honeymoon, and have the cold, calculating faculty to determine that "for better or for worse"—which generally, as it should, amounts to all "worse"—they will "cherish till death." The woman too often has no other resource but to "accept the situation"; and the man—if he is fast getting *blasé*—finds it comfortable for his declining vigor!!

How often worldly prudence demands, social pride exacts and the church sanctions "the loathsome prostitution of a hand without a heart"—under pretense that a priestly chanting of a statute can ennoble lust—which is the only shame that should attach to a union of sexes, and which riots within the marriage sanction as much as without.

Woman's freedom means female purity, love and superior offspring. Even in a "marriage of limitation," that has been tried and in some quarters is again advocated, terrible wrongs would ensue, unless men were universally changed from what they have ever been—sensuous and lustful, even to brutality—except very exceptionally. For they would continue to outrage their pregnant wives, with horrible effects on offspring, or degrade other women into mistresses.

Though "learned and honorable doctors" (heaven confound their blasphemous pretensions!) have advised that coition during pregnancy assists nature to a more happy deliverance, the absolute fact is that the least outrage to the proper functions of nature ever defeats her perfect consummations, and this happens when woman has coition, except during her natural ardors, which never occur when she is pregnant. If she has been true to herself in this, she is easily aware when gestation has taken place, without waiting for the usual "signs."

It could never have been meant by God that Christian men and women should live even more "carnally" than animals without spiritual knowledge or reason, or that woman should so outrage all womanly delicacy and motherhood honor as to share with man the same apartment and bed during menstruation and pregnancy. (The injurious practice—because of the electrical eliminations and absorptions—of any two persons sleeping together, should be eliminated against until abolished.)

Much that is said about the holiness of a mother's affection resolves itself, when rigidly analyzed, into an ambitious, concentrated selfishness. It is far easier to most women, benighted as they have been kept by man's masterful aggressions and tyrannic bombast, to bear children than to train them, and for this reason they are totally unfit to "bend the twig," which contingency should be considered by the State, and trained nurses and teachers provided. A State or government should take the whole charge of childhood and youth. Now a majority of the children of the most wealthy parents are left almost wholly to the care of hirelings who are, in the main, both brutal and ignorant, while whole armies of depraved and abandoned children infest our cities, to the disgust and dismay of refined Christians! It should be no more disgrace to have children maintained than educated by the State—always allowing such maintenance to be optional with the parents. The State or the national government should provide, throughout the country, from an especial tax, such dairy, agricultural, horticultural and fruit farms as would make adequate homes for all its adolescent population, having, or seeking, no others, where an educational contact with the beauty of natural objects would combine with an excellence of precepts that would teach children that nothing is really great but nobility of truth. Instead of such a system

depleting the Treasury, it could soon become much more self-supporting than the present criminal one, which it would soon abolish as useless. And the woman—no longer scourged from her sphere of holy affection—should be required to make legal registry of the births of her children—this being as legitimate as is now the census system and marriage ceremonies. This theory practiced would soon see the richest blessings extend to the depths and heights of life, till One brotherhood be recognized on earth.

"And thou, O worker! who prophesiest, who believest, begin to fulfill. Here or nowhere; now equally as at any time! That outcast, help-seeking thing or person, trampled down under vulgar feet or hoofs, no help possible for it, no prize offered for the saving of it, canst not thou save it, then, without prize? Put forth thy hand in God's name; know that 'impossible,' where truth and mercy and the everlasting voice of Nature oracles, has no place in the brave woman's dictionary; that when all men have said 'impossible,' and tumbled noisily elsewhere, and thou alone art left, then the time and possibility have come. It is for thee now; do thou that, and ask no man's counsel, but thy own only, and God's!"

The broad battle-fields of life as much belong to woman as to man. Then—

Oh, woman! how long will ye stife

The freedom that Justice inspires?

With your wrongs how long will ye trife,

Unsharing the rights of your sire?

Rouse! and win for yourselves a proud title—

Earn your own bread and your fire.

The aim of the next revolution

Swear firmly to serve and uphold,

That no licentious breath of passion

Can sultry the limbs of your fold.

Swear!

And hark! the deep voices replying

From graves where your mothers are lying.

"Swear, oh, swear!"

In this moment who hesitates hatters

The rights to which Nature gave birth,

And forgoes all claim to the charters

Transmitted from heaven to earth.

Kneel! kneel at the graves of our martyrs

And swear by the crown of your worth:

Lay up your great oath on an altar,

Swire on to a field of brave work!

And, hark! the glad voices replying

From graves where your mothers are lying—

"Swear! oh, swear!"

By the tombs of your dear ones, and others,

The hosts which fastidious heretics

By the tears of your sisters and mothers,

In secret mouldering their pain,

The grief which the heroine mothers,

Consuming the heart and the brain,

By the sigh of the penniless widow,

By the sob of the orphan's despair,

Where they sit in their sorrowful shadow,

Kneel! kneel every woman! and swear!

Swear!

And hark! the deep voices replying

From graves where your mothers are lying—

"Swear! oh, swear!"

DARL ST. MARKS.

To YOUNG LADIES.—Keep your eyes wide open before marriage, but half shut afterward.—*Exchange.* Marriage is the holiest and most precious of our institutions, safeguard of morality and all that sort of thing. Yes. But how comes it that marriage and marriage truth and marriage obligations are a standing joke, received with universal approval. Now, see the logic of that little bit of good counsel just quoted: It matters not to which of the parties it be given, but the intent is obvious. Marriage is so uncertain, such a lottery, such a bondage, that the only way is to make all you can of the small comforts and wear your chain as lightly as you can. Is this a very blessed institution? It is either good or bad. If good why make it a sorry jest; if bad why not try to amend it.

THE following extract comes from a suspicious source, seeing that it refers to the Administration; but the bare possibility of its being true shows to what a point the right of free political action has sunk, and how the interests of party outweigh those of the country. Democrat or Radical, it is all the same.

Members of the house of Jay Cooke & Co., of Philadelphia, started a paper recommending the nomination of Alexander K. McClure for State Senator in one of the Philadelphia districts. This was being signed by all the leading men, and it began to look as though he would be nominated. President Grant hearing of this movement sent word to the house of Jay Cooke & Co. that unless it was stopped the General Government would take all its business from them. Mr. McClure was waited upon and requested to return the subscription paper, which by that time had received hundreds of signatures and been placed in his hands. To save the house of Jay Cooke & Co. the paper was committed to the fire.

## FINVOLA.

[The following ending of "Finvola" by some unaccountable means became separated from the body of the MS., and was mislaid, which made the apparent ending of the story somewhat strange; but this explanation, we hope, will correct the matter with our readers, and be our apology to our distinguished English author to whom we are indebted for this grand romance.]

On my arrival in London, after my roundabout journey thither via Dover, my first visit was to my bankers, where I heard a slightly more satisfactory account of my pecuniary affairs than I had expected. After late dinner at my club, returned immediately to my rooms to think over my next step.

### PART II.

The night was chilly, and I had sat over the fire about half an hour when a servant entered, saying, "If you please, sir, a lady wants to see you; she has been here twice lately inquiring for you."

Ask her name, I replied, not wishing to be disturbed. The servant returned in a minute. "Mrs. Somerton, if you please, sir."

I almost groaned "She can come up." As I stood up and leant against the mantel-piece I saw her first in the glass. Why had the sight become so odious to me—that piquant little face—that pretty figure so richly, so elegantly dressed!

She threw herself impatiently on the sofa, saying, "I see you have not recovered your temper, Walter."

I answered, "Your coming here is not likely to improve it. I have desired you never to do so."

She retorted angrily, "I know that; but you don't come to see me nor answer my letters, and I will have an answer. You received my letter, for you acknowledged it, and told me to keep quiet and attend to the children. Now I have done that long enough. You can't make a mere nursemaid of me, Walter. I want something more than the children."

I said, "You have spent money enough, Sophy, to give yourself any amount of amusement. What more do you want? I may as well tell you that I never read your last letter; so if there was anything in it that I ought to know, I must trouble you to repeat it."

She mused a little; then she remarked gravely, "This is something more than mere annoyance at my thoughtless extravagance. You are occupied with some one else, and have ceased to care the least for me, Sophy, for a very long time; but it is useless discussing that subject. I shall never question your claim on me, and I will make you an allowance as large as I can afford; but you have abused my confidence, and will never have it again in money matters or anything else."

"And you think," she said, quietly, "that I shall accept such an arrangement. Has it never occurred to you what others might offer me?"

"Good heavens! Sophy," I exclaimed, "is it possible that you would ever live with any one else?"

I saw the blood rush hotly into her face; but she answered in a steady voice, "I did not say I would. I only ask you to think of the temptation, when you offer me a future so unenviable. You might as well put me into a penitentiary and the children into the workhouse."

"Then in Heaven's name what do you want?" I asked.

She said, "I want you to be the same to me that you had been for three years when you left England last."

I rejoined, "You want champagne parties and yachting and rushing about from place to place. I can no longer afford it, Sophy; my yacht is sold to pay your debts."

"I am not wedded to yachting," she replied, coolly.

"Nor to you, thank God!" I said. "Give me my children, Sophy, and go to the devil if you will."

She retorted with flashing eyes, "No, no, you shall not have the children. I am not your wife, as you have opportunely reminded me. You cannot take them from me against my will."

I said, "Do you suppose that I will maintain them under another man's roof?"

"The law will oblige you," she answered.

I took her by the wrist and led her down stairs, called a cab, and drove with her, without speaking, to her house.

When we stopped at the door she asked, "Do you care to see the children?"

I answered, "not now," and was going away when a sudden suspicion induced me to change my mind, and I followed her into the house and up to the nursery. The elder child, Anna, was three years old; the younger, a boy, just a year old. I had only seen him twice before and was struck by his childish beauty; he was a pretty babe. As I now leant over the cot where he lay asleep, Sophy whispered,

"You care for the children, Walter, but you don't care for me. It's very hard."

When I left the nursery, she followed me. At the top of the stairs I held out my hand, saying, "Good night." She took it coaxingly, and leaning back against the wall and holding it tight, she pleaded—

"Oh, Walter, you are not going away!"

I just glanced at her one moment, then a certain haunting suspicion, that I had hardly yet ventured to dwell on, became a horrible conviction to my mind, and I wrenched my hand away and rushed out of the house.

There was no sleep for me that night; nothing but restless tossing and a weary, miserable retrospect of the past four years.

Sophy Somerton was the wife of an officer in the army. She was married at eighteen, and I made her acquaintance about five years later at my father's house in the Isle of Wight. Her husband's regiment was stationed near us, and it was a very gay one, so a good deal of intercourse was kept up with it in the neighborhood. Private theatricals were the rage at that time and Sophy was a clever actress, and attracted much notice. She was also a finished coquette. I found their house very pleasant and went there very often. They had a dear little girl who was a great pet of mine, and though I did not much fancy Capt. Somerton, he was not absolutely disagreeable to me. I thought him rough and coarse sometimes and sympathized with his wife's occasional impatience with him, but I am sure that he was really attached to her and very proud of the admiration she excited though injudicious in his encouragement to her courting it. Of course I cannot tell how or when I fell in love with her, but I know I felt in the lowest depths of de-



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S. S. J. ILLUSTRATED.

MY DEAR MRS. WOODHULL: Immediately after the *Religious*  
*Philosophical Journal's* late attack on you I wrote the following  
letter to the editor. As it has not yet appeared, I must cer-  
tainly retract the compliment with which it opens:  
Bro. Jones, you have been so very fair to me, individually,  
and to certain popular ideas which I represent in my humble  
sphere, that I feel like soliciting your patience for another, and  
upon the "New Departure." I do not feel called to fight Mrs.  
Woodhull's battles, as I believe her fully capable of doing that  
for herself, but, nevertheless, your ingenuity has made one or  
two points against her which she can hardly be expected to  
notice personally, while a third party very properly may.  
You say that she is seeking for notoriety. Of course you  
have a right to think so; but I submit that if neither of us  
can know anything about her motives, we ought to let her  
measures stand entirely on their own merits. When you fur-  
ther say that the religious and secular press has generally  
treated her pretensions with silent contempt—really, Bro. I  
think you must have been controlled by some spirit who,  
while in the flesh, omitted learning to read. From my own  
acquaintance with the secular and religious press, which is not  
slight, I take Mrs. Woodhull to be the best hated and most  
abused individual in America. You, yourself, have given her  
on an average, two columns a week for several months; our or-  
thodox friends impale her on the same pitchfork with Tom  
Paine, and her name and history have even found their way  
into a phase of evangelical literature which aspires to be per-  
manent. Nor have the secular papers run behind in their  
abuse of her. This is a pretty loud "silence," and indicates  
something different from "contempt," and indicates  
The war of the sexes I deprecate as much as you; but it be-  
gan before I was born, and is still raging with the worst an-  
companying atrocities on both sides. If all the blood already  
shed in that war, from the blood of Albert Richardson, to the  
blood of Restelle's last victim, were in one place, the advocates  
of the iniquity which shed that blood might swim in it. This  
fearful struggle can end only in liberty and justice, and the  
guilt of causing and prolonging it rests wholly upon those who  
resist the growth of those.

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THE NEW DEPARTURE

BRO. JONES.—In the *Journal of March 25* and a criticism  
on an article of mine from the pen of D. H. Eddy of Cleve-  
land, and although he made no argument against any of my  
statements, I feel called upon in the spirit of true charity to  
enter his mind upon some points in question. First, I  
suggest the poor taste that would, to main-  
tenance of an insane asylum to call an-  
orthodox people, and for brother Eddy to call me insane.

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WISCONSIN, May, 1872. Mrs. J. H. S. SEVERANCE



OCTOBER 2, 1871.

MY DEAR MRS. WOODHULL: We get the WEEKLY in due time, and I am rejoiced to see the progress our cause is making. I think we are on the verge of having "the good time" that we have so often heard said and sung was coming. Thou didst give it a Herculean push last winter, and may all praise be thine for the rapid strides we are making and have made since then. I am only waiting for the chance to vote for you, as I believe a good, true woman at the helm of our ship of state could and would accomplish many much needed reforms. Here in Philadelphia a few honest workmen, with more brains than money, are trying to start a paper called *The Labor Champion*, the profits of which are to be put into co-operative stores. I met with a curiosity recently—a man who had not heard of Susan B. Anthony. Of course he was opposed to woman suffrage, and in many of his ideas and opinions I have no doubt would have chimed in admirably with Adam. I should like very much to be at the Vine-land Convention; I believe if inspiration ever comes 'tis when honest hearts and true meet together with a high moral purpose in view. I believe our cause to be the highest the world has seen, taking in, as it will, the cause of all humanity; for woman will think for all her children, be they boys or girls. The "trunk horror" has aroused great feeling against the perpetrators of that act; but to me it seems folly to condemn two or three persons even in a case as fearful as that is when the whole system of abortion seems to be a legitimate one in the eyes of our present good society, judging by the publicity of the whereabouts of these persons, their places of business and their avowed calling. Hundreds of such cases doubtless have occurred, and will occur, simply as a matter belonging to this murderous business. Why not stop the business that leads to such results instead of having their infamous advertisements published daily in many of our papers. I am glad to see that people are awakening to the fact that human life is really worth something; that it is the great boon to be prized above all things. That such is the case is proved by the legal proceedings following the recent steamboat and railroad slaughters. I don't get much sympathy with my views of things; that is why I write to you. I know your time is precious, but when one cannot talk upon that in which they are interested, the next best thing is to write it. So here it is.

Yours truly,

MARY B.

\* described in  
Ch. Three of  
Marianne's  
Abortion + the  
Press



OCTOBER 2, 1871.

MY DEAR MRS. WOODHULL: We get the WEEKLY in due time, and I am rejoiced to see the progress our cause is making. I think we are on the verge of having "the good time" that we have so often heard said and sung was coming. Thou didst give it a Herculean push last winter, and may all praise be thine for the rapid strides we are making and have made since then. I am only waiting for the chance to vote for you, as I believe a good, true woman at the helm of our ship of state could and would accomplish many much needed reforms. Here in Philadelphia a few honest workmen, with more brains than money, are trying to start a paper called *The Labor Champion*, the profits of which are to be put into co-operative stores. I met with a curiosity recently—a man who had not heard of Susan B. Anthony. Of course he was opposed to woman suffrage, and in many of his ideas and opinions I have no doubt would have chimed in admirably with Adam. I should like very much to be at the Vine-land Convention; I believe if inspiration ever comes 'tis when honest hearts and true meet together with a high moral purpose in view. I believe our cause to be the highest the world has seen, taking in, as it will, the cause of all humanity; for woman will think for all her children, be they boys or girls. The "trunk horror" has aroused great feeling against the perpetrators of that act; but to me it seems folly to condemn two or three persons even in a case as fearful as that is when the whole system of abortion seems to be a legitimate one in the eyes of our present good society; judging by the publicity of the whereabouts of these persons, their places of business and their avowed calling. Hundreds of such cases doubtless have occurred, and will occur, simply as a matter belonging to this murderous business. Why not stop the business that leads to such results instead of having their infamous advertisements published daily in many of our papers. I am glad to see that people are awakening to the fact that human life is really worth something; that it is the great boon to be prized above all things. That such is the case is proved by the legal proceedings following the recent steamboat and railroad slaughters. I don't get much sympathy with my views of things; that is why I write to you. I know your time is precious, but when one cannot talk upon that in which they are interested, the next best thing is to write it. So here it is.

Yours truly,

MARY B.



which should be called *Pantheism*, and not *Free Religion*. However, a rose by any other name smells as sweet."

To this we reply, that, though the last remark may be applicable in the case of a flower, it is not so in the case of a religion. It is necessary for all skirmishers on the outskirts of Christianity—the cow-boys or skinkers of the modern spiritual war—like Beecher or Frothingham, to show homage to the flag occasionally. On the same principle the Parisian *demi-monde* drew the line very distinctly between themselves and their poorer sisters, in order to sustain their positions to society.

## EUTHANASIA.

Among the many new problems that the mental activity of the age is forcing to the front for immediate solution, that of the right of voluntary retirement from life is the newest and most startling.

The question may be stated thus: Has man the right to terminate his existence when, from any cause, it becomes a burden; and may society exercise that right for causes other than the punishment of crime?

The practice of suicide is as old as the race, and although seldom esteemed as a virtue, was never by the ancients regarded with that horror and disapprobation that has ever attended its practice among Christian nations.

The causes that have led to this abhorrence of what all Christians agree in calling a crime, and of the consequent resentment of society against its practice, as shown by the statutes existing against it in different countries, is the belief in the dogma of an overruling Providence which shapes our individual ends, and against which the suicidal act is deemed an act of treason; as if death by one's own hand might not be as much an instigation of that overruling agency as if it had been caused by the bite of a reptile or by the forces of Nature!

Nevertheless, as a seeming protest against the justice of the law, and as a rebuke to the public opinion on which it is founded, the crime (so called) has never ceased from among men, and is to-day demanding to be recognized, not as a crime, but as a social necessity, and on the part of society as a humane and beneficent act.

Hitherto, all discussion of this subject has been stopped by a "thus saith the Lord," but since the decadence of the theological idea of a personal God and of all the other anthropomorphic conceptions growing out of that old belief, the door is open for a discussion, on the bases of reason and common sense.

If, as is now generally conceded, the universe is governed by law, and that the existence of human beings is not determined or foreordained by a will outside of and independent of law, but is subject, like all other forms of matter, to the law of causation, does it not follow that the same law that determines the fitness of any other form of matter to exist, applies equally to man? And as man has the right and the power to make, or at least destroy, all forms of matter, why should he not exercise that right in the matter of the disposal of his own life?

No one doubts his right over the life of all animals lower in the scale than himself, subject, of course, to the laws of necessity and utility. Can any good reason be assigned why, subject to the same laws, he should not possess the same right over himself?

Again, human life is not so inviolable that it cannot be destroyed by agencies which are not subject to man's control. The lightning blasts, the waters drown and the earthquakes engulf him; all the forces of nature have power to destroy him; the meanest reptile that crawls can terminate his existence. Should, then, a power be withheld from him which is not denied to the most insignificant insect in creation?

It does by no means follow, however, that the possession of the right and power to terminate one's life imply their indiscriminate and unreasonable use.

Man has his moral as well as physical limitations. He cannot ignore his duties to his family, and he is under obligations to society which he is not at liberty to disregard without sufficient cause.

All that is claimed is, that he must be the sole judge between the duties he owes to society and the circumstances which impel him to lay down the burden of life; and the assumption always is, that the exercise of that right is *prima facie* evidence that the circumstances warranted the act, because all our instincts are in favor of life and against destruction. "We rather bear the ills we have than fly others that we know not of."

The mere fact that an individual has overcome the natural and powerful instinct to live, implies either a degree of temporary insanity that renders him unaccountable for his act, a degree of mental anguish, depression of spirits, or some real physical suffering as would render him unfit to discharge his obligations to society.

It is easy to conceive of cases, were not history full of them, wherein the best and noblest thing a man could do was to die; cases wherein "it is more worthy to leap in ourselves than tarry till they push us;" as, for instance, in cases of arable diseases which would inevitably result in insanity and endanger the lives or destroy the happiness of those who are by torture; or under circumstances which impelled noble Brutus to fall upon his sword after the battle of Philippi, and of the Egyptian Queen by the bite of an asp at the battle of Actium.

It is argued that "man has no right to take that which he cannot give." This objection is based solely on old theological conception which we have assumed is no longer tenable. Besides, it is not strictly true, and if true, proves too much. We know that man, so far as his own ends are concerned, is a direct and indispensable agent in the reproduction of his kind, and that without his agency the race would speedily become extinct. But the objection that greater force against man's admitted right of dominion over the lives of the lower animals; for while he can produce his own species, he has no power to reproduce any of

the forms of inferior life which he daily destroys, either for the promotion of his own comfort or the gratification of his appetite.

It is thus apparent to all, that there exists in the public mind a great confusion of ideas in reference to the right of each person over his own life; as witness the diverse views and feelings of men in reference to the same act performed under different circumstances. The man who voluntarily sacrifices his life to save another is esteemed as a hero, and his right to do so is never questioned.

The soldier who rushes to certain death in the bloody arbitrament of battle, to uphold a political or religious opinion, no matter whether his cause be that of the "blue or the gray," is honored for his courage and devotion to principle; but to ward the one who, "rashly importunate," ends his existence, and who may have had motives that influenced his judgment just as strong as those that impelled the patriot into the "eminently deadly breach," no such lenient judgment or friendly approval is manifested, although the act is the same and the motives that impelled it may have been as irresistible and unblamable in the one case as in the other.

Now, as it regards the right or rather the duty of society to terminate life for causes other than the punishment of crime, there can be no question if its action toward man is governed by the same rules of utility, necessity and mercy that influence its practice in dealing with the brute creation. If a dumb beast is injured past the hope of recovery, society in obedience to a humane instinct, causes it to be put speedily out of its misery; why should it not do as much for a man under similar circumstances? Where is the sense or utility of allowing a mortally wounded man, who, in his agony begs to be put out of existence, or a hospital, or other patient who is dying by inches with an incurable malady, whose every moment of life is worse than death; or the helpless and senseless paralytic, whose mental and physical condition is such as to render his life of no use to the world, and a burden to himself; or the criminal condemned to die by a barbarous and cruel method (if we will never learn to put them to a better use)—I say, for what cause, and by what reason does society refrain from dealing with such as kindly and mercifully as it does to animals lower in the scale?

The attitude of society toward the dangerous and incurable lunatics and confirmed idiots is also open to the same criticism. Of what earthly use does the conservation of such a class of abnormal and diseased humanity serve? If there was a shadow of a hope that they might be cured and restored to society, there might be a valid excuse for the wealth, time and labor expended on their care; but in the absence of such a hope or expectation it is a needless cruelty to prolong a useless and dangerous life, and a misapplication of effort to keep in existence abortive and diseased specimens of the race, which in all the lower forms of life nature, by a law of rigid economy, remorselessly destroys. The "survival of the fittest" is nature's universal law. Why should a maudlin sentimental affection of humanity reverse her decision and subvert her order?

I know that it is the boast of Christianity that it first introduced into society the sentiments of pity and kindly feeling toward its weak, suffering and helpless members—sentiments little known to the Roman and Grecian civilization, notwithstanding that in the sterner virtues of patriotism, courage and self-sacrifice they have never been excelled.

While it cannot be denied that the doctrine of human brotherhood inculcated by Christianity has in some measure softened the asperities of human nature, it is also true that the sentiment has been carried to such an extreme as in a measure to defeat its end. As the gospel inculcation of the duty of indiscriminate alms-giving will inevitably increase poverty and mendacity, so the unmethodical and blind sentiment of pity for the weak and suffering has rather increased the great army of weaklings and imbeciles by a misdirection of means and labor in spending effort on cases of individual cure which should have been applied to prevention.

Thus society, while expending millions in the care of incurables and imbeciles, takes little heed of or utterly ignores those laws by the study and obedience of which such human abortions might have been prevented from cumbering society with their useless and unwelcome presence. Grecian and Roman civilizations were, it is true, deficient in the gentler virtues, the excess of which in our day is hindering the progress of the race rather than helping or ennobling it. They, by crushing out the diseased and imperfect plants in the garden of humanity, attained to a vigor and physical development which has never been equaled since. And in so doing they were entirely in accord with nature, whose mandate is inexorable, that the "fittest" only shall be permitted to live and propagate. She is a very prodigal in her waste of individual life, in order that the species be without spot or blemish.

Not so our modern civilization, which rather pets its abortions and weaklings, and complacently permits them to propagate another race of fools and pigmies as insane and useless as themselves. We seem utterly to ignore the law of causation in the matter of human procreation.

The beginning of life and its early surroundings, which we should know are the crucial period of life and the stage at which all reformatory effort should commence, are the very ones that are entirely overlooked and neglected. We act as if we thought that good fruit might be expected from an "evil tree," that moral, intellectual and physical perfection could spring from vicious parentage and low and squalid surroundings.

We permit the conditions of disease and imperfections to attain, and when the harvest is ripe we straightway proceed to strange some that might be reformed and made of use to society, while the incurables and the misbegotten are less expended, which, if applied at the initial of life in establishing right conditions, would have produced a nobler and healthier crop of human beings.

I know that these views will be deemed heartless and

cruel, and will be denounced as the results of infidel or heathen philosophy. That they are not Christian views I admit; but since they have the indorsement of reason and the approval of nature, we can dispense with the sanction of the church. That they are heartless we deny, except as the surgeon's knife is cruel, and their application is as necessary to the welfare of the great organism of humanity, of which man is but a minute cell, as is the operation of the surgeon to the health of the body.

It will be objected by some that these innovations of old-time custom and law are entirely inadmissible by reason of their great liability to be abused. That there are ever great temptations to violate the sanctity of human life we know; but no important reform has or ought to be denied because of its liability to abuse. That law, institution or custom does not exist, no matter how beneficent in its character, of which it can be said, it cannot be perverted. Of course it will be necessary to surround the taking of life by society with every safeguard that judicial wisdom can devise, in order that its beneficent intent shall not be perverted by cupidity and malice.

New York, 1878.

H. B. BROWN.

## THE VOICE OF NATURE.

All nature says I do as I am bid by the voice of truth and freedom. I try to accomplish that whereunto I am sent. Therefore I will live out all that is within me, steadily, unceasingly and fearlessly. I can only learn what I am designed to do by doing what I have the right and power to do. My nature is revealed and made more perfect in freedom and progress with others.

Urged on by an irresistible influence I shall continue to give forth such reformatory principles and truths as I receive from the spirit of truth and freedom. That mode of life and action is the true one to which we most naturally tend by word or deed, by head or hand. Will any one deny this truth and cry "dangerous doctrine?" and say, I open the flood-gates of sin and iniquity? If they do, I will retort by saying there would have been no flood-gates of sin and iniquity if you hypocrites had not grown out of the natural course of nature, and made them by damming up the free natural streams of moral, social and political freedom. Now, then, my work is appointed; I have only to do it, and assist nature to remove those unnatural orthodox dams and let the moral captives go free; to break the galling, rusty, clanking chains of marriage which have so long confined, burdened and oppressed our fair sons and daughters who have been compelled to give up their bodies a living sacrifice to sustain that unholy and polluted institution. Religion has been sustained and perpetuated by the same bloody sacrifices, and the people have been forced to bend their knees, shut their eyes and lift up their voices in prayer to a jealous, malicious God.

We have all been too plastic in the hands of a designing priesthood, and yielded a credulous assent to their selfish and lustful claims. Christian ministers of God and the devil murder their children by whipping them to death for not saying their prayers, then reduce the fair daughters that attend their churches, and if found out, seek forgiveness through the mangled body and flowing blood of Jesus.

From the church this abominable practice has been carried into the marriage relations; pious, wicked husbands beat and debauch their wives and put their children to death before they are born. And now the foul disease is spreading through our political republican form of government, which has become as corrupt as lying, stealing and murdering could well make it. Only one more Christian thing is lacking to perfect its wretched work in death, and the Young Men's Christian Association are after that with a vengeance, the Jewish God in the Constitution, and then sacrifice the United States to appease his jealous wrath. I hope truth and freedom will save young America.

DR. H. P. FAIRFIELD.

MARLOW, N. H., Oct. 15, 1873.

## THE REACTION AGAINST CHRISTIAN STATESMANSHIP.

We have had a surfeit of the "Christian statesman." The type of politician that wore a grave or smiling countenance as occasion required, and complimented the virtues and patronized the moralities, and addressed temperance meetings and religious conferences, and kept a stock of pious phrases and holy tones on hand for constant use, and accepted a retainer from any "interest" that operated through the lobby, and was deep in Credit Mobilier or any other stock, and could buy up a legislature or manipulate a defalcation with equal ease, is at a discount. There is no disguising the fact that the people are tired of being humbugged by the race of Pecksuliffs and Chadbands. They prefer a man of rough, burly, courageous sincerity—who is not a saint and does not pretend to be, who makes no claims to the graces and refinements, and never quotes poetry—to the whole tribe of pious pretenders and literary affectations. It is the natural and healthy reaction of the common sense and common intelligence of the country against moral make-believes and the whole race of shams.—*New York Graphic*.

"We now read in an exchange that Miss Miranda Thompson, of Illinois, shears sheep, mows grass, binds wheat and goes to church on Sundays with the biggest bustle in town. Well, we'd like to know whose business it is? Miranda has a perfect and complete right to do it if she wishes. She has not only a right to do that, but she has a right to whistle, sing base, play pitch, base ball, run a saw mill or a steamboat, or do any other little matter that she may feel disposed to do, and who will stop her? Don't she live in a free and enlightened republic? and if she owns property don't she have to pay taxes, say, you great, overgrown, fault-finding man? Miranda is free-born and can hoe her own row. We'll bet, and don't have to depend upon anything that wears No. 13s men's size."—*Fort Scott Pioneer*.



# RAID AND REVOLUTION.

the incoming tide and wisely ranges "it  
the prominent as well as the popular  
outstanding and corruption of all de  
ment has become so palpable that it  
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generally come to the knowledge it has  
of things; and there is hope that the  
movement what we have said about the  
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rights" begin to chime in with the  
this argument and thus hasten on

[illegible]

to begin the investigation of the theory of social science, and follow its propositions one after another, in accordance with the above query. They can very easily show that anything else is to adjust itself; but the children of the world are what is to be done with them. This lack of perception would be rather more consistent, it appears to me, if they were accompanied by the solicitude which would be theirs. What is becoming of the children now? They are left for it to imagine, at least, that there are no children in the world who are not having all the care, attention and education required to develop them into useful adults. But there are no children starving, ragged and uneducated. If there were not thousands, say, hundreds of thousands of little ones who had better almost never have been born than to grow to maturity through the suffering and privation they now endure, it might be consistent with the undeveloped condition of social science that the question should arise: But with what there is constantly being done for the whole people, and especially the laboring classes of the great cities, we are sometimes inclined to consider a *demi*er resort rather than the last of a long and sad series of abdications.

the Christian world also protests that the present system is the only one under which children can be properly reared and educated, and that the family now constituted is the only foundation upon which a civilized society can rest securely. This may be all very honest, but we fear it is also all very ignorant. The present Christian practice is a fatal blot on the Christian theory. Multitudes of children are in the hands of all large cities upon whom the Christian's countenance never shines; and in the workhouse, and misery and go afterward to the almshouse, or hospitals of our sort. These things are legitimate results of the present system. We find them existing in it, and we distribute to some other system. Now, we ask, What is to become of these children and the thousands of other suffering and pining in expensive systems of imprisonment with the long official list, and by the aid of penitentiaries and other equally damning institutions. This, we say, is all the answer that we have, and it is all that is given.

the prison; and it is all that is given. I suppose that a somewhat different course were to be followed. Suppose that instead of spending annually \$100,000 of dollars to provide these institutions and to appropriate and partition and to support criminals in them, this money were to be expended on such institutions as the following describes:

THE GREAT FRANKLIN ENGINEERING AND INDUSTRIAL SCHOOL

and New, is a biographical notice of M. de Metz, makes the following reference to the admirable imitation at Metz, France, to be constructed his life:

Pratt's presence displaced the losses caused by the invasion of the West Indies by the French. The military was not the only area of Pratt's influence. He was also a member of the Privy Council, and was responsible for the Pratts. The military was not the only area of Pratt's influence. He was also a member of the Privy Council, and was responsible for the Pratts. The military was not the only area of Pratt's influence. He was also a member of the Privy Council, and was responsible for the Pratts.

[illegible][illegible]

Imagine for a moment what might be the condition of our country twenty-five years hence if the government were to provide such institutions and put into them all the needy, unprovided and suffering classes of children all over the country! Is not this a subject on which the people—the public—are interested, and being interested, is it not clear, as we have heretofore argued against the theory of Gertrude Smith, that the people's servant, the government, has a right to meddle with its Alms Houses in which the occupants are denominated paupers, and charitable institutions in which all personal self-respect must be crushed out, can never make honest and honorable men and women. If this result be what should be sought regarding the now degraded classes, they must first of all be placed amid such surroundings as will allow them to respect themselves. It is to the honorable and not to the vicious in humanity to whom appeal must be made, and no better practical illustration could possibly be had than the above quotation affords.

tion could possibly be gained. Again, rising from this sort of discipline for the special and needy classes, let us ask if it were not infinitely better for all classes than that which obtains to-day, and upon whom such stress is placed by the sticklers for present customs? How much better off are many of the children of the so-called respectable classes than are those whom we have been considering, except, perhaps, it may be in mere physical comfort? What a school is that for children where the parents continually wrangle, as in thousands of instances they do; or, again, where one or the other, and especially the mother, is cross, irritable, and even vicious in her government? Ask the question seriously, readers, and endeavor to learn what proportion of present households are fit places in which to rear children who are to form the coming millennium! Nor is it the fault of the parents. It is not every person who is constituted to have the care of children. If all were so constituted there would be thousands of other necessary activities which would suffer, as much as children now suffer. But no one will question the inherent right of all persons to have children, unless physically or mentally incapacitated. It is the system, then, that makes every man and woman the governors of children, that is at fault. A proper system of education for children would put them under the guidance and guardian care of that portion of the community who are by nature fitted to have such an important trust.

One of the greatest objections that women raise against bearing children, and that one which perhaps more than any other causes no much murmur of unborn children, is that to have them is to make a slave of the mother. A woman who conceives and bears children regularly after marriage, and is compelled to have charge of them all, is a slave in reality, at least during the whole term of her child-bearing period; and in this sense every woman who does not turn the care over to some one, is more or less a slave as long as more or less children. A proper system, which would place the charge of children who are fitted to have it, would result not only in increased benefit to such children as escape actual death, but it would tend greatly to decrease the number of children who are the part of wives to commit this class of murder.

ers. Even in the small offices in the country it is an anomalous thing for physicians to have a half dozen applications a day to procure abortions; and if the world knew the real extent to which this practice has grown, it might well ask: How long can this thing last and the race continue?

It is not so much the number of abortions that are committed, although this is large enough to be a matter of serious moment, as it is the fact that a woman upon whom abortions are committed soon becomes incapable of bearing a child. And this is the danger that threatens American women. And yet these same women cry out, "We don't want the social question discussed," and the doctors who aid this infamy reiterate the cry, while the preachers and editors do as much more in their lines to stifle discussion on this all-important subject.

On this all-important subject.

In the name of heaven, then, if for nothing except to relieve the worn-out mothers of the country, let the people adopt some suitable educational system for our rising generation. It is not so much matter what becomes of the present generation; but let us have a better one to succeed it. This can be accomplished in no way so well as to place the children, as soon as susceptible of education, completely under the charge of that portion of the mothers who are by nature constituted for this work; and as the growth in years goes on, to every child, whether of rich or poor parents, acquire a thorough knowledge of some profitable calling, and all the children be equally educated. Such a system as this could soon make a community of people who could make practical our present theory of equality—equality all-sided and just, such as has been perhaps seldom even dreamed of by most radical reformers. Such a system can obtain, however, only when the people are lifted out of their present chaotic and anarchical condition into an organized humanity; into a Human Brotherhood, such as is contemplated in the teachings of the Nazarene.

THE PUBLIC SCHOOL WAR

Not only in the United States, but in almost every civilized country this war is raging. The attitude of the Catholic Church, the opponent of government or State legislation, varies with the circumstances under which it is waged. In New York, Dr. McClynn demands secular education, in Ireland, Cardinal Cullen condemns it. The Catholic Church, under its head, claims to be infallible, which of these positions is correct, or are they both fallibilities? But the Catholic Church is not without an ally in this war against the R. A. Gerrit Smith, the time-honored abolitionist and reformer, has entered the field to sustain its positions. The *Irish World* of the 18th December ~~denies~~ its first page is an elucidation of the subject, both by pen and pen. In the former the people are represented as being driven into a Protestant church by the bayonet, while their children are depicted as being clubbed into a school-house by policemen. On the foreground of the cartoon is drawn the compass of bigotry, with *Harpers Weekly* in the form of a serpent, swallowing within it. To the right Gerrit Smith is represented in full length, holding in his hands a scroll, with the following legend printed upon it:

"The meddling of the State with the schools is no impertinence little less than its meddling with the Church. When the Roman Catholics of Ireland were compelled to support the English Church in addition to their own, all Americans sympathized with them. But is not the oppression of our Roman Catholics the same in principle as was that? Government can no more help the cause of education than it can the cause of religion. It is no more its work to bring all the children of the locality into the same school than all the religious of the locality into the same Church."

(Sincerely) GEORGE BARTLE.

In this statement the public can perceive that Gerrit Smith takes the highest ground against public school education, viz.: that the education of children is an individual matter, and that the community, as a community, has no right to interfere therein. The *Kosmos* Catholic paper, the *Irish World*, does not sustain him in that position. Its long article on the subject commences with the admission that "Every child born into the world has a right to receive an education;" an important point, on which Gerrit Smith does not seem to be concerned; but, nevertheless, it is a very interesting one to all enlightened communities. Will Gerrit Smith, whether a child receive an education or not, is merely a parental affair, or at best a matter of charity, the State or nation having no duty to perform in the affair. The *Irish World* and ourselves agree to differ with him on that important subject, holding the community to be a highly interested party. It is a question with many able philosophers and economists whether, in Christian nations, children's rights ought to be bounded by education. Whether every child born into the world has not only a right to public instruction but to proper food, clothing and shelter also. We endorse these claims, and should our Catholic contemporary think differently, we will publish its disclaimer and endeavor to defend the Christianly, charity-loving man of the routine we have encountered.

The next question is: "Who has the natural right to instruct the child? On the answer to this Gerrit Smith and the Irish World appear to agree. They reply, "The parent." But they do not substantially agree, for if the question be put in the negative form, it will excite a difference between them." Let us alter it thus: "Has the parent a right 'not' to instruct the child?" Gerrit Smith, the philosopher, would say that the instruction depend on circumstances.



[illegible]



### INFANTICIDE

JUDGE LUDLOW, of Philadelphia, in pronouncing a death sentence on a poor, ignorant, friendless and forlorn girl who had killed her newborn child because she knew not what else to do with it, addressed her thus :

Hope not against hope ; the only pardon which can in any event cleanse your soul from the stain of this guilt must be granted by that Divine Being who was the author of your child's life, and who made it in his own image.

And now, as magistrates, clothed with this power, nothing remains for us to do but obey the command of the constitution and laws of this commonwealth, and proceed to announce the judgment of the law, which is : [Here all the judges rose.]

That Hester Vaughn, the prisoner at the bar, be taken from hence to the jail of the County of Philadelphia from whence she came, and that she be there hanged by the neck until she is dead. And may God have mercy upon her soul.

The account adds : the poor woman appeared still unable to comprehend her situation, and although the tears flowed freely, it appeared to be more the result of her desolate condition, abandoned as she was by every one, than because of her probable death.

If that poor child of sorrow is hung, it will be deliberate, downright murder. Her death will be a far more horrible *infanticide* than was the killing of her child. She is the child of our society and civilization, begotten and born of it, seduced by it, by the judge who pronounced her sentence, by the bar and jury, by the legislature that enacted the law (in which, because a woman, she had no vote or voice), by the church and the pulpit that sanctify the law and the deeds, of all these will her blood, yea, and her virtue too, be required ! All these were the joint seducer, and now see if by hanging her, they will also become her murderer.

2(5)  
**The Revolution.**

Aug 6, 1868.







[From Hull's Crucible.]  
PERSECUTION.

Editors Hull's Crucible—I possess that sense of justice which will not allow me to see a great wrong done to either friend or foe without raising my voice by way of protest against it. When a great wrong is perpetrated under the seal of the authority of the law, the public shrivel up before the august presence of the devil in red tape, as if laboring under the delusion that right and law are synonymous. But injustice may be, and is practiced by the collective assent of the people through their city officials and representatives. When an individual violates the law we can reach him immediately. But when representatives, lawyers and coroners violate all equity and justice, there is no way to reach them save through reform or revolution, and the laudable stage of reform or revolution is that method of protest which either by tongue or pen commands the public ear.

It is true that a certain kind of protection is guaranteed to individuals, trades and professions, but that protection is necessarily based on the knowledge of those who administer the laws, as in the case of a coroner's inquest. If a Dogberry presides over the proceedings of a "crown's quest court," and the professors of *metier medica* are lamentably ignorant both of the physiology of man and the nature of poison, we may expect that physicians of a radical tendency of thought like Dr. Dillingham, of 21 Indiana Place, will not only be misunderstood, but purposely maligned by the politically poised coroner and appointed physicians, who view an autopsy of a dead man with an eye to the "golden calf."

Radicalism in profession is as much persecuted as radicalism in creeds, and the doctor who will not worship at the shrine of certain medical beliefs will assuredly find his calvary in a coroner's court of inquest. It has proved so in the case of Dr. Dillingham, a physician of forty-seven years' practice and experience, whose reputation as a skillful, deep-thinking, careful physician has been impeached by the ignorance and stupidity of a money-making coroner and invidious fellow-practitioner. The doctor is a Spiritualist and radical of the ultra type, and carries his growth into his profession. The owls of *materia medica* are on the *qui vive* for a chance to stab the man of mental independence. A chance occurred, and they gave unmistakable evidence of their presence.

It appears that about a year ago Dr. Dillingham attended a sick infant, and, among other things, administered gelsemium. The drug remained in the keeping of the family for over a year, when a male member of the family was taken sick. The sickness was of a peculiar nature, more intimately connected with the social evil than the friends of the family or the doctor who was called in to attend the case knew of. The disease culminated in erythritic rheumatism, and no doubt would have killed the man without the assistance of any kind of poison. Some friends of the family gave a dose of the gelsemium, used a year previous in the case of the infant, and the man died. A doctor was called in, who, supposing that the gelsemium had killed the man, called a coroner's inquest, and these wiseacres decided that the drug had killed the man, and censured Dr. Dillingham, although he had not administered it to the deceased. The doctor proved at the inquest that the gelsemium did not kill the man, since other persons had taken twice the dose which he had taken; and further stated that no doctor had or could prove that it was an absolute poison.

An appeal to the public is the right of the injured citizen and doctor, and though he, in his proud contempt of the whole affair, does not deign to reply to the absurd verdict, I do, and declare the verdict of the coroner's jury to be whitened out of professional persecution of Dr. Dillingham by a brother professor, who is envious of the doctor's renown as a skillful practitioner. It is evident that the time is coming when Spiritualists and radicals of all trades and professions must stand by each other, and I earnestly request all Spiritualists and radicals of Boston and vicinity to patronize Dr. Dillingham, of 21 Indiana Place, and show the cowardly pharisees of either creeds or professions that we will resist all such petty persecutions to the death. In any event, if we are sick, we need a progressive physician and an honest man, and that man is Dr. Dillingham, of 21 Indiana Place, Boston.

A. HIGGINS, JR.

H. B. B.'S RESCUE OF WOMAN SUFFRAGE.

"H. B. B." of the *Woman's Journal*, seems determined to write himself down an ass. In an article very immoderately eulogistic of Beecher, as well as grossly abusive of Tilton and Moulton, H. B. B. claims to have assisted to rescue the woman suffrage cause from the hands of these men and their associates. By "associates" he means Mrs. Stanton and Susan B. Anthony. Why, H. B. B. is not worthy to unlunge the latchets of the shoes of these women. He "rescued" a cause from their hands! It would be like a baby rescuing its wet nurse. The cause of woman suffrage, as everybody knows, has "rescued" H. B. B. from the inevitable oblivion that awaited him, in consequence of the lucky accident that he was tied to the apron strings of Lucy Stone. But for this the cause could and would, in all human probability, never have reached or rescued H. B. B. from the obscurity in which he naturally belongs.

Just as if the suffrage cause, or any other cause, belonged to anybody in particular, or could be taken and re-taken at pleasure, and hawked about like the ark of the covenant of the old Hebrews! Yet this is H. B. B.'s idea of a "cause," or of truth, which is the same thing.

H. B. B. is trying to mix up woman suffrage with the Beecher-Tilton controversy, and he proposes to harness it to the car of Beecher, as a good, strong, safe and sure salve.

H. B. B. two years ago harnessed his ark of the covenant to Ulysses S. Grant, for which he has repented and apologized and explained ever since. His equal in the same will become, even to himself, very apparent in a few years, for trying to harness it to Beecher, or to

"rescue" it from anybody. But when H. B. B. talks about rescuing the cause of woman suffrage from the hands of such women as Mrs. Stanton and Susan B. Anthony, he simply writes himself down a veritable ass.—*Eastville Transcript*, 11.

DEACON JONES' EXPERIENCE.

ARKANSAS CONFERENCE, 1874.

Yer right when you lays it down, Parson,  
That the flesh is weak and a snare;  
And to keep yer paw in the furrow  
When yer cattle begins to rear  
Ain't no sure thing. And between us,  
The same may be said of prayer!

Why, I stood the jokes, on the river,  
Of the boys, when the critters found  
That I'd joined the Church, and the snicker  
That, maybe ye mind, went round  
The day I sat down with the mourners  
In the old camp-meetin' ground!

I stood all that, and I reckon  
I might, at a pinch, stood more—  
For the boys they represented Beal,  
And I stands as the Book of the Law,  
For it seemed like a moral exclamation  
In holdin' agin their jaw.

But thar's crosses a Christian suffers.  
As hean't got that pretense—  
Things with no moral purpose,  
Things ez he's got no sense;  
Things ez, somehow, no profit  
Will cover their first expense.

Es how! I was jist last evenin'  
Addressin' the Throne of Grace,  
And another knelt in the corner,  
And each of the boys in his place,  
When that sneaking pup of Keriah's  
To Jonathan's cat giv chase!

I never let on to mind 'em,  
I never let on to hear,  
But drove that prayer down the furrow  
With the cat hidin' under my cheer,  
And Keriah a whisp'erin' "sic her!"  
And mother a sayin' "you dare!"

I asked for a light for the heathens,  
To guide on his narrer track,  
With that dog and that cat jist waitin',  
And Jonathan's face jist black,  
When the pup made a rush, and the kitten—  
Dropped down on the small of my back.

Yet, I think, with the Lord's assistance,  
I might have contumnered then,  
If gettin' her bolt, that kitten  
Hedn't dropped her claws in me—when  
It somehow reached the "Old Adam."  
And I jumped to my feet with "Amen!"

So ye'r right when you say it, Parson,  
That the flesh is weak and a snare,  
And to keep yer paw in the furrow  
When yer cattle begins to rear  
Ain't no sure thing. And between us,  
I say it's jist so with prayer.

BART HARTZ.

OLIVE LOGAN'S HARDSHIPS.

"A lady in Connecticut, a strong, robust, active woman wife of a prominent citizen of the Nutmeg State, was one day talking with me about my work, and receiving with (as I grievously suspected) polite doubts my account of the hardships of the life, when I proposed to her that she should accompany me on a little tour I was making in New England. She was pleased with the novelty of the idea, and agreed to it, 'just for the fun of the thing,' and to see what legering was like from a practical point of view. The trip was one of the very easiest that any lecturer can hope to arrange, comprising only towns round about Boston, not many hours apart, and all connected by railway. But it included a few of the peculiar trials of the lecturer's life, such as getting out of a warm bed every morning at 6 o'clock, in cold and bleak weather; hurrying to railway depots in the early wintry dawn; jostling through crowds; rushing after baggage; eating picked-up meals at railway stations, and at irregular hours; an occasional night arrival at our destination, and some searches in the dark for 'the committee'; a ride or two over frozen roads in jolting omnibuses to obscure rooms in village inns; various examples of unutterable cookery; unpacking trunks and dressing for the lecture-room in a jaded, worn, half-fainting, wholly unhappy state, and observation then of the fact that the lecturer was expected to be as fresh as a daisy, as blooming as a rose, and as sprightly as a spring chicken. And the result was that on the morning of the sixth day my robust companion was completely *hors de combat*. It was a rather gloomy parting, as my friend shook hands with me to return to her peaceful and comfortable home, while I went on with the same life, only worse, with my resting spell in the dim distance of the coming Spring. 'I have got a new light on this business, my dear,' she said. 'I used to think one hundred dollars a night was fair pay for your work; but now I think you ought to have about a million.'"—*Olive Logan in the Galaxy*.

This is a specimen of the reckless exaggeration which passes current for first-class literature in our magazines. With "towns not many hours apart," what would be the need of "getting out of a warm bed every morning," or one morning out of twenty, to get forty or fifty miles by sundown? As to "eating picked-up meals at railway stations," there is really but little to complain of; the food thus obtained is probably more wholesome and better cooked than in an average household. Many a toiling housewife or seamstress would gladly be relieved of the drudgery of cooking or the scant fare of cheap boarding-houses if only the "picked-up meals" so despised could be had at the same cash cost—and at \$100 per night, cost is of small consequence. And many of these

women are far superior in all that constitutes true womanhood to any daubers of high-colored word-pictures, redolent of stagginess and falsity. What a "robust companion" that must have been to be *hors de combat* in six days, with no home-keeping cares, no financial anxiety, and nothing to do but travel forty or fifty miles a day and eat!

Many as good speakers as Olive Logan in the reform ranks get but \$100 per month for eight or nine lectures, and are glad to be employed two-thirds of the time at that price, though the compensation, it must be admitted, is far too small. But, then, they insist on telling truth, instead of popular fiction, and don't make wry faces about nothing.

Olive Logan a few years ago wrote a book, all about her marriage and the delights of monogamy. Her views on the marriage question are doubtless as accurate, rational and exact as her deductions from her experiences as a lecturer.

What she needs is a transcontinental tour, per mule and wagon, on a pocket and stomach as nearly empty as compatible with the accomplishment of a journey. A few "picked-up meals" would then be appreciated.

A. CRIDGE.

[Burlington (Iowa) Daily,]  
SILLY.

*Sorter's Magazine* for October contains a short article on the Beecher matter, written by Dr. Holland. Sensible people, who may have admired Dr. Holland, heretofore, will be ashamed of him now. The article is the weakest, silliest, most bigoted squib that has been printed for many a day. There is but one point to it, and that is, that simply because Mr. Beecher is the man accused, the whole story is a lie. The ground that Dr. H. takes, is that it is impossible for Beecher to err. Many people who have despised and mistrusted him for many years, don't think so. Dr. Holland's impudent assumption that Beecher "has carried a pure name through life," is an insult to the intelligence of the public who have arraigned that distinguished charlatan more than once before. "Preposterous" and "absurd" and "brutal" and "impossible" are big words, but there is no logic or evidence in them.

The sanctity of Mr. Beecher's personal character is the only record which his friends have had to lean upon, and it is a very frail one. He is not the first sanctimonious hypocrite who has been unmasked. These pious Puritans who prate of his infallibility profess to be horrified with the doctrine of the infallibility of the Pope. In their eyes it is rank heresy to claim such a thing. But if that quiet Italian Christian gentleman were a Protestant Brooklyn *roue*, it would be all right.

TAKE THE CHILDREN OUT OF THE MILLS.

This is the plainest lesson of the terrible Fall River disaster. Here, all through the commonwealth of Massachusetts, the public schools have been open for three weeks, and yet in one of the most spirited communities in the State, the fourth and fifth stories of a cotton mill are full of children, and the carelessness of a boy occasions a conflagration, which instantly paralyzes their infantile judgments and snatches away two scores of them to deaths of agony, and inflicts life-long injuries upon as many more. Why weren't those boys and girls in the public school? Before the last Legislature convened, and again while it was in session, we took occasion to invoke the authority of the State of Massachusetts in behalf of these children. We said that they were ignorant, the children largely of immigrants, subject to their own caprice and the unwise greed of their parents and their employers, and that it was time for the State to bare the sword of its wise authority in their behalf and compel them to attend the schools, whether they would or not. We said that when this was once done, and their labor was taken out of the market, their parents and those who should support them during their infancy would experience a rise of wages amply sufficient to compensate for the loss of their children's earnings. In no employment need wages be so low as to require the exertion of the children and the superannuated. The wages of the family must support the family, and if the children do not work, as they ought not to during the school season, depend upon it that the wages of the head of the house will be raised sufficiently to maintain them.—*Springfield (Mass.) Republican*.

THE PRESS AND PULPIT ON BEECHER.

The heavy blows of Moulton's and Tilton's last statements are beginning to produce their proper effects. The *Religious Weeklies* one after another are beginning to haul down the Beecher colors. Even the pulpits are commencing to prove "That ever the right comes uppermost,"

And ever is justice done!"

For proof, we present extracts from two sermons, one published in the *Weekly Herald* of Cleveland, Ohio, and the other in the *Lincoln Blade*, of Lincoln, Nebraska.

The first of these comes in the form of a review written by the Rev. E. B. Fairfield, D. D., L. L. D., pastor of the first Congregational Church of Mansfield, Ohio. It commences by declaring that its author has been for many years a warm friend of Mr. Beecher. We are also told that he was one of the parties who urged the removal of Mr. Tilton from the editorial chair of the *Independent*. With such antecedents it is evident that he comes before the public not biased against the accused party.

On the confession of Mrs. Tilton to her husband, he asserts that—"It was made not only to her husband, but to Mr. Moulton, to her mother, to Miss Anthony and also to another person, whose name he (Dr. Fairfield) withholds." In dismissing this part of the affair he asks—"When before, was ever an accused person's denial in court—and that too, when it was shown to be full of falsehoods in its details—taken as a complete offset to all the confessions that had previously been made?"

After describing the pistol scene he makes the following comment:—"If the man who gave up that paper in these circumstances is an innocent man, we may safely defy the records of the world's history to produce its like." We copy the concluding paragraph of the *Cleveland*



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

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

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

C. W. F."

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

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

S. P.  
Feb. 19.

#### A MODERN HORROR.

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

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

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

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

A few minutes later, however, the maternal instincts of the mother prevailed, and the young girl came back into the courtroom, and recovering her child, gave way to loud sobs and exclamations, in the course of which she said that the young man got being the cause of her disgrace, and that she was seeking advantage of the love she had for him. She was quieted at last, and soon afterward the father was acquitted of the charge preferred against him.

On Thursday Mr. Mann laid the case before the court, and the legal difficulties, A. E. Brady, the district attorney, was acquitted of the charge preferred against him.

On Friday, however, the sorrow of that day was deepened by the death of her love. You cannot, Well,

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

"Why should a dog, a horse, a rat have life, and thou no life at all?"  
For, according to the doctrines of the Malthusians, this one is one too many. There are not too many horses, too many cows, too many pigs, but only too many human beings. Oh! shame—where is thy blush! When will nations learn that, of all productions, human beings are the most valuable.

#### WOMAN AT AUCTION.

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

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

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

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

#### CONVICTION FOR SENDING OBSCENE LITERATURE THROUGH THE MAIL.

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

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

#### C. M. PIETY BELOW PAR.

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

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

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

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

"How vain are all things here below!"

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

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

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

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

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

At all the prominent Newsdealers in New York.  
In Boston, at the Adams House, and at No. 107 Hanover street.  
In Charlestown, Mass., at 165 Bunker Hill st.  
In Worcester, Mass., at the Post Office.  
In Springfield, of Powers Paper Co.  
In Albany, N. Y., at 438 Broadway.  
In Utica, at Lowell's News Depot.  
In Rochester, N. Y., at Buffalo st.  
In Philadelphia, 914 Spring Garden st.  
In Pittsburgh, from Pittsburgh News Co.  
In Cleveland, Ohio, at 116 Woodland ave.  
In Detroit, of P. P. Field, Fisher's Block.  
In Cincinnati, at 164 Vine st.  
In Louisville, Ky., at 310 Market st.  
In Kokomo, Ind., from Joseph Mandlin.  
In Battle Creek, Mich., from E. R. Smith.  
In Wilmington, Del., at 313 Market st.  
In Providence, R. I., at the Tillingham and Mason News Co.  
In Terre Haute, from A. H. Dooley.  
In Chicago, at 341 W. Madison st.  
In St. Louis, Mo., at 614 N. Fifth st.  
In Kansas City, Mo., at Kansas City News Co.

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

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

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







court, the church and  
he set, feasted and  
living in, if not secret-  
which assailed her,  
and desertion, you,  
"Mr. Beecher that  
or him to pursue!"  
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A. F. SHEPARD.

May 16, 1873.

Love is with me  
and wisdom.  
to spring upon

on or oppression,  
institutions has  
must rise in the  
cessity of truth,  
for liberty and  
and speech. Now  
the earnest and  
it. The great  
y to and fro by  
tion. I believe  
which can say,  
wer shall regen-  
er null. It cannot  
the Church, nor  
of its pastor,  
and whose liber-

of Free Love.  
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and Pharoah  
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full of dead  
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the principles of  
man heart and  
How sweetly  
order. How  
d-will to the  
had ones look  
died in our  
ator and leader  
to the work.  
us for it;  
say the rotten,

crumbling structures of our masculine marriage  
which have been the cause of nearly all the wrongs  
which have prevailed in the social relations, and  
with sorrow and death. Then we will establish the  
relations of Free Love, the pure offerings of the soul  
shall give health and strength to body and mind,  
quietness of the fireside will no longer be disturbed  
cries of the diseased wife and the dying babe. I  
sympathy upon suffering humanity. My ears are  
with the sighs and wails which are heard in the family  
the dismal sounds of discord, the broken heart of  
pale, struggling, fainting wife in the iron grasp of  
husband, who receives encouragement from the legal  
ity to do as he pleases with his property in the form  
wife, who pleads in vain for protection. I look with  
upon the action of the Young Men's Christian Assn.  
which has got damnation upon its brain, and won't  
the God of it into the Constitution of the United States  
then humanity, with themselves, down, down into the  
bloody valleys and hells of barbarism. Oh! may the  
of our day save us from such an end.

DR. H. P. FAIRBANKS.

TO LOVE UNLOVED.

BY BEATRICE.

I can meet him again with a smile,  
For the tale of my love is untold,  
But his accents can never beguile  
With the charms which captivated of old.  
But those moments have gone—they have fled,  
As the happiest hours see away,  
Leaving all of the joys they have shed  
With the roses of love to decay.

So, whenever we meet in the throng  
If on me rests his eye, there's no chance  
Of a shadow to tell him how long  
I have lived in the light of his glance,  
And he knows not the love he has made  
In this heart by his whisperings sweet.  
But this love—it shall die where it's laid,  
Sad and still in its lonely retreat.

As a stone that is carelessly thrown  
In the bosom of Ocean's vast deep  
In its trackless descent ripples down  
Till it rests on the bottom to sleep.  
So this love-lane went deep in my heart,  
To forever in silence repose,  
Save that bubbles like this will oft start,  
And almost bid my lips to unclose.

When a smile, then, these lips cease to breathe,  
'Tis like garlands between o'er the bier  
Of dead hopes which will never again breathe,  
Still shrouded in my memory dear.  
Yet I meet him again with a smile,  
With the tale of my love still untold,  
Though his accents can never beguile  
With the charms which captivated of old.

A REPLY TO WARREN HARRIS.

AN ARTICLE ON SOCIAL FREEDOM, PUBLISHED IN  
NATL. OF APRIL 26.

My Brother—For the last hour I have been  
in communion with the influence which bids me  
rise my from supplication with scornful tears, for  
the earnestness and intensity of my feelings. Oh,  
that every word I pen may go forth fully im-  
bued with the spirit of pure and beautiful truth; trusting  
thoughts, given in the tenderest sympathy for each  
heart, may be fraternized with the power of  
who are blind, with a power of courage to awaken  
having eyes see not, and with a power of Spirit  
ment to enlighten those who read, yet do not see,  
hoping that while the arguments may appeal to  
of the intellect, that the magnetism of the thought  
made through the rubbish of false customs,  
depths of tenderness in each heart, trust and hope.  
I pen this reply in the spirit of fraternity. I  
no party feeling, if it be true as you say that  
parties among Spiritualists. This I know, that  
there are dear friends whom I love and cherish.  
There are noble minds among both, who have been  
ed for the cause of the angels, this cause so pressed  
to us all. There is not one but whom I would  
hand in the spirit of brothers and sisterhood. There  
no antagonism, can recognize no division. I can  
be divided from a brother or sister Spiritualist,  
who in any way works for the cause of our  
ligion of the harmonious philosophy.

As you truly say, both parties agree that we  
change the social condition to harmony and hap-  
piness, dear ones, are we not each engaged in a  
work? yes, a work too sacred to be marred by  
contention. Let us then pursue this important  
the most honest sincerity, each one praying  
may influence his or her action, but the power  
Brother, if my memory serves me rightly, you  
Mrs. Woodhull correctly in the first quotation  
cle. Your finish of the quotation is not Mrs. W.'s  
your interpretation of her idea. You use the  
ed, in a sense which she has never used it. And  
that any parties have the right to the un-  
of sexuality. You interpret her as meaning  
says and means freedom.

You ask us to suppose a case of a licentious  
to rob a pure and loving girl of her virtue.  
ent has, according to Mrs. W., the right to  
a thousand times we answer yes!  
In her editorial on the ninth page, of  
that while legal objections should not prevent  
equality between two willing persons, in  
cases where an objection should prevent  
which you instance, Mrs. Woodhull  
should be prevented, for who has cried out

ly than Mrs. W. against the heinous sin of licentious  
making young girls for the base purpose of destroying  
purity and purity of their womanhood?

Brother Harris, do you believe in the old orthodox idea of  
depravity. You answer, No? Then is not our whole  
divine? Is not every faculty the voice of God in the  
soul? You ask us if the passions are better than benevo-  
lence or conscientiousness? No; but just as good. One God  
is as good as another, and it is the harmonious  
of all those which unfolds and develops noble man-  
and womanhood. It is the low, degrading thoughts of  
cruelty which causes sensuality; and when Mrs. W. suc-  
cessfully is teaching the people to view the sacred and beau-  
tiful functions of sexuality with free and pure thought, then  
the have become the redeemers of humanity from  
sensuality and licentiousness; for who that deems the passions  
as the voice of God in the soul? will not consider them too  
sacred for abuse, and seek for the highest and most beau-  
tiful use. And thus while contemplating the passions with  
and divine thought, we are cultivating Spiritual sex-  
uality, which ever seeks pure love and harmony.

You say purity can be gained by restraint of the sexual  
passions.  
Allow me to ask if there could be any system adopted  
which could possibly give more unbounded license to sexual  
indulgence, extraneous, legalized adultery and consequent  
ruin, to both parents and offspring, than our  
present marriage system? Thus we find prostitution in  
legalized marriage, and Mrs. W. declares that much of the  
pollution outside of it is caused by legal restraint of this  
system, which binds the soul to unnatural conditions. Thus  
she believes that social freedom is "the all-healing balm,"  
because freedom of the affections seeks objects of love and  
respect in sexual attraction.

Does love constitute the marriage between two loving and  
kind souls, or does legality make the marriage?  
Surely there is not a Spiritualist, even among the class  
which opposes Mrs. W., but who would answer that love  
makes the marriage.

Now, it seems to me that the real difference between Mrs.  
W. and these opposers consists in this, that they consider  
it necessary to make marriage respectable, while Mrs.  
W. declares the natural truth, that the principle of love  
which makes the marriage is the principle which makes or  
unmakes it respectable!

And while you know the truth that love alone makes the  
marriage, yet this false idea of respectability causes you  
to respect legalized adultery more than the real soul mar-  
riage. This I am prepared to prove. For instance, in a  
large country hamlet among the legalized married are twenty  
people who are not married in soul; in these unions of hate  
and discord children—unwelcome children of weakness and  
disease—are born, to suffer and curse the causes that brought  
them into existence. The opposers of Mrs. W. know the  
truth in the condition of these families that countenance this  
legalized prostitution. They are silent until Madam Grundy  
visits the village on fire with the slanderous story that an un-  
married woman, so-called, has given birth to what is termed  
an illegitimate child. Now, if this child is born of parents  
who do not love, who are not married in soul, we agree that  
it is the child of prostitution; but in this as in many  
cases, the parents were married in soul, sacredly cherishing  
true conjugal affection and pure respect for each other.  
The opposers of Mrs. W. protect this slandered woman  
from the insults of an unjust, hypocritical society? do they  
sacrifice the respect which they do the families above men-  
tioned?

I declare that if they do not they countenance legalized  
adultery more than they respect the soul marriage; and is  
it likely that society will continue this injustice while  
purity is considered necessary to make marriage respect-  
able?

Oh, the sin that is committed for respectability, overdoes  
a million times what will ever be done in the name of  
decent!

Let us read the veil which covers "the murders and  
murders caused by this false idea. The best organized  
children are murdered either before birth or soon after, in-  
stead of living to bless society. Great God! what wicked-  
ness and hypocrisy, all in the name of respectability.

Let us not to us of the present marriage system being a pro-  
tection and safeguard to society, when it peoples the world  
with such deformed dwarfs in body and mind, and kills the  
innocent of love and harmony. A physician not long  
ago told me of a truly noble young man and woman, both  
belonging to the first families in the place, both of superior  
talent in morals and intellect, who came to him in trouble  
asking him to commit an abortion for them.

He replied: I have never committed a murder; I cannot  
do any hands with the blood of an innocent; I advise you  
to have the legal ceremony performed immediately. The  
replyed that the wedding day had been appointed by  
parents several months, hence and it was impossible to  
change it.

A physician asked them if their love and respect for each  
other was perfect as previous. "The same," they both an-  
swered. "Yes," replied the young man; "I love and respect  
her above all others; in soul we are husband and wife."  
"Then be true to the sacred law which binds you to  
each other and your unborn child; let it be a welcome child."  
In our souls we welcome and love it; but society will  
not allow it as legitimate and curse us as disrespectful be-  
cause the law has not yet given us to each other.

Thus, in the name of respectability, they procured a  
short-skirt and murdered their darling, innocent  
first fruits of their young and healthy lives, the  
fruits of their true, pure and perfect love.

Brother Harris, would say that this couple should  
have restrained their passions until after the legal ceremony;  
they have their own souls' honest confession, their  
own declaration, that their soul-marriage could have

been made no more sacred or perfect by "the twaddle of  
priest or justice."

\* You wrong Mrs. Woodhull and the cause of social reform  
when you endeavor to convey the idea that she advocates  
license to social indulgence. I trust she may soon succeed  
in showing society the difference between license and free-  
dom. I refer you to an article entitled "The Sexual Para-  
dox," in No. 121 of WEEKLY, March 20. I advocate Mrs.  
Woodhull because I believe she is teaching humanity the  
sacredness of true soul marriage, that she is hastening the  
day when sexual relations will be formed only where the  
purest and the highest respect is entertained and sacredly  
cherished.

Sexual passion should be restrained when there is any good  
or natural reason for restraint, but man-made law or legal  
ceremony is not the tribunal for the free born; the spiritu-  
ally unfolded, the free-love soul. Love and nature alone can  
give to two conjugally mated souls the precious right to the  
sacred blending of their beautiful sexual unfoldment.

Waukegan, Ill., May 8, 1873.

SADA BAILEY.

DEVOTION.

BY M. T. GUDING.

Dear one, could I but prove  
The priest into whose ear  
You oft confess with fear  
Secret desires of love,

With joy would I erase  
The sin from off your heart,  
That I might take a part  
To put it back in place.

For venial sins alone  
A kiss would be the fine  
But hundred should be fine  
For every mortal one.

You would forgiveness free  
For future sins obtain;  
But then I should ordain  
Your penance—to love me.

AN EARNEST WOMAN.

May 8, 1873.

Dear Victoria—I want to tell you that my paper comes  
regular, also an extra, which I try to make pay you well. I  
did so want to write you a long letter, and give you some  
life experience of an individual who has known for years  
what it is to be branded "Free Lover." Those words, pure  
and heaven-born, how they have been abused and misunder-  
stood! You call for facts whereby to illustrate. Let woman  
but open her mouth and speak the truth, and you can have  
enough of them. We know what legal marriage means; we  
know it well. We know it means prostitution; we know it  
means degradation; we know it means slavery of the most  
degrading kind, and destruction to the human family. But  
it, too, is fated and must die. In this busy rush of events  
and change, we scarce have time to count our corpses. It  
pains me to learn of your needs and be so powerless to help  
you. Yet I can aid you some, and where I can it is my  
greatest pleasure to do so, also my imperative duty. I can  
ask mortals to help you (the angels will do it without); and  
not only you, but all living, by assisting in this great work  
of demolition—this opening out of the black swamps of igno-  
rance and fetid vice. I can put your paper in the hands of  
many; and I can tell them plainly, too, that I believe our  
present marriage system is the root of all evil, and how and  
why I think so, without feeling that any should scorn or  
condemn me for it. If all who believe this could have the  
courage to proclaim it openly, how much it would facilitate  
the cause. But it does seem, dear sister, as though every  
drop of your precious blood must be exhausted, poured out  
at our feet, ere the great spirit of goodness that must—yes,  
does—live in the human heart will come forth in a mass to  
help and protect you, and give renewed strength to prosecute  
this most momentous cause. In our vicinity we have many  
believers, but few workers. You have been West, propose  
to come again, and I write to entreat you to come further  
than Iowa. Yes, please, do give us a call at Nebraska. Drop  
us a line, and say that you will come to Nebraska city, and  
also state what the conditions of your coming are. The com-  
munity want to be electrified by your living, glorious self.  
Say but that you will come, and we shall make preparation  
to give you no mean welcome. I feel that there will be no  
lack of good and worthy helpers in such an enterprise. Also,  
allow me to invite you to our State capital. Feel quite sure  
that you would be cordially received, and I trust, not regret  
visiting our young and beautiful State. I feel that it is a time  
when many hands are needed to do public service, and I  
almost chafe like a caged bird, because at present I must be  
tied down to domestic labor, when my soul longs so to do  
service elsewhere. I suppose we must try to be patient and  
do as we can. I read a discourse a few months since in our  
deport town, Syracuse—Subject: "Marriage, Social Freedom,  
Free Suffrage and General Reform." We were favored with a  
good audience, nor did we meet with one dissenting voice.  
I hoped to do more service in a similar way, but other cares  
have stepped in and monopolized my strength and most of  
my time. Still, I hope and wait, willing to grasp my oppor-  
tunity to do good; and I think it is good to break every  
shackle that tends to fetter the aspiring soul of man, and  
woman, too. I sit down to write a hasty note; it has grown  
lengthy, and yet my heart swells to tell you volumes that I  
cannot now. Please send me one of Mr. Train's "Pagan  
Bibles," for which I enclose the needed. My sympathy to  
him, and love and regards to your sister Tennie. If you see  
proper to do so, and will send me a few copies of the "Pagan  
Bible" to sell for you, I will do so free of charge; or, in  
other words, return to you the retail price. I think I could  
dispose of a few copies readily.

Please accept from your friend and sister,  
Emerson, Oteo, Neb.

Mrs. L. T. F. DAVIS.

"WHAT WILL THIS BABBLER SAY

Dear Sisters—I am informed by two or three  
some of the expressions in my published let-  
the great preacher of Plymouth Church have ex-  
pression that I feel personally inimical to him  
reason for this, I have endeavored by disavows  
but it seems with not sufficient plainness to a  
intent. I beg, therefore, to be permitted forth-  
while the evidence of his guiltiness of the  
against him have been satisfactory to my own  
is not of the acts, but of their peculiar charac-  
against which my animadversions have been d  
under certain circumstances and for specific  
would have been perfectly or scripturally legit-  
reverse under and for others.

To be brief, if Mr. Beecher had honestly and  
the preferred charges by denial or acknowledgment  
have accepted the former as entitled to full cre-  
until proofs shall have been adduced sufficient  
such denial; while the latter would have afford  
of his honesty and the integrity of his motives,  
in company, doubtless, with a host of friends, I  
fully, as willingly shared with him, for the tr  
of the obloquy and shame and contempt that  
been imposed upon him by another host of oppo-  
certainly to be far removed from guiltlessness.

Beecher's greatest fault is in preaching the is  
instead of the gospel, and living a bad imitator  
himself. (Read Galatians 2d and 11th to concl  
ally 14th and 16th verses.)

If this may not interfere with paramount inter-  
publication, will you oblige me with space for it  
Ever yours,

FASHION—NO. IV

Many observers of educated characteristic  
cases agree in the belief that women's style  
marked effects on the character of men; and thus  
incentives to their attractions form strong a  
favor of a radical change of prevailing styles.

Among those who have publicly expressed  
Mrs. E. C. Stanton can be quoted. She said: "I  
gallantry felt by men toward women in the  
was one of the potent arguments in its favor;"  
was echoed through the land by thinkers on me  
of both sexes. Any sane person of medium re-  
observing powers, who will take a little time to  
perceive that attractions between the sexes sh  
intellectual, then moral and spiritual; and that  
understanding of tastes, habits and general char-  
precedes conjugal attraction. In civilized com-  
highly developed people this would probably occu-  
developments favorable to it should be sought. Such  
exceptions under conditions inherited from t  
past and confused present. Although magneti  
do not wait the bidding of reason, they should  
dian; and the cultivated will may prove the at-  
vent blendings. Under any influence, if that w  
be last appears first it should be held in abeyance  
acquaintance either sanctions or dispels it. Th  
really inculcated and coupled with a proper des-  
would rapidly elevate our social status, and brin  
demption to the dear, abused children for whos  
we are morally responsible; but for whose kno-  
specting the most important traits in their natu-  
res in their lives, no persons or institutions  
sponsors or raise guide marks. On the contrary,  
in dress, in diet, in countenancing mawkish vi-  
ments, in the forward precocious activities—tl  
bodies are poisoned by condiments—their fa-  
morbid by suppressed answers to their innoce  
their affections tinged with vulgar curiosities;  
as the basis of dwarfed characters and depraved liv-  
every means should be used to feed with know-  
early mental hunger, and rear them to true,  
porters of coming progress for on-coming ages.

O, mothers and fathers! are you so sapine fr  
woods or greed of gain—so warped by aristocr  
prudence, or the aping of power, that you can  
culture that promises most for the high unfoldm  
ment happiness of angelic buds of immortal  
parents of the next generation?

A kindly co-operation of the sexes, both able  
the duties legitimately devolving on them, would  
the adoption of the reforms requisite to quiet the  
our complaining country, and unite in fratern  
countries of the globe.

Let women make that commencement which  
them to proceed, and various motives will indu  
acquiesce. But, as yet, comparatively few men l  
on the great questions looming up before us. Th  
faith in women which would light the star of ent  
themselves! To enlarge that faith let women  
their physical that their mental powers can be  
humanitary improvements, and thus prove their c  
service in the general well-being. Can they do  
bowing to the dominion of fashion—bostoy  
strength, means on the all-absorbing demands?  
believe them sincere, and cease to offset their s  
with inconstancy—can they accept them as pecc  
tempt them to trifling, the re-action of which is

M. E. T.

(From the Statesman, Marshall, Mich., M.)

FREEDOM OF SPEECH.

The Tilton-Beecher matter is again promine  
the public. Mr. Tilton has published a letter  
written to Mr. Bowen, of the Independent, in 187  
against Mr. Tilton's dismissal from the Indepen  
Brooklyn Union. "It charges Beecher with all th  
against him by Mrs. Woodhull, and the fact in it  
states the assertions made by her. Now, the ques  
guilt or innocence of Mr. Beecher is not the



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If a man keepeth my saying he shall never see death.—Jesus.

To him that overcometh, I will give to eat of the hidden manna.—St. John the Divine.

That through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage.—Paul.

The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.—James, iii., 17.

And these signs shall follow them: In my name shall they cast out devils; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.—Jesus.

NEW YORK, SATURDAY, MAY 18, 1876.

## VICTORIA C. WOODHULL

will lecture in Cooper Institute, Friday evening, May 19. Subject: "The Heel of the Woman shall Bruise the Serpent's Head, and thereby Death shall be Conquered."

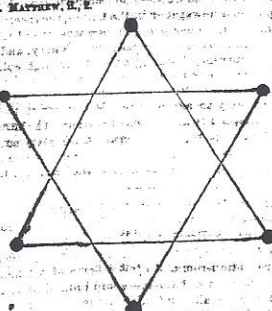
Fannie C. Claflin and Victoria Woodhull, Jr., will also appear in Shakespearean Readings.

Seats secured in advance at 127 East 10th Street.

## THE DOUBLE TRIANGLE

OR, THE SIX-POINTED STAR IN THE EAST.

For we have seen his star in the East, and we are come to worship him.—St. Matthew, ii., 2.



This figure is allegorical of the truth, to the exposition of which the *WEEKLY* is now devoted. It has been clearly shown in our present series of leading articles that it represents the coming blending together of the inhabitants of the earth and spirit spheres in a common brotherhood, and the establishment thereby of the universal human family. It also represents still another and more important truth which has not yet been introduced, but which, defined in a few words, is: God in man redeeming the world into himself. We adopt this diagram as emblematic of our future work.

## MOTHERHOOD.

Of all the devils that inhabit the earth the demon lust is the most insatiable monster of them all. Its maw is never satisfied. It has caused more misery; filled more graveyards; peopled more asylums, and prisons; broken more hearts and blasted more lives than all the other evils combined. But it is ordained that a redeemed womanhood, its face lit up with a flood of light that shall be cast over it by a God-like intelligence that is even now dawning upon the horizon of woman's intellect, shall conquer the monster. Her seed shall ultimately bruise this serpent's head effectually. Let her learn that the serpent that deceived the first parents and led them into captivity, was the demon lust, and learning, let her set her heel firmly upon its head and crush it. This she can never do so long as she is subject to the curse put upon Eve.

Oh, enlightened womanhood! when thou shalt rise in thy majesty and proclaim thy liberty from bondage, having a perfect understanding of all the laws that govern the divine mission of maternity, thou wilt then raise the glorious banner upon which shall be inscribed: "Our children shall hereafter be conceived in love; shall be gestated in a hopeful intelligence, and shall be reared in purity, holiness, godliness, to stand ever in their manhood and their womanhood, worthy to be called after the image of God. As the dawning of this intelligence is come, may we not entertain a sure and steadfast hope that a bright and glorious day is just before us, in which mothers will realize the full extent of the awful crimes that have been committed against their unborn children; when the abortionists will no longer ply their horrid trade in human souls; when it shall be a crime for women to become pregnant unwillingly; a double crime to bring forth children whom they do not desire.

Until woman shall rise to the full dignity of her mission as the mothers of the race, prisons will cast their black shadows over the face of the earth in evidence against her; gallows will lift their horrid forms above the earth in condemnation of her sins, and all the other institutions of misery, vice and crime, will stand in every State to testify of her disgrace and degradation. It is useless for woman to shut her eyes against these facts. It is she who is responsible. It will not do for her to say that she is forced to bear children to recruit the ranks of the vicious and the criminal. It matters not to what she may be reduced; what may be her relations; what her sufferings and her miseries, she must release herself from the bondage in which she now fills the earth with crime and suffering. She must understand that when she becomes the slave to lust, that it is her fault. No matter what may follow the assertion of her freedom; if she be turned into the street by her legal lord; if she be defamed, disgraced, belied by him because she shall maintain her self-respect, she must strike the blow that shall set her free, or else be held responsible to God for the use to which she puts the functions with which He has entrusted her.

Could we rouse woman to a sense of her responsibility as we know it to be, our labors would soon be ended; could we make her know as we know, that the mother makes the child just what it is; that if during the gestative period, she loath the father, quarrel with him, suffer from him, she must expect her child to possess the same characteristics; that, if she conceives in lust and not from and in love, her child will be a child of lust and subject to all its deep damnations; that, if she desire to rid herself of her unwelcome burden, she makes her child a murderer at heart; if we say, we could do all this, the need for our work would cease.

Nay, mothers! we would repeat again and again that it is you who are responsible for the groans and griefs and tears that make this world a hell; that it is you who create the candidates to adorn the gallows; to fill the prisons and other loathsome institutions. We would sound this in your ears until you wake to your senses, now deadened by the curse on Eve, to all the misery you make. Medical scientists tell you that you can mark your children, and thousands of examples stand before your eyes to tell you that this is true; but it is all of ill of which they speak and testify. No word is ever heard that marks of good, as well as ill, are possible. But we tell you, mothers, that you may mark your children with all the good that you may desire them to possess, aye, make them God's indeed.

When it shall become a disgrace for a woman to become pregnant of a child she does not want; when it shall be made a crime to bear a child thus bred, then the institutions that stand in testimony against you, will be left desolate, and pale-faced,unken-eyed, pinched-checked and prematurely-aged womanhood will be replaced by faces lighted up with joy and beaming with love, and by forms elastic and erect and rounded out into the full perfection of woman's loveliness and divinity, in which joy, love, grace and perfection, she shall crush the serpent's head that has so long enslaved her sex. Then she shall stand before God, redeemed; then she shall wait, as did the virgin mother of Jesus, to be overshadowed by the Holy Ghost, that "the holy thing which shall be born of thee shall be called the Son of God."

## THE DIFFERENCE.

An exchange takes us to task as follows:  
 "Mrs. Woodhull comes out strong in opposition to materialism, and while she insists that people shall not be

have in the spirits they can see and feel, they must believe her when she says Demosiphene, Alexander of Macedon, and Napoleon Bonaparte, accompany her on the stage, and sit down in delivering lectures, whom they cannot see."

Now this is precisely what we do not do. We have never insisted that people shall not believe in spirits that they can see and feel, and that they shall believe us when we say that the spirits named 'as stated. We have always had a happy faculty of letting people believe just what they please, at the same time also of stating our own belief in plain terms. We have never insisted that any one should believe a word we have ever said. We have said what we have had to say, and what we have been given to say, without fear or favor, and have been satisfied to let time justify or condemn us. What we have said of ourselves has been principally in reference to our work, which stands before the world in testimony of the truth or falsity of our positions. We are willing to be judged by this, and our testimony will stand or fall with it; and if our work has been of God, nothing can prevail against it; if it has been of the Devil, nothing can save it from destruction.

But aside from this, there is a great difference between the two conditions. That which we declare of ourselves we not only accord as true of all mediums, but all mediums claim that it is true of themselves. What reason can then be suggested why we should assert that these spirits prompt and help us to do the work in which we are engaged? Suppose we said nothing about this assistance, wouldn't the work go on the same, provided we had the same aid from them? If we desired to arrogate to ourselves the credit of having performed the work that has been done, we should make no declaration of spirit aid, but we wish to state the facts just as we know them to be, and let those believe who can, and those disbelieve who must.

But we can easily overlook the inconsistencies in our critic. He is only a newly-fledged Spiritualist, and, coming as he does from behind the thick veil of materialism, it is not to be supposed that he yet fully comprehends the difference between a spirit in a spirit body, and a spirit in a materialized body. No Spiritualist denies that there are spirit bodies, nor that in certain conditions, known as mediumistic, persons may and do see them; but many deny the other proposition. It is in their spirit form that these spirits visit us, and it is with the spirit eye and senses that we are conscious of their presence.

The case with the test medium is altogether different, she offers certain kinds of tests to prove the existence of spirits, and charges a dollar or more a head for doing it; then she becomes rightfully subject to such conditions as shall satisfy her auditors that she is not imposing on them, and if they think that they are not having test conditions, they have the right to demand them; and especially is this proper when there have been so many mediums detected in their efforts at impositions. No honest medium, or well-meaning spirit, will object to the most rigid tests being applied.

All we have asked is that the "materializations" shall be performed under conditions that will not admit of even a doubt about their being genuine. And what has followed this demand? Why Mrs. Stewart, at Terre Haute, has declared that she will not submit to test conditions, and Mrs. Hardy, at Boston, refuses to be made subject to any conditions save her own, and this too when Dr. Gardner has felt obliged, to save his own reputation for honesty, to withdraw his endorsement of Mrs. Hardy's last attempt to produce molds of spirit hands. We did not hesitate to say that Mrs. Hardy would not submit to test conditions, and we repeat now that she will never attempt to produce molds under the conditions that we proposed.

In conclusion, we also repeat that our work stands a living testament to the fact that we have been the mediums through whom a higher power than ourselves has wrought a work which, unaided, we could never have performed.

## BLUNDERING JOURNALISM.

The N. Y. Times of the 28th ultimo, in an editorial article in which some recent propositions of scientific men are ridiculed, commits blunders that should turn the laugh upon itself, no matter how absurdly ridiculous the scientific men may have made themselves. The propositions at which the Times levels its shafts of ridicule are those by which it is proposed to flood the valley of the Caspian Sea by emptying the waters of the Black Sea into it by means of a canal, and of transforming the Sahara Desert into a great inland sea by the same means from the Mediterranean. The former plan, the Times says, "consists in emptying the Black and Mediterranean seas into the Caspian. The latter is eighty-four feet lower than the former, and if a canal be cut across the Caucasian Isthmus, the greater part of the waters of the Mediterranean would rush down toward the valley of the Caspian." The Times writer failed to see that the waters of the Black and Mediterranean seas could be diverted from their usual course only to the extent of the depth to which such a canal might be cut, if it were ever so wide, and that it could never be cut to the depth of the difference in altitude between the Caspian and the other seas.

But this is nothing when compared with the other blunder in which it is assumed, if the waters of the Mediterranean were turned into the Sahara Desert, that the waters of the Atlantic Ocean would not flow through the Straits of Gibraltar to maintain the common level of the sea with the ocean. It says: "The pretext that the Atlantic will pour

into the Straits of Gibraltar and at its accustomed level, can only assure that the depth of water is less than it is throughout the gulf raised."

We should like to ask the *Times* at the Straits has to do with the flow into the sea, unless that flow should former to a level lower than the d. If there is not water enough in what the sea would discharge shallow water at the Straits would serve the ocean, but not otherwise circumstances could the basin of the by any outflow of its waters in ert.

We are surprised to find such a by the astute *Times*, and are at a credit of ignorance of physical conception of the principles of the levels of waters.

The proposition to convert the sea, to rival even the Mediterranean with certain scientific romantic Englishman, since novel, entitled "By-and-By: Hundred Years Hence," that it ever be accomplished, it is probable change that would follow would Southern Europe, which owes its the burning winds that rise from Northern Central Africa.

## THE RELATIONS C

The book bearing the above title (another column), by Mrs. Duffy, to all who are inquirers into the We can do this conscientiously, has treated the doctrines and the very discourteous and unjustified understand them sufficiently to if she has gathered her version says" of the world, we have co if she has willfully perverted the continue to recommend her books things that it contains. Our n their ideas treated unfairly, a than in previous ones, will they untruths that it contains, which will not be slow to detect. We truths will produce any impress the sentiments that we have ex

So long as the author boldly readily forgive her for shortcom wishing the might have had co have been guided by the princ the book: "Even the words fr since all love, to be of any vi since love cannot exist without

Her coarse and malignant lan us we overlook with a sigh, i will some day wish that she ha is a class of so-called reformato still labor under the delusion th thing and everything that bears if they would gain the ears of t community. Never was a clas for while it is true that this c ignities that we have raised, their names connected with ou: we have the ears and hearts of grade themselves to reach a straightforward, honest expres always commands respect, whi falsifying to gain favor alway Mrs. Duffy's book we can spea the parts of it which are u influence of the other parts i respect of all, while her discas justifiable language used abou shadow of doubt over the whi our readers to a careful stud over its offensive parts, reme Mrs. Duffy rather than the c aimed.

## THE "SPIRITU

This comparatively new can Spiritualists has, by its recent not of confidence. The impartial with the recent convulsions t that its editor is not afraid to r respects, however, it is an ab paper, numbering among its writers. The *Banner* will h well else its young and ahl That the recent course of the ern Spiritualists may be inf large increase of subscrib sprung upon the public. We a brave, outspoken, manly ed



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

NEW YORK, SATURDAY, AUGUST 1, 1874.

## JOURNALISTIC CONTROVERSY.

There are certain amenities in journalistic criticism and controversy which should be observed if any good results are expected to ensue. We always endeavor to hold these well in view, and to never infringe upon the borders of bad taste, so as to provoke acrimony or rouse a retaliatory spirit of reply. Especially with those who are honestly, as we know, working to attain the same grand ends for which we labor, even though their methods are entirely at variance with our own, we hope we are, at least, courteous; and if we ever cast slurs of improper influences being exerted in the conduct of their methods it will certainly be when we shall have lost our self-respect, which we trust we never may do.

We are led to make these remarks by the position recently assumed toward the WEEKLY by the *Word*. We confess we were thunder-struck when, not long since, an article appeared in that paper for the tenor of which we were entirely unprepared. It purported to be a criticism upon the policy advocated in the WEEKLY, which it utterly condemned without stating what it was, except by implication, and that of its own presenting, and finally attributed our lack of sense to a source which, to say the least, was utterly wanting in courtesy.

It may be possible that this unwarrantable and ungentlemanly slur, which we hope was unintentional, and thoughtlessly made on the part of the *Word*, tinted the tone of our reply to the *Word*'s article; but if we remember rightly (not having a copy of the WEEKLY containing the article at hand here in San Francisco) we restrained our remarks within the proper limits of courtesy and respect. This article, or parts of it, were contained in the *Word*, now before us; and this part of it certainly gives no evidence to the contrary. If we remember rightly, again, the portions omitted are complete answers to all that the *Word* now has to say; while little if any direct reply is attempted to what it does copy. We cannot now spend the time or make the demands upon the columns of the WEEKLY to so soon restate what we said in our former article entitled: "Is Organization Despotism," which was contained in the No. of date May 30; those who read this can refer to that article.

The *Word*'s remarks will be found under the heading of "Permitted Rights" in our No. 189 of July 18.

The policy of the WEEKLY is not and never has been to "permit" free landing in any such sense as the *Word* intends to convey by the use of this word as if taken from our article. The only place in which this word occurs is in a connection entirely different from that which the *Word*'s use of it implies. Our use of it was this: "If Mr. Heywood does not believe in organization, let him permit us to do so without the imputation of demoralization, gratuitously bestowed." Nevertheless the *Word* uses it all the way through its article, quoted, as if we used it to express something that our organization when attained should grant by law; and it proceeds in one instance to say: "We are not aware of ever having delegated any of our rights to the WEEKLY; where then does it get its power to permit us?"

Now this is the sort of controversy to which we object. It is not fair nor just. It is putting words into our mouths that tend to entirely misrepresent us, and to cast an imputation of despotic intentions that is not warranted by anything that we have ever uttered or written, if given a fair construction. It is probably true, that any one who desired to "pick a flaw" with our consistency, might snatch words, and sentences perhaps, from their immediate connections, and torture their meaning into whatever they please. It is also probably true that, in the haste of editorial writing, much of which for two years past has been done in such intervals as we could catch between our lectures, travels, trials and imprisonments, we have not at all times used such guarded and carefully worded terms as to be always incapable of misinterpretation. The most careful writers often do this, to say nothing of those who write in the haste that we write. But the article now criticised by the *Word* was not of that kind. It was well considered and carefully weighed; and it is not open to misconception. Nevertheless the *Word* has perverted its whole meaning, and presented us as advocates of theories that we never held, much less advocated.

An honest critic will not pounce down upon a single utterance, which may be open to criticism, which he knows is entirely at variance with everything else that was ever uttered or written by its subject. But it seems to us that the *Word* does just this, and so evidently that we cannot see how it can escape the charge. It says: The WEEKLY's prospectus says: "Government shall be the source, custodian and transmitter of all money." "If this means anything it means complete usurpation." Undoubtedly the use of the word "all" leaves the sentence open to a construction that we never thought of advocating; but when we used it we referred to money as that which the government should make and the people use, this being the only money recognized by law, never however thinking that the use of individual obligations was to be prevented or permitted, since the right to issue and use them is inalienable in every person. That this is clear, and that the *Word*, at least, ought to have known it, is evident from a paragraph in the article which it criticises, but which it carefully excludes from the part reprinted in the *Word*.

It is as follows:

"We defy the production of a sentence either in our speeches or writings that can be made to mean any such thing. Our demand is that government shall issue money to its citizens at cost. We never argued that individuals should not do the same, nor that they should be prevented from issuing and loaning money to whoever desired it at whatever interest. We say let everybody bank who wants to do so, and let whoever will, make use of such banks; but first let them have the opportunity of getting the money they need from the government, free." These may not be the identical words used, but they are the sentiments and thoughts conveyed.

We must again confess our surprise at this course of the *Word*. We cannot imagine the reason it has for talking about "slave-drivers' lash," "free-love bayonets" and other equally ill-tempered and ill-applied phrases. In ordinary parlance it looks as if it wanted to force a quarrel. We have no time for this nor for the use of words and time, merely to maintain a technical controversy with anybody. Principles are what we wish to discuss, and these we are ever ready to defend or renounce as we find them true or false.

We do not think that the readers of the WEEKLY will find in the "compulsory education," "the licensing of prostitution," "the majority despotism or the equal-rights-party-bond scheme" that the WEEKLY has advocated, the "abominable measures" that the *Word* has conjured up that they are.

## THE GREAT CRIME.

Under the above heading Sara B. Chase, A. B., M. D., publishes an article in that excellent periodical, the *Harvard Health*, of New York. After admitting and deploring (more especially, on the part of the poorer class of wives) the great number of ante-natal murders that are occurring, she tells us that—

"The one great underlying cause which fosters this evil more than all other causes combined is the want of the recognition of one important truth—one which, by future generations in the millennial era of the world must and will be pre-eminently acknowledged as an unquestioned truth, viz.: that she who is the continued originator of the race, she whose power and influence for weal or woe must be handed down through her posterity during all coming time, shall be granted the inalienable, indisputable right to determine for herself when she can lovingly take upon herself the responsibilities of maternity."

The WEEKLY admits fully the right claimed for woman in the above quotation. It does more. There are three pre-requisites for the formation of healthy children. 1st. The good-will of the woman; 2d. the right man—and 3d. the right time. Believing in the natural sovereignty of woman in affectional questions, the WEEKLY claims that woman at all times should be in power over all the above-mentioned requisites. As things are, under our present marriage system, she is rarely or never the mistress, but generally the servant of the three. If we admit that she selects her man in her green youth, all know that both church and state arm him with such authority that in ninety-nine cases out of a

hundred he claims and uses power to determine the other two requisites which ought to be under the sole control of woman. As things are we believe that woman's social and sexual rights are usurped in all three instances, that she has neither the power to choose the mate she would like, the time, and that alas too frequently even her good-will is not asked previous to the procreative act. It is for these reasons we object to "marriage;" and, as now constituted and built up by church and state laws, we hold it to be an impious and unnatural usurpation by man of rights pertaining properly and solely to woman. Again we quote from the article before us—

"The ovum belongs to the mother. She alone has the right to decide whether it shall be impregnated; and, in the consciousness of this inherent right, to have maternity forced upon her unwilling nature unasked and abhorred, can it be a matter of astonishment that she revolts at this hated intrusion, and, in very desperation, strives to relieve herself of the consequences of this violation of the dignity of her being?"

The WEEKLY agrees with the statement that "the ovum belongs to the mother," but asserts that, with our present marriage system, which contracts selection to one party, it is neither fitting nor possible that under it woman should use the power claimed for her. The WEEKLY admits the right in all cases for woman "to decide whether the ovum shall be impregnated" is a just claim; but coupling the same with the sexual isolation of man as demanded by the monogamic marriage system, to grant such power to woman, would be investing her, like St. Peter, with the Keys of Heaven and Hell; a power against which man's nature cannot but revolt, and against which it is justified in revolting. We do not deny woman's right to rule in the domain of the affection, but it must be by love and not by force; over man in freedom and not over man in chains.

The WEEKLY also is glad to agree with the writer that Paul's doctrine—"Wives submit yourselves to your husbands"—if followed for no other reason than that it is commanded in the Bible, would be both a folly and a crime, and that consequently—

"It is absurd to try to convince woman that it is her duty to submit; as though marriage involved self-abnegation and submission on the part of the wife—immolation upon the altar of the unrestrained passions of man."

But while the WEEKLY does agree with the independence here asserted for woman, it is compelled to admit that, under the present marriage system, the "self-abnegation, submission" and even "immolation" that the writer deplors are part and parcel of the bond, and are now sternly exacted in the large majority of instances.

In conclusion, the WEEKLY takes the liberty of borrowing a part of the eloquent passage with which the article virgally closes, and applying it in its own fashion for the solution of the case before us. Legal and ecclesiastical marriage is the rock on which we are stranded; and until the full freedom necessary for true marriage is admitted—

"Until maternal love, reciprocity, and the blending of souls in spiritual union (animal and intellectual needed also). A. Ed. W'y) shall be the basis upon which this holiest of sacraments is founded, there is no power which can arrest the tide of evil and corruption which now flows in upon the moral universe."

## THE WEEKLY ON GUARD.

There are those who, in commenting on the Beecher-Tilton affair, foolishly believe that railing at the "Proprietors of the WEEKLY" aids the solution of the same. Such people follow the plan of the old lawyer, who, when he had a ground on which to defend his clients, held it to be his duty to abuse the plaintiff's attorneys. It is a very absurd proceeding, because it may be looked upon virtually as a surrender on the part of the friends of the Pastor of Plymouth. All kinds of foolish rumors with regard to the conduct of Victoria C. Woodhull in the matter have been going round of the press; it would seem as if they were manufactured to order when needed, but as they neutralize, and other by their contradictory statements, they need no further notice from us, save generally a point-blank denial.

From first to last the position taken by the WEEKLY been outspoken and straight-forward. It has aimed to pose inconsistency, to condemn hypocrisy, and to hold to public scorn the short-comings of Society—as measured by its own rule in social affairs. We repeat, "measured by its own rule," for it is not ours. We claim "individual sovereignty" for both woman and man, and repudiate the interference of either the church, the state, or society, in ever such interference conflicts with the exercise of personal rights. This is the reason why we have attacked the institution of marriage, not because of the monogamy it establishes by arbitrary laws, but because it is an interference with personal sovereignty. Of course we only demand for our own case, and on the part of all those who think as we do the matter; those who think differently—Catholics, who choose to surrender their personal freedom to the Church and Protestants who prefer to place it in the hands of the State—have a right to do as they please. Free-lovers desire to control their actions, nor would they were in a majority here; all they claim from their neighbors is to be interfered with themselves, when, among themselves they aim to establish what they believe to be a better and one more conducive to the welfare of mankind.

That being the position of the WEEKLY on such matters

the question may be asked—If the WEEKLY

the interference of others in such circumstances did it move in the Beecher-Tilton affair? We to the public, such action may appear to be our part, but we will prove that it was not so in case in point. In the Catholic Church there women who take upon themselves vows of chastity have the right so to do if they please; but a nun who has been untrue to her vows, we proper for us to give our knowledge to the do not hesitate to add, that we do not believe Catholic Church would condemn us for so carnal union of adult affinities is not—but false-swearing are—"criminal," and therefore in making such an exposition. Any clergyman who does not accord with his professions, in madversion, and it is the duty of a faithful such an one up to public reprobation and censure.

There is another folly certain of the clergy in the case now before the public. The vituperation, the malignancy of which may be measured by the assumed piety of its utterer, in the teachings of the great Nihilist distinction is made in regard to the punishment looked upon as social crimes. If he made in favor of—and not against—woman. It is who claim to be his followers, more especially themselves protestants, do not follow his Catholic, who believes in the sacrament of those who have not been united by a priest living in fornication; the protestant, it is to damn catholic marriage, but he makes up for his bearing by doubling his anathemas against state as well as church interference in the life of the protestant D. D. who would explain his creed to a woman who had had five living with a man who was not her husband the woman of Samaria? If we painted also, we should only make the question "for the Jews had no dealings with the S

Is the world any better for the shameful lies against certain women, more especially countries? It takes free-lovers to stand by; and to fight their battle, though not to coo for, to free-lovers, prostitution anywhere, marriage, is a crime. It is no wonder the protestant clergy have been leveled with against the proprietor of the WEEKLY, who long held the flag of "humanity" over erring sisters. There are no Saint Magdalen churches. There is no Virgin worship. Why then should they respect condition of woman under present rule? by the words their greatest and ablest mouth of Adam in Paradise Lost:

"Oh why did Creator wise, that peopled highest he With spirits masculine, create at last This novelty on earth, this fair defect Of nature, and not fill the world at once With men, as angels, without female Or some other way to generate Mankind! This mischief had not the And more that shall befall, innumerable Disturbances on earth through female! And strict conjunction with this sex; He never shall find out fit mate, but as As some misfortune brings him, or in Or whom he wishes most shall seldom Through her perverseness, but shall: By a far worse; or, if she love, with By parents; or his hapless choice to Shall meet, already linked and wedded To a fell adversary, his hate or shame Which infinite calamity shall cause To human life, and human peace con

But, although the public may not yet be demanded by the WEEKLY for all women in sexual affairs they ought to stand before as men; yet it very distinctly some abuse of the proprietors of the WEEKLY by the religionists of the day, is question now at issue. That for the privilege in the same is not edifying, but it is of charity, as another weak point in the conduct, on their part, is not consistent with or teachings of the great Nazarene "the friend of publicans and sinners," and especially honored Mary Magdalen loved much."

## THE HARVEST AND THE

There was the old saying that "the harvest is few," ever truer than the spiritual vineyard. The great bc and waiting for the incoming bc have been accustomed to look for them to have been teachers, are outside of the fence, watching for to float, or else peacefully other side, oblivious to all s' the harvest time is wearin approaching the frosts winter, when it will do no gc harvests.



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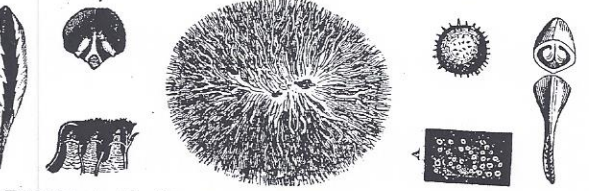
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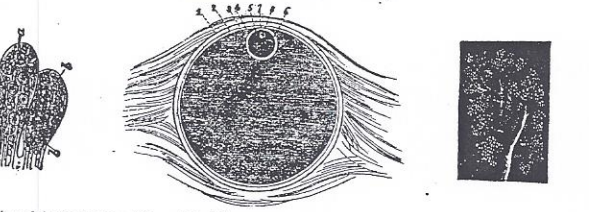


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