

# WOODHULL & CLARLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!  
BREAKING THE WAY FOR FUTURE GENERATIONS.

Vol. VI.—No. 19.—Whole No. 149.

NEW YORK, OCT. 11, 1873.

PRICE TEN CENTS.

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

CAPITAL..... \$500,00  
Subject to increase to..... 1,000,000

This Bank negotiates LOANS, makes COLLEC-  
TIONS, advances on SECURITIES and receives DE-  
POSITS.

Accounts of Bankers, Manufacturers and Merchants  
will receive special attention.

FIVE PER CENT. INTEREST paid on CUR-  
RENT BALANCES and liberal facilities offered to our  
CUSTOMERS.

DORR RUSSELL, President.  
A. F. WILMARTH, Vice-President.

JOHN J. CISCO & SON,  
Bankers,  
No. 59 Wall St., New York.

Gold and Currency received on deposit subject to  
check at sight.

Interest allowed on Currency Accounts at the rate  
of Four per Cent. per annum, credited at the end of  
each month.

ALL CHECKS DRAWN ON US PASS THROUGH  
THE CLEARING-HOUSE, AND ARE RECEIVED  
ON DEPOSIT BY ALL THE CITY BANKS.

Certificates of Deposit issued, payable on demand,  
bearing Four per Cent interest.

Loans negotiated.

Orders promptly executed for the Purchase and  
Sale of Governments, Gold, Stocks and Bonds on  
commission.

Collections made on all parts of the United States  
and Canadas.

HARVEY FISK. A. S. HATCH

OFFICE OF

FISK & HATCH,

BANKERS AND DEALERS IN  
GOVERNMENT SECURITIES,

No. 5 Nassau st., N. Y.,

Opposite U. S. Sub-Treasury.

We receive the accounts of Banks, Bank-  
ers, Corporations and others, subject to check  
at sight, and allow interest on balances.

We make special arrangements for interest  
on deposits of specific sums for fixed periods.

We make collections on all points in the  
United States and Canada, and issue Certifi-  
cates of Deposit available in all parts of the  
Union.

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

We buy and sell, at the Stock Exchange,  
miscellaneous Stocks and Bonds, on commis-  
sion, for cash.

Communications and inquiries by mail or  
telegraph, will receive careful attention

FISK & HATCH

## TO INVESTORS.

To those who wish to REINVEST COUPONS OR

DIVIDENDS, and those who wish to INCREASE

THEIR INCOME from means already invested in less

profitable securities, we recommend the Seven-Thirty

Gold Bonds of the Northern Pacific Railroad Com-

pany as well secured and unusually productive.

The bonds are always convertible at Ten per cent.

premium (1.10) into the Company's Lands, at Market

Prices. The rate of interest (seven and three-tenths

per cent. gold) is equal now to about 8 1-4 currency

—yielding an income more than one-third greater than

U. S. 5-20s. Gold Checks for the semi-annual in-

terest on the Registered Bonds are mailed to the post-

office address of the owner. All marketable stocks

and bonds are received in exchange for Northern

Pacifics ON MOST FAVORABLE TERMS.

JAY COOKE & CO.

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

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

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

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

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

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

BANKING HOUSE OF  
HENRY CLEWS & CO.,  
32 Wall Street, N. Y.

Circular Notes and Letters of Credit for travelers;  
also Commercial Credits issued available throughout  
the world.

Bills of Exchange on the Imperial Bank of London,  
National Bank of Scotland, Provincial Bank of Ire-  
land and all their branches.

Telegraphic Transfers of money on Europe, San  
Francisco and the West Indies.

Deposit accounts received in either Currency or  
Coin, subject to Check at sight, which pass through  
the Clearing House as if drawn upon any city bank;  
interest allowed on all daily balances; Certificates of  
Deposit issued bearing interest at current rate; Notes  
and Drafts collected.

State, City and Railroad Loans negotiated.

CLEWS, HABICHT & CO.,  
11 Old Broad St., London.

BANKING & FINANCIAL.

THE ST. JOSEPH AND DENVER CITY RAIL-  
ROAD COMPANY'S

FIRST MORTGAGE BONDS

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

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

Price 97 1/2 an accrued interest, in currency, from  
February 15, 1872.

Maps, Circulars, Documents and information fur-  
nished.

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

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

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

AUGUST BELMONT & CO.,

Bankers,

91 and 21 NASSAU STREET,

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

MESSRS. DE ROTHSCHILD AND THEIR  
CORRESPONDENTS.

Also, make telegraphic transfers of one on Cai-  
ria, Europe and Havana

RAILROAD IRON,  
FOR SALE

BY S. W. HOPKINS & CO.,  
71 BROADWAY

TOLEDO, PEORIA

AND

WARSAW RAILWAY,

SECOND MORTGAGE CON-

VERTIBLE 7 PER

CENT. CURRENCY BONDS.

INTEREST WARRANTS PAYABLE

OCTOBER AND APRIL,

PRINCIPAL 1886.

We offer for sale \$100,000 of the above bonds in  
block. By act of reorganization of the Company these  
bonds are convertible into the First Preferred Shares  
of the Company, which amounts to only 17,000 shares,  
and into the Consolidated Bonds (recently negotiated  
at Amsterdam) of six millions of dollars, which cover  
the entire line of 230 miles of completed road, to-  
gether with all the rolling stock and real property, to  
the value of more than ten millions of dollars. The  
road crosses the entire State of Illinois and connect  
with the mammoth iron bridges spanning the Missis-  
sippi at Keokuk and Burlington. The income of the  
road for the year will net sufficient to pay interest on  
all the bonded indebtedness and dividend on the pre-  
ferred shares.

For terms apply to

CLARK, DODGE & CO.,

Corner Wall and William Streets.

*W. J. Albee*



## FLOWERS AND RUSTIC WORK.

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

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

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

BALTIMORE & OHIO RAILROAD.—  
GREAT NATIONAL ROUTE.

The shortest and quickest line from Baltimore and Washington, and direct and favorite route from Boston, New York, Philadelphia and the Eastern cities, to all points in the West, Northwest and Southwest.

STEEL RAIL! DOUBLE TRACK!  
STONE BALLASTED!

Unrivaled for scenery, and the only line running the celebrated Pullman Palace Drawing-Room Cars from Philadelphia, Baltimore and Washington, to Columbus, Cincinnati and St. Louis, without change.

Tickets via this popular route can be procured at the principal Ticket Offices throughout the East, and at the Company's offices, 82 and 87 Washington street, Boston; 229 Broadway, and No. 1 Battery Place, New York; 700 Chestnut street, Philadelphia; 149 West Baltimore street, Baltimore; and 485 Pennsylvania avenue, Washington, D. C.

SIDNEY B. JONES, L. M. COLE,  
Gen'l Passenger Agent, Gen'l Ticket Agent,  
Cincinnati, O. Baltimore, Md.

THOS. KILKENY,  
Gen'l New York Passenger Agent,  
229 Broadway.

## Ladies' Own Magazine.

THE ONLY FIRST-CLASS LITERARY, HOUSEHOLD AND FASHIONABLE MAGAZINE IN THE WEST,

AND  
THE ABLEST, BEST AND MOST POPULAR IN AMERICA.

CHARMING STORIES, INSTRUCTIVE ESSAYS,  
BEAUTIFUL POEMS,  
Live Editorials, Superb Engravings.

OVER TWENTY ABLE WRITERS ENGAGED UPON IT.

Only \$2.00 a Year, or Twenty Cents a Copy, AND A

SUPERB ORIGINAL OIL CHROMO, WORTH \$5, FREE.

SUBSCRIBE AND MAKE UP A CLUB, AND SECURE A HANDSOME PREMIUM.

We will send the LADIES' OWN three months on trial for 50 cents, and allow that to count as the subscription if you renew for the balance of the year. A new volume begins July 1.

M. C. BLAND & CO., Publishers,  
287 W. Madison St., Chicago, Ill.

## BARTON &amp; ALLEN,

Bankers and Brokers,  
No. 40 BROAD STREET,

Stocks, Bonds and Gold bought and sold on commission.

## FOR USE IN FAMILIES,

## THE FAMOUS

HALFORD LEICESTERSHIRE

## Table Sauce,

THE BEST RELISH

Put up in any part of the world for Family Use.

Can be bought of any First-Class Grocer

## WHITE STAR LINE.

For Queenstown and Liverpool,

Carrying the

## UNITED STATES MAIL.

New and full-powered steamships.

Sailing from New York on Saturday, from Liverpool on Thursday, calling at Cork Harbor each way.

Adriatic, Saturday, February 1, 3.00 p. m.  
Oceanic, Saturday, February 8, at 3.00 p. m.  
Baltic, Saturday, February 15, at 3.00 p. m.  
Celtic, Saturday, February 22, at 1.00 p. m.  
Atlantic, Saturday, March 1, at 3.00 p. m.

From the White Star Dock, Pavonia Ferry, Jersey City.

Passenger accommodations (for all classes) unrivaled combining  
Safety, Speed, and Comfort.

Saloons, state-rooms, smoking room, and bath rooms in midship section, where least motion is felt. Surgeons and stewards accompany these steamers.

Rates—Saloon \$80, gold. (For sailing after 1st of April, \$100 gold.) Steerage, \$30, currency. Those wishing to send for friends from the Old Country can now obtain steerage prepaid certificates, \$30, currency.

Passengers booked to or from all parts of America, Paris, Hamburg, Norway, Sweden, India, Australia, China, &c.

Drafts from £1 upward.

For inspection of plans and other information, apply at the Company's offices, No. 10 Broadway, New York. J. H. SPARKS, Agent.

## NEW YORK CENTRAL AND HUDSON RIVER RAILROAD.—

Commencing Monday, June 23, 1873. Through Trains will leave Grand Central Depot—

8:00 A. M., Chicago and Montreal Express, with drawing-room cars through to Rochester and St. Albans.

9:00 A. M., Saratoga Special Express.

10:00 A. M., Special Chicago Express, with drawing-room cars to Rochester, Buffalo, &c.

10:45 A. M., Northern and Western Express.

3:40 P. M., Special Express for Albany, Troy and Saratoga, commencing Saturday, 21st inst.

4:00 P. M., Montreal Express, with sleeping cars from New York to St. Albans.

7:00 P. M., Express, Daily, with sleeping cars for Watertown and Canandaigua.

8:30 P. M., Pacific Express, Daily, with sleeping cars from Rochester, Buffalo and Niagara Falls; also for Chicago, via both L. S. and M. C. Railroads.

11:00 P. M., Express, with sleeping cars for Troy and Albany.

2:00 P. M., Hudson train.

7:00 A. M., and 5:30 P. M., Roughkeepsie trains.

9:10 A. M., 4:15, 6:21 and 7:45 P. M., Peekskill trains.

5:00 P. M., Sing Sing train.

Tarrytown trains from 30th Street Depot, stopping at all Stations, leave at 6:45, 8:25 and 10:20 A. M., 1:00, 3:00, 4:00, 4:40, 5:15, 6:30, 8:00 and 11:30 P. M.

Sunday Way Trains—For Tarrytown, from 30th street, at 8:25 A. M., and 1:00 P. M.

For Roughkeepsie, from 4th Avenue and 42d Street Station, 9:10 A. M.

C. H. KENDRICK, General Passenger Agent.

## ONLY DIRECT LINE TO FRANCE.

THE GENERAL TRANSATLANTIC COMPANY'S MAIL STEAMSHIPS BETWEEN NEW YORK AND HAVRE, CALLING AT BREST.

The splendid vessels on this favorite route for the Continent will sail from Pier No. 50, North River, as follows:

"Ville de Paris," Surmont, Saturday, January 28.

"Washington," Roussan, Saturday, February 8.

"St. Laurent," Lemarie, Saturday, February 22.

"Perle," Danne, Saturday, March 8.

Price of passage in gold (including wine) to Brest or Havre:

First Cabin.....\$125; Second Cabin.....\$75.

EXCURSION TICKETS AT REDUCED RATES.

These steamers do not carry steerage passengers.

American travelers going to or returning from the Continent of Europe, by taking the steamers of this line, avoid both transit by English railway and the discomforts of crossing the Channel, besides saving time and expense.

GEO. MACKENZIE, Agent, No. 58 Broadway.

## The Friendship Community

Near Buffalo, Dallas Co., Missouri, has 500 acres of good land, on which its members all live and work together, combining all their property and labor for their mutual assistance and support. It is liberal and progressive, and allows equal rights to all its members, both men and women, in its business affairs. More members are wanted.

The Community, its monthly paper, will be sent free to all desiring further information. Address ALFRED LONGLEY, as above.

## THE NEW YORK LIBERAL CLUB

Meets every Friday evening at 8 o'clock,

For the discussion of scientific and other interesting subjects.

Good speaking and entertaining discussions may always be expected.

## THE

## Western Rural,

## THE GREAT

AGRICULTURAL &amp; FAMILY WEEKLY JOURNAL OF THE WEST.

H. N. F. LEWIS, Editor and Proprietor,

WITH AN

Able and Practical Editorial Staff,

AND AN

EFFICIENT CORPS OF SPECIAL AND VOLUNTARY CONTRIBUTORS.

TERMS:

\$2.50 per Year; \$2 in Clubs of Four or More.  
SPLENDID INDUCEMENTS TO AGENTS.

## A PLUCKY PUBLISHER.

[From the Chicago Daily Sun, Nov. 30, 1871.]

"One of the most remarkable examples of Chicago pluck and energy is given by Mr. H. N. F. Lewis, proprietor of the *Western Rural*, one of the ablest and most widely circulated agricultural journals in the country. Mr. Lewis lost by the fire one of the most complete and valuable printing and publishing establishments in the West, and also his residence and household goods. Yet he comes to the surface again with unabated ardor, re-establishes himself at No. 407 West Madison street, where he has gathered new material for his business, and from which point he has already issued the first number (since the fire) of the *Western Rural*, the same size and in the same form as previous to the fiery storm. Nobody would imagine, on glancing at the neat, artistic head and well-filled pages of the *Rural* that anything uncomfortably warm or specially disastrous had ever happened to it. Success to Lewis and his excellent *Rural*. Chicago ought to feel proud of it."

The Largest and Handsomest Paper for Young People."

## THE

## Young Folks' Rural,

A RURAL AND LITERARY MONTHLY JOURNAL FOR YOUNG PEOPLE OF COUNTRY AND CITY.

TERMS:

\$1.50 per Year; \$1 in Clubs of Four, or More.

A PAIR OF BEAUTIFUL BERLIN CHROMOS, MOUNTED AND VARNISHED, SENT POSTPAID AS A GIFT TO EVERY YEARLY SUBSCRIBER.

The *Young Folks' Rural* is a novelty among publications for Young People—entirely a "new idea," and different from any other in style and character. Sixteen pages and sixty-four columns—the largest newspaper in Chicago!

## WHAT "THEY SAY."

[From the Chicago Evening Post.]

"H. N. F. Lewis, Esq., the well-known publisher of that admirable weekly, the *Western Rural*, is publishing a monthly rural and literary journal, under the title of the *Young Folks' Rural*. \* \* \* Mr. Lewis is just the man to make it a 'big thing.'"

[From the Letter of a Western Mother.]

"The *Young Folks' Rural* is just what our dear children need. Altogether it is a noble enterprise, and will do an untold amount of good. It is the 'parents' assistant,' and all thinking parents will join me in thanking you."

[From a School Teacher.]

"I am a teacher, and take the paper for the benefit and amusement of my pupils. Eyes are brighter and lessons better learned when the *Young Folks' Rural* makes its appearance."

## SPECIMEN NUMBERS SENT FREE.

Address,

H. N. F. LEWIS, Publisher,  
Chicago, Ill.

Both *Western Rural* and *Young Folks' Rural* furnished for One Year for \$3.00.

## WM. DIBBLEE,

## LADIES' HAIR DRESSER,

854 BROADWAY,

Has removed from his Store to the

## FIRST FLOOR,

where he will continue to conduct his business in all its branches TWENTY-FIVE PER CENT. CHEAPER than heretofore, in consequence of the difference in his rent.

## CHATELAIN BRADS.

LADIES' AND GENTLEMEN'S WIGS.

and everything appertaining to the business will be kept on hand and made to order.

DIBBLEE'S for stimulating, JAPONICA for soothing and the MAGIC TAR SALVE for promoting the growth of the hair, constantly on hand.

Consultation on diseases of the Scalp, Mondays, Wednesdays and Fridays, from 9 A. M. till 3 P. M.

Also, his celebrated

## HARABA ZEIN,

or FLESH BEAUTIFIER, the only pure and harmless preparation ever made for the complexion. No lady should ever be without it. Can be obtained only at

WM. DIBBLEE'S,

854 Broadway, Up-stairs.

Dr. Geo. Newcomer,  
THE HEALER,

## PHYSICIAN AND SURGEON,

HURD BLOCK, JACKSON, MICH.

Thirty years' experience. Examines diseases and sends prescriptions for one month for \$3. Has a specific remedy for CATARRH and THROAT DISEASE. Sends by mail for \$2 for four months, and with directions two months, \$1. Pile Remedy, \$2. Treatments at rooms moderate. Warrants relief or no charge. GEO. NEWCOMER, M. D.

SOCIAL FREEDOM  
COMMUNITY

No. 1.

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

Address, inclosing a sheet of paper and a stamped envelope, J. Q. HERRICK, Sec., Box 44 Manchester, Chesterfield Co., Va.

## Champion Cure

AND

## Liberal Institute,

Carversville, Bucks Co., Pa.

Will be opened for patients and pupils, September 15, 1873.

The Medical Department is under the charge of Mrs. MAUD C. WALKER, M. D., a regularly-educated physician, of wide experience in hospital and ordinary practice.

She will be assisted by S. M. SAWIN, M. D., educated at Conception Medical College, Chili, S. A., an experienced army-surgeon.

The Academic Department is headed by S. N. WALKER, A. M., a graduate of Vermont University, to whom application for circulars should be made.

## THE

## AMERICAN BATH,

23 Irving Place,

Embraces the most comprehensive system of remedial agencies of any like institution in this country.

In addition to the

TURKISH,

RUSSIAN,

ORIENTAL,

SULPHURETS,

SULPHUROUS VAPOR,

FUMIGATED,

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IODINE, ETC., BATHS.

Treatment by ELECTRICITY and MAGNETISM receives special attention.

These Baths are select, and given singly, and are administered in such a way as to healthfully adapt themselves to each individual case of either sex.

PRICES OF BATHS—From \$1.00 to \$3.00.

New York, 1873.

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## DR. S. M. LANDIS'

## Famous Condemned

AND

## Prohibited Books.

Secrets of Generation (that caused his imprisonment.) Sold, sealed, \$1. Prohibited Lecture on Woodhull and Beecher, analyzing FREE-LOVE, 15c.

Send stamp for catalogue for the rest. Address him at his Medical Institute, No. 13 N. 11th St., Philadelphia, Pa.

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The Books and Speeches of Victoria C. Woodhull and Tennie C. Claflin will hereafter be furnished, postage paid, at the following liberal prices:

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

# PROCEEDINGS

## OF THE

# TENTH ANNUAL CONVENTION

## OF THE

# AMERICAN ASSOCIATION OF SPIRITUALISTS,

Held at Grow's Opera Hall, Chicago, on Tuesday, Sept. 16.

### AFTERNOON SESSION—CONTINUED.

Mrs. Laura Cuppy Smith said:

"We want Spiritualism, pure and unadulterated, Spiritualism" is the cry to-day, and those who are opposed to the President and our views are the most persistent in making this demand. They say "we are Spiritualists and we want Spiritualism." Now, I ask what is Spiritualism? and I answer, that to me Spiritualism goes as deep as the deepest hell of human suffering; it is as broad as the universe, and embraces all humanity in its outspread arms; and points as high as heaven its aspirational finger, bidding us to come up higher. If it is any narrower or more contracted than this it is too contracted and too limited for me, and I for one want none of it. I cannot for my life understand how there can be any side issue to Spiritualism, for Spiritualism to me, as I have said, is all comprehensive. Spiritualism has answered for thousands the question of immortality; it has soothed the cry of bereaved and anguished humanity. It does not stop here; and let me tell you that so long as every phase of human life, from the hovel to the grog-shop, and from the grog-shop to the church, and from the hut to the palace—so long as every phase of human life has its representatives in the spirit world, and its representatives here are clamoring for justice, so long can nothing that pertains to the best interests of humanity be indifferent to the spirits that walk the upper realms of light and love and liberty. [Cheers.] And let me tell you that one of the fundamental teachings of Spiritualism is, that we should practice our professions that the kingdom of heaven is within us. I think we have a great deal too much transcendentalism, though at the same time the most unspiritual people that I have ever met are professed Spiritualists. They have spirit communion and spirit intercourse upon the tips of their tongues at every hour of the day, but when you speak to them of the profoundest philosophy ever given from spirit lips and from spirit hearts, they tell you that they do not want it; they are afraid of it; they are afraid, in other words, of truth. Mrs. Browning has said that "you must not pump spring-water unawares upon a gracious public full of nerves;" and of all people on the earth, the Spiritualists are the most nervous when any new truth is under consideration. ["That's so!"] They are very sick indeed of a new disease, and that disease is chronic respectability; and there is great disappointment awaiting the majority of Spiritualists when they cross the river. They seem to imagine that they are to enter, by the mere fact of death, into a realm of dreamy rapture full of impossible beauty. Now, I assure you that as long as there is suffering here, there will be suffering there; and if I could imagine that there was a sphere where, by any means, I should know that my sympathy for the human race would be obstructed and inhibited, I swear to you that I would refuse to go there; just so long as fathers and mothers agonize yonder—just so long as there are those in the spirit life who have an eye for the unuttered anguish of the earthly sphere, then just so long will the spiritual world hold sorrow, disappointment and grief untold. And is it not from the spirit world that we receive the practical truths that our President made the basis of her remarks to you? To-day humanity is suffering; to-day humanity is in bonds, and to-day the social question is the most vital and most important. It lies at the basis of all other questions, and must be settled before any other question can be entered upon. Time was when I had certain philanthropic ideas about relieving the condition of prostitutes, those who have been turned out of your homes and have joined the fallen sisterhood. Now I have, in the contemplation of the practical issues of the hour, thrown aside entirely all sentimental (miscalled benevolent) twaddle; and I say to-day, let the prostitutes alone, and deal your heaviest blows at that condition of society which makes prostitution possible. [Cheers.] All that we have to do to-day is to open the doors of our houses of prostitution and say, "O, sisters, come forth and take your places by the bank directors, the men in the Stock Exchange and on Wall street

and in your business streets of Chicago; take your places by the minister in the pulpit, by the pew-opener in the church, by the sanctimonious hypocrite who fills the pew, aye, take your place as equal beside the man who visited you last night!" [Cheers.] I have no sympathy with vice, but right society, and when you have righted society prostitution will cease, and the houses of prostitution will, with the churches and the priests, the prison and the gallows be consigned to oblivion, or only preserved as relics of the ignorance and darkness and bestial stupidity of the present hour.

To-day we want men and women strong enough, brave enough and true enough to throw themselves into the deadly chasm. Time was in history when an ancient nation saw the chasm yawn beneath it, and this vortex could not be closed up until the best representative of the chivalry of his country leaped into it. To-day a mighty chasm is yawning; we stand on the eve of the most momentous epoch of American history. To-day priest-craft stands with foot uplifted ready to crush out freedom of thought. To-day political despotism strives to clutch at the throat of liberty and strangle her to death. To-day the so-called respectable society of the hour is clogging with its cowardice, prudery, and damnable respectability, the wheels of progress; and, as beside the modern Bethesda souls have been reclining waiting for the angel to trouble the waters and bid healing to come, so these leprous souls have waited until the angel came. Her name is Victoria, but you have baptized her demon, judging her by the miserable perfidy of your own besotted notions. You have mistaken educated prejudice for conscience, and to-day the Spiritualists who have boasted of the freedom and grandeur of their platform, are trembling lest a free word be spoken and are beseeching their speakers to abstain from touching upon these dangerous side issues. I tell you that those who have thrown themselves, as Victoria Woodhull and some few others of us have thrown ourselves into the deadly breach, have not done so without counting the cost. To-day I can say to you as she has done, I care neither for your applause nor your hisses; the iron has entered so deeply into my own soul that I stand here a fully emancipated woman, knowing no such word as "fear," no such term as "fail." To-day my poor life seems to me so utterly insignificant, save as it can be made subservient to the interest and elevation of humanity, that I would not fear any bullet that might reach my heart, or flinch from it a single hair's breadth. And because we have come out of great tribulation; because of sorrow that has whitened the hair and furrowed the face; because of the deep sympathy for humanity, that is so far-reaching that no human tongue can describe it, we feel that we are equal to the emergency, and being weighed in the balance, shall never be found wanting. I ask you, as Spiritualists, not to flinch from the consideration of this leading, this vital, this all-important question of the hour. Never mind what they call you; what does it matter? If they call you a Free Lover, they couple together two of the divinest words in the English language—freedom, for which our forefathers fought and bled; love, the divinest element in humanity. And when they place these two words in juxtaposition and call you Free Lovers, wear the name as a badge of the Legion of Honor. I care not what men call me, whether they call me prostitute or chaste, because I have that in my soul that lies so high above the consideration of human approbation or disapproval that no word that you can hurl at me will ever make me less than I am to-day—the lover of humanity, whose soul is consecrated to the service of the hour, and sworn to work until every man and woman stands free from the miserable bondage of a false educational system.

Words are indeed of little worth. To-day we work for principles; to-day, in the deep earnestness that is called out by the present emergency, we cannot permit ourselves to suffer any limitation, or to recognize anything, save that higher law which bids us forward, let the consequences be what they may. Pledged, then, to the service of the angels, we are consecrated to the work humanitarian. We must hold up the hands of our sister and our President, that she may feel the warm recognition of the people, and, feeling it, aspire to diviner heights, and become indeed to a greater degree what she has been in the past, the evangel of social freedom, the soul that is bound to carry your sins into the wilderness of oblivion, and lift you up into diviner, more exalted, and purer conditions. To-day those who oppose Victoria C. Woodhull are those who are living behind the door the principles she advocates in the sunlight—[cheers]—those that are seeking for secrecy and concealment. The prostitutes oppose her because they say "you are breaking up our business;" the libertines oppose her because they say "you are interfering with our pleasures," and respectable society holds up its hands in holy horror, and says, "We will oppose you to the death, because we want to hide the wickedness, the terrible ulcers that are eating to the very heart of our social body." And these are they that are lifting their voices against us, who, being content to live our lives before the face of angels and men, realize that just so long as we live out our most sacred convictions it shall be counted to us as virtue. [Cheers.]

Mr. Chauncey Barnes said:

Mr. Chairman and members of the Convention here assembled—I congratulate you most heartily upon the privilege of meeting you, and still more so for the privilege of an opportunity to advance a few ideas and thoughts which have been given me. In the first place, as I look upon this Convention, taking into thought the Conventions of bygone years, I feel that it is one of the most important Conventions ever assembled. Twenty-five years' experience with the inhabitants of the world beyond this has given me an opportunity to accumulate many ideas and thoughts that it would be well to print or daguerreotype upon the hearts of the sons and daughters of America. I find that light has come into the world, and more especially into America, and that light finds America clothed in darkness, and the people in gross darkness. To me America looks to-day as if it were a house of insanity; again, it looks to me as if it were a house of ill fame; to me it looks as if the very devil with all his imps had charge of

all the institutions of America, social, religious and political; to me, Mr. Chairman, it looks as if it were going to be handed over to his Satanic majesty in 1876, who will then wind up the whole concern. [Laughter.] You have come here, friends, to exchange thoughts, looking to the elevation of the human race. You are representing the principles of government, socially, religiously and politically, to the whole world. But few of your delegates realize your condition and your mission here. You have taken hold of this God-given life and this immortality. You have that unmistakable evidence, as our Mrs. President gave you to understand, as I caught a few of the grand ideas, that Spiritualism is to-day walking through the orthodox institutions of the land. I have seen it for years. I have warned them for years to be watchful, or the orthodox institutions would have a mortgage upon all the spiritual societies of America. This is an outside pressure that Americans feel, and especially Spiritualists; and at the Convention called last May to take into consideration how we can remedy the effects of such outside pressure, it was not understood as it should be; we took no steps to eradicate it. I believe there was something in the form of resolutions, proposed by myself, which recognized the golden rule as the platform for the American people, or for the American Spiritualists, setting an example for every society on the face of the globe. Friends, America is the first nation that is to be reconstructed in the newness of life; it is the first nation that is to be born of God; and allow me to tell you that it is my honest opinion we have the right woman in the right place to lead mankind up higher and higher, and as Jesus Christ said in his day, so I say in my day, "Even as ye have lifted me up, ye will draw all mankind to you." I believe that these men and women that are persecuted, myself included, and these men and women that are rejected, are destined to become the corner-stones of the building, the head of the whole institution, social, religious and political. This is the demonstration that has been given to us through the manifestations of the spirit world throughout the Union—the manifestations of the spirit of the war, the spirit of the fire in Chicago. As it has appeared to me, all the spirits of the powers of darkness, which are the powers of destruction, break down at noon-day. You have been warned of these things and have rejected the truth; and as Jesus Christ said in his day, if you reject the truth you heap damnation upon yourselves. We have as a people heaped damnation upon ourselves, and God has rained upon the righteous and unrighteous alike, hence he is raining upon you and me. My God is a God of love, of salvation, of justice and of truth; love to all men, and to women too. Jesus Christ taught it; and as Jesus Christ said in his day, there were certain things which he could not tell them because they could not bear them, so if Mrs. Woodhull had given all her life out years ago, she would not have lived to stand upon this platform to-day. Now, allow me to tell you, my friends, that I am a sea-faring man, from a cabin boy to master of a ship; then twenty years ago, an infidel who did not believe in God, man or the devil. I thought then I was a man, but now when I look back, I see that I was nothing but an animal. To-day I am a man among men, giving you God-given truths. Heaven and hell shall pass away, but these of mine shall not pass away; for they are my work, and my work is truth, and that truth is Christ. And your brother and sister mediums are endowed with the power of gifts to show to the world that you are followers of Christ. I have many more words to say to you, but before closing I want to show to you the government that you are merged into. I have preached the funeral sermon of the Mosaic dispensation. We are now merged into the new dispensation which is shown by the accompanying chart.

Here Mr. Barnes exhibited a chart engraved with figures which he proceeded to explain.

He had just remarked—woman is a religious being, man is not; woman represents Christ the Lord, man represents God and the devil.

The Chairman—Time is up.

Mr. Todd presented the report of the Committee on Business, referring to the order of business to be observed during the Convention as follows: Convention to assemble at 9 o'clock A. M. One hour to be spent in ten-minute speeches. Regular business to commence at 10 o'clock; Convention to adjourn at 12. Afternoon session to be called to order at 2 o'clock; adjournment at 5. Evening session to assemble at 7 o'clock and adjourn at 9. This evening to be devoted to thirty-minute speeches.

On motion of Mr. Cooper, the report was adopted.

Mr. Cotton said: I did not propose to say anything to-day, but I will fill out five or eight minutes. Our Brother Lynn this afternoon said if an individual attempted to use oil it was perfect sophistry. I was the individual who declared the propriety of using oil. Now, Brother Lynn says he believes in blood and thunder. Well, I do not wish to quarrel with him, neither shall I find fault with him, if he finds fault with me for trying to use oil. I have no fears as to what may be the results of this Convention, as I said before the best way is to use oil and promote peace. Now, I will tell you what I have liked in this convention, and one of the things I have not liked. I have heard such remarks as this from some of those who are termed radicals, "We want to kill off all the cowards." Now, I don't want to kill anybody, for if an individual is a coward how can he help being a coward? Who made thee a judge of thy brother? [Or, who, then, of thy sister?—Ed.] I know those who are away along in this reform and profess to see clear through to the end how it is all going to work, but if they can they can see further than I can. I told them at our State Convention in Vineland, where I live, that we had an elephant on our hands and we knew not what to do with it. Now, one individual says we will take him off this way and another off that. Now, the question is, Can we discuss this great question upon this free platform, with love in our hearts, and esteem every individual our brother? Why, I



remember the story of a man away off in another country in a mountain, and he heard in the bushes near a sound that frightened him. He looked through the fog, and as he approached nearer and nearer he trembled with emotion. By and by the bushes burst open and an individual came out of the thicket, and he found on close inspection that it was none other than his brother John. Now, when we inspect each other, although we may see each other through the mists and fogs and think they are enemies, yet when we get nearer to them we shall find that it is brother John. My own idea is not to hit brother John or brother Moses. Let us discuss the matter and find out whether he is a friend or not. I heard very much in the remarks of our sister Woodhull which I love. I like those glorious truths to which we listened. But when it is declared that Spiritualism has not in the past done anything for humanity; that we have ignored the elevation of the race; that we have not tried to educate our children or benefit them, it seems to me to be a great mistake. It seems to me that we have done and are still accomplishing much in this direction. I presume that none of us will ignore the importance of right generation as well as right education of the little waifs committed to our charge. It was said by one speaker, that those who opposed her upon the principle were practicing the same principle themselves, standing here keeping themselves covered. It was also said by our sister Woodhull that the individual who came here to question these things must bring his virtue to this platform, inclosed in a napkin so that it could be inspected. Now, I do not carry my virtue in a knapsack, but I am open for inspection. I do not want any one to label me on the back with the label of virtue. But let me live so that my life may be read and known of all men. Now, there may be, and no doubt there are, hundreds and thousands to-day who are throwing slime here and there who are practicing these things themselves, but a great many large-hearted and honest souls who cannot see her method of doing this thing, that they should be lugged in by these persons who are rolling over in sexual indulgences seem to be cruel beyond calculation; for there are hundreds and thousands whose lives are pure in every regard, who are fearful of themselves in the way that this is shaping; and I stand up to represent that class of individuals who, not being able to see fully that she is all right, take a somewhat different model. I will not occupy your time any longer, but my soul is full on this subject, and if I have an opportunity I will give you the result of my thought. I want to say this, however, that those who know me, know that I am not and never was a coward. I know only enough to speak what to me is truth at what would seem to be the right time and right place. It seems to me that when any one ignores the fact of time and place for promulgating what to him is truth, ignores a fact in science and philosophy which should not be ignored. I claim that the man of Nazareth was a glorious medium, and that he gave to individuals what was suited to them, and that he never attempted to foist upon humanity things for which it was not prepared. I have felt it to be my duty to say this much.

The Convention then adjourned.

#### EVENING SESSION.

The Convention assembled at 7 o'clock.

The Secretary began the services of the evening by reading the following letters:

ROCHESTER, Sept. 13, 1873.

To the National Convention of Spiritualists, convened at Chicago, Greeting:

Having read with pain and surprise in the *Religio-Philosophical Journal* its scurrilous attack upon the character of our beloved and highly respected friend, Mrs. Cora L. V. Tappan, I deem it justice to say to the Chicago Convention, where the slander has been so industriously promulgated, that I was acquainted with the circumstances of her leaving home, so ill in health that the kind friends who assisted in conveying her on board the vessel did not expect her to live ever to return.

Mr. Densmore, the kind gentleman with whom she went, had previously seen his wife and children safely on board a vessel bound direct to a port in France, where they desired to educate their children, with the understanding that he was soon to follow them by the way of London, and to be accompanied by Mrs. Tappan.

Mr. Densmore has long been known as a philanthropist, and among his many acts of kindness his devoted care of Mrs. Eliza Farnham and her son during her last severe illness can never be too gratefully remembered by her friends nor too much praised by every lover of suffering humanity. He is a man of wealth, and has long been a generous friend to Cora L. V. Tappan, our highly gifted and devoted laborer in the sacred cause of diffusing the knowledge of heavenly light, that is to elevate the condition of down-trodden woman and redeem the world from the bondage of superstition and consequent sorrow.

I have just received a letter from Mrs. Tappan, bearing date London, August 28, in which she says:

"After a long and most painful illness, almost unto death, from which I have been restored by angels in both worlds, I am about to return to America and to resume my usual labors. I write to say that if the friends in Rochester desire to hear me, I shall be most happy to respond, and my appearance there might silence the absurd rumors that are afloat. I shall probably arrive about the 20th of September."

In conclusion, it is really a pitiful commentary upon the intelligence and justice of any professedly religious, philosophical and spiritualistic journalist to take a slanderous article against the character of any woman so widely known (or otherwise) as Mrs. Tappan from a conscienceless opposition paper, and publish and sustain it for truth. Verily, verily, justice is trampled under foot of men. Let woman arise and go forth under this banner, "I will be just."

Yours for the right,

AMY POST.

BATTLE CREEK, Mich.

To the National Association of Spiritualists, convened at Chicago, Ill., Greeting:

All honor to the many brave and noble workers who have gathered together for the purpose of advancing our beautiful faith in angel ministry and the glorious cause of social reformation. We know that it is not alone your labor, but from the not distant shores of spirit-realms are thronging multitudes of gifted minds, although, perhaps, invisible, yet whose power all feel and acknowledge, enabling each of you to dare and bear the many burdens and sacrifices all must share who unselfishly toil for social freedom, the great question of the hour. And not only from the angel-world comes an incentive to urge you forward, but from thousands and tens of thousands of wretched domestic homes is wafted to your ears the almost universal cry of unrest and dissatisfaction, pleading for redress from woes well-nigh unbearable. Although we cannot be with you upon this occasion to lend a helping voice, yet know that we are with you in spirit and in prayer; that we justly appreciate your efforts, and extend our thanks to all; but most especially to our noble leader, Victoria, we say, God and the angels forever bless and protect you.

Yours for freedom,

MRS. L. E. BAILEY.

BOSTON, Sept. 12, 1873.

Dear Brethren—Never before did I feel such a desire to be where I cannot as to be with you. I plainly see that the time has come when Spiritualists must see something beyond the fact of spirit communion; in short, spirit communion must be made practical. Some will object to this and crystallize; they will become a sect. "The Kingdom of Heaven will be taken from them, and given to a nation bringing forth the fruit thereof."

Others will go on adopting, preaching and practicing the reforms as one by one they are introduced to them by wiser influences, and save the world. Put me among the radicals, among the martyrs; and if my voice has any weight, let it come on the side of progress, of moving forward as fast as we can see that we are right, without consulting Mother Grundy, Young Men's Christian Associations or respectable Spiritualists, who care more for the opinions of the world than for truth and progress.

Hoping that whether harmony prevails in the Convention or not, the car of progress may not be obstructed.

I am, as ever,

MOSES HULL.

P. S.—My appointments prevent my being with you.

M. H.

WASHINGTON, Sept. 15, 1873.

Victoria Woodhull, Pres. Am. Association of Spiritualists, Grow's Opera Hall, Chicago, Ill.:

DEAR SISTER—I find myself unable to reach Chicago in time for the Convention. I consider this a misfortune. Three short years ago I was an earnest student for the Christian ministry; to-day there is not an orthodox weed in the garden of my soul. My voice, vote and pen are for Freedom. From such defeats as those administered to the defenders of freedom, with special limitations regarding sex, good Lord deliver me.

F. BURLINGAME, Delegate from Washington, D. C.

The Chairman:

In the absence of the speakers I will fill up ten minutes' time in addressing the Convention. There are a few things that I desire to say at some time during the proceedings, and I can say them as well now as at any other time, and may be better. We have been classed as a nervous people; we are quick in our perceptions, and as a necessary consequence—I am speaking of Spiritualists and of reformers generally—we are easily excited and disturbed in our equilibrium. Ten years ago things were the same as they are now. At that time the first National Convention of Spiritualists was held in this city, and it was the stormiest convention that I ever saw. There are persons that to-night are present here who were members of the first National Convention of Spiritualists, and who when it split went off and founded another association, and I am happy to say, speaking of the progress in spiritual matters that has been made, that some of those parties are now with us and are our most advanced men. We have no animosity, and if there are any delegates left among us who are likely to feel that way, a little more education in Spiritualism will soon rid them of it. Now, one of the great difficulties that we are laboring under at the present time is croaking of old orthodoxy. We find it giving expression to distrust of radicalism and fear of change from your "R. P. J.;" they are advocating Let it alone, away down to the conservative element they are crying "Let it alone." It is too liberal, too iconoclastic, therefore let it alone. The consequence is that all our delegations are not properly filled; nevertheless, there are enough here who are prepared to see that the Association goes forward and maintains its position. I know from what I have been able to see that there can be no failure in this matter; the people are now ready for radical truths, and they are beginning to learn that when certain individuals advise others to a certain course and say hard things, that in nine cases out of ten they are in a condition of trying to give a stab in the dark, and that these individuals are guilty of practices that cannot bear the light. They want scrutiny left alone. Now, we that are ready to exercise all our faculties for the purpose of unfolding higher conditions, know that we may make mistakes, that we may be less gross, less sensual, that we may be more spiritual, more pure and more holy; and as a consequence, in the common acceptance of the term, more divine. We are willing that we should be scrutinized. We are willing that we should learn better ways than those in which we have been living, and this is proven by the spiritual phalanx and the platform, where they can stand the whirlwind, where they can stand the thunderbolt, where they can stand all the anathemas that the compound of churches can hurl at them, and also to admit any progressive Spiritualists. I suppose I have said nearly enough, but I wanted to bring to your mind the fact that

it is necessary for us to have in this Convention a most harmonious yet the most radical expression of views ever heard upon the American continent, and nobody in the end hurt, but everybody made better. For long years I have adopted the idea that when any one said anything of me that hurt there was something that needed attention, there was a wound that needed to be probed, therefore I say criticize. Call me as they did at the Vineland Convention by the New York press: "The Convention was presided over by a little old crazy man, with a sing-song voice, who introduced the speakers to the audience as brethren and sistern." [Laughter.] Criticism does me good; it is glorious. I feel the better for it, and I know the man who uttered that thing and printed it and caused it to be published, has come to be so ashamed of himself that he will never do it again. I see the other speakers of the evening are ready and I will close. Mr. P. B. Randolph, of Utah, will speak to you first.

Mr. P. B. Randolph said:

Ladies and gentlemen—Of late years I have not made much of the habit of public speaking; the day for gab with me has gone by, the day for action has arrived. I have come up the Mount of Gilead to fight for the Lord, and, by the Lord, I mean the truth as I understand it. And I have heard more truth to-day from this platform than I have heard from many others. When human emotions interfere with human duty, human emotions ought to go to the ground and be trodden under foot. Human duty is the paramount obligation on every man and every woman. I remember and will recite to you an anecdote of a great and good man, he who prophesied that negro slavery must be wiped out with human blood. It was Gerrit Smith, who said in answer to those who favored the idea of trusting the matter of the abolition of slavery to the religious element of civilization, of not meddling with it politically at all, and in time the moral sense of the people would wipe out the curse: "Gentlemen, suppose I leave this hall and travel down the street. I have left my friend and he has left me a half hour or so before. I smoke my cigar and I walk down the street quietly, when I hear the cry of help, help, and I rush to see what is the matter. I see my friend in the hands of robbers, who are garrotting him, robbing him, putting their hands in his pockets, throttling him and taking the life blood from his heart, and of course it is my duty to say, gentlemen, please to allow my friend to arise. Would you expect that of me? Not while I have the semblance of a man. My business is to take hold of the roughs, hurl them back with all my might, and cry out, let up—let up." That is one of the final elements of human progress. The men of one idea, the women of one idea, are those who have marked not only their own names on the front of the ages in which they lived, but it is these men and women of one idea who have driven back the waves of barbarism, and have introduced civilization as perfect as it was imperfect ten years since. Why? Simply because men and women, on the right hand and on the left, have got tired of the bugbears of popularity, and they dare to speak the truth, no matter who oppose. The day has come when we are no longer terrified by the anathemas of the Church or political parties. We dare to stand upon our own individuality; we dare to look the sun in the face and say, "I come from the same God that thou didst." The day has gone by when the aristocracy of wealth and position can lord it with a strong hand over the world. The prostitute that walks the streets of Chicago can, with the highest king on the noblest throne of earth, say: "God Almighty is my father, Nature is my mother." Show me a better religion if you can. It cannot be did. [Laughter.] God, when giving a mighty truth to the world, always takes care to have some one to express His thought. I as much believe that these reformers on my right hand and on my left and around me were especially created by the Omnipotent for the part they play in the great struggle of the nineteenth century, as I do that two and two make four. Why? Simply because they are doing their allotted work. We are coming up from barbarism—from savagery—to that higher good that we may not reach on this earth, but, just as certainly as one and one make two, awaits us in the starry realm above. Every man and woman of us that feels the divine pulsation of our maternity throbbing in our souls, must have felt as I did when I heard Victoria Woodhull to-day speak the almighty truths, the grand and magnificent truths—truths which underlie the weal and woe of living men and coming generations. Thank God, say I, that I have lived to see the day, and to have believed and heard this woman. I made up my mind that it was Woodhullism for me; that, sink or swim, live or die, go to heaven or to hell, I should stand until the world could go skating in hell with ice five feet thick before I would surrender my belief in this woman [great cheers], and I will tell you why. The time has been when I believed that Mrs. Woodhull and the doctrines she espouses and so elegantly maintains had for their object the destruction of the purest shrine of the human heart. I believed, as it was charged against her to-day, that she was the advocate of sexual promiscuity; I believed all these bad things, because I, like a great many others, did not take care to investigate for myself and come to a righteous conclusion. After I had listened to her, after I had heard all that I did hear of her expressions and what she meant by them, then, said I, if this is to be a destruction, to proclaim freedom to the struggling millions of civilization under a false system of marriage, then the more I have of this kind of destruction the better I shall like it. For, step by step, inch by inch, foot by foot has her philosophy forced back barbarism and torn away the mask of hypocrisy and put it under her foot, and shown the people, the world, the generations that are and are to be, that all the hell on earth, springs from incompatible marriages, and have their dark origin in impure and foul sexual relationship, not only outside of it as has been held, but in the very penetralia of the marriage system. [Cheers.] In 1853 I attended a Convention in Utica, where Mr. Branch, of New York, came forward and proclaimed something like the doctrine proclaimed by Woodhull. Shameless vice proclaims the thing most absurd, but the more we have of such absurdity



the better for the world. Forty-six years ago there was a man who fell in love with a woman and a woman who fell in love with a man. [Laughter.] They did not stop to pay fees to the justice or to the priest, but they accidentally generated, and a fellow called P. B. Randolph was the result. [Laughter and cheers.] Twelve months after he was born she married the man and the man married her. Five or six children were born after the marriage. The world has heard something of the bastard, but not a word of the ones who came in the ordinary legal way. I am a very poor specimen of that operation, simply because the circumstances 43 or 44 years ago were less perfect than they are to-day. A great many people are afraid that if these doctrines find utterance from a thousand rostrums, in the land, and if they are accepted by the millions that the world will go back to anarchy, confusion, chaos and destruction, totally forgetful of the almighty truth that revolutions always go forward; that progress is imminent and that advancement is in everything, that nothing recedes permanently, but that all advances. Therefore, let these doctrines be proclaimed throughout the length and breadth of the land, and nothing but good can come out of them. For this reason, that every soul upon the earth is endowed with the instinct of seeking happiness, and happiness can only be found in doing right and never doing wrong. I defy the whole world to point me out a single circumstance from which it would be right for me to infer that what is right for a man is wrong for a minister. [Cheers.] The probabilities are before this Convention meets again I shall be numbered with the dead. I am not afraid to die. I am not afraid of this grand spiritual destiny that awaits me. God knows that I want to go to the spirit world, and if any one after I have passed away can say of me other than that I have done my best to bring the world up to a higher state; if even the worst enemy that I have shall be able to say that I have, strangely organized as I was, not done my best to reform that condition of society which haunted my mother because she obeyed the instincts of her nature and bore me without the permit of a priest or a justice, I want it said that his voice was ever raised in favor of rights in behalf of truth and justice. Sometimes I get angry, sometimes I go astray as all men have gone astray, but I tell you that in advocating and indorsing the principles enunciated from the platform by the radical party, I have done no wrong, and believe that I have done right. Moses Hull's name has been mentioned, and it has been said to me, Do you indorse Moses Hull? I indorse no man. [Good.] God Almighty must indorse for him, and he must indorse for himself. I am only responsible for myself—for the wrong I do; I can only be rewarded for the good I do. Standing upon this platform I have no right to interfere with Moses Hull and his God—they are between him and the world. I may object to his philosophy, I may object to the conclusions that the barbarous may draw from his recent letter. I may object to all this and yet I cannot object to the exercise of what he considers the highest and noblest portions of his design. If he is wrong, God Almighty and nature will correct him; if he is right, all the world cannot injure him, but he must go on and work out his own salvation by tribulation and trial, and in no other way. If it is wrong to protest against negro slavery; if it is wrong to protest against murder; if it is wrong to protest against evil doing of any kind, then it is also wrong to do good, but it is right to protest against wrong. It is right for men and women to help forward the grand tidal wave of reform, and I, for one, welcome with gladness the liberalizing element I see in the Convention, and I wish to God that the streets of Chicago might be packed and thronged through the next century with such evangels of light and truth as I have seen and heard on this platform to-day. I tell you hypocrisy has to be unmasked. Follow the men and women who say that these people are wrong-doers, licentious to their homes, look at their wives, look at their children; follow them like Mephistophiles in Goethe's great poem. There are men who will go and say, "This is all wrong." But follow them outside on the street. He will be heard to be greeted with the remarks, "A noble fellow," "A fine fellow." He has "Hon." before his name; but look at the pale woman in the household. See her pale, thin cheeks; see her bleeding to death from a thousand pores by his cruelty and his obedience to the law and kingdom of lust. Look at that picture and then at the other, and then you will see that hypocrisy ought to be unmasked. Marriage, as it exists, is an inducement to murder. It was only last week, in the city of Toledo, that a woman came to me with a sick child, and asked me to nurse the child back to light. It was falling to pieces with syphilis. The woman said to me, "I tried to kill the child six times before it was born, but I have killed six others before it came to life!" ["Shame."] If the system called marriage, if the system called civilization produces such results as these, I say that it is time that some iconoclast like Mrs. Woodhull, and these noble men and women around here, should draw the mask away, and show out in all their hideousness the damning things of our civilization.

Children of to-day are being hurried out of the world before they have a chance to perform their mission, for which God Almighty ordained human souls to be incarnated. I, in behalf of unborn millions, protest against it, and say that it is time that it should be done away with. [Cheers.] It is wrong to-day to proclaim certain truths, because they are unpopular. Murder, red-handed murder, is so popular in Chicago to-day that you cannot go on the principal streets without seeing the signs hanging out by the dozen of scoundrels in the shape of men who stand ready to commit the murder of an unborn innocent for \$5 and upward. I say that it is a crying shame against the civilization of the century, and against this infernal thing called Christianity as it exists in churches and in society. [Loud cheers.] Again, the laws of divorce compel a woman to live with a man who to her is a tyrant and a brute; and, in order to get out of that infernal bondage, one or the other of them has to commit a crime, and then some lawyer, with business-like smartness, speedily gets the thing fixed so that

they may both go and commit the same crime again. The time is coming when, if a couple cannot live together happily, they shall be enabled to part without disgrace on either side. There is another thing that I wish to speak of here, and I will occupy your attention no more. I beg you to come to the consideration of the question. It will be discussed in the morning at the Convention, and perhaps the next day. I beg you will come to the consideration of the subject as men and women ought to do. Remember that every man, woman and child in this audience—noble faces, noble habits, splendid bodies, with fine hearts—have all to die during the next fifty years, and your bodies to be laid away. But there is the law of progress, and it behooves every man and woman to remember it. It is as inevitable as the laws of the Medes and Persians are said to be. As you sow so shall you reap. Every thought, every act, every deed, every inspiration against the peace of your neighbor, hurries you back into the black Baranthas from which you cannot ascend on high by the blood of the lamb, but shall learn by experience how strikes the clock of eternity—"tick—tick—tick," every time three generations of men pass away into the realms of the infinite ether. Remember this, and that every time you do wrong, every time you commit a crime, the watchful angel on the tower of time rings the bell ding-dong, the knell of your happiness and the commencement of your future trials. Purgatory! What do you mean by that? I do not mean the purgatory of hell-fire, but I mean the purgatory of a broken heart, of an abused soul; and until you are pure and clean you cannot enjoy the beauties beyond the stars. Is it wrong, then, for a weak little woman, but one who weighs a thousand tons, to call these reformers and show them how they were to find other ways of spending their lives here than by impoverishing them? But ding-dong; and when the river is once passed there is no return. What grand and glorious philosophy this Spiritualism is! A gentleman told me the other day: "Ah, you are not a Spiritualist!" If I am not a Spiritualist, then what in God's name am I? If all the world has gone back of P. B. Randolph at times and all the world have put their fires on his head, still there was a something that came in the still hours of the night which said, "Do your duty; speak out, no matter who opposes—no matter who may stand in the way." It may be that ere another year elapses I shall meet some of you in the flesh and perhaps in the spirit world; but whatever may take place, take this as my parting word to you all: "Do right: be true and be just; remember the inevitable destiny that awaits you; remember that Spiritualism is not a mere word, that it is not a mere party call; remember that death is not a thing to be sneered at nor laughed at. It is a terrible thing for death to come and seize a man or woman and launch them out on the other side of time before that man or woman has done his duty and become better. Let them day by day become the better for the preceding, and every day so continue to improve." One word more. Remember this, my friends, that it is not Victoria C. Woodhull, or Dr. Coonley, or Mr. Jamieson, or any other men or set of men, who is represented on this platform, but it is God's eternal truth, and inasmuch as you shall stand for it or against it, so shall be your reward and fitness for the other side of time. [Cheers.]

Mrs. Anna Middlebrook, of Connecticut, said:

"Truth wears no mask, kneels at no human shrine, asks neither place nor applause, it only seeks a hearing. No man need fear corruption from her teaching." This is my text, borrowed, of course. It is now twenty-three years since the spirits said to me, "A great work is before you—go forth and do our bidding." I had no idea of the meaning of that communication then; I was fitted for no public position by circumstances or by education. It was impossible for me to know what the spirits could do with such a poor, feeble, uneducated person as I was. But I know now the course of proceeding they took with me. I know now the school they opened to my mind; I know now the system of training that they put me through, by trance speaking for six or eight years, and day by day and week by week, and by new ideas poured in my mind, until it began to be opened, and I saw spiritually; and yet if I could have perceived then where the pathway would have led me, I should have started back in horror. In all my ignorance of the demands of the world I never would have dared to have gone forth on the spiritual platform—of course they came to us gently at first. They knew how easily men and women were frightened, so they talked so tenderly, and judging what their minds were capable of by what the past had given us, they gradually opened the door of new light and new truth. I was taught, first of all, that the spirit world and this world had entered, as it were, into a counsel together, they had entered together to bleed for humanity; that is those on earth who could understand the work, and those in the spirit world who could reach the receptive mind. I learned that these assemblages of spirits, congregations of spirits if you please, devoted themselves to the work of humanity, and I was unfit for the task. Yet first of all, came communications that taught people that they could begin to overlook their old prejudices, that they could go out from old opinions, and dare to criticise the bible. It was a terrible step, when men dared to criticise the bible. It was a terrible step when we even ventured to ask the question, whether Jesus Christ was the saviour of men? It was a terrible step when we united science with our cause and said, "There is no devil, and there is no hell. People asked, what shall we do with the sinners? Where shall we put them after they go out of this world? Where can we get a scapegoat for the sins of the multitude, if these dear relics of antiquity are taken away from us? Well, step by step I was led along until I found that Spiritualism meant something more than to sit down and take a nice chat with our spirit friends; I learned that it was something more to the unhallowed and old theology of the past; I learned that it meant human happiness and the welfare of human beings, and I have come to that point to-day. Through the ministrations of spirits, through the great school that they have opened to my mind, through their training and their experience and observation, and the lessons that others

have poured into my ears, I have learned that human hearts need the aid of the angel world. Spiritualism to-day means reform; I never entered a spiritual convention until two years ago in Troy, for I had never seen until then any signs on the part of Spiritualists of any real practical work, that was intended to be done by them. I am obliged to tell you that I saw signs then and there looking toward the elevation of humanity, and then having the experience that I have, having observed as I have the length the breadth of the country, having listened to tales of horror that have been poured into my ears by weeping and wailing women, I am obliged to tell you to-day that I believe of all reforms that the world has ever known, this matter of social reform is the greatest. [Cheers.] I should not be true to myself nor to the cause in which I am engaged if I withhold this my conviction; and I believe this because, first of all, we see that we are here to prepare for the other world, or rather that we are going right out of this world into another sphere in which we are to live on forever and forever. We know very well that if we don't begin life properly—if we do not learn about the life here—we shall be no better nor happier there. Spiritualism takes in these social questions because the social question stands as it were at the very head of life; but there are so many who object to side issues. In Spiritualism there are so many that are trying not to have these questions lugged on to the spiritual platform—there are so many that wish we could confine ourselves to Spiritualism—that I am tempted to ask, Is there anybody here that can tell what Spiritualism means? I asked a friend, the other day, and he said it meant religion and science. I think we may all be right in discussing this social question, then, for it means religion and science. What is religion? Thomas Paine declared that his religion was to do good. Do you know any other religion but the worship of God through bettering your fellow man? What is science? The information that we can gain from facts that can be proven. If Professor Denton can talk geology on the spiritual platform, and you say geology belongs to Spiritualism, I want to know why Mrs. Woodhull cannot take sociology there also, and whether that does not belong to spiritual science as well? [Cheers.] I say that Spiritualism is a great tree, planted by many persons. There was a vast multitude that went to work, as they would to raise a monument in memory of some great, departed dead. They went to work and dug down deep into the old soil, that the roots might have warmth to stretch themselves out and grow; and they planted the tree young and beautiful, and they said to themselves, "It is a beautiful tree; this soil will cause it to grow; we will tend it and shield it from the thunders of the storm and the piercing rays of the sun, and it will grow up a beautiful tree." But by and by somebody came along and said: "I have never seen a tree like that; I do not like that branch, it looks strange;" and the people said, "Well, yes, it does look a little strange; cut off that branch." Then another came along, and also objected to a branch, and another objected that the roots are spreading; and in each case the people cut off the objectionable parts of their tree, so that at last they had nothing left but a miserable trunk. The people passing by say, "The thing is dead, don't you see it?" and others say that "it is the dry-rot, and how can it be helped?" This is the condition in which you conservatives would have us thrust Spiritualism. [Cheers.] Precisely the condition. You say when you talk about Spiritualism you must hurt the churches, and be a little careful what you say. Then comes other people's prejudice, and tells you to cut off that branch, and off it is lopped; and so on with other branches. But now I will tell you how the tree has grown: it has secured men of capable and comprehensive minds in the ranks of its care-takers, and it is grown up until there has never been known anything like it. We cannot expect that it will be anything like that which has preceded it. We must give it a chance to show what it is. What if its roots do run on your neighbor's land? Railway corporations take the land of your neighbor when they want it to promote the interest either of themselves or of the whole people served by the line. This is what Spiritualism is doing. If you will let it grow it will push its way through the old soil, and wonderful will be the result; the branches will go outward and the roots downward, and you will be surprised thereat. So with ourselves; we want room to grow. Only in this way can Spiritualism make us grow truthful, noble, with a soul to love humanity. This is the kind of tree we would have it; this is the kind of tree that is needed in the world. Lop off its branches and it will die, for it must extend; let it grow in all its beauty and it will flourish.

Now, coming right back to the social question—I tell you that this is one of the issues of Spiritualism belonging to it for this reason: that society belongs to life, and life in society is right to its natural instincts and to its upward growth. Years ago I walked on to the suffrage platform before the Legislature, and have seen the legislators turn away, refusing to take notice. They told us you are only women; you have no right to vote. I have been here and there, talking with men, asking them to permit us this right, to give us the privileges they enjoy; but they said, "This prerogative is for man, not for woman." It is for only a few years that I have felt it to be an honor to be a woman. Ever since I have had the power to think I have felt sorry that I was born a woman, until within the last few years; and now I believe that woman's cause will yet be elevated to the very heavens, and that men will bow down before her, as they should. [Cheers.] I go further than any person who has spoken from this platform in this woman's cause. I believe that the mission of maternity is a most sacred and glorious one, and I believe that woman's life during the period that she is giving her offspring to the world should be as sacredly devoted to that mission as the nun devotes herself to the Church and her religion. I tell you more than this, and we must maintain it for truth, that were it not for women we would not be in existence, and you all exist by the sufferance of women. [Cheers.] She holds humanity in her grasp. It is only by her elevation that the human race can be elevated. Now, just so long as we have a religion that says to a woman, "Yea,



must keep silent, and learn in all submission; you must submit yourselves to your husbands as unto the Lord," it is impossible that she should be elevated. Furthermore, we have a religion that makes woman bear the fall of man, like the Eve of old, who was cursed for Adam's sin (for let me tell you, religionists, you have made an awful mistake when you think that woman consented) and therefore caused the fall of the human race with her, because she never received the command from the Lord at all, even admitting the whole truth of the bible, for she was not made out of Adam's rib until the command had been given. Therefore, if she did eat the apple, she did not break the commandment, so that the religionists have all the time been laboring under a mistake. [Cheers.] I want you to go home and read your bibles, if you think what I have said is not true. God laid the command upon Adam, it is said. I do not believe it at all. I do not see why I should. I stand here to-night, so far as the religion of the bible is concerned, determined upon its destruction so far as I can do it. [Cheers.] In politics I am a rebel, and I announce it openly and freely. It is a sham republic. In all social questions a revolutionist, and I will never cease my labors until I, a woman, come to be honored as much in my actions as men are. [Cheers.] More than this, I will tell you what I have seen through a long number of years, and if you don't heed the warning, it will bring you desolation and damnation. In religion, your churches are good for nothing; those who have the power to read and examine for themselves, who set themselves up as public teachers in the many isms of the day—I do not say but that some are honest—those who are most honest are most ignorant. [Cheers.] Those who set themselves up as public teachers know that they have not a particle of proof for their belief which the world to-day demands. I would destroy a religion that is not based on fact. Why should we in the 19th century go back 1800 years for our teaching? Can't we get enough, have we not common sense enough, to read and apply the signs of the times? Why should we go back to the old teachings, and say nothing else is sacred. I tell you that I believe that Christianity lives a mere float on the surface of progress, that is liable to sink, and will sink, at any time when the Spiritualists unite in a body, and are not afraid to tell the world what they believe, and this openly. And why should we be afraid? Do we not know that even in the sham republic in which we live we have a right to our belief? Now, you did not make yourselves, with your peculiar organizations; you are not responsible for them; for it is a well-founded rule that you have your right to belief as I have mine, and as our complexions differ, so may our beliefs; and this is true the world over. And then, again, if you attempt to impose upon me, I have an equal right with you. If you say, "You, Spiritualists, are going too far; you must keep within the proprieties; you must not do such strange things," why I tell you, if the question had been asked me before I was born whether I would be born into this world, I would say, "No;" and if we did not make ourselves, it is clear that no one can make us responsible for what we may do. [Cheers.] Then, as to the subject of politics, I repeat that I am a rebel. I will get up rebellion so far as my feeble efforts can do it. I am not afraid of being called a traitor, for, if you come to that, you are a traitor, or you would carry out republican principles. [Cheers.] I own no allegiance to this government; I have no voice in the matter at all; I have never consented to my governors. Not a law that was ever made under the Constitution of the United States or State legislation can claim from me one particle of allegiance; and even though I am a married woman, and have consented to these laws, yet I don't think it possible for me to break them so as to be held responsible, justly. The laws are based upon the consent of one-half, with the other half of the governed left out entirely. And right here I want to whisper to the women, and I don't want their husbands to hear it. I tell you that we are not responsible beings, and that if we have promised that we will live only with one man until death does us part, what of it? Don't you know that you did not help make those laws; that you are not responsible for them, and that you owe no allegiance to them? [Cheers.] I am a rebel, because republican principles are a sham. It is a sham government, and it commences right down in the basis of society, for society is a great sham. [Cheers.] But would you not have law? By all means, I would have law; but I think that Nature knew what she was about when she manufactured us, and I think the law that she has implanted in our souls is just the best law, and the law that is made, contrary to this law I have a right to defy. I have only briefly stated to you how I regard Spiritualism and its relations to this great work, which, in the sincerity of my soul, I believe to be the greatest reform that the world has ever presented for consideration. I do hope, as Spiritualists, you will not shrink from handling it, weighing it, measuring it, and thoroughly testing its qualities from beginning to end, that in your work and your relations to it you may not act ignorantly, but wisely, remembering that truth is always beneficial. [Cheers.]

Mr. Anthony Higgins next spoke. He said:

Mr. Chairman and friends—As a delegate from the State of New Jersey I am very happy to meet the representatives of from nine to twelve millions of the American people. We are called Spiritualist, but I have another name, that is, Anti-Christian. I use this name for many reasons of my own, prominently among the number being the fact that the Christian has for eighteen centuries been a tyrant upon the metaphysical in man and woman; and, secondly, because he has assumed to be a tyrant upon the physical in man and woman. The authority delegated to man by the Bible and revelations I ignore, so far as affects me. I have been taught the great value of Spiritualism *per se*, but since Spiritualism evolved the very important idea in the minds of us that we are progressive, I perceive the necessity of creating a new name. I do not declare war against names, but against systems that tend to mar and impede the soul in its

onward march to improvement. How far we have the liberty to transgress the commonly received and public ideas of right and wrong is not to be settled by the Mosaic creed, which we disown, and is not for the Christian people to settle, because we have evolved in this country a right guaranteed by the political Constitution to seek happiness according to our highest and best wishes. The Anti-Christian-Spiritualists are seeking not only to demonstrate the immortality of the soul, but the further fact that the immortality of the soul is of very little consequence so long as we have imperfect brains and imperfect bodies; and that if we seek to reform society we must do it in the directly opposite direction in which it has been traveling ever since Christianity appeared. It has been admitted that the Christian church has done much for humanity, inasmuch as it brought it up to its present standard; but Spiritualism calls upon the Spiritualist to go farther, and seeks to evolve other and better systems. The present creed of moral philosophy founded on the Mosaic cannot make men and women better than they have been in the past. But Spiritualism has evolved some new ideas. What are these ideas? One of the most prominent is the second addition to political liberty—that is, individual liberty—enunciating not by the patriots of 1776, not by the pen of Jefferson, but by the Spiritualists of to-day, who, perceiving that their forefathers did not go far enough, are now prepared to advance a step farther. The evidences of corruptibility in society are overpowering; on every side men and women seem to do nothing right, notwithstanding the Sermon on the Mount has been preached to them a hundred times. There seems no hope for humanity, and hence Christianity has lost its hold, so that without divine interposition it cannot regain it. It is thus that we see social revolution in our midst, and the little woman, becoming stronger and stronger, has slipped into the world to launch ideas into men's minds which no other philosopher has ever dreamed of in modern times. The times require such a woman as Victoria C. Woodhull [Cheers] to do the reforming work. It is a fearful task and requires an immense amount of moral nerve and backbone. It requires the moral stamina of a whole era to sustain a person in the performance of the self-elected duties, which Mrs. Woodhull has assumed for years, sacrificing everything to the highest good of humanity. In upholding her as the President of our Association, we must place the woman on one side, and consider her merely as the representative of the principles announced.

There are many Spiritualists, however, who are now hanging on to the skirts of Christianity, of whom it can be said, as was said by Napoleon: "Scratch a Russian, and you will find a Tartar underneath;" and of many of the Spiritualists it can be said: "Scratch a Spiritualist and you will find a Christian underneath." [Laughter.] And why? Because a great many of them were educated as Christians, their conceptions of right and wrong were based on the ten commandments, or upon the Christian Scriptures, and when one attempts to argue with them, the old leaven is speedily discovered. The Spiritualistic philosophy has not been able entirely to wipe out the ideas previously entertained. But I tell you all the "Old clo'" of Moses must be wiped out of the brain, and it must stand clear of this and enjoy freedom—not that of which the Christian boasts. Mrs. Woodhull takes up the question of marriage as one of the institutions, and notes the fact which has been stated, that one-half of the total number of children born, die before they reach the age of five years, never arriving at manhood or womanhood. Now, why is there this immense slaughter of one-half humanity? Simply because there is the cerebrum and cerebellum seeking for happiness, and in that happiness producing unhappiness, and where there should be order finding nothing but chaos. These things exist, and you know it, and if you will not find the higher system, do you blame this woman when she steps forward in the nineteenth century to do the duty that has been forced upon her, as she says, by spirit influence? If Mrs. Woodhull is wrong, I say down with her, and with any woman that will launch upon this world something unworthy the time and demand of humanity. But looking through the spectacles of Moses or through the goggles of the devil, you are certain to take a wrong view. Take a fair view of the woman, and before you decide what you think is wrong, look at what society demonstrates in its present actual condition. We must take society as our evidence; we must take the people who are opposed to the social question as our witnesses, and who are they? People themselves who are steeped hell-deep in the very seething mass of corruption this system is to cure [Cheers]; the very people who come forward with a sanctimonious unction with that immaculate declaration that they wish to save society, and yet beneath the surface of whose exterior is working a substratum of social licentiousness. Even here, in this Convention to-day, where the best and truest of the men and women of this age have assembled to discuss this question, we find them shaking and trembling with anxiety, and dreading that exposure which I promise them is sure to come, if they do not behave, even if by the covering of their heads the exposure should be of the posterior only. [Cheers and laughter.] Every man and woman present knows very well that in his or her own life and experience they have not found the happiness in marriage that they expected and desired; and you know very well that in your own married experience you have not met with the results that you anticipated. Now, I do not say that the abolition of marriage at once would be beneficial to society, any more than I would pull away the pillars from this roof; but if we see beyond a superior structure, and if we can give a higher civilization to the future men and women, now is the hour and time to begin to pull them down. What? Just what we are commencing here to-night, the agitation of the marriage question; the investigation of the social problem, claiming as scientists the right to investigate the great principles of life underlying the phenomena that we see surrounding us in the social sphere. That is our right and it is our privilege. When the geologist comes to you and asks to experiment, you are satisfied with his promise that he will experiment, even if he

cannot demonstrate. So in the social question, we have the same right of experimenting, especially when the results are to be something far greater, far superior to those which may follow the experiments of other scientists. But the fact is that we are experimenting on a subject about which the mind has very little knowledge; if we deal with the sexual influences the sanctimonious are appalled. Why, simply because the old priest's device, who, keeping the virgin to himself, wandered around the civilization of to-day—claiming one woman for one man, has put up a fence around the paddock separating lives which otherwise would come together. Why, look at two of our citizens walking along the street: the man will cast his eye upon the woman with a look of admiration and respect for her beauty, but the blush will mount to the cheeks of the woman as though something wrong had been done; and yet it is one of the privileges of the soul to regard the beautiful with admiration. Yet we dare not speak on this question, because Christianity has a mortgage on the Spiritualist body; we are mortgaged so heavily that the result is, we cannot think for ourselves, and have to ask Mrs. Woodhull to do it for us, and to do our dirty work—the scavenging work, the breaking in of light upon society. The ministers, notwithstanding their flocks have the dry-rot, will not attend to their wants, and the medical men, although they know the facts to be as stated, will not speak lest they should injure their own business. If Spiritualism has protested against one thing more than another, it has been against the moral mortgage which is held by those respectable classes.

Ladies and gentlemen—We anti-Christians have come here to proclaim war not merely upon the old system transmitted to us by the old Jewish hierarch, whether it comes in the form of the church-guise of the day, or in the garb of some sleek, oily Spiritualists. In the time of war we must prepare for peace, and in the days of peace we must prepare for war. I have broken my chains, and you shall not put me back into the old jail again; I have my life, my liberty, my voice and freedom of speech, and I shall use it. Well, speaking of freedom of speech, let me remind you that even as part of the American people, you all owe a great debt of gratitude to any man or woman like Victoria C. Woodhull. [Cheers.] Let the social question be what it may, she has stood forward as the champion and representative of free speech, and in proof of her self-sacrifice and devotion, has been hurled into Ludlow-street jail and confined behind the bars of the prison cell in the dull and gloomy atmosphere of the house of imprisonment. And while she has received the hisses of the populace, she has been also receiving the nails into her hands and feet, the gall has been put to her lips; and she has done this, and not for once hesitated in her part. She has fought against the Young Men's Christian Association—that's a very good name—not in hope of reward, but in anticipation that you would recognize the work she had done for you; not for love of fame, nor ambition, nor desire for notoriety, but because of her deep and broad and absolute love for liberty, freedom and for truth. [Cheers.] You know that she has been persecuted and driven for you; that she, once worth half a million of dollars, stands to-day a pauper. I know her life and the history of her work. At one time I looked at her through the goggle glasses of Moses, and said she would ruin us and our cause, but since then I have been able to see the woman in her true colors. When you know the true history of that life, it is not condemnation, it is not insult that you will feel, it will be remorse and humiliation and regret that you ever thought hardly of, or said a harsh word about, the only living champion of freedom in America. [Cheers.] I feel it is a duty and pleasure to speak in defense of her; to tell you to study the theories that she may submit, which, brought into juxtaposition with the best thoughts of your own brain, may bring forth a higher social condition, by means of which we shall make of this the land of promise for the future, and firmly establish in the minds of the people the truth that liberty is grander than morality if morality produces more sin than liberty. [Cheers.]

The conservative Spiritualists are opposing the social question, especially the leaders of that faction, from invidious motives. To such I prophesy that Chicago will be their Waterloo. Is it not strange that hypocrisy should be championed in this very hall? It shows us what a devil of a fellow ego is—too much self-importance; and we champion a lie to please our vanity. Jealous fools, ambitious for distinction, are the rock-a-heads of reform, for they mirror themselves in all heaven and hell. Now, the artilleryman who spikes his guns is an ass. Yet this is just what the anti-Woodhullites are doing; for human nature, as privately manifested by them, is her strongest ally. Remember this, it is not the teachings of Woodhull, but the practices of her enemies, that give strength to the woman. [Cheers.] She is a human spectroscopic, refracting the pseudo-divine light of marriage. But wise men see society where fools only see her. Admitted that she is all her enemies say she is, Christian civilization, so far as woman is concerned, is individualized in her. The money-producing brain of man has been purchasing the pleasure-producing body of woman. Victoria C. Woodhull is the reaction, and the maline tyrants dislike the dose. But the cow cannot consistently kick over the pail it has filled with milk. [Cheers and laughter.] The old-time Christian was the paragon of fools. He kicked and cuffed, burned and tortured effects. A second dose of idiots, under another name, is not what Spiritualism aspires to. The genius of Spiritualism is humanitarianism, the product of which is, "Condemn not men but systems." The scaffold and the ducking-stool are not revelations of Spiritualism; and Spiritualists who exchange the faggot for the tongue to persecute the Lord's anointed, had better cleanse their hearts of all such orthodox stupidity and littleness. Mrs. Woodhull has no exquisite method of thoughts and words to gingerly dole out the manna of truth. She leaves idle speculations to the wool-gatherers of the Summer-land—to the maudlin grumblers who turn up their noses at God Almighty's servants. Call her moral courage sublime impudence if you will; but she has kept ahead of the class



If she robs Peter to pay Paul, it was you who taught her with a vengeance. She defies the world; and I glory in the bravery, the daring, the brazen effrontery, call it what you will, that spits in the face of tyranny, for the equality of man and woman in politics and virtue is the standing joke of the centuries. I care not though she be daubed with the filth of Five Points and Baxter street, so she be not the mother of Yankee Jesuitism, for that is the bawd which, leeching upon the liberties of the people, seeks to make abortive the Constitution of 1776. Luther, Paine, Parker, John Brown and A. J. Davis but scotched the snake. But Woodhull points to the comedy of freedom, and sang as loud in Ludlow-street Jail as she has in Chicago to-night, "Stop scotching snakes and kill them!" [Laughter and applause.] The populace will not understand her, because she has not the mental weakness of belief in the many religious and social errors transmitted from the past to play the parasite upon the human intellect. The sham morality of the age is no more a faculty of her soul than is the A B C a faculty of the brain. Let hers be the credit of discovering the mistake of confounding the natural moral being with the artificial religious being. She is no primitive savage, to be frightened with sensuous religionism. She does not shout for Allah, Brahma nor Jehovah, but for the God-maker, man. But down with Woodhull is the cry! Oh! most illogical must be the premise of such a false conclusion. An ass were democrat enough to grant freedom to a drab or scullion. Yet, oh, consistent Republicans, there shall be no inalienable rights to Woodhull or any other Hull. This is heresy to the Constitution. High treason against the liberty of opinion and freedom of speech. What dear, simple, sacred relics of the Nicene Council we are. We wear the badge of imbecility and inanity with most commendable patience, and plaintively squeak about Yankee morals through throats yoked with the collar of lustful Constantine. We can split hairs on transubstantiation and doting dogmatology; hoist the stars and stripes upon the Mount of Olives, and frantically screech the words of Christ "Love one another," until Pecksniff's pulpit-nasal twang drowns the groans of Woodhull and Train in Ludlow and the Tombs. But man and woman know thyself spiritually and physically. That's a horse of a different color. Brain is too tangible for ethical boobies. Soul is more ephemeral and speculative. Never mind what we are, but study damned nonsense about what we are going to be in the celestial lotus pond of the hereafter. Let us remain pious, lustful, proud and wretched; and why not, since the brains of all Egypt's mummies are so thoroughly embalmed in the thick skulls of we modern Caucasians. Political freedom was formerly as much dreaded, and is to-day in Europe, just as much as is social freedom with us. Men fear anarchy as an Irish peasant does the devil. The danger and dread of too much liberty must not be sought for in the liberty itself, but in the old-fashioned auxiliaries through which it is perforce compelled to work. The present social order or disorder of things is in arms against a change of system, and what is called anarchy in the social life is a rebellion in the auxiliary aids of reform, which is illogically placed at the door of liberalism and freedom. If people would only see that freedom is as much opposed to anarchy as it is to despotism, and turn their attention to collateral difficulties not branching from but impeding the growth of reform, Mrs. Woodhull and her theories would be less dreaded and the march of human improvement would be less opposed. Anarchy, however, is not so much the birth-cry of freedom as it is the death-throes of tyranny and the classes who most dread a change of system are the slaves and masters. It may be and is asked, why does Mrs. Woodhull seek to change the social relations? And just here let me remind you that it is not a religious but a philosophical answer that you must seek, because love, the joint product of intellect and passion, is in the ratio of the mental and physical status of the individual; hence, it is progressive and moves by metaphysical and physical laws in defiance of all arbitrary moral law. The social trouble exists in the static nature of Christian moral law, and the progressive nature of humanity, and the best security of obedience to moral law is in the attainment of a dual motion in the law and humanity. What is called the social vice and the necessary evil is largely due to the reaching out of men and women for more happiness than the moral laws and the present system of marriage admit of. To suppress the aspiration is fearful ignorance, to guide it to the highest and most perfect results sweetest wisdom. As Christianity sought to suppress both the spiritual and animal in man and woman, and failed in destroying that which is indestructible, Spiritualism seeks to make recompense by guiding and developing it, first admitting of individual freedom to break the fetters of a false and unnatural morality as it came twenty-five years ago to announce mental freedom, so that through the exercise of this individual liberty a higher sexual knowledge may be attained out of which the coming social order is to be evolved. [Loud applause.]

Miss Addie M. Ballou, of Michigan, said:

Brothers and Sisters—I am glad to meet you all. I do not know, in being thrust upon you as the last speaker this evening, whether I am, begging the platform or not. I turn back to two years since, this present month, and remember an incident connected with my last stand upon a Chicago platform. Then, when I stood boldly forth to tell what I knew about the morals of Chicago, hisses, scorn, contempt and anathema were poured out bountifully upon me. I do not know any less of the morals of this great city than I did then, neither do I, in all the peregrinations through which I have passed in this moral world in which we live, know any the less of the pseudo morals of the world at large than I knew then. God or Nature, or both, gave me eyes and ears and comprehension, and as I grow in grace, that is in the abundant use of my better faculties, I have learned to use them—using them to put them to best practical use, in doing which I find that it is impossible for me to live in the small compass of my own existence. I found that I would be happier in living out the religion of Spiritualism than I could be in only serving God's premature angels. All over this

great land of ours I see these infant angels around me, as here to-night; and looking down deep with my soul-eyes, I can penetrate below the surface and read the thoughts of their souls. I am able to read something of the sufferings as well as of the aspirations of my fellows there. I would not, being somewhat contrary in my own organization, choose to go among the high and lofty altogether, because I find that in all pictures there are two sides—the bright and the shadowy—suited, in order to make them perfect pictures. I have chosen to throw into my life-shadows the dark shadows as well as the high lights, so that I might make my own and many others coming in contact with it, more perfect and complete. So I have chosen to go out among those whom others have forgotten to visit or did not dare to go among in the sunlight, but in the shadow of uncertain night only; to go among the rejected stones which the builders of society have refused. Many of them are worthy to be placed as the chief corner-stones of the edifice. About three weeks ago I was invited to stand before a large congregation as this of prisoners in Jackson, the State prison of Michigan. I never before knew what it was to stand speechless; but I felt utterly out of place. Before me stood the condemned—those upon whom the laws of the country had placed iron bands and excluded from the world. Some of them could not read, and, in keeping with the lately repealed laws of the State, the prisoners who were sentenced to life imprisonment for murder, the death penalty being abolished, were not allowed to receive a letter. They were literally placed in a living tomb. Looking over the group of criminals, I asked myself the question, "What has brought this man or that man here?" And as I traced back the history of these prisoners, I reached the conclusions that their misfortunes were, in a great measure, owing to the characters that were born with them—to the antenatal laws, of which we still know so little, and of which we ought to know so much. No longer will I be restrained in my discussion or researches into questions affecting the welfare of human souls by any feeling of false respectability, and believing that the condition of the soul after it has passed into the angel world is dependent a good deal upon the advancement it has made upon this earth, I think the duty is plain that we should do our best to see that all those on whom we can exercise any influence leave the world the better for our guidance. After twenty-five years of experiences, now is the time, I think, when Spiritualism ought and must come down to take hold of the practical business of life, to use the great light that has been conferred upon us to good ends. [Cheers.] And in the use of these great favors I believe that everything that pertains to the inauguration of a better system of society, of a better system of families is antecedent to all other work. Although I have never been able to take the extreme ground that some of our friends take, I have not been able to see one single argument as enunciated here by our leader of which I did not see the force; and in this field, if we are determined to work for the elevation and reform of society, we must all work. Go throughout this city to the bridewell, to the jail, to the police courts, to the station houses and into the houses of the depraved, and you will find wailing hearts around you waiting for some one to come and relieve and save them. They do not want a crucifixion 1800 years ago, they want the Saviour of to-day, some one who shall come and break the bonds that are bound about them. Then are we to take up this practical work? The question is, whether we shall or shall not do so. I have consecrated my life to the good of mankind, and not for the angels. They are able to take care of themselves, but humanity is not yet. Several years ago, when I gazed upon the wreck of the young love, and saw the iron enter the souls of others besides that of my own, overcoming the greatest struggle of my life, I was able to clasp the sister to my bosom for the sake of womanhood, for humanity, and for the unborn. And then when I went out and saw the distressed on every side suffering from the anathemas poured out upon them, I heard a voice calling unto me, "Here is the work for you to do." I see before me faces of those outcast ones who have come from families of clergymen, of whom, if Mrs. Woodhull were to ask the use of the church, they would profess to be horror-stricken. The moral-purity society of Chicago meant well at its origin, but it numbered among its members a great many who are more respectable in their own estimation than I expect they were in the eyes of others. These same individuals for a time shut off the reporters, but the papers obtained reports, and the almost virgins of the society, finding out who was letting their proceedings go before the world, an attempt was made to hoist her out of the social-purity society. We find so many minds that are so pure and virtuous that they cannot discuss these questions, but they will pass rules bearing upon the born and unborn generations. It is not so much that they are afraid of discussing these questions, as it is the fear of exposure that keeps them holding back. There are many in this city who are trembling lest these exposures should fall upon their heads. Why, bless your souls, there are people in this audience to-night, who if they opened their lips and told one-half of what they know, would bring many of these persons present in the hall down to their knees in quick time. [Cheers.] There are all through society, institutions rotten to the core, and so long as they remain unprobed and unremoved, we shall have to bear the stench of their offal. Now, my friends, when you talk about these questions being side issues to Spiritualism, I ask you when Spiritualism had anything else but side issues to the outside world? And now that they seem so necessary and are of such quality, I can only say I wish the world were full of side issues, for the world would be redeemed the sooner thereby. So long as we stand trembling in our shoes for fear that something will be said and touched upon; for fear that these social questions will come within our own boundaries, that something may be said that will make us look through our fingers; because if there is any nudity in the world people can see by covering up their faces and looking through their fingers, they are going to, look that way rather than not see

it. But the world will know it nevertheless. Now, we want to grow out of these conditions of society; we want to grow larger and better, and the things that are too immodest to speak about, will become too immodest to practice, and even too immodest to be practiced with the curtains down. [Laughter.] I am a reformer and Spiritualist, and I recognize the importance of this social question, because of the sights I have seen; and anything that will produce the better generation of children is deserving of most thoughtful consideration. Feticide is advertised in our midst and throughout the country. It means something in the many cases of wretchedness that are ever coming before the public. It may not be, it must not be, that Spiritualism, coming down with all its beauteous glories from heaven, is any the less glorious and humane when it touches the squalid and the desolate: it cannot be any the less God-like than man and woman. It must not be so, we must all work for humanity, and so long as there is a single damnable institution that punishes one class at the expense of another, so long is there work for Spiritualism to do. We do not need to give portions of medicine to the well, but to the sick, the afflicted, the down-trodden, the suffering children that we find in our jails, like one little fellow I found in the jail at Jackson, who had been there two months awaiting his trial for stealing a loaf of bread. I suppose that liberty will come to this young soul some way, and I shall rejoice to hear that he is out once again from the bad companions with whom he was confined. In this jail, the price of candles was put at seven cents each, while the keeper got them for forty cents the pound; and these candles the prisoners had to buy to keep the rats away. Then in the same jail, three girls were confined as witnesses, owing to the brutality and lust of one man, and the results of his quarrel with another. These told me their sufferings, but I have not the time nor the inclination to-night to relate them. There is so much wrong-doing, and injustice in the world and so long as this continues so long will there be urgent need for Spiritualism to do its grand and noble work. It means equality before the law; it means elevation of purity; good will and peace on earth, and good will among men and good will among women also. [Cheers.]

The Chairman—The Convention will now stand adjourned until 9 o'clock to-morrow morning, for the usual hour's conference.

## SECOND DAY.

### MORNING SESSION.

The Convention assembled at nine o'clock A. M., with a full attendance of delegates, Mr. L. K. Coonley in the chair.

The Chairman said—Persons holding credentials will please present them to the committee having charge of that matter, and, if possible, find out who are the other delegates from the same State, so that consultations can be freely had. The present hour is devoted to conference. The platform is now open to any one who wishes to address the Convention.

After a pause, the Chairman continued—I may say that of course we are very much pleased that the *Chicago Tribune* has given such an exhibition of its interior spirit; we have also to thank the *Times* and the *Evening Mail*, in all honesty, for the straightforward reports appearing in those papers—a little fun and a little spice—very good. I did not see the *Inter-Ocean*, but I am told by my friend, Hon. Warren Chase, that it is capital, and is as good as if he had written it himself; it's a good, honest paper, anyway. I will call upon Mr. Chase to speak to you.

Hon. Warren Chase, of Missouri, said—

I was somewhat apprehensive that you might be mistaken and not know that I was present. I understand that I was reported as being present yesterday, when I was not in the city, but on Spiritual matters the reporters are apt to get a little ahead, and they probably reported me spiritually; and although not here physically, I was so spiritually. Some of the press got me into the list, for which I am very much obliged to them, especially if there is any attempt to impugn this meeting, or any of its members. I want always to have my name among the number proscribed for defending free speech. I know the press so well, and am so thoroughly acquainted with it, that I know that when they talk bad of a body of citizens, there is something meretricious in that body of persons. In another paper, which seems candid, rational and consistent in its report of yesterday, I do not find my name, because it contains a fair statement. I am glad when papers are candid enough to speak fairly and honestly of our movement, for I know then that the better class of people are coming on our side. I know that the mass of the people of this country are coming to the side of reform in things Spiritual, religious, political and social. You will find in society the worst class of men shunning the reformers, while the better and more intelligent part of the community are turning and inquiring calmly what we are talking about and what we propose to do. When they understand us we shall have this country with us. The sentiment of this country is really in our favor, and in favor of such reforms as must result from practical application of the principles of Spiritualists and those who have moved in this from the first. I only arose to show you that I was here, and to assure you of my sympathy with this movement. [Cheers.]

Mr. T. S. A. Pope, of Grand Rapids, Michigan, said:

Ladies and Gentlemen—and by that I mean not only the general conception but the grand idea of brotherhood—I am most happy to meet you on the present occasion. I am burdened with the conviction that I am comparatively a stranger among you, but, from the fact that I regard you as the nucleus of the great coming body of reformers, I am satisfied that I will be granted the privilege of speaking to you on the present occasion. I have many things to say to you which I cannot say, not because you cannot hear them, but because I have not the time; and it may be that my spirit

[Continued on page 12.]



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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, OCT. 11, 1873.

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Hereafter all communications for the paper, whether business or otherwise, should be addressed to WOODHULL & CLAFLIN'S WEEKLY, box 3,791 New York City. Postal orders should also be made payable to Woodhull & Claflin.

## THE REPORT OF THE CONVENTION.

To the many inquiries about the proceedings of the Convention, we reply that they will be published verbatim, first in the consecutive numbers of the WEEKLY and afterward in pamphlet form, making a book of something near two hundred pages. The extraordinary demand for the WEEKLY containing a part only of the first day's proceedings has exhausted the edition. To accommodate those who desire the proceedings complete, we have decided to issue it as above. Price, single copy, 50 cents; per dozen, \$4.50; and per hundred, \$30.

## TO THE FRIENDS OF FREEDOM.

Every person devoted to the principle of freedom, who believes that liberty will be as productive of good in the matter of sex as it has been in that of religion, should remember that all possible efforts will be made by the "conservative element" to hinder and frighten people from reading the WEEKLY, and therefore that renewed exertions must be made to counteract this influence. Standing in the very fore-front of aggressiveness upon the old and rotten institutions, the relics of a defunct so-called Christianity, the WEEKLY has done battle for the truth, without fear of its enemies or of the favor of its friends. In preserving a free press, in which every person may speak his or her truth, or give his or her experience, we have called down the fiery wrath of the opposition; but we shall not flinch, even if the thunders of an alarmed hypocrisy roar with ten-fold fury, or if an earthquake of startled bestiality threaten with a hundred-fold terror. All we ask is, that as the alarm of the hypocrites extends, and their efforts to suppress the WEEKLY increase, the earnestness of its friends may keep pace with them. Stand firm on the rock of freedom, and hurl the insinuations of license in the teeth of its devotees; and lastly, but not least, extend the reading of the WEEKLY into every liberal corner in the country, remembering, again, where its influence is felt for a single twelve-month, that freedom is surely born.

## LECTURE ENGAGEMENTS.

Those who desire to secure the services of Mrs. Woodhull at any time during the coming lecture season, should make early application. She expects to make a trip during the fall reaching as far West, probably, as Salt Lake City.

## THE CHICAGO CONVENTION.

Since the Convention at which the Declaration of Independence was made and published to the world, no similar gathering of equal importance has ever occurred, until the recent National Convention of Spiritualists, at Chicago. At the former the right to life, liberty and the pursuit of happiness for the individual, was asserted; but the political organization that followed, only made an impartial and one-sided application of that assertion. At the latter, this neglect was remedied by the further announcement, in unmistakable language, of the individual's right to the pursuit of happiness in the several directions in which that right has been invaded by legislation; and the broad ground laid down that the government has no right to enact laws to limit that pursuit, let it be in whatever direction or in the exercise of whatever capacity.

It had generally been supposed that this great issue would be made before that Convention; indeed, the journals and teachers still in favor of limiting the pursuit of happiness in individuals, by restrictory legal enactments, put forth all possible efforts to assemble so imposing an array of talent and numbers as to forever rescue Spiritualism from the odium of being the champion of this last and greatest right of the Declaration of 1776; but the spirit of the age was opposed to this movement, and so it came out that the sticklers for old-time customs and laws found themselves in a minority of about one to five.

So far as we were concerned, we were disposed to devote our time and talent to the matter of organization; but it was given out that Spiritualism must be cleansed of "side issues," and to such a challenge we were not in a mood to demur. Indeed, in our opening address, we plainly laid down the case and announced our readiness to do battle for its maintenance. Subsequent observations, however, convinced us that had an opposite course been determined upon it could not have been carried out, since there was but one sentiment in the Convention, and that was to know more about the great issue that now agitates the public thought. So, from the first, it was evident that the Convention would be principally concerned in the discussion of the social question; and as it progressed this became so evident, and the sense of the Convention so unmistakable, that those speakers who had come to the Convention prepared to discuss other subjects, seeing this so clearly, voluntarily gave way to those who were waiting to discuss the prominent issue.

Had the sense of the Convention been taken at the outset, we think it fair to claim that not more than one-half the delegates would have voted "aye" upon the question of tabling Judge Holbrook's resolution; but, as is always the case, the free discussion of this subject wins over to its support all those who are not blindly and wilfully prejudiced against it or its advocates.

Just at this juncture also came in the disgusting vulgarity of a professedly Spiritualistic Journal of the city, to favor the movement for freedom. Perhaps all the arguments in favor of this did not do so much to carry the Convention as the opposition of this organ of professional hypocrisy. Its support would ruin, while its opposition will aid any cause, and its editor, in this instance left in the hands of the people, was riddled from stem to stern. When will old Conservatism learn that vituperative abuse does not pass current as argument nowadays among the public?

The opposition, however, did not develop itself until the declaration of principles, submitted by the majority of the Committee on Resolutions, came up for consideration; and even here several very broad and radical propositions failed to call it forth; but when one condemning hypocrisy was read, the opposition could not well permit their chief refuge to be dethroned without making an earnest attempt to save it. But it fell, and with it, evidently to the Convention, fell the hopes of the conservatives; and when to this was added, almost unanimously, the declaration that Spiritualists should organize to secure and maintain religious, political and social freedom, their utter rout became apparent, even to themselves.

Judge Holbrook, the recognized leader of the opposition, advanced his heaviest artillery to save the rout; but no earthly power was competent. The delegates had listened to his best arguments, and from them even were convinced of the justice and correctness of the proposition which he opposed. Indeed, it was freely remarked among the friends of liberty that, to carry the propositions, it was only necessary that the opposition should be given full sway to combat them, since, to the Convention, the more they were hammered and rubbed, the brighter they shone in their crystal brilliancy; indeed, from propositions of doubtful propriety, under the blows of the opposition they passed, in the mind and heart of the Convention, into self-evident truths, whose positions were impregnable.

We are inclined to the opinion that something like this conviction fastened itself upon the minds of the conservatives, since they permitted the introductory propositions of the 3d chapter on the nature and manifestations of love to be adopted without opposition. When the last of this chapter was reached, however, wherein the right of the community to pass laws impairing the sexual freedom of the individual was denied, they rallied, contending that it had a right to pass laws limiting not only the sexual but also the physical, intellectual and moral liberty of the individual, thus to cover up their inconsistency regarding sex, admitting all that ever was claimed by the most relentless despot.

Immediately the propositions of the majority were adopted, as they were almost unanimously, the opposition came forward with the report of the minority, which, to show that the matter was fully understood by the delegates, and that they did not desire to aid in the attempt to delay the business of the Convention by dilatory and filibustering movements upon questions that had been already decided, were promptly and almost unanimously tabled. To this the opposition demurred with considerable feeling, upon the plea of "gag-rule;" but it was too evident that they only desired to renew the controversy upon the same subject, put forward in different language. Thus the effort of the shrewd minority, led on by the now renowned Holbrook, to make the Convention stultify itself by adopting conflicting resolutions, failed miserably, as it deserved to do; and when, for the sake, as he said, of putting those who should vote with the radicals upon the record, Judge Holbrook called for the "ayes and noes" (his proposition being warmly welcomed by the general desire to be so put upon the record), the Judge's and his cohorts' discomfiture was made complete, since under the pressure of this vaunted scare-crow his constituency dwindled to eighteen, the "ayes" being one hundred and thirteen. This defeat showed them the impotency of further attempting to stay the revolutionary tide that had set in against them, and they for the most part afterward refrained from taking part in the proceedings, and prominently so, in the election of officers for the ensuing year, when to the number of a half dozen or so they refused to vote as their names were called.

The protest of the seceders was a miserable medley of assertions about things of which they could not possibly know anything, and of misrepresentations and falsifications which any one has but to read to comprehend; and the personal assault of the gentlemanly (?) Shaw upon the so-called leader of this movement, was the next and only thing that was needed to put the hypocrites beneath the contempt of the Convention; and it succeeded admirably.

Thus did this Convention come manfully to the support of what it conceived to be truth and justice, even under the bitter ban of some of their recent co-workers and the abominable denunciations of the press. Not a single individual flinched from duty from fear of Mrs. Grundy, but each and every one boldly announced his or her position in unmistakable language. Undoubtedly a portion of the Spiritualists of the country will be somewhat surprised at the unanimity with which the most radical propositions were adopted; but they must remember that the delegates were people generally of marked character and positive intellects, and capable of correct judgment, and that they made up their decisions only after hearing all there was to be said against them. As we said in the introductory address, we believe that any body of Spiritualists, anywhere assembled, who will listen to the exhaustive discussion of the problem of social freedom, will afterward enthusiastically adopt the same resolutions that were adopted by the Convention at Vine-land, to which we can now add, at Chicago.

There will probably be a determined attempt made by the defeated conservatives, to secure the expression of spiritualistic Societies against the propositions of the Chicago Convention, under the representations of anarchy and demoralization; but we say to all, speak not hastily either way. Consider all the arguments and do not be betrayed into committing yourselves, as did some of the seceders, against principles which your calm second thought may approve. We do not fear, indeed we court, discussion, and all we request is that it be had before any expressions are made upon the action of the Chicago Convention. Consider that the Convention passed unanimously, a resolution denouncing licentiousness in unmeasured terms. Read, consider and discuss, carefully and thoroughly, all the resolutions and propositions adopted by the Convention, and then if you agree with the opposition, that somebody other than yourselves has the right, and can regulate your social matters better than you can yourselves; why, then join the seceders, and declare against the inalienable rights laid down in the old Declaration of Independence, to which the Chicago Convention has only added a few explanatory propositions, setting forth their scope and application.

Therefore, after two years of the most bitter and determined effort on the part of the "conservative respectables" has the National Association of Spiritualists adopted the issue of social freedom and made themselves consistent advocates of religious freedom. It cannot be said that the question was sprung upon the Convention, nor that it was carried by questionable means. The whole subject has been fully before the country. The Convention was called early, so that everybody might have an opportunity of being present, and the ablest advocates of the opposition put forth their best efforts. We therefore have a right to claim what we have never before attempted to do, that the National Organization of Spiritualists, after due consideration and thorough discussion, has adopted and become the advocate of social freedom in its application to the relations of the sexes. This adoption will mark an epoch in social reform, since it goes to the bottom of the question and proposes to deal with the causes that now people the earth with idiots, criminals and invalids. And we believe that the good sense of the Spiritualists of the country will approve all that the Convention adopted, and with the new association work zealously for bettering the condition of humanity, by preparing conditions in which better men and women may be possible. And this is the ultimate meaning of the action of the Spiritualists at Chicago.



## THE FINANCIAL CONDITION.

If the understanding of the country regarding the recent financial flurry which sprang up in the money centre of the continent, were limited by the appearance which the press of the country have given it, even the professional alarmist could not be justified in his accustomed panic; but it happens that the public has grown beyond placing implicit confidence in editors who silently permit an outrage upon the freedom of the press, as it had previously grown beyond placing implicit confidence in the dogmatic assertions of the Pope and the priest. These editors now almost unanimously pretend that there is nothing the matter, and that the recent flurry meant absolutely nothing, and that confidence is already restored and the future assured.

If these editors are honest in their pretensions, then they are fools; but if they are not fools, then they are knaves, working upon the supposed ignorance of the masses, to cover up the corruption of the financiers, so that they may still further lead the people on literally to financial ruin. "Oh," they say, "only a few banks, and a few speculative bankers have failed; the legitimate institutions have not been touched." But why have they been saved? Why are they not to-day placarded as suspended? It is true that some one had to be the first on the list, and, also, that Jay Cooke & Co. was that one. If it were true that there is nothing the matter except with those who have dealt in "wild cats," why did not the crash cease when it had closed their doors and the doors of those immediately dependent upon them? Why did the alarm extend to the banks and spread through the country? Why was it at last found necessary to close the Clearing House and virtually for all the banks to suspend payment, and for the Stock Exchange also to shut its doors so that there could be no dealings in stocks?

There is a reason for all these things, and a potent one it is; but the newspapers have not even hinted at it, because to have done so would have been to expose the real weakness of the situation. A shrinkage of a hundred millions of dollars in two days, in the value of stocks upon which the deposits of the people are loaned to speculators, is a matter that ought not to be ignored, since it is by this that the ruin was inaugurated. The failure of Jay Cooke & Co. involved a sufficient number of bankers and brokers, to cause a large sale of stocks and a consequent downward tendency of prices, which continuing sufficiently, increased to a panic, carrying the prices below the margins upon which the banks had made loans of money. In many cases these advances were within five per cent. of the market value of the stocks, a ten-per-cent. margin being the largest required of any speculative stock.

A fall of ten to fifteen per cent. in the entire list of stocks, would have caused the sale of almost all the stocks thus held, had the Stock Exchange remained open for business, because the brokers for whom the banks held the stocks could not make good in money this shrinkage. To close the Stock Exchange and virtually to suspend payments, was the only course that could have prevented the absolute suspension of nearly every bank, banking-house and broker in the city, which, reacting upon the country, would have carried the panic into every city and town; and this reacting again upon the commercial interests, would have also carried them into the common ruin.

Without doubt it will be said generally that the action of the banks was timely and wise. Of course it has delayed what would have followed; but the conditions that would have caused the disaster still exist, and will culminate sooner or later. The coming of the government to the relief has for a time averted what must come finally as the legitimate result, and has brought the Administration down to the level of stock gambling.

But this brings up the query about a system that can develop an exigency requiring the whole financial strength of the government to prevent from extending to a general disaster; a system that makes it possible for a few bold men with money, at any time to disarrange and embarrass if not actually to ruin the entire financial interests of the country; a system that virtually places the deposits of the people at the mercy of the stock speculators, and which is rapidly inviting the same sort of speculative operations in many of the staple commodities of the country. We hear not only of "corners" in stocks, but also in cotton, corn and wheat, and lately in oil and coal; in a word, almost everything is liable to be made the subject of speculation, at the expense of the general public.

Now, we say that a financial, commercial, governmental system that makes it possible for a few persons to convulse the entire country is wrong at bottom and unsafe to trust. Nor ought any system that makes it possible for one person, by speculative gambling, to obtain possession of the labor of hundreds of his fellows, to be countenanced a single hour by a people who have the right to the products of their own industries.

But how shall these ills be cured? What changes must be made to correct these evils? We do not war upon the individuals who take advantage of systems, for the existence of which the people themselves are responsible. We wish it to be distinctly understood that it is the systems that we would abolish, and thus make present practices impossible for individuals. So long as the people uphold the existence of systems under which a small minority of the people can obtain possession of the entire results of the labor of the great majority, so long the majority have no

right to complain; but what they should do is to change the infamous systems, and then the ills from which they suffer will vanish.

We said that the great crash may be tided over for a while, but we do not believe it possible to hold it off at all. We believe that the moment the speculators and the conspirators attempt to resume business, as soon as the Stock Exchange shall open the way for dealings, that the efforts of the crippled, to save themselves, will force on the final result with a fury that even the whole power of the government will be impotent to allay.

As the intensity and bitterness of the opposition develops, so should the zeal and earnestness of friends increase.

## BABYDOM.

An infant is probably the most helpless of all the animals in creation. The young of the other classes of the order mammalia are generally more active and endowed with powers of locomotion at least, almost from the period of their birth. The young of man alone is entirely feeble and utterly dependent upon its kindred for support. Surely this should teach us, collectively as well as individually, our responsibilities toward the little ones, which are, in their cases, so supereminently needed; and it is not strange that almost all creeds inculcate in their doctrines these responsibilities as fundamental duties of women and of men.

Nominally, the command of the great Nazarene, "Suffer little children to come unto me and forbid them not," is accepted by those calling themselves his followers, but their actions not unfrequently do not coincide with their professions. In most cases, the thousands and tens of thousands of little ones who are yearly heralded into the world, outside of the pale of the law, are either neglected or abandoned. That this is so, the following statements, taken from the N. Y. Herald of the 24th ult., prove:

## "THE 'BABY-FARMERS' OF NEW YORK

are women whose consciences are as hard as marble (if they have any), and who take immense risks for immense profits.

## "HOW THE BABIES ARE PROCURED.

"The manner in which these institutions or farms are filled is in this way: They keep rooms for women during the period of their delicate condition, and most of these women being unfortunates, they leave their babies behind them, with just enough money to starve them on—quieting their gnawing consciences with the assurance that if their children don't thrive it's not their fault, as they have left money to provide for them. These children are then advertised for adoption, and in many instances they get homes among the wealthy. The truth of "A Terrible Temptation" is often demonstrated through the instrumentality of these farms, and the impositions practiced would afford data for half a dozen novels. The lying-in rooms are generally in the city, but the farms are out of town. Many a proud little village on Long and Staten Island would blush with mortification if it knew that it had a 'baby farm' within its limits. The statistics regarding these institutions, imperfect as they are, show that ninety-five per cent. of the foundlings die while vainly seeking to draw nourishment from dirty, sour bottles, through a rubber tube impregnated with white lead and sulphur. It is not a rash conclusion to suppose that the five per cent. saved are those adopted or purchased by well-to-do people."

Ninety-five per cent. lost. And these, in all probability, love-babies, the very choice of the incoming crop of humanity. We say "the choice," believing that Shakespeare did not err when he put into the mouth of the bastard Edmund, in King Lear, the following words:

Edmund—"Thou nature, art my goddess; to thy law  
My services are bound. Wherefore should I  
Stand in the plague of custom; and permit  
The curiosity of nations to deprive me  
For that I am some twelve or fourteen moonshines  
Lag of a brother? Why, bastard? wherefore base?  
When my dimensions as well as compact,  
My mind as generous, and my shape as true,  
As honest madam's issue? Why brand they us  
With base; with baseness; bastards: base, base;  
Who, in the lusty stealth of nature, take  
More composition and fierce quality,  
Than doth within a dull, stale, tired bed,  
Go to the creating a whole tribe of fops  
Got between sleep and wake?"

Is not Edmund's statement correct? Could we tear away the veil from the marriage beds of this nation, what an exhibit would be made! How many unwished-for children? How many the product of absolute rapes, to be perpetrated by the innocents who are the results, in their after life! How many the offsprings of lust, debauchery, vice and even ill-disguised hate! And can such be compared with the really (though not legally) legitimate results of love, the sweeter, perchance, because of the difficulties attending its consummation, the more earnestly desired, because forbidden? They cannot; and therefore we do right in mourning the loss of nineteen-twentieths of the fruits of such liaisons.

This is plain talking; but the important question is, Is it not true talking also? The mark set before us is the improvement of the physical condition of humanity, the more important because on that base rests the intellectual and moral advancement of mankind. That is our end and aim. Whatever stands in the way of such consummation, no matter how old or how sacred it may appear, we shall brush it aside with contempt. Marriage, which, as now constituted, degrades free-love into legal servitude, we hold to be inimical to the propagation of a superior race of human

beings, and that is the reason why we attack it. We would have no trammel whatever binding together individuals of different sexes for a lifetime, a day, or an hour. The removal of the legal chain would not change the status of any member of the human family that did not desire such status to be changed. Those who are monogamic would be monogamic still. It would only destroy sham morality and remove the mask from hypocrisy. It would expose the tyrants to derision by conferring liberty on their slaves. More than this, it would establish Love on his throne and improve the breed of humanity, by making "real, mutual affection" the father and mother of the majority at least of the incoming generation.

Of course, before children have the rights to which they are naturally entitled, other changes must be effected. Woman, degraded by ages of male tyranny, must assert and prove by her actions her ability for self-sustenance, and the State or nation must be responsible for and provide for the support as well as the education of its family. The statement made in the extract from the Herald, viz., "that nineteen-twentieths of the class of infants referred to die in their babyhood," is to us a blacker and more damning charge than can be brought against the savages of Africa. It brands our morality as rottenness, makes Christianity folly, and slaps the face of the great Nazarene. Murder is accounted the gravest of crimes; but by this terrific and unpunished holocaust, constantly going on, common homicides are trivial matters. It is indeed

"Murder most foul, strange and unnatural."

It is modern society re-enacting Herod's massacre of the innocents, the rejuvenating of Philistia's sacrifice of her children to Moloch, by America's sacrifice of her children to Mammon.

It is because we see distinctly and feel deeply the horrors of the terrific ravages of the sexual crimes which stain the records of the time, commencing with secret sins and culminating in fetus and baby murders, that the truth has been forced from our lips upon the terrible social questions which are even now convulsing society. We do not look for clear air in the moral world before a storm; but we will welcome the hurricane, the hail, the lightning and the thunder that may overtake us, because we know that such and such only are the means that can purify nature and disperse the miasmas beneath which all that is good, all that is truthful, all that is holy in humanity, now lie gasping to death. And if the forked shafts, which are even now illumining the horizon, should smite us and those who labor with us in the cause first, we know that they (as well as ourselves) will welcome the destroyer, reading by its bright light a happier destiny for humanity in the near future, and hearing, in the roar of the popular thunders which may accompany the same, nothing save a cheering announcement of the certainty of the incoming of the sure revivification of the moral world.

Friends who have sent us important communications will please be patient until the Convention proceedings are completed. Just at this time nothing is so important as these.

## AN INDICATION.

About the period of the Revolution John Wesley termed slavery "the sum of all villainies." From that time the anathema began to degenerate. It was next called "our national disgrace," then "an institution," until at last, in the case of a bishop of the M. E. Church, it became merely "an impediment." The most important formula of the Protestant Church or churches appears to be following the same routine. First, "a creed," then "a confession of faith," until now, in the terms of the call for the approaching Evangelical Conference, it is whittled down fine into "an indication." This is good; it is well to note that the free-thinking element outside of the orthodox churches has made them in so much ashamed of their bigotry and folly. This is all the credit, however, that we can give to the Protestants, for the "indices" below prove that they are just as dogmatic at heart as the ancient church, and that, in the above instance, they have only sacrificed the will in order to obtain the power to persecute their sisters and brethren. At present, if they do not show their teeth, it is not because they would not, but because they are not yet strong enough to bite.

An "Indication of Faith" (so termed) as put forth in the call for the Evangelical Conference, appointed to meet in New York, on Tuesday, Sept. 30, 1873:

"1. The divine inspiration, authority and authenticity of the Holy Scriptures."

After Colenso's *expose*, whoever can believe in this has faith abounding.

"2. The right and duty of private judgment in the interpretation of the Holy Scriptures."

To this we would answer, Yes! and in the interpretation of the Vedas, Shasters and Koran also. Good-by, Mr. Catholic!

"3. The unity of the Godhead and the trinity of the persons therein."

Permit us to suggest an addition—and the sex also. There is no "woman deity" worshiper welcomed at this convention, and all the women outside the meeting would do well to remember that fact.

"4. The utter depravity of human nature in consequence of the fall."

We respectfully differ from this conclusion, believing



that no human being, male or female, ever existed who was utterly depraved.

"5. The incarnation of the Son of God, his work of atonement for the sins of mankind, and his mediatorial intercession and reign."

We not only believe in the incarnation of the Son but of the Sons of God, and of the Daughters of God also; that not one human being but all of us will have personally to atone for our errors; but, being democrats, we decline intercession and object to kingly rule.

"6. Justification of the sinner by faith alone."

In our view nothing can justify a crime; but kind and loving thoughts and deeds will develop and purify any human being.

"7. The work of the Holy Spirit in the conversion and sanctification of the sinner."

If the conversion of a heathen to Christianity differed in any respect from the conversion of a Pagan to Mohammedism, we might have faith in such changes. As to sanctification, when we see its effects upon Christians, we will credit that also.

"8. The immortality of the soul; the resurrection of the body; the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked."

Immortality is a big word, and we cannot measure it; though we may hope that it is correctly used. With regard to resurrection, we have no desire to see the egg shells glued together after the chickens have been hatched. As to a future judgment, we believe that to be needless, for we see in nature's court the use is not to delay justice. As to "eternal blessedness" and "eternal cursedness," we don't believe in either, but in progressive happiness for all; as more consistent with justice and mercy than either of the above conditions.

"9. The divine institution of the Christian ministry and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper."

"The divine institution of the Christian ministry!" This brings to our mind Petruchio's observation on his wife's dress. "The sleeves curiously cut!—ah! there's the villainy." Yet, we can admit the above doctrine if it is catholic enough to embrace all the men, women and children in the world. As to Baptism, that is, "Baptism by Immersion," we have no objection to that, and believe that health demands that the rite should be repeated daily; as regards suppers of any kind, we rarely indulge in them, but can meet our clerical brethren if they will alter the word to the Lord's Dinner.

But, as before suggested, the curiosity of the above document consists mainly in the note appended to it, in which the public is informed "that the above nine statements are not a creed or a confession of faith—neither are they to be taken as a limitation of Christian brotherhood, but are to be regarded merely as "AN INDICATION" of the class of persons whom it is desirable to embrace within the Alliance."

A new reader for the WEEKLY will do more good than the denunciation of an enemy can do harm. The more the truth is rubbed the brighter it shines.

#### ATTENTION! WORKERS.

There are many truths to be found in the Bible. One, "that the first shall be last and the last first"—seems about to be verified in the Labor Reform movement. Of the three great classes of producers, the agriculturists, the miners and the mechanics, the latter have always held themselves (on account of their higher pay) above their equally or (we might say) more necessary compeers. Although the mechanics and artisans in our cities have been first in the field in the way of uniting their forces against a common foe, both the miners and agriculturists appear to have succeeded better in forming grander unions than the trades of the cities have ever been able to accomplish. It now appears that the latter are determined also to be first in the field in proposing a great necessary reform, which, if workers are wise enough to carry into effect, will not only be costless to them but absolutely beneficial to all who join in the movement. We allude to the following suggestions of a miner and agriculturist which are published in the *Sun* of the 26th ult.:

#### "THE GRANGERS' LATEST MOVE."

"At a meeting of the Workingmen's Central Council in Masonic Hall, Thirteenth street, last night, a part of the platform of principles for which working-men will labor was adopted. An Iowa Granger, in a communication, proposed to furnish flour to working-men in the city for \$1 less per barrel than it can now be purchased, and pork, bacon and ham at three cents less per pound. A committee was appointed to ask Mr. Abram S. Hewitt to act as receiver of one hundred barrels of flour, which Secretary Blair, of the Council, is to see for. John Siney, of Philadelphia, wrote to the Council coal ready to ship could be bought at Port Carbon, ninety-three miles from Philadelphia, for \$261 per ton. As the price is nearly four times as high in New York, the Council decided to communicate with the President of the Pennsylvania Railroad with a view to cheapening transportation and lowering the price of coal for the laboring classes."

If our cities were well-ordered communities, the workers in them would be protected at least, in the matters of food and fuel by the city governments themselves. If one Stewart can supply half the city with the infinite varieties of dry

goods, there is no reason why the city itself should not supply its own inhabitants with flour and coal at the lowest possible rates. At present, in the cost or transit, the railroads dictate the law, because they deal with individual firms only, if they dealt with city governments on a grand scale, matters would be differently adjusted, and the railroad "Buckingham" would speedily be taught "to lessen their big looks."

But the proposal of the "Iowa Granger" to furnish flour one dollar less per barrel, and the notification of true John Siney, the miner, that coal could be got at Port Carbon for \$2 61 per ton, only meet the needs of the people half way. As long as the great railroad corporations deal individually with the public in our cities, they will rob the public. The wrongs done to the producing classes will never be righted until the seventh, nineteenth and fifth planks of the Equal Rights platform have been established as laws. The first of these decrees the free use of the soil to the tiller; the second asserts that mines and water-courses belong of right to the public, and the third demands that all monopolies must be abolished, and that all lines of traffic ought to be owned and managed by the public for the general welfare of the community.

Early attention to bills to renew subscriptions will greatly oblige the publishers.

#### PROMISCUITY AND PROSTITUTION.

Promiscuity is a natural condition to many human beings. Men are generally promiscuous, and there are many women with similar natures. It is fitting that the desire for change should not be limited to the male sex. Were there no women with corresponding temperaments, the world would be, in sexual matters, more degraded than it is at present. It is true that the world or rather "society" makes a distinction between its treatment of promiscuous women and promiscuous men. It condemns the former and often rather patronizes the latter. This is natural; women give tone to society; they can far more readily excuse a man for loving many women than a woman for loving many men. The first case implies an invasion to which many of them would perhaps willingly submit, but the latter suggests a chance for a rivalry which all of them would certainly abhor. Under these circumstances it is not to be wondered at that woman in society has made a vast sexual difference in its punishment for unchastity or inconstancy, not sanctioned by the clergy and at variance with the laws of its churches. Of course the difference thus made is not defensible. No sane human being can pretend to justify it; it would be far easier to find reasons why such discrimination should be brought to bear against the male rather than the female.

Prostitution differs from promiscuity in this particular: It stands on a lower motive than the former; it is not based upon a natural but an artificial desire. The condition is one abhorrent to all women; and if the girls were withdrawn who have been driven into it by necessity, probably the bagnios of our cities would be half depopulated. It is, however, a necessary adjunct to the legal monogamic system, the smuggling consequent upon too strict social custom-house regulations; of course, it interferes grievously with the regular traffic, but the only way to suppress or even limit the contraband trade is to reduce the stringency of the regulations before mentioned. The legalization of it, as introduced in France, and copied in St. Louis, has been very properly set aside by a judge in the latter city as partial, impolitic and unjust. Every one admits it to be a crime, and it shocks the moral sense of the community to see it crystallized by law. But though prostitution be a crime under our present social system it may be termed a necessary crime, and those who commit it are doing a service to the state. There is no reason whatever that they should be ostracized by a society which has created them. In virtue they more than equal the men who use them: for the sale of sin there may be an excuse, but there can be none for the purchasing of it. On this ground alone they ought to have at least the same right of *entree* into society that their male partners have; and when women are wise enough to recognize the fact that prostitutes are the negroes in the battle for the freedom of woman, that position will be taken by the leaders in the movement for the emancipation of woman, and maintained. If male debauchees can be tolerated by society, its halls will not be contaminated by the presence of women of similar characters.

But these are times when promiscuous women, if not absolute prostitutes, give the tone to society. When we look over the records we find from Cleopatra to the present time they have had their fair share of triumph. Society in America has lately paid homage to one of them by crowning itself with the "Pompadour" hat, and it is stated that the *demi-monde* set the fashions in France. Probably indignant virtue only cares to set its foot on the most wretched of the class, and those most in need of compassion and assistance. They who call themselves "Christians," who object to the above views, and dare not venture on any recognition of such sisters, will do well to remember that a harlot was fit company for their God; and if Mary the Mother was the purest and most dignified of women, the next to her in dignity, aye, and in purity also, was Mary Magdalene.

Let every earnest laborer in the cause of all-sided freedom send in, at least, one new subscription.

#### THE CHICAGO PRESS ON VICTORIA C. WOODHULL.

In a long and carefully written article, evidently the production of a scholar, the Chicago *Times* of the 18th ult. thus speaks, comparing Victoria C. Woodhull with the Aspasia's and Phryne's of the Athenian Republic, a comparison well meriting the thanks of the WEEKLY:

"The (Grecian) women who enacted this role were as marvellous for their refinement as for their beauty. They were philosophers in thought, poets in sentiment, and artists in dress. \* \* \* Their real representatives, at the present day, are the Woodhulls and Carpenters."

"In some points there remains a similarity between the Grecian ancestry and the American result. There is the same intellectual vigor in both. The conspicuous men and women of the palmy days of Grecian courtzanship were remarkable for their mental strength. So are Carpenter and Woodhull. The one has forced his way from an insignificant beginning to the very front of the age. The other has risen from nowhere, from nothing, from a quack doctress enveloped all over with Charlatanism and evil report, to a position on the forum where she stands without a peer. Her intellectual position and vigor are not a question of doubt. In this single respect she is above discussion."

On the next day, the *Tribune*, of the same city, takes up the theme, and here is the result of its cogitations from its issue of the 19th ult.:

"The lecture in the evening was devoted to a really eloquent and exhaustive discourse by Mrs. Woodhull, upon the evils, physical, mental and social, that result from the present system of marriage and sexual relations. However her ideas may be regarded, there is no doubt but that she is one of the most active, energetic and eloquent speakers that ever appeared in this city, and it may well be regretted that so highly gifted a woman should not have devoted herself to a more worthy cause."

Of course we differ from the writer so far as regards the latter statement. One thing is certain, that, whether our cause be worthy or not, to it we have given fortune, life and present, but not future, fame. We repeat "present fame," resting in the confident belief that by our efforts we are drawing a bill on posterity which the future will honor.

#### LECTURE FIELD.

Anthony Higgins, Jr., the eloquent young champion of Spiritualism and Social Reform, is open for engagements in any of the Eastern Spiritual or other Reformatory Associations. We hope that the Spiritualists and friends of Social Reform will keep so powerful a brain and tongue in constant exercise.

We prophesied some time ago that Anthony Higgins, as we then named him the Boanerges of Spiritualism, would yet take a distinguished part in the coming reforms of the age. Every day proves the correctness of our judgment. At the Cape Cod Camp Meeting we listened to one of his finest extemporaneous efforts, proving him to be an astute thinker and a born orator. At the commencement of the Silver Lake Camp Meeting he was almost alone on the social question; yet, with the persistent energy of a Leonidas, he stood in the "gap," fighting the conservative element, both on and off the platform, with such tact, ability and skill, that when the Radical reserve came up, "Richmond was taken."

As a speaker, he is Demosthenic and terribly in earnest in all he says or does, so much so, that the superficial critic might suppose him to be more enthusiastic than reflective. But the most vehement declamations are rapidly followed by a subsoiling method of thought, delivered in slowly uttered and well-measured words, illustrating that he possesses shades of incisive thought and a power of analysis seldom met with in one so young. There are but few public speakers who can make so rapid and pleasing a transit from the brain to the heart of an audience as Anthony Higgins. Sometimes he looks like an intellectual tiger crouching for a vigorous spring at the throat of error; and again he melts both himself and audience with the deep and tender pathos of his large love nature.

His is no partisan mind to feed upon the pot herbs of party, ism or clan. He balances himself betwixt Gethsemane and Paradise, moodily watching the play of forces in systems and institutions, and thoroughly individualizing himself in an unbiased study of the underlying causes of hell and heaven in men and women. His motto is, "Be sure you are right, and then go ahead," regardless of costs.

Societies wishing to engage Mr. Higgins can reach him at 151 Jersey avenue, Jersey City, N. J.

#### THE AMERICAN NEWS COMPANY.

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



## A WORD TO THE MEMBERS OF THE CONVENTION.

Those who attended the Chicago Convention and contributed to its glorious work, must remember that that work was only to prepare the way for the real labor that yet remains to be done. The way is cleared. Now to perform the required task. Organization is necessary, and the plan adopted by the Convention should be constantly presented to the people, so that when we shall come together again at our next annual meeting the fruits of the Chicago Convention may begin to appear.

The New York *Mail* of the 25th ult. is responsible for the following item:

"No doubt Mrs. Young No. 17 had an eye to business when she made such a stir at Salt Lake City and got her name so conspicuously before the people. It is now announced that she is to mount the lecture platform and tell what she knows about Mormonism. We ought to have anticipated this, but it is too late now to avert it."

The WEEKLY welcomes the advent of Mrs. Young to the platform. All women ought to speak their minds there now; it is of no avail for them to brood over their wrongs at home. There is a free platform now; then let those speak on it who dare. The social question is the question of the age; the revolt against legal interference with personal rights, the subject of the hour. The social world has been ruled into licentiousness, misery and anarchy, by male edicts, if you please; for they are not laws, having no justice to back them. Every woman feels this in her soul, but it is only the true and brave woman who dares utter her thoughts upon the subject.

Let Mrs. Young, who owned a small fraction of Brigham's heart, then go on her way rejoicing. She is free, now, let her never be fooled again by marriage. Self-ownership is the flag all women—and all men, too—ought to sail under in these days. Anything—law, society or religion—that dares to interfere with or endeavor to trammel that, commits an act of sacrilege.

We take great pleasure in announcing that Mrs. Addie Ballou intends coming East on a lecture tour. For the last five years this highly-gifted lady has confined her labors mainly to South and West, where her name stands foremost in the ranks of Spiritualism and reform. As she has never been East, we prophesy for her a most cordial welcome; and would recommend all spiritual societies desiring an intellectual feast to engage her without delay. All spiritual and reform societies seeking engagements with her can apply to Mr. Anthony Higgins, 151 Jersey avenue, Jersey City, N. J.

TOPEKA, Kansas, Sept. 23, 1873.

Dear Weekly—I have found this morning in the little library of our quiet boarding-house, "Gunn's Domestic Medicine; or, Poor Man's Friend." At our boarding-house in Kansas City I found a little work, published in 1863, entitled, "Legalized Prostitution," by Woodruff.

As I come across these rare volumes from time to time and study their purpose and intent, I come to the inevitable conclusion that all the leading thinkers upon the great social problem are completely *en rapport* in the abstract; that they have all got hold of the same horn of the dilemma; in short, that on the "home stretch" they all "come to time" at the "meeting point."

I presume if I were to tell Dr. Gunn or Mr. Woodruff that, as far as my perception of their meaning is concerned, they are both in the same boat with Victoria Woodhull, they might demur.

I judge so from the undertone of their works, which may be but a hypocritical blind to secure the popularity of their books.

They both seem to aim to reconcile their advanced ideas to the existing social regime. In their profound deductions from nature they are compelled to make a complete ruin of the present social fabric.

Therefore, to secure the attention such exhaustive reasoning demands, and make it of weight with the respectables, they pull down but to build up again on the old, wretched ruin, which they have made as complete and ghastly as Victoria Woodhull has made it.

The diverging point between them and her seems to be just here: She sees the ruin she has made with her iconoclastic mallet of truth, but she stands undaunted in the midst, the God-endowed genius of destruction.

But instead of trying, all in vain, to patch up the ruin, in order to secure a tottering foundation upon which to rebuild the old sanctified man-trap of matrimony, she sweeps the old debris out of her path, and stands the God-endowed genius of the new dispensation, revealing to truth her clear realm.

Victoria Woodhull does not sugar-coat her pills. Therefore weak stomachs cannot swallow them. Such works as Dr. Gunn's run like oil down the popular gastric gullet, and, like oil, only carry off a temporary obstruction, never reaching the bilious centre.

One dose of Victoria's searching calomel is worth all the oil ever administered by all the time-serving, philosophic tinkers.

When all the best minds of the age unite upon the truth that there is something wrong in our social organization, why is it that one daring, beautiful, brave soul must suffer ostracism for naming the evil, pointing out its cause and effect, and revealing an apparent better way?

All the miserably married who read Drs. Gunn and Woodruff, will say Amen! to all the radical time-servers, from Peter, who thrice denied his Lord, to Henry Ward Beecher, while the time-servers continue to preach the sanctity of

marriage, though in their individual cases they know it to be the most unsanctified thing under heaven.

Like Olive Logan and Emma Hardinge, having proved beyond peradventure, in their own lives, the tenability of Victoria Woodhull's doctrines, at the very pinch and dire necessity when their souls are needed in the breach—where do we find them? Away in the rear, holding on to the sanctified skirts of Mrs. Grundy as though salvation depended upon her support!

And what is Mrs. Grundy doing with them? Supporting the rankest evidences of individual sovereignty in the persons of Olive Logan and Emma Hardinge! Why, only a few weeks since, a writer in the *Cincinnati Commercial*, in a long and exhaustive argument against Woman Suffrage, cited those two women, together with Mrs. Stanton, Miss Anthony and Gail Hamilton, in support of his position. How are the mighty fallen, when those women can be driven from the track of woman's completest emancipation by the social scare-crows!

And so goes the world: ever crucifying its Christs, first because born in a manger—in other words, rising from the masses—then for casting out the money-changers from the temple of Truth.

But Victoria is victorious! Her iconoclastic, determined efforts have opened the social sore, which cannot close, and "skin and film the ulcerous wound, till rank corruption, mining all within, infects unseen."

From her persistent efforts, the social question has spread into wider channels than ever before, from which we may look for the ultimate healing of the nations.

Whereas, such books as Dr. Gunn's and Woodruff's will find their way into many a marital hell, only to go, with a sanctified sigh, into the sanctified home (?) library, whose owners still go on breeding sinners, powerless to apply the grand principle of those books, because, forsooth! they would still build, as the books imply, over a ruin. Here is a quotation from Dr. Gunn, which is the embodiment and corner-stone of Victoria's teaching:

"I assert it to be the fact, and it will be asserted by the experience of thousands, that wedlock is a perfect hell, and the worst one we know of on earth, even when surrounded with all the splendors of wealth and trappings of power, if it is not hallowed by human affections. Seeing that human affections are not under our control, at least so far as to be influenced by sentiments of duty or admonitions of reason, are we not to presume, from the variety of motives which influence many to enter the marriage bond, that thousands are badly paired and worse matched?"

Then is an institution, susceptible of the rank and constantly-growing abuses of the marriage institution, sanctified of God? O ye thinkers, who look up from your respective hells, and throw the mud of your own wallowing at Victoria Woodhull, the day shall come when the fruit of your loins shall rise up and call her blessed!

HELEN NASH.

## NEWSPAPER MORALITY.

On taking up a prominent Pittsburg paper, the *Daily Dispatch*, of September 24, a sheet that prides itself upon being a first-class family paper of the highest moral tone, and would deem its columns forever contaminated by any discussion of the social question, my attention was arrested by a lengthy column, headed in formidable capitals,

## "RED ABOVE THE GREEN,"

containing a full, true and particular account of the recent prize fight in St. Louis, in which the high-toned readers of the paper aforesaid are informed that Allen drew "first blood," and are further encouraged by the intelligence that "Allen fought McCoolle to the ropes and knocked him down with a fearful left-hander on the jugular." A great many more interesting details follow, couched in the elegant and chaste parlance of the "ring," and closing with the following inviting paragraph:

"Seventh Round.—McCoolle presented a horrible appearance and seemed scarcely able to hold up his hands. His left eye was closed. He had a terrible cut under his right eye. The right side of the upper lip was also cut off, and his nose broken."

Of course it would be the acme of impertinence for a woman to question the possible effect of such an article upon the youth of Pittsburg and vicinity, or to suggest that a visit to the play-grounds of that dear old smoky conservative city might reveal to some horrified mammas, their hopeful sons engaged in mimic pugilistic encounters, conducted after the manner of the illustrious model furnished by the *Dispatch*, and "punishing" each other in the most approved style. The article came under the head of telegraphic news, and its transmission probably cost enough money to have furnished the office with cigars for a month.

Yet every family in Pittsburg will continue to return thanks for the daily benediction of a family paper, deservedly celebrated for its freedom from typographical errors, and its spicy editorial and reportorial columns, but above all for its "high moral tone, you know."

LAURA CUPPY SMITH.

## BUSINESS EDITORIALS.

## KURTZ RESTAURANTS.

Among the many permanent institutions of the city are the several restaurants of Mr. Fred Kurtz, located at 23 New street, 60 Broadway, 76 Maiden lane and at the corner of Fifth avenue and Ninetieth street. Undoubtedly Kurtz excels all competitors in the conduct of a first-class eating-house. Besides being thoroughly versed in stocking his store-rooms, he understands just how to please the general palate in the preparation of his dishes. Success is the best test of merit, especially in this business; and if Kurtz' merit is to be so tested, he stands pre-eminent over all other caterers. Each of the above places will accommodate

from one to two hundred persons, and all of them, at almost any hour of the day, are filled. Strangers, visitors and residents will find Kurtz' the most satisfactory, as well as cheapest, first-class eating establishments in the city; while those who visit Central Park should not fail to call at the new and elegant retreat at the corner of Ninetieth street.

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

## APPROACHING CONFLICT.

The irrepressible issues between universal liberty and despotism to precipitate a terrible war within five years that will terminate in the overthrow of the American Republic and the establishment of a military dictatorship.

Church, State and Capital are combined, under the leadership of the Republican party, to precipitate the conflict that will end in a defeat of their aspirations, and the ultimate triumph of industry, socialism and rationalism.

The nation is slumbering upon the brink of ruin as unconsciously as the citizens of Pompeii and Herculaneum in that awful moment that preceded the belching forth of Vesuvius.

The most astounding foreshadowing of the future destiny of this nation ever issued from the press.

A book of 250 pages will be sent to any address, post-paid, for \$1.50. Liberal terms given to agents.

Address, JOHN WILLCOX, 172 and 174 Clark street, Chicago, Ill.

WHITMAN'S CANDIES AND MINERAL WATERS, MANUFACTURED FROM THE WATERS OF THE DEEP ROCK SPRING, OSWEGO, NEW YORK.

The testimony of the faculty is that as remedial agents these waters stand unrivaled.

Particularly efficacious in all affections of the kidneys or bladder; also beneficial in rheumatism, dyspepsia and all diseases arising from a disordered condition of the blood.

For sale on draught, or in bottle, by George A. Marble, dealer in all kinds of mineral waters, 28 Maiden lane, New York.

## YEARLY CONVENTION.

The seventh annual Convention of the State Association of Kansas Spiritualists will convene at Leavenworth, on Friday, October 10, at 2 o'clock p. m., and continue three days. Prof. Wm. Denton, Hon. Warren Chase, Mrs. Mattie Hulett Parry and others are expected to be present.

Friends from Missouri are cordially invited. Per order, H. L. CRANE, President. G. B. REED, Secretary.

## REFORMATORY LECTURERS.

In view of the determination recently manifested by certain would-be authorities in Spiritualism, and from a sincere desire to promote their expressed purposes, to set up a distinction that will produce a free and a muzzled rostrum; we shall henceforth publish in this list the names and addresses of such speakers, now before the public and hereafter to appear, as will accept no engagement to speak from any committee of arrangement, with any proviso whatever, as to what subject they shall treat, or regarding the manner in which it shall be treated. A reformatory movement, such as Spiritualism really is, cannot afford so soon to adopt the customs of the Church and fall into its dotage. On the contrary, it demands an unflinching advocacy of all subjects upon which the Spirit world inspires their mediums under the absolute freedom of the advocate. To all those speakers who wish to be understood as being something above the muzzled ox which treads out the corn, this column is now open:

C. Fannie Allyn, Stoneham, Mass.  
J. I. Arnold, Clyde, O.  
J. O. Barrett, Battle Creek, Mich.  
Mrs. E. F. M. Brown, National City, Cal.  
Addie L. Ballou, Terra Haute, Ind.  
Warren Chase, St. Louis, Mo.  
Mrs. Jennette J. Clark, Montpelier, Vt.  
Prof. J. H. Cook, Columbus, Kan.  
A. Briggs Davis, Clinton, Mass.  
Miss Nellie L. Davis, North Billerica, Mass.  
Lizzie Doten, Pavilion, 57 Tremont street, Boston, Mass.  
Mrs. L. E. Drake, Plainwell, Mich.  
R. G. Eccles, Andover, Ohio.  
James Foran, M. D., Waverly, N. Y.  
I. F. Greenleaf, 27 Milford street, Boston, Mass.  
Anthony Higgins, Jersey City, N. J.  
E. Annie Hinman, West Winsted, Ct.  
D. W. Hull, Hobart, Ind.  
Charles Holt, Warren, Pa.  
Mrs. Elvira Hull, Vineland, N. J.  
Moses Hull, Vineland, N. J.  
R. W. Hume, Hunter's Point, L. I.  
W. F. Jamieson, 139 Monroe street, Chicago, Ill.  
Miss Jennie Leys, 4 Tremont Temple, Boston, Mass.  
Cephas B. Lynn, Sturgis, Mich.  
Mrs. F. A. Logan, Buffalo, N. Y.  
Anna M. Middlebrook, Bridgeport, Ct.  
Dr. Geo. Newcomer, Jackson, Mich.  
Mrs. L. H. Perkins, Kansas City, Mo.  
J. H. Randall, Clyde, O.  
A. C. Robinson, Lynn, Mass.  
Wm. Rose, M. D., 102 Murison street, Cleveland, Ohio.  
Elvira Wheelock Ruggles, Havana, Ill.  
Julia A. B. Seiver, Houston, Florida.  
Mrs. J. H. Severance, Milwaukee, Wis.  
Laura Cuppy Smith, No. 113 Nassau st., New York City.  
M. L. Sherman, Adrian, Mich.  
John Brown Smith, 812 N. 10th st, Philadelphia, Pa.  
Mrs. H. T. Stearns, Corry, Pa.  
Dr. I. D. Seely, 635 West Lake street, Chicago.  
Mrs. R. Fell Seely, 635 West Lake street, Chicago.  
Mrs. C. M. Stowe, San Jose, Cal.  
Dr. H. B. Storer, 137 Harrison avenue, Boston, Mass.  
C. W. Stewart, Janesville, Wis.  
J. H. W. Tohey, Providence, R. I.  
F. L. H. Willis, Willimantic, Ct.  
Lois Waisbrooker, Battle Creek, Mich.



[Continued from page 7.]

upholders are not ready for me to say many things to you now which I must say in the future. I wish to lay this upon your souls that I am with you in this great reform, not alone intellectually, but with a soul and energy which shall come to me by that influence, Spiritual, on which I depend. I am here this morning with a certificate of fellowship from the *Religio-Philosophical Journal*, and I would not tear it asunder and crush it under my foot. Why? Because I would degrade my character as a gentlemen and brother by this action. I speak for myself alone. I am independent of it, but I honor the friend and brother, Dr. Drake, who was the instrument through which I obtained it. I have a tender regard for the flag that waves over the rotten institutions of the past. The *Religio-Philosophical Journal* is a transcript of my organization: as a religious philosopher, as a mediator between science and religion it is the want of the age. And let me tell you that with a clear vision I see it to-morrow buried deep in the mire, and I pity it with my soul; and not as a lady lecturer declared it at Green Lake recently, I would not crush it in the mud and mire, but I would save it and lift it up to a superior condition. I feel as the Christ of the past, when John the Baptist exclaimed that he needed to be baptised of Him: "Suffer it to be so now, for thus it becometh us to put off unrighteousness." Even so is it with these. I anticipate in the future a point of time in my individual history when I may be made an instrument to you, and I still hold myself sacred to this coming task. I have but ten minutes to speak to you. Let me say that I have watched for this glorious hour just thirty years from 1843, and I glory in the fact that my conscience regards this as the grandest day and hour the sun has ever shone upon. [Cheers.] That this is the coming day of God, the establishment of what is termed in the mysticism of the past, the fifth universal empire after the dissolution of the material kingdoms of earth. You, who have been raised to high spiritual conditions, who have watched for the time in the history of the earth when what is called God should dwell among men, and when there should be no sickness and death, when all tears shall be wiped away from their faces, and all sitting under their own vine and tree, and no Christian dare to make them afraid—know ye that ye shall all know the Lord, from the least to the greatest. Christ said, "I shall go away, but I shall come again; and the time is coming when, as in heaven, there shall be no marriage nor giving in marriage." Ye reformers and inhabitants of this earth who have longed impatiently for the fulfillment of these grand predictions, with very few exceptions, you cannot see that these things are to be fulfilled, that the stone can be cut out of the mountain; you cannot see that in the days of this last kingdom the God of Heaven will set up his kingdom; spirits, exalted spirits, shall set up his kingdom, and it shall not be destroyed.

The Chairman—I hope the audience will not confine the speaker to his ten minutes. I hope there will be no objection to his continuing, although if there is, I shall have to call to him to stop.

Several Delegates—Go on!

Mr. Pope—I am dependent, friends, upon this unhappy organization, which the angels cannot at the present time, entirely control.

Mrs. Severance, of Milwaukee, said:

I have but a few remarks to make this morning, and they are called out by the observations made by the brother preceding in reference to the *Religio-Philosophical Journal*. When I say that there is not a paper in the land that I so thoroughly detest, I do not half express my feelings. [Cheers.] Knowing, as I do know the life of the editor, I feel, when he comes out and denounces in the bitterest terms the individuals who have the courage to raise their voices in favor of social reform, under which alone is to be found the only chance of excuse for the life that he leads. [Cheers.] I feel, I say, a most profound contempt for him. Not only myself, but others in this house can testify that Mr. S. S. Jones, editor of the *Religio-Philosophical Journal*, does live in sexual relations outside of legal marriage. The time is coming when these things shall be brought to light, and when individuals who denounce freedom in the social relationship, and yet are guilty of living a low sensual life, shall be comprehended. They do it only because they cannot comprehend the purity that will grow up out of social freedom. But judging from their own standpoint, they condemn the movement, believing that they can have just as much freedom without it as with it. [Cheers.] It is time that we Spiritualists take hold of the matter, and not allow any one among us "to steal the livery of heaven to serve the devil in." [Cheers.] We have papers devoted to the highest interests of Spiritualism, that stand by those who teach the highest truths of the angel world; and let us as Spiritualists support these papers, and not those that belie the highest and divinest emblems of the human soul, and which would crucify every reformer. I am in favor of the lines being drawn, and of our knowing just where our enemy is; and I don't care how near these lines come either. When we as Spiritualists, believing in every individual soul advocating his highest and best idea, see such papers coming out as they did with articles—and my name is mentioned in them and denounced because I chose to say what I believed to be true; I say, when we have such papers, denying an opportunity for a reply to these calumnies through their columns, it is time that we should have done with talking about the freedom of the press if it defends such a condition of things. Give me honesty though it lead to hell, rather than hypocrisy clothed in the garb of respectability. [Cheers.]

Mrs. H. L. Stearnes, of New Jersey, said:

I come before you, a delegate for New Jersey, but a lecturer at large, and, as a lecturer, I represent the mediumistic side of the lecture field. I have a few matters of business to present, and they will be of a peculiar kind. I wished this morning to meet a few members of our delegation, but I could not find them. Now, I do not like to go into a corner

and say a single word there in private that I should not care to say out aloud. I come here to say a few things to-day. Any time during the last six years, when I have wished to come as a delegate to this body, I could not come. I may be asked do I sustain Mrs. Woodhull? I do, but not as the next President of this Association. My choice is Mrs. Severance, who has just spoken to you. I want Mrs. Woodhull to fill another position. I want this body to honor her by giving her a special mission to England. I believe there is a National Association formed there, and I do not think there is any person in our ranks who would better fill a position as representative to that body, and to the Court of Queen Victoria, than Mrs. Woodhull. [Cheers.] I want her to present to that body, and to the world at large, a call for a World's Convention of Spiritualists. [Cheers.] I do not think that you can better honor Mrs. Woodhull than by thus showing your regard for her; and also I do not think that you can honor this Convention more in filling the office of President than by the election of Mrs. Severance to the position of its President. I have other business to present in due time. What I have said this morning I have had to say out aloud, and I want you to circulate the idea. The Convention has brought this question of social freedom up to the point of being a live thing. It is the first time that it could be so considered; and Mrs. Woodhull having brought it to this point, I say let her go on with it. [Cheers.]

Mr. Pope—I wish to make an explanation. I am afraid I have been misunderstood. I am not in sympathy with S. S. Jones; but I am a clairvoyant, and I see the necessity that exists for some such paper as the *Religio-Philosophical Journal* in this age. I am wedded to the interests of religious philosophy, and, as a mediator between science and religion, I see the necessity for such a journal. I trust yet to see the flag of freedom wave over this American continent, and its virtues be enshrined in the heart of every Spiritualist. [Cheers.]

Mrs. Severance—I have just one word to say in regard to what fell from Sister Stearnes, and that is: I am decidedly in favor of re-electing Mrs. Victoria C. Woodhull as President of this Association. [Great cheering.] I think we owe it to her. I think we owe it to ourselves. [Cheers.]

Mrs. R. A. Loomis, of Michigan, said:

Mr. Chairman, ladies and gentlemen—It seems to me that this Convention is of vital importance, and while, no doubt, our sister Stearnes feels a deep interest in its welfare, yet, in my idea, to elect any other person to the office of President of this Association for the coming year than Mrs. Woodhull would ruin us. [Cheers.] The conservative element that stands to-day in such bitter opposition to us is crying out, "You are going to be whipped?" But, my brothers and sisters, we are going to re-elect Mrs. Victoria C. Woodhull to the Presidency for next year, sure. ["Good."] And I tell you that when any step forward and want to put another individual in that position, I tell you that we do not know what we are saying. I tell you that Victoria C. Woodhull has brought us to this platform, and has done for us what no other woman or set of women, or men or set of men, in the way of promoting the liberation of women from the thralldom of the most accursed tyranny that binds every woman in the country. [Cheers.] Ladies and gentlemen, you know that she has done her work and done it well; and while I bow at no shrine and I kneel in worship at the feet of no individual, yet for the labor that has been performed for us, I say let us give to our sister the things that are our sister's, and to God the things that are God's. Secondly, I say it is necessary to give her charge over the society. Now, while perhaps, I have said enough, brothers and sisters, in reference to this matter, let me say further that the great question which is before the public to-day, and which has to be met by the public as well as by our Convention of Spiritualists, is the social question. I do not care how much they dodge it, or how much the reporters misrepresent us. We stand firm upon the rock of ages, and no power that exists in this earth can move us, for we stand there supported by the right hand of the spirit world, and whose voices are forever asking us to come up to the higher life. Oh, my friends, let us go from this Convention knowing that its work will tell for us, as Spiritualists, that we have done the task set before us; that we have placed this reformatory movement before the people. Now, brothers and sisters, this S. S. Jones, of whom the friends are speaking, is almost too contemptible a being for the women to meddle with. [Cheers.] I am not individually acquainted with S. S. Jones, yet I have been acquainted with him just so long as he has advocated Spiritualism through his paper; and I will say that so far as reading matter is concerned, it is one of the most contemptible things that the angel powers ever suffered to live upon the earth and impose upon true-souled, virtuous women. [Cheers.] I know something of the sufferings entailed by the present social system. I go from house to house, and hear my sister friends pouring into my ears the story of their suffering in the marital relation. Oh, some of my conservative friends will say, What, would you do away with the marriage institutions of the day, and leave every one to run riotously rampant in their family relationship? I say, Yes; let us be freed from all such bonds, and then we should know, as we know to-day, where Moses Hull is; we should know who to fear; we should know where you and I and every individual stand. There would be no pall to cover up the actions of any individual—the damnable blackness and rottenness that is constantly corroding and corrupting society, and is ruining the generation that is now being born to cover up the practices that are to-day among all classes of the people, rotting out our generation of children. I say that this great wall of corruption must be thrown down, or that sooner or later we shall have to learn the grim fact that the human race will become extinct from this earth, owing to these damnable practices to which I have referred.

Mrs. Laura Cuppy Smith, of New Jersey, said:

While I know of no lady who would preside with greater dignity than Mrs. Severance, yet I say that we owe it to Mrs. Woodhull to re-elect her as President of this Association. [Cheers.] She has been dragged through every jail in New

York city; she has been the mark of the Young Men's Christian Association to hurl its infamous accusations at; she has borne the standard of Spiritualism unflinchingly through all her trials; she has been the advocate of the rights of the purest social condition [cheers]; and notwithstanding all that has been said on the subject, I maintain that she has advocated the rights of and come forth as a benefactor to woman; and I further maintain that she has been just as much a benefactor of men; for anything that will tend to elevate womankind must also elevate mankind, and nothing that is done that degrades woman but also more or less degrades man. [Cheers.] Now, I feel to-day that women's rights are altogether too narrow a field. I am here in the interests of humanity, of my brothers as well as my sisters. A great deal has been said about the wrongs of married women; there are a great many wrongs of married men that have never been touched upon. There are women who absolutely refuse to live in marital relations with their husbands, who absolutely refuse to live with them, and yet who, at the same time, swear by the Eternal God that no other woman shall do so either. [Hear, hear.] When you talk about the wrongs of women, it is a one-sided matter. There are just as many good men as there are good women. [Cheers.] I have sons that I love, I have a father whose memory I respect, and I say that in dealing with this question we are too one-sided. Men have had things all their own way in making the laws, regulating society to a large extent, and in molding the characters of women; and I say I wonder not that men as a body are as they are—I only wonder that they are not a great deal worse. They have had absolute power in their hands, just as the slave masters had down South; and I hold that when the principles advocated by Victoria C. Woodhull are carried out into life, then there will be perfect equality between the sexes, and perfect justice between man and woman for the first time. When you speak of the superiority of women over men, I do not believe a word of it. Give us all an equal chance to live and act out our natures, and you will find that men and women are very much alike. [Cheers.]

In response to calls, Hon. Warren Chase came forward. He said:

The President has most kindly offered to put the break on when required; but I am not going down hill, and am not likely to go very fast, for I am on the up grade. [Cheers.] It is several years since I met with this annual convention; its last term, when I met it, was in Buffalo. I declined to attend its conventions afterward for three years, because I did not see any practical result accomplished by our six years' efforts. I have seen something of improvement during the past year, or two years, and so I have again returned to it, with my heart and head and hands ready to take advantage of the opportunity which I see of doing something. I trust that the work which is before us will not be neglected. I know that I can say that the President of this Association and those that surround her are earnest in their purposes, however much they may be misrepresented, and however much injury may be done to them and to the movement by unwise friends. I know that during the past two years something has been accomplished of vital importance to the people, the nation and the world. [Cheers.] I am sorry always to hear at conventions of any kind of personalities indulged in. I know very well the grievances that promote them, and I would remind my brothers and sisters of the words of our great poet, James Russell Lowell; "The fellow that first gets mad is almost always wrong." [Laughter.] I leave all personalities to others; I have had enough of them to satisfy me. I think that now is the time to commence an important work, the work in which we are all of us interested, the important work of introducing social liberty. We must lay aside all personalities and move in a united phalanx against the enemy, which is the organized religious power of this country—not the Young Men's Christian Association alone, but the whole sectarian religious power of the country, which it has organized in opposition to our movement. What are they doing? They are calling upon all the believers in Christ to assist them in changing the fundamental laws of this country, and thrusting us out of the possession of all our civil and religious rights, to incorporate measures that shall outlaw us completely in the land of our birth, nativity and labor. I say it requires us to organize and unite all our friends that we may labor on one platform against the organized movement of the evangelical churches. I tell you, my friends, that those of us who are not Christians are in danger of losing the liberties that we have, and unless we rid ourselves of personalities and unite, we shall find this enemy stealing like a snake and coiling itself around us; we shall find that it has its grip upon the constitution. This, then, is our time to work. I believe it to be our duty, whatever personal friendships we hold, to re-elect the President of this Association for another year. [Cheers.] I feel so because she has been and is now the point of attack and the centralized point at which the opposition to this movement is directed. It therefore becomes our duty, in defense of liberty, Mrs. Woodhull having been a victim of persecution, to stand consistently by her and make her the rallying point, until we have put down these enemies of the liberty we enjoy. Then it will be time enough for us to change either the persons or the principles, for the success of which we are now striving. [Cheers.]

The Chairman—The Committee on Business is now ready to report. The Finance Committee are requested to go through the audience and take up a collection.

Mrs. Lois Waisbrooker, of Michigan, said—

There is a great deal of excitement on the question of our accepting the leadership of individuals. If an individual comes out and declares his sentiments, if we do not repudiate them, are we therefore to be open to the charge of having accepted them? Now, I deny any such right on the part of any individual or set of individuals; I deny the right of any one to force me to condemn or to approve anybody's actions, or to say that if I do not condemn I approve. I will not sub



mit to any such dictation. I have been in the prayer-room at the revival meetings, and have heard the minister come upon the platform and say, "Every individual who does not now declare for Jesus is thereby proclaimed to have committed himself against Jesus." Many a soul has been brought to its feet to acknowledge the Kingship of Jesus under this kind of Spiritual dictatorship. There are those in our ranks who desire to exercise the same kind of dictatorship over us upon this question of social reform, but I for one will not submit to it. [Cheers.] And when an individual comes forward, as Moses Hull has done, and gives his experience, and they demand of me, "repudiate him," or we will say that you accept his theories, I will say to them that they are tyrants and liars. [Cheers.] Fifteen months ago, in an article written two years ago, but which lay in the *Banner of Light* office six months before it was published—something very unusual with anything that I contribute to that paper—I said that the social question was under investigation, that we had no standard except the standard of authority—that we must have the standard of nature and of science; that, in order to this end, personal experiences were in order; that every person must not only be permitted but be induced to come forward and give his or her personal experiences; and that in this free inquiry those who were as chaste as ice should have no precedence over those whose fires were irrepressible. I said that all classes must give their experience, and then science, as an impartial judge, could step in and give us a standard. The present social system is under trial; we need witnesses. We have no right to browbeat witnesses nor to render a verdict, whatever may be the testimony, until all the evidence is before the court. Therefore, I say that danger lurks abroad. By the force of my own soul, by the needs of humanity, as the salt sea foam falls from the crested waves of the benighted ages, so was I impelled to launch my *Age* upon the world, not alone, but assisted by the angels, to whom I have sworn, by the powers of my own soul, that I will not desert my post; that these waiting hearts shall have a chance to speak; that Mrs. Victoria C. Woodhull shall be given encouragement and aid until death seizes me. People who desire to give their experience shall have a chance to do so through the columns of that paper, and no one shall besmear them or call them fools or foul if I can help it; and no one shall dare to say that I approve of anything that appears there unless it is over my own name. If they attempt to do the contrary, I will tell them that they are tyrants, and hurl back the lie upon them. [Cheers.] So far as respectability is concerned, I repudiated it long ago [put that down, Mr. Reporter, if you please], because I mean to be an honest and true and noble woman, and I cannot be that and be respectable, too; and you know it. [Cheers.]

Colonel Blood said—As Chairman of the Committee of Resolutions, on behalf of the majority of the Committee on Resolutions, I beg to report as follows:

[NOTE BY EDITOR.—The following propositions are published here as finally amended and adopted, so as to save repeating them.]

CHAP. I.—1. That Spiritualism is the *E Pluribus Unum* of all reforms.

2. That Spiritualism is but another name for humanitarianism, and its mission is the solution of all problems in which the welfare of humanity is involved.

3. That the phenomenal era of Spiritualism has demonstrated the fact of continued existence, and that it should now enter upon its practical era.

4. That the ultimate value of Spiritualism consists in its capacity to better the condition of individuals and the race.

5. That the aim of earth-life should be not only the accumulation of material wealth, but also the accumulation of spiritual wealth.

6. That whole spiritual bodies cannot be developed in half-made-up or diseased human bodies.

7. That the basic problem of life is how to secure perfect bodies, in which the spirit may have development.

8. That perfect physical bodies depend upon perfect conditions of generation, gestation and growth; and that while we ignore no question whatever, these are the most important that humanity can consider, and fundamental to any true spiritual science; and, therefore, this Convention announces that, in its opinion, the first practical work for Spiritualists is to discover, advocate and practice the science of generating, gestating and growing children, so that in the next generation improved humanity may be realized.

9. That hypocrisy is the most dangerous element of the present civilization, and individuals who profess one system of morals and practice another, are the most dangerous class of society.

CHAP. II.—1. That order is the first law of the universe.

2. That organization is order expressed.

3. That organization, to be effectual, must be natural—constructed after the law of evolution as found in nature.

4. That Spiritualists should organize; and that they must do so before any practical movement can be carried out.

5. That the objects for which Spiritualists should organize should be to secure and maintain religious, political and social freedom, industrial and educational equality, and universal justice for humanity.

6. That Spiritualists should never submit peacefully—should resist to the bitter end all infamous attempts of the Young Men's Christian Association and the Evangelical Alliance to subvert the religious liberty of the country by converting it to a religious despotism.

7. That the Children's Progressive Lyceum is an improved method of education, and that Spiritualists should give it their countenance and support.

CHAP. III.—1. That love of the sexes is a natural attraction which exists independent of the human will.

2. That the will of any third party, which defeats the manifestations of love, interferes with the natural order of the universe, and is an enemy to human happiness.

3. That marriage is the consummation of the love of the sexes, and where there is no love there is no marriage.

4. That sexual union where love is wanting is prostitution

and any law to compel men and women to maintain this union, is a system of license for and enforcement of prostitution.

5. That like all other human capacities, love is the subject of the law of evolution, and in its lower degrees is as rightfully entitled to its own conditions as in its higher degrees.

6. That the evolution of love is its natural growth, and this growth may be promoted by proper methods of education and culture, but not by compulsory legislation.

7. That under these several propositions, enforced marriage results only in binding men and women who do not love; and, if abolished, would result only in the separation of those who, both for individual happiness and the public good, ought to separate.

8. That the community has no more right to enact laws impairing the sexual liberty of the individual, than it has to enact laws impairing the physical, intellectual or moral liberty of the individual.

CHAP. V.—1. That the clergy are a source of danger to the American Republic.

2. That as Spiritualists we recommend the organization of Liberal Leagues throughout the United States, whose object is to maintain our present Godless constitution and Christless institutions.

3. That right and justice demand a change in the revenue laws, so as to include all property for taxation.

CHAP. VI.—1. That the present organization of the American Association of Spiritualists is defective in its working machinery, and is practically unsuited to the times.

2. That a committee, to consist of Victoria Woodhull, Laura Cuppy Smith, Benj. Todd, A. B. Severance and J. O. Barrett, be raised to report to this Convention a more practical national organization.

Mr. Todd—I move that the report of the committee be received and the resolutions adopted.

Judge Holbrook—Wait: I hold in my hands a minority report.

The Chairman—The motion is first, to receive the report.

Mr. Todd—I will move that.

The motion was seconded and adopted.

Judge Holbrook—There are two of the members of the committee in the minority, Dr. Maxwell and myself. So far as I am concerned, I ought to say here that the report presented as the majority report contains many propositions to which I cordially subscribe, but it is the interweaving of the conclusions that I object to. They are capable of inferences, perhaps wrong, perhaps right. Consequently I did not sign it; and furthermore, because the subject-matter is not before the Convention.

The Chairman—Let us have your report before there is any discussion.

Judge Holbrook—It has been said here that it was the report of the majority. I want to qualify it. I want to see how far you can cramp the minority here.

The Chairman—This is not giving us the report on behalf of the minority.

Judge Holbrook—I will read the report which I have prepared. It is as follows:

Whereas, By the teachings of some and the unwarrantable assertions of others, it has come to be believed by many that Spiritualism urges the repeal of all marriage laws, and, as a consequence, upholds the practice of promiscuity between the sexes as a matter of right; therefore,

Resolved, That we, as Spiritualists, earnestly condemn and repudiate such propositions, and strenuously maintain that the monogamic marriage, under State law, with just and equal rules as to each party, and as to the perpetuity, the care and protection of the family, and as to the descent and distribution of property, is the only proper marriage, and that such a marriage is one of the necessary pillars to a permanent civilized government, a necessary basis of a high standard of morality among mankind.

Resolved, That such contract of marriage should be for life under the civil government, but such government should protect the just rights of each party during the continuance of such contract; and further, that the privilege of divorce on the joint petition of both parties, made without collusion or undue influence, should be extended to cases of permanent incompatibility, the law making just and proper provisions as to the family and as to property, such as the highest good of all may require.

Judge Holbrook—There is another resolution or report from Dr. Maxwell.

Mr. Todd—I move that the report which we have just heard read by Dr. Holbrook be laid on the table.

A Delegate—I second.

The Chairman—It is moved and seconded that the minority report be laid on the table.

Judge Holbrook—Mr. Chairman, this report is not ended. It is not yet before the Convention; it has not been received, and until that is done it cannot be laid on the table.

Mr. Todd—I amend my motion to lay both on the table.

Judge Holbrook—I move to amend that motion.

The Chairman—You cannot amend a motion to lay on the table.

Judge Holbrook—I call the President to order; it is his duty to ask the Convention if it is ready for the question.

The Chairman—What! to lay on the table?

Judge Holbrook—Yes, sir; no motion—

The Chairman—A motion to lay on the table is not debatable.

Judge Holbrook—This report is not ended; what I insist on is this, that the balance of the report should be added to it.

A motion was made to receive the minority report, which being taken *viva voce*, the Chairman stated that he could not decide which had the greater number of votes.

A call for a division was made.

Judge Holbrook—In that vote I demand that none but delegates record their votes. There are plenty of persons voting who are not delegates.

Hon. Warren Chase—I think that the matter can be very easily explained. I think that if you will—

The Chairman—Let us have order, and we will get it all right.

Hon. Mr. Chase—The motion to lay on the table was not in order. When all the report is submitted, the adoption of a motion to accept it would merely bring it before the Convention, and then a motion to lay it on the table would be in order, and not debatable. Its acceptance by the Convention merely brings it before them for action; it merely discharges the committee and brings the report before you to be acted upon in any way you see fit.

The motion to accept was carried.

Mr. Hull—I now move that it be laid on the table.

Judge Holbrook—The motion is now to lay on the table, and I call for the ayes and noes.

The Chairman—The other part of the report is first in order.

Dr. Maxwell—I do hope, friends, that in this Convention we will allow each other to be heard. Let us not be afraid of anything; there is no need for us to be excited. I have a resolution which I wish to submit, which expresses my own sentiments, and will call out, I think, the warmest expression of feeling on the part of the Convention.

A Delegate—Read the resolution; no argument.

Dr. Maxwell—I will do so. The resolution reads:

Resolved, That we most earnestly protest against all forms of licentiousness, whether within or without the pale of marriage.

Resolved, That we regard the monogamic marriage founded upon love, and equal rights for man and woman guarded by just legal regulations, as being the true order of life, and that such marriage, together with the perpetuity of the family, are the only foundations of enlightened human society.

The Chairman—What will you do with this part of the report?

It was accepted.

The Chairman—The reports are now all in; what will you do with them?

Dr. Maxwell—I move that we take up the majority report clause by clause, and consider its adoption.

The motion prevailed.

Colonel Blood read the first proposition.

Mr. Cotton—I move its adoption.

Carried unanimously.

The Chairman—Now let me here repeat that we depend entirely at the present time on the courtesy of the audience, that none but delegates, duly qualified, will take part in the voting. We wish to be as liberal as we can, but we hope that no one will vote except they know in their conscience that they are entitled to a vote.

Colonel Blood read the second proposition.

Mr. Cephas B. Lynn—I move that the speeches made on these resolutions be limited to five minutes each, and that no speaker be allowed to speak twice on the same resolution. Carried.

Mr. Barnes—I should like to introduce a resolution.

The Chairman—It will have to go before the committee; we are now engaged on the report of the majority.

Clauses 3 to 7 were adopted. On the eighth clause of the first chapter,

Judge Holbrook said—I will move to amend this clause, in accordance with my own views, by adding the provision: "But we do not regard the public platform as the proper place for the discovery and promulgation or explanation of such science." [Hisses and cheers.]

The Chairman—The amendment is not seconded. Those in favor of the clause as presented in the report of the committee will say "aye," and those opposed, "no."

The clause was adopted.

On the ninth clause,

Judge Holbrook said—I oppose the adoption of that proposition, because of its language in placing the statement in the ultimate, "the most dangerous." It is not the most dangerous. It is far better for a man to be right in principle and wrong in practice, than to be wrong in principle and practice both. [Hisses and laughter.] It is very evident that there is something to be worked out in this clause which does not appear. It is not true. It is very plainly not to be proved; for if a man is wrong in principle, and teaches to everybody by his principle and also by his practice, that man is doing a vast deal more injury to the world than the man who teaches a correct principle and is wrong in practice. [Laughter and hisses.]

The Chairman—Let there be perfect freedom of speech.

Judge Holbrook—I am uttering an aphorism in science, and truth, self-evident truth; and when persons denounce it, they denounce themselves and others from St. Paul down, when he advocated certain principles that he confessed he could not live up to. And up to the present day it has been the sentiment of the world, the sentiment of common sense, that it should be so—that if a man advocates the wrong theory he is far worse than the man who advocates a right, although he may not succeed in living up to it. So, then, it is not true that this is the most dangerous, for the most dangerous is to be wrong in principle and wrong in practice—that is the climax. [Hisses and cheers.] That hit somewhere, and it is intended to hit. The resolution is intended to hit somebody. I do not go for hypocrisy by any means. I don't advocate that a man is justified in advocating good principles and then practicing evil. It is right that he should teach good principles and follow them. Still it is



better that a man teach the truth, though he practice falsehood, than to teach falsehood and practice it also. Precept goes as far as example. Teach by your precept and teach by your example. The individual who does both is a very moral and good man. A man that is wrong in principle and in practice is a very bad man; but the man who is right in principle but wrong in practice is not so bad. Therefore it is not a worse wrong to teach good principle and practice bad, than it is to teach bad principle and also practice it.

Col. Blood—What is the meaning of hypocrisy?

Mrs. Severance—Will any man answer that?

Hon. Warren Chase—Let me have two minutes.

The Chairman—You are entitled to five.

Mr. Warren Chase—I only want to say this, that inasmuch as hypocrisy is defended here, Shakspeare, who is better authority than the Bible in this Convention and the community, says

"Who one thing think and another tell,  
My soul abhors as the gates of hell."

So do I. [Several Delegates—So do I.] I think of all things, hypocrisy, especially in public life, is to be condemned, and this Convention ought to speak on this subject, if it speaks of anything. If we cannot, then let us keep our lips closed and be prepared to lay our lives down. If we believe a principle is right we should defend it, and if we believe it is wrong we should not practice it. Are we to be teachers to set examples in public morals and yet in our own practices to be wrong? Condemning them in our conscience and yet practicing them! Is it possible that this can be set up as an example and are not condemn it? I tell you that the hypocrisy of the age is the most damnable thing extant. [Cheers.] And I hope that this Convention will be outspoken on this subject if upon anything, and that it will speak truly and boldly condemning the hypocrisy of the age. Three-fourths of your Christian professors are teaching hypocrisy—they know better than they preach. They know the doctrines that they preach are false, but the practices throughout the community are so damnable that they are sufficient evidence that themselves disbelieve in the doctrines, and are hypocrites when they preach them. I say that this proposition ought to be passed, and in the name of heaven put up a proposition that will draw out the devil that lurks in every man and woman.

Mr. Mills, of Chicago, said:

I wish to repeat a little proverb that is *apropos*, and that is this: Hypocrisy is the homage that vice pays to virtue; hypocrisy is one of the land-marks of our progression; hypocrisy, I tell you, stands first and foremost. It is your homage to free thought and to social progression. [Cheers.] I have got to assume a character before I can maintain it; have I not? I challenge you to deny it? Do you dress here as in your own kitchen. Do you put on the same face in all places? No, sir? Hypocrisy is your leading-string. We learn virtue by learning to assume a character first. Hypocrisy is the life-blood of our progression. Hypocrisy—I am a champion of it. I stand flat-footed on this question, I am a hypocrite. [Cheers and laughter.] Talk about its being a most dangerous thing in the community—one sees that it is not! There are many things more dangerous than that; I would rather that a man should come to me and treat me kindly and then speak bad of me, than that he should speak bad of me both before and behind me. [Laughter.]

The proposition was then carried.

On the first proposition, chap. 2,

Dr. Merton said:

That sounds very well, and it has been long accepted as true. To say that order is the first law implies that all law is not order, whereas law itself is a statement of the order which takes place. To say that order is the first law implies that it is not the first law, nor second, nor third, nor fourth, nor ten-thousandth law. I object to the classification. It is rather an orator's expression than that of a man that intends to tell exactly what he means. I believe that any law in nature is order.

The proposition was carried.

The second, third and fourth propositions were also adopted, and on the fourth

Mr. B. Dale, of Michigan, said—I was only going to speak to the clause just passed. I was going to suggest that no one will find fault with that proposition except hypocrites.

The Chairman—That has gone by.

Mr. Warren Chase—I am really sorry that I could not have added to that proposition, so that it might have expressed the fact that all infidels, liberals and free-thinkers were included, for I am certain that we need the help of all such.

Col. Blood—There is a proposition that expresses that.

Mr. Chase—All right.

The clause was then carried.

On the fifth proposition,

Mr. George Kates, of Cincinnati, said—I think that we should be a little careful and not pass these propositions too hastily. I do not wish to attach any blame to our President. I think it was a little bit of unconscious feeling on his part, and I hope he will be a little more cautious.

The Chairman—The gentlemen will pardon me. I cannot keep my eyes on both sides of the house at a time. I desire that everybody shall have an opportunity to speak. It is a point I maintain above all others.

Mr. Kates—I object to the latter part of the proposition—that speaks of Spiritualism to the effect that it should organize to secure political, religious and social freedom. I object to the proposition containing the words "political and social freedom." I do not believe that Spiritualism has any business to make this a pet issue. Of course we have a right to discuss them. They belong to us, but not as the foundation-stone of our structure. I think our business is more in the religious direction; for I think Spiritualism is one of the grandest religions vouchsafed to man to indorse and believe in.

simply move that we strike out the words political and social freedom, and I hope that this amendment will be discussed before this proposition is passed; for I think we are on the brink of something that may make or mar Spiritualism. This is one of the things that will tend to make Spiritualism something else than what it should be; will tend to break us up. We are going to advocate an organization on a co-operative basis, yet at the same time are striking death-blows at our breasts. Why do you expect those whom you are stabling to be your friends. I cannot see the consistency of it. I have no more to say.

Mr. Randolph—I want to ask the gentleman a question. I want to ask him if by taking these two words out of that proposition the gentleman wishes to relegate us back to political and social bondage. For if you are not in favor of social and political freedom—

The Chairman—The gentleman still has the floor. No argument.

Mr. Randolph—I am asking him a question.

The Chairman—But you must not argue it.

Mr. Randolph—I want to know if he wishes to relegate us back to bondage.

Mr. Kates—The gentleman has first to prove to me that we have ever been in social or political bondage. [Loud laughter.]

Mrs. Mills, of Chicago:

Mr. President, ladies and gentlemen—I don't object to this proposition, because I do not believe in social freedom, understand, but because that is an open question. It has been decided by certain parties on this platform to mean the abolition of the family relation, or, as Mrs. Woodhull says, the abolition entire of the family clanship. I oppose the proposition in this spirit, and as it is proposed hereafter to indorse her fully and wholly, to make this question the great question of Spiritualism. I feel that every man and woman that loves their family and honestly believes that in the constitution of man and not in the civil law lies the authority for the family relations, should oppose it. Understand that civil law never made a family. Understand that civil law is only the highest expression for the civilization of the age, and let us wait and see what is this expression, and find out whether this breaking up of families is the breaking up of natural laws which shall destroy our individuality, our family, our social relationship, and make everything anarchy, and in the end sweep away the marriage relationship and put it in the power of the social body, which is so corrupt to-day, to do as it thinks best. Mrs. Woodhull stands up as the advocate of this freedom, and asks me as a member of this social body to support her. I have listened to her—

Colonel Blood—We must have freedom in the first place, and then the rules and organization will grow up.

Mrs. Mills—I will say further, that if so, we do not understand the first principles of social freedom, or freedom at all, when we take the infidel idea upon which the republic of France bases her liberty, which has culminated in the bloody efforts of the Communists to frame a new relationship in love. As a man said, "I did not know that a woman would fight." It destroyed all the modesty of the true womanly spirit of love, until she fought her foe and was worse and more cruel than man. Shall we indorse the position until we have discussed the question and know what social freedom really means? I say, no. [Cheers. A Voice: "That is the point."]

Mr. T. S. A. Pope—I am in favor of the resolution because it marks the approaching epoch of the birth of the only true family relationship that ever existed on earth, perfectly legitimate and in harmony with the constitution of man. I think it is impossible in any sense to destroy the family relation. [Cheers.]

Mrs. Severance—Will the Chairman please read the proposition?

The proposition was read.

Mrs. Severance—I would like to ask what Spiritualist, with a common-sense brain, after passing the propositions which have been passed, almost unanimously, in this Convention—we have passed propositions, claiming that the highest use of Spiritualism was to generate, grow and develop the highest forms of manhood—and can this be done in slavery? It is argued that we intend to break up the family. Not a word of it. What does the proposition mean? It means simply this, that you can do what you think just and right; and if any mother has not love enough in her soul to take care of her child, far better that the child should be separated from her. [Cheers.] I believe that this proposition embodies the true principle of freedom. I do not believe that there is a man or woman in this Convention, with very few exceptions, but will vote for its adoption. I am not afraid to risk it.

Mr. Kates—Mrs. Severance says she does not know how a man with an ounce of brains can oppose that proposition, when one has been adopted setting forth that to generate, grow and develop children was the highest duty of manhood. I will say that my attention at the time that proposition was passed, was diverted, and afterward I regretted that I had not been able to vote against it.

Mrs. Severance—I will just explain one word. I did not say that no man had an ounce of brain, but that I could not comprehend, nor can I yet, how any man with an ounce of brain can oppose the proposition.

Mr. Mills—I came into this Convention because I supposed you were all liberally inclined, and there would be no effort made by any one person to choke their opinions down the throats of other people. But we have a great many things to do, and the first is to keep good natured. Now then why cannot we adopt such propositions and such a constitution, and work upon such platform that every one can go upon it. If any want to live after their own peculiar styles let them do it, and I do not propose to compel any to change

their mode of life to suit me, any more than I would change mine to suit them. But because a man or woman does not advance a doctrine that you can acquiesce in; do not become excited. We do not propose to have any pope in this Convention; that is really the reason why the great mass of people have come to this Convention, because every man and woman can express their opinions without insulting or driving off anybody else. [Cheers.]

Mr. Chauncey Barnes—I merely rise to make a remark like this: The resolution harmonizes with what I have been proclaiming to the world for the last twenty years. A time would come when we should organize, and allow me to tell this assembly that the first organization must be made within themselves. [Cries of "Question."]

Chairman—Order.

Mr. Barnes—I have organized within myself to harmonize with the resolution that is before the Convention. Spiritualism organizes me; it gives me a platform within my soul broad enough, high enough, deep enough to reach all God's creatures that are down in the lowest depths of the lowest hell. It organizes the whole world. Spiritualism to me is my religion, my politics, my government; it is my all, and it is to me all of yours. What is harmonized there is to be harmonized here, and socially, religiously and politically the principles of divine government are to be the fundamental principles of the Convention. It is not yet, however, in harmony with God's divine government, which unites Church and State. You have to come through tribulation before your eyes shall be open to light. You are blind; as much so as the believers in orthodoxy. Trouble, trial and imprisonment have opened the eyes of some of these men and women, and I am one of them. I have drank the waters in the garden of Gethsemane, and so have Victoria Woodhull, Tinnie Claflin, and Col. Blood and others; and I say to this Convention that these women will fulfill their mission. I come to prepare the way, like John the Baptist, for God's divine government to stand on earth as it does in heaven.

Mr. Gage—When I moved the reconsideration of this question for the purpose of opening discussion, it was with a view that people might vote upon it intelligently. Now, sir, in order to close this discussion, I will move the previous question.

Mr. Hull—I will second the motion.

Mr. Gage—And I would say further that the effect of the passage of the motion for the previous question is to bring a square vote upon it at once.

The Chairman was about to put the question, when Mr. Cotton rose and claimed his attention.

Mr. Cotton—I feel as though there was a great deal to say upon this question, and I hope the motion will not prevail.

The Chairman—Let me suggest that it requires a certain number of votes to call for the previous question, and let me suggest to Mr. Gage that he should not attempt to cut off any of these discussions. We have a five-minute rule. It seems to me that there are hundreds of souls boiling up on this question, and we may as well have it out now as not. The motion for the previous question was not seconded.

Mr. Gage—It was seconded twice, but I will withdraw it, for I am not one of those opposed to a full discussion.

Mr. Crocker, of Arkansas, said:

I cordially support this resolution, and I have mistaken the mission of Spiritualism, and my life has been entirely in the wrong direction for the last ten years, if Spiritualism cannot come down to the fundamental principles of human affairs. It has to come down to these practical affairs if it would fulfill its mission. Of this question of social freedom, I would say that all freedom is limited by the circumstances under which it is enjoyed. The circumstances of life are the tyrants that hold us. Yes, sir; I am glad to say that industrial and educational institutions are held up by it. I grant to you that we have a right to freedom. To-day it is far in advance of its organic expression. We want institutions; we want to come here and organize, and let the rule of science, and not the rule of any individual, be our law.

Dr. Merton—Our enemies have charged it upon us for many years that we are hypocrites. I wish to correct a wrong impression. I am not a hypocrite because I have taught one thing and done another. We are all hypocrites in a certain way. We have a certain set of doctrines to which at some time we cannot adhere. Now, a strict definition of the word Spiritualism would not include all reform. It would only include our Spiritual relations.

The Chairman—You must adhere to the question.

Dr. Merton—I think I understand the question. Spiritualism was born long ago. We, as Spiritualists, have declared from every rostrum that the Spiritualistic philosophy included all philosophy. If we are mistaken in our conception, then let us say that we have been altogether wrong for twenty-five years in our idea of the scope of this movement. If you adhere to the strict meaning of the word, Spiritualism only refers to the spiritual relation; but I believe in reference to this somewhat in this style: If we are building a house, we have to put in a foundation before we can build up into the air. You know how the churches have done for the past eighteen centuries. They have tried to build castles of humanity in the air; and all they have got is moonshine. Do we as reformers intend to follow that miserable, despicable example? No, I throw not. We must, if we build on the spiritual element of humanity, begin down at the bottom and work upward. We cannot give people a spiritual organization at once. I had a talk with one of these religious editors of one of our papers, and he said it is all wrong to drag in these reforms. What had that man been doing these several years? He had talked and discussed these questions of reform, and yet he would not have us act upon them. Let us say we will not confine ourselves to the mere communion with the beautiful summer-land. I believe in spirit communion. It is now thirty-six years since I saw the first spirit, and I have never turned my back upon it; but before I have liberty to have perfect communion I must have conditions, and they are to be found in the idea of social freedom.

[TO BE CONTINUED.]



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