

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

Vol. VI.—No. 24.—Whole No. 154.

NEW YORK, NOV. 13, 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.

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Subject to increase to.....1,000,000

This Bank negotiates LOANS, makes COLLEC-
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We buy and sell at current rates, all classes
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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.

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Circular Notes and Letters of Credit for travelers;
also Commercial Credits issued available throughout
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Bills of Exchange on the Imperial Bank of London,
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Deposit accounts received in either Currency or
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Deposit issued bearing interest at current rate; Notes
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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 97½ an accrued interest, in currency, from
February 15, 1872.

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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.

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AUGUST BELMONT & CO.,

Bankers,

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parts of the world through the

MESSRS. DE ROTHSCHILD AND THEIR
CORRESPONDENTS.

Also, make telegraphic transfers of one on Cal-
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FOR SALE

BY S. W. HOPKINS & CO.

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TOLEDO, PEORIA

AND

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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 30 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

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, Gen'l Passenger Agent, Cincinnati, O.
L. M. COLE, Gen'l Ticket Agent, 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.

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Bankers and Brokers,
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Stocks, Bonds and Gold bought and sold on commission.

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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.

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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 stewardesses 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, 1878. 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., Poughkeepsie trains.

9:10 A. M., 4:15, 6:20 and 7:45 P. M., Peekskill trains.

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

Tarrytown trains from 80th 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 80th street, at 8:25 A. M., and 1:00 P. M.

For Poughkeepsie, 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.

"Pereire," Danre, 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.

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

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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 & FAMILY WEEKLY
JOURNAL OF THE WEST.

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

WITH AN

Ably and Practical Editorial Staff,

AND AN

EFFICIENT CORPS OF SPECIAL AND VOLUNTARY CONTRIBUTORS.

TERMS:

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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."

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Young Folks' Rural,

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

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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."

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Address,

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Chicago, Ill.

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

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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.

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LADIES' AND GENTLEMEN'S WIGS.

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

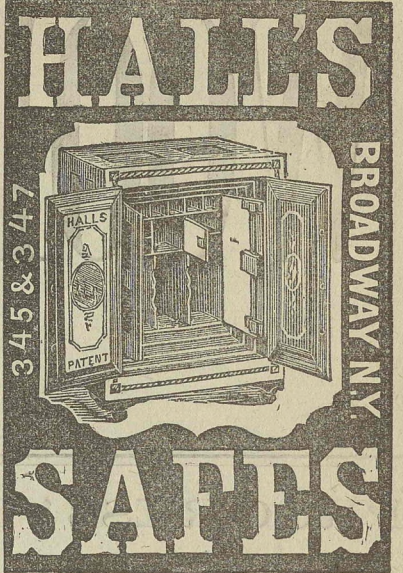
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HARABA ZEIN,

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SOCIAL FREEDOM
COMMUNITY
No. 1.

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

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

Champion Cure

AND

Liberal Institute,

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Will be opened for patients and pupils, September 15, 1878.

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.

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THE

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23 Irving Place,

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

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SULPHURETS,

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

New York, 1873.

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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.

KEY TO LOVE, 25 Cents.

Address him at his Medical Institute, No. Eleventh street, Philadelphia, Pa.



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

INDUSTRIAL JUSTICE.

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

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

Gen. Ep. James, v. 1.

SECRET ORDER OF INTERNATIONALS.

A NEW LECTURER IN THE FIELD—MADDOX, OF MAINE.

Mr. Maddox is a bold, vigorous speaker—hitting the nail on the head every time; and, what is peculiar to him, brings his auditor to logical conclusions in a new and unexplored system of political economy.

His subject is, "How to Profitably Employ the Idle Persons of this Country," in which he discusses the whole science of government, its position and duties, and makes it possible for a pure democracy to exist in this country. Currency, tariffs, public improvements and values are considered—in short, the three branches of the government are handled in his original but philosophical and statesmanlike manner.

The basis of the Order which he will institute as he goes over the country, is:

1st. "All members of the human family are entitled by nature to use sufficient of the common elements (land, water, air and light), to maintain their existence, and properly develop their beings.

2d. "Land being an inalienable, natural right (to which all persons are alike entitled), and not property, should be supervised by government, for the use of its citizens, upon the basis of equality.

3d. "The unconsumed property and other advantages resulting from the experience of the past, should be a common inheritance to the living generation.

4th. "The currency of a nation should be issued by government only; be a legal tender and bear no interest, thereby protecting the people from the snares and frauds of gambling money-changers.

5th. "As all just governments derive their powers from the consent of the governed, the right of suffrage should be secured to every citizen of mature age, without regard to sex or condition.

6th. "To sweep away the present multitudinous and vexatious laws, and to introduce a more simple code, more easy to understand and observe, also to protect society against usurpation and speculation by public officials, and help to educate the people in political science, the government should be democratic. Though legislation may be done by representatives, the people should reserve the sovereign right to ratify or reject the acts of their public servants, and to protect the personal rights of the individual against any undue legislation in respect to freedom of speech, religious belief, habits of dress and diet, and the like.

7th. "So long as the existence of an army or navy may be deemed necessary, they should be remodeled to correspond with the principles of equal pay and rations; and opportunities should be afforded to rise from the ranks to the command, and from the fore-castle to the quarter-deck.

8th. "To avoid the evil consequences of official patronage and party bias; all officers should receive their commissions direct from the people; while clerks, mechanics and other operatives should be taken from the list of competent applicants, as their names stand recorded, or be drawn, as the names of jurors are drawn, from the wheel.

9th. "To secure the greatest advantages of economy and convenience resulting from the improvements of the age, and to guard against cupidity of contractors, the fraudulent principle of interest on money, the imposition of the banking system and the extortions practiced by railroads, gas companies, and other organized monopolies, the system of contracting public work should be abolished; and all public improvements, such as post-roads, railroads, gas works, water works, mining operations, canals, post-offices, telegraphs, expresses, etc., etc., should be public property, and be conducted by government at reasonable rates for the interest of society.

10th. "To advance material science, develop the resources of the country, and protect the useful classes against the avarice of capitalists or the derangements of trade, the various branches of useful industry should be instituted by the government, upon equitable principles as to time and compensations, and thereby furnish employment to those who might otherwise be idle and suffer the pangs of poverty, or be tempted to crime.

11th. "To provide for the proper education of the people,

schools, colleges and institutions of science should be supported by the government, and be free to all; and to enable the people to convene frequently to consider subjects of public interest, and review the acts and propositions of their public servants, the primary or public school-houses should be open at least two evenings in each week for the use of the public.

12th. "The greatest degree of benefit to be realized from combined effort will flow from the most comprehensive union of interests upon the principles of equality, to attain which, government must ultimately absorb and direct every department of use, extending to the citizens equal opportunities, equal compensation for services performed, and equal protection in seasons of sickness, disability and old age."

We therefore call attention of all labor organizations to this "order." Ten persons who can agree to stand on the above platform of principles as a basis of political action, can petition for a charter and be organized at once into working form.

Mr. Maddox address is No. 42 John street, New York city.

SOCIALISTIC.

THE SOCIAL QUESTION—No. 2.

BY JOHN BROWN SMITH.

[Concluded.]

Utilitarian principles of practical utility are demanded in order to meet the wants of an overworked and poorly fed people (largely because of unnatural or erroneous habits), and pointing with scientific facts to the fountain head of the causes which retard the onward march to a purer and more practical every-day life. It is a very singular fact, yet it is true, that very few among the many millions who inhabit this earth are at all familiar with the effects of various kinds of stimulants or foods upon the physical organism, either transiently or through a series of years. Yet, when we think of the many facts giving evidence of benefit to be derived from such knowledge, both in regard to the interior effects on the emotions, thoughts, feelings and aspirations of the individual, which form the groundwork for glorious exterior results upon society; when it becomes generally known and realized that a correct knowledge of how to select and prepare our food will furnish one of the most potent methods known for regulating the proper control of the passions, so that debased propensities may be brought under control, and our spiritual nature opened to a more vigorous influx of truth, to strengthen the will-power so that we may more easily acquire a grand victory over obnoxious, physical characters—such lack of knowledge in this direction will be indeed surprising.

The very groundwork of physical life is affected by the character of the food we eat, thus silently, but surely, may we use food which will destroy the effects of otherwise favorable surroundings, and retard symmetrical growth. The breaking down of the tissues of the body to be replaced by new ones, derived from our daily food, causes the entire structure to change in about seven years; thus making us a living illustration of the character of what we use to rebuild this noble structure.

It is well known to scientific medical minds, that the sexual organism is directly influenced by the kind and quality of the food eaten. The habits of simplicity, so prevalent in the early history of the race, seems to have been almost abandoned, for the horrible jumble of indigestible grease, seasonings and condiments peculiar to modern cookery. In the ordinary way of living, the child is inoculated before birth with the desire for narcotics or stimulation through its intimate connection with the mother; and scarcely has it taken the first breath of pure, invigorating air, before its natural rights are invaded by thrusting down its throat a tonic—"Mother Winslow's Soothing Syrup," "Sleeping Drops," or other vile nostrums by the well-meaning, or misguided, nurse.

Throughout the whole period of growth, this course is pursued, and in addition, new conditions violating the plainest laws of physiology, are forced on its tender and sensitive organism; for scarcely has it a tooth for mastication before spices, condiments, teas, grease, candies and flesh food are thrust upon its delicate stomach, thus insuring a derangement of the digestive functions, as well as a direct stimulation to the nervous system, which results in a precocious development and intensified excitability of the whole organism. The amative power being the physiological basis of material existence and character, partakes to a very great extent of both the precocity and excitability of the entire body, and when girls and boys are just blooming into maturity (which very often occurs many years sooner than it should if children were born and trained aright), this forced and abnormal state of the sexual functions will cause, in some cases, intense and prolonged excitement on the least tendency of the thoughts in this direction; in other cases, without any apparent causes, the person will be troubled, while pursuing their daily avocations, with excitability of the sexual organs for hours, although they may be using all their will-power and mental ingenuity for its prevention; these conditions in some cases will be found to come on involuntarily during sleep and be prolonged for hours. It very often happens that the prevailing ignorance on these things (because it is a tabooed question in the family) will cause young persons thus affected to go on for months in this state of preternatural sexual excitement, because they do not understand the cause of the congestion and excitement; the strain upon nature becomes too strong, and finally she succumbs under the prolonged excitement, weakness and relaxation are induced, and involuntary discharges are the result. There are hundreds of cases of sexual weakness in both sexes, which are not produced by abuse of the sexual organs on the part of the individuals affected. I assert this in face of the well-known opinion to the contrary; and yet I am well aware of the fact that thousands of these cases of sexual weakness are directly caused by sexual vice in children. The

abnormal excitability is induced by their vicious habits, and they continue to add fuel to the flame by their renewed efforts at relief in the vile practice. Thousands and tens of thousands of cases of sexual weakness in both sexes are produced by abuse of the marital relations, and there is no absolute remedy for this condition of things, but the adoption of the principles of social freedom, so that woman shall absolutely own her own person. The most unfortunate part of this sexual abuse, within the protection of legal marriage, is found in the terrible tendency to a preternatural development and consequent excitability of the sexual power which is transmitted to the offspring through the laws controlling in hereditary descent.

I do not wish to be understood as detracting from the importance of all that has been written in relation to the awful effects of transmitting lustful tendencies to children through sexual abuse inside of marriage; but I do, positively, affirm that it is not possible to save humanity from the dire effects of abuse and ungovernable lust, until the human race recognizes the value of hygienic knowledge by putting it in practical operation; and prominent among necessary conditions is the adoption of simplicity in the matter of dietetic habits; neither do I desire to detract the arguments advanced in relation to the deteriorating influence of sexual vice in children.

I make the unqualified statement that the only radical cure for existing abuses in the sexual relations of both sexes, is to give due attention to the physiological and hygienic laws of health and bodily development as one of the important conditions needed to be observed, ere love will rule in place of lust. No observance of moral, spiritual, mental or social laws, however fervent, can in any possible way give absolution for violations of the laws of health. It is impossible for parents, who are daily filling their stomachs with food prepared in such a manner as to force them to take irritable and stimulating ingredients into their circulation, to have pure bodies. The accurate perception of truth depends to a large extent upon having a physical organism which is not perverted by abuse; the instinct cannot be natural when the whole lifetime has been given to taking substances in the stomach which produce a morbid action of the emotions and feelings; pure spiritual intuitions cannot be produced from an impure organism any more than you can produce the sweetest harmonies of music from an instrument out of tune. The highest results, in the right generation of children, cannot be attained if we overlook the fact that we must keep the body pure. Healthy mothers and fathers or no children ought to be the watchword of the hour. The greatest calamity which can befall a child is to be born into the world with an effeminate organism and depraved physical functions.

THE EUROPEAN MARRIAGE MANUFACTORY.

We clip the following from the *Irish Democrat*, a Catholic paper of this city. No more stinging review of the shameless system which debauches the morality and multiplies the crimes of mankind could be written by us:

The Paris correspondent of the *London Times* says this for mothers who have marriageable daughters—those pitiable victims of civilization, for whom the hour of release does not come until their children are married—the summer, like the winter, is a period of struggle and contrivance. Few foreigners can understand what scheming, what cunning audacity is required in France to get a portionless girl properly married. English mothers, doubtless, have their work to do in procuring the settlement of their daughters; but their task in a country where girls without fortunes can find husbands is trifling compared with that of parents here, where a dowry is quite as important as the lady, if not more so. I have often watched the admirable efforts of a mother to promote the interests of a portionless daughter in fashionable assemblies. She has to select for her a toilette which is becoming without being startling; for young men who intend to marry, while they desire to obtain wives who will make a good appearance in a drawing-room, are still anxious that it should not be at too great a cost to their pockets. The mother, too, if she be still young, must make the maternal sacrifice of her own personal attractions, or she may become a serious danger to the prospects of her child. She must dress in a quiet but good style, so that a future son-in-law may not have cause to fear he will have a coquette for his mother-in-law. Mother and daughter must arrive early at the ball to obtain partners, and must leave early enough to avoid the suspicion of too great a love of pleasure, and, above all, success must be achieved speedily, before people can get accustomed to look upon the young lady as a regular husband-hunter. The danger is one very difficult to avoid. When a young lady who is not blessed with a fortune has appeared for several seasons, a good match is not easy to obtain. She is known, and eligible young men no longer offer themselves as partners at a ball except at the express request of the hostess. At their first appearance, young ladies have no lack of eager competitors for their hands in the dance; but when a young man has once danced with a girl under these circumstances, he is sure to find some old lady who suggests marriage between them. By the end of the winter all the eligible men have passed in review. At first the young men are looked after, and afterward the elder ones. The following winter these ladies are known, observed, criticised, avoided. Thus a poor mother, who has devoted her winter to this ungrateful task, knows that a second winter will destroy all her hopes, and although half-killed by her incessant labors, she prepares to face a still more arduous and ungrateful task—to visit the baths, the watering-places and country-houses, to be always cheerful and smiling under her martyrdom, and have always upon her honeyed lips the stereotyped phrase, "Allow me to present my daughter, who will be delighted to make your acquaintance." These ladies are easily to be recognized at the watering-places, especially after they have for some time frequented the salons of society. The family resources have been drained to provide fitting toilettes. In a *salon* in winter a degree of reserve is necessary to be maintained, but at watering-places greater freedom of dressing is permitted, greater freedom of action

is allowed, and even an "excursion" may be ventured upon. An "excursion" is the dream of every mother who is looking for a son-in-law. In an "excursion" the young people spend the whole day together; there is no restraint. They climb rocks, gather wild-flowers; everything in nature seems to conspire against bachelors. Then, after a stay at Trouville, when all the dresses have been displayed, when several excursions have been made, and the long sought prize still evades capture, it becomes necessary to pack up and seek some other scene, where the poor victim of maternal love repeats her melancholy round of pleasure, and finally returns to Paris, still full of energy, but somewhat discouraged, prepares to recommence the weary task with the same dresses and the same girls, but both, alas! not quite so fresh and so presentable as they were when they started.

Verily the Nazarene is right in saying, "By their fruits ye shall know them." Alas! we know the fruits of such manufactured messalliances. But what other could be expected from such seed?

CLYDE, O.

Dear Victoria—I have noticed with deep satisfaction that, in every instance, the able speeches of the woman-half of the recent Convention were threaded all through with the absolutism of total emancipation from all forms of tyranny.

Women are radicals by nature, as is proved by their coalition with liberal sentiments all the world over; and now, in this country, a part of its life is drawn from the "talented women," not only convening in parlors at "Radical Club" meetings, but both pen and tongue taking part in every phase of public discussion.

The silent resentment, so long pent up in every woman's soul, has at last found utterance; and no wonder, now that her chance has come to speak, that she does it with directness and to the purpose.

The subjection of women to their husbands—masters—and the degradation of the women of the East, as Paul advocates, has been a millstone about our necks for so many centuries, that Christianity itself has to be sloughed off to undo the evil that was done by him and his coadjutors. The time has come to have freedom, if by its victory over slavery every human institution falls to pieces. The sooner all this rottenness is exposed the better.

The disposition made of the right of women to the ballot by Judge Hunt—"excluded by reason of sex"—was not the bias of one man's mind, but the legitimate fruit of usurpation of power, till a woman is treated in the broad noon-day of this nineteenth century—said to be ablaze with the light and liberty of a Christian civilization, such as was never before equalled under the sun—like—what? a chattel, a thing, without civil rights, without the right to be anything, but a sexual slave to man. If this is not just the truth and the whole truth of man's ownership in woman, then the "motherhood" should entitle her to the highest offices under our government. If degraded to a mere sexual thing, and excluded because in the eyes of men the exercise of her sexual functions does so degrade her, it is time we were roused to demand something for ourselves or deny the use of our bodies to men altogether.

Those who spoke at that assembly may be called violent and more hasty than logical, but this day and hour calls for thunders and lightnings to clear the murky atmosphere. Zephyrs and pink clouds have been trusted too long: our repose is at last broken, and a natural, untaught eloquence rises to woman's lips, as the instinct for freedom deepens, carrying all before it. The rostrum is now hers; she has gained that by her genius and the help of the angels; what more she will become her prophetic nature sees clearly to the end. The whole Christian Church is arrayed against woman's emancipation, and it, surely not Freedom, will go down in the conflict.

CHARLOTTE BARBER.

FASHION No. 2. ON STYLE.

The disadvantages of the present mode of dress are so many and so patent that it seems superfluous to point them out. Its tightness is destructive, its weight exhaustive, its inconvenience in all circumstances sufficient condemnation. The obstruction it presents to motions, especially to those of the locomotive members, is an outrage on the human form. The means and time required to obtain it enslaves nearly all classes, and leaves the wages-woman nothing for other needs. The care necessary to keep it adjusted is a mortifying objection, the filth it gathers is disgusting, the toil bestowed on cleansing is a noisome waste. To contemplate it in its true light, ask a man to have his hat filled and tied on the back of his head, his arms frilled, his chest laced till the pressure shortens his breath, his back laden with a vast pile of buckram, wire and cloth, both legs encased in a bag falling over his feet, that bag several times doubled, triple-flounced, plated and corded, and when so laden, tell him to walk all day, and at the same time keep constantly at work. What his tongue fails to vent of the enormity of such a task can be read in the flash of his eyes and the energy of his gestures. If to propose that strong, free men perform such feat be termed the acme of absurdity, what name should preface the demand that all women accomplish the same all the days of their lives? Mere thought of the possibility is astounding; contemplation of the facts suffocating. Souls that have outgrown depraving bonds and reach up for exalted attainments, comprehending the hallowed uses of human powers, dwell with pity and wonder on the broadcast desecration of those powers. Sympathetic natures, seeing the spiritual and material poverty which obedience to life's laws would avert, agonize for the progress of all, that joy-lights may gladden the aching, pining spirits of the millions that form the nation's great, restless majorities.

The general apathy of mind, in view of the relief at ready command, is trying to the faith that relies on purity, integrity and liberty, as redeeming agencies; still it bears the test, for in the exercise of long-suffering patience, science is revealed the resplendent peer of reason, proof responds to

search, verified prophecy honors intuition, humanity must advance, life is immortal, the universe is progressive, angels are good and God is love.

Hence, unless nature is rounding and closing up a cycle of time that will obliterate the present order and decarnate the human family, a reformatory change impends.

Philosophic minds, grasping the relations of all progressive movements, forecast the results of co-operations, and perceive that in the proportion of the number of reforms which bear on the declared object of a revolution, is that revolution quickly and easily achieved. Collateral forces must sustain main issues ere success can crown them.

Now, if thinkers and workers giving their energies to the sublime ideas of just compensations, civil equity and social harmony, will candidly consider how the inefficient condition of women, linked inseparably to all men, limits the manly tone and faith of the latter, and stints belief in the ability of the former to exercise the citizen's privileges, they will see that in postponing dress reform they are rejecting a most friendly ally and retarding the consummation of measures which will surge over continents like storm-lashed billows over oceans wide, till healthier women and wiser men, by humane principles, purify society and frame conditions that will cause confusion to subserve the right and neutralize oppression in the peace born of justice.

FASHION No. 10.

Present conflicts and antagonisms show that there is much sanitary as well as salutary change to be wrought ere the hopes that swell the philanthropic breast can be realized. Harmonic principles can only be practicalized on the basis of wholesome, general well-being. Nature's limit of equality is capacity, which of necessity exhibits its own limits. In this critical juncture of affairs in the transition from subjection and dependence to freedom in many senses, it behooves women to lose no time in qualifying themselves for enlarged responsibilities. The full, free use of the physical functions are fundamental in the preparation of the mental and spiritual faculties. Health of the former alone can sustain the latter in the duties of independent beings. Present customs utterly forbid that health, and indicate the need of change. The benefits of the best form of attire are so incalculable, so numerous and palpable, that the discriminating must observe them.

Whoever duly values freedom above bondage, strength above weakness, ease above pain, joy above misery and beauty above deformity, must concede that humanity is sorely laden with the pain, bondage, etc., hence fails in the use of means to secure the ease, joy, beauty, etc. By simply scanning the surface of society, it is seen that the female costume is alone sufficient to create the disease, misery, etc., and that they permeate all inmates of all homes, and pervade all institutions, social, commercial, religious, judicial, and by diagnosis of elemental action in moral ethics, the selfishness, intrigue, hypocrisy and fraud which debase these institutions, is seen pointing back on the lines of inherent law to the source of abnormal parental causation. When women confess by their deeds that they know they cannot sin against their lives with impunity, that they appreciate lovely Nature and embrace her proffered gifts, they will triumph over personal ills and partake of the fruition which that triumph will bestow on the long-waiting earth. This knowledge and appreciation must be indicated by a costume adapted to a full, rounded life and its many needs.

I now come more particularly to notice peculiarities of dress. The tightness at the waist, and unequal distribution over the form, of existing styles, interfere with respiration, perspiration, and with equalization of heat, weakening the entire system, inflaming the nerve-centers and chilling extremities, and much of the remaining strength is dissipated in overcoming the resistance of weight and the obstruction of skirts. Who cannot see that adequate remedy implies radical change? Anything less than this will fail to check the existing waste of power—fail to establish the requisite poise between the sexes—fail to meet the demands of the era that awaits the unfoldment of general integrity. The burden of restricting garments laid off, and women could enter upon the arts, studies, professions and labors which the late rapid growth in public sentiment has opened to them, and instead of endangering their little store of present strength, would replenish it. Thus, while gaining support and knowledge would make culture integral and harmonizing. But extended efforts, without relinquishing the habits that drain the nervo-vital forces, must prove defeating to the pursuit and disastrous to the pursuer.

In past times women have been obliged to resort to men's attire when journeys or business required great energy or exposure, and have been commended for their wisdom.

Such resorts are frequent in all modern periods, and however some childish meddler may have cried, O, shame! common opinion, poor as it is, has in the end acquiesced the act; and the light of benevolence shines clearer, and the wheels of progress roll faster for it. Of late the entangling luggage of skirts has become so tedious that the threat to assume men's garb has been often heard. In my opinion a better course will be to adopt a style that may be generally concurred in; that ignores fashion, its only fixed rules consisting in conforming to the high mandate which God by irrevocable law has laid on his human image. Such conformity is the price of health; conscious disregard of it is contempt of truth. Suffering teaches that even for ignorant violations the universe furnishes no exemption from penalty.

MARY E. TILLOTSON.

MRS. VICTORIA WOODHULL:

Madam—Thanks for the papers, which I read with the greatest interest, and pass them to friends, and shall make them known all I can. I have already introduced them to some of the most popular and well-known lecturers in England, and shall miss no opportunity of spreading the knowledge of them to the utmost, as they advocate principles that are certain to be ultimately adopted by society,

though they will, no doubt, have to meet the same bitter opposition that all the other principles of human enfranchisement have encountered.

The emancipation of woman—the second principle of the social revolution (the right of every one, both male and female, to the fullest and best education possible being the first)—will not be in order in Europe for years yet, as we have yet to complete the political revolution and emancipation, and it is impossible for the social revolution to progress far till the political one is complete; and France, who has led in the political revolution, will doubtless also lead Europe in the social revolution.

In America, where by its federal organization, some parts completed their political development long before others, the progress of the social revolution will be unequal and sectional. Those parts which were the first in the political movement will no doubt lead in the social struggle. Inasmuch as being the first to conquer the five fundamental principles of political liberty, they were the sooner free to enter upon the consideration and discussion of the social question.

Now, as it is as imperative that the principles of the social revolution shall be adopted by society in their logical order, as it is that the principles of the political revolution shall be carried out in their logical sequence, we have only to look and see which States have the most fully adopted and enforced the first principles of the social revolution—namely, the equal right of all to the fullest education that the age can give—to see which will be the first to adopt the second, the emancipation of woman.

The New England States are, I think, admitted by all to be the most advanced in the path of universal education, though they have still a long way to travel before they have put within the reach of every child the means of the best training and teaching possible; and they will therefore be the leaders in the movement for the emancipation of woman and the establishment of equal rights between the sexes; and this notwithstanding the opposition there will appear to be the most determined and bitter at first; but this is a natural result of the principle, that when a reform is approaching its triumph, its enemies become more and more savage in their opposition; just as the South grew more furious against the abolitionists as the anti-slavery sentiment became stronger and stronger.

The emancipation of labor—the third principle of the social revolution—will quickly follow the emancipation of woman, and it cannot come till she is emancipated, as her sentiment of equality—so much stronger than man's—will be imperatively needed to fight out that great reform; and the other principles of the social reform will follow in their due order, completing the unity and federation of the nations.

The attempt to stay social reform by the weapons of political persecution will soon prove to be a mistake, and opposers will have to fall back on the social weapons of obstruction, namely, abuse and defamation, and pretending to ignore the reforms and their advocates; but these will be as futile to stay their progress as the use of force and political persecution was and is to stay the progress of political reform.

With regard to one of the editorial gang, the editor of the New York Tribune, whose paper we have read for many years, but which for some years past has been losing all spirit of independence and idea of leadership, I have become so disgusted with, that I have desired him to trouble me no more with it, as I consider a paper that tries to keep its readers in ignorance of movements that are attracting the attention of the whole world, a swindle.

This paper, with all its boast of being a leader of thought, ignores one of the most important movements of the day, the woman question, and also by its silence backs up Beecher in what it pretends to believe to be vile and disgusting conduct, and in the prosecution of you and the WEEKLY for publishing that conduct; thus betraying the right of free speech from cowardly deference to social position and standing.

Yours truly,

THOS. SMITH,

Author of the "Law of the Revolution."
Nottingham, England, Oct. 23, 1873.

"WHAT ARE YOU?"

PITTSBURG, Oct. 30, 1873.

"Victoria Woodhull has only two avowed followers in Kal-amazoo."—*Bay City Chronicle*.

It is not our province to call into question the truth of the above. We only use it for the sake of a principle that seems to us to underlie it.

We regret that our sense of duty compels us to say that in too many cases there is too much truth in the above. Do not understand us to say that there are but a few avowed followers of Mrs. Woodhull. By no means do we mean this; but we do mean that there is but a comparatively small number of those who have accepted, embraced and believe in the truth and justice of the principles enunciated by her that have the moral courage to assert their convictions openly.

There are so many who dare not call their soul their own; so many, too, who in their "heart of hearts" feel that they ought to give their influence and aid to the advancement of the cause of truth and right, but are withheld from so doing by the fear that public opinion will brand them "Free Lovers," and they cower and shrink from those divine words as a pure young girl from the epithet "strumpet."

Let me say to those who have a pure sense of duty, from conscientious convictions—have laid up these principles in their hearts as truths, sacred truths, and do not aid in sowing them broadcast over our land, freely and openly defending the cause they believe to be just and right, asserting its principles and correcting popular errors relative to the broad platform upon which they stand, are unworthy of the name of Spiritualist, unworthy to receive the benefits the cause they have espoused seeks to confer upon them and their children. They are what, if they but did their duty they would strive to destroy—hypocrites.

In conclusion, if you are convinced beyond a doubt that the principles enunciated by Mrs. Woodhull, and re-enunciated by hundreds of co-laborers, and accepted by tens of thousands, are the true principles of social reform, then defy those who would strike them to the ground or aim a blow at our leader. Fearlessly assert that you are a "Free Lover," and a lover of right, justice, purity, truth. But unless you do so believe, so feel, do not come to us; we want "no drones in our hive." Our cause is being fought for the benefit of generations yet unborn, not for ourselves, though our children may reap some of the benefits. The grand work is but fairly commenced, yet goes bravely on. May God speed it, and give to our noble, brave, dauntless leader long life and strength to "fight the good fight" to the end. And may our laborers practically illustrate our doctrines by being independent, honest, truthful and conscientious. Then in truth may they defy "Mrs. Grundy to do her prettiest."

C. G. BARCLAY.

THE EXODUS.

"I know that love makes all things equal. I have heard
By mine own heart this joyous truth averred.
The spirit of the worm beneath the sod,
In love and worship blends itself with God."

—Shelley.

"For the prevision is allied
Unto the thing so signified."

—Emerson.

The communication headed "The New Millennium," in the WEEKLY, by Mrs. Adelaide Comstock, is the needle that points toward the true course for our exodus from this Egyptian bondage of married despotism. A communal family! there is no other beneath the sun. How long we may have to wander in the wilderness I cannot tell, but if we ever reach the Promised Land it must be by some such path.

Every religion, reform, political system, institution or enterprise, had its beginning in a personality, and always will. Said Thomas Carlyle to Emerson, in one of their interviews in Scotland: "Eighteen hundred years ago Christ was crucified in Palestine; that was what built that abbey yonder." There must always be some Moses or Jesus or Mahomet or Peter the Hermit or Joan of Arc or Cromwell, around whom the people will rally, and whose lead they will follow. Some enthusiastic soul whose deadly earnestness will inspire the others; some centripetal person toward whom those somewhat similar will gravitate by natural sympathy and accretion; some magnet which will attract to itself what it needs for its purposes; some condensing lens that will gather the separated rays and focalize them to the burning point of action. Then there will be cohesion and accumulation. The ball will adhere, and gather as it rolls. There will be unity of action, harmony of feeling and power of motion. Here lies the solution of the communal problem, if that hitherto impassable gulf between the ideal and the actual is ever to be bridged—a despotism of freedom and love, if I may venture the paradox. Unless the sun, whose burning rays shall vivify and permeate the gathering mass, shall appear in the social heavens and systemize and centralize these fiery meteors, all attempts to realize a free-love community will prove a disastrous and ignominious failure. Utopianism may as well be written on their flags at once. They will prove but another species of social alchemists. But not only must there be a leader; there must be some prevailing sentiment, some predominating principles, which will give harmony, intensity, power, fire and force of action. That will subdue all personal vanity and ambition, kill all personal privateering and self-conceit, unite dissimilarities, soften asperities, reconcile differences. If it is difficult to harmonize an ordinary family, how much more so a communal one. No amount of rules, regulations or revolutions; no system of by-laws or subtle safeguards; no checks or counter-checks will avail. Oh, Love immortal, omnipotent, all-creating, all-subduing, all-sustaining, all harmonizing Love! Thou new, best name for God, thou spirit-melting fire, thou alone canst flux and fuse into one liquid, molten mass the elements necessary to form this glorious, new republic. Thy chemic fire alone can separate the dross of selfishness and burn away the unfit material. Shall these bright visions of a social apocalypse never be realized; shall these chords of heavenly music, that have so often been struck by poet and by sage, have no reverberating echo in these dreary, desolate days? Yes, I hear

A little whisper, silver clear,
Which says, oh, be of better cheer!

Instinctively my heart turns toward her whose very name is a presage of fulfillment—Victoria, our leader!

I know not, nor can I imagine, any other person whose inflexible will, self-sacrificing devotion, practical wisdom, varied experience, unlimited charity, patience, forbearance, endurance, sympathy, self-control, can draw about them that class of persons who, by their inherent properties of mind, will be likely to cohere. If she shall ever raise the snow-white and crimson banner of free-love over a communal home—if she shall ever sound the bugle-call for the column to move, then shall be heard the answering shout from hill-top and valley. They shall come from the north and the south, the east and the west. They shall sing one song—they shall preach one doctrine—they shall recognize one principle—they shall obey one law—they shall be actuated by one impulse—they shall follow one lead—they shall be one family. I shall bide my time patiently (work and live),

And warm my hands as best
I may beside the fire of life.

Let us work and wait. Let us get thoroughly acquainted. For this special purpose, in my opinion, was the WEEKLY raised up—to be a looking-glass wherein should be reflected these widely separated souls.

We need not go to them,
Their forms beset our solitude.

Not for nothing are those "lines that breathe and words that burn," Not for nothing are those melancholy dirges of

buried hopes. Not for nothing are those earnest calls, o'er life's tempestuous sea, "Watchman, what of the night?" Let us husband our resources, and be ready to strike our tents when the line of march is fully established; and when the ringing cry is heard, Fall in! Fall in! joyfully follow wherever it may lead, whether amid the populous city or prairie wide—where we may live to love, so that we may love to live.

JAMES S. LAIDLAW.

SPIRITUALISTIC.

[The following article, written for the Laporte (Ind.) Herald, and declined by its editor, is kindly furnished for our readers by the author.—E.]

Ed. Herald.—The Spiritualists of the United States have just held a three-days' convention in this city, and with the most satisfactory results. There were about a hundred and fifty delegates present, mostly from the East, with enough outsiders to fill Grow's Opera Hall to its utmost capacity—say about twelve hundred. And as the local press undertook to be witty at the expense of the audiences, but only succeeded in being abusive, I will take occasion to remark that they were composed of the best material Chicago society affords; and a twelve months' residence in the city, during which time I have come in contact with her leading men, and visited her most aristocratic churches, at least entitles me to an opinion. As for the delegates, they were the live men and women of this body of thinkers, who have grown beyond the mere phenomena of Spiritualism, and find congenial work in the domain of ideas. They have been convinced by a variety of manifestations occurring in all parts of the world during the last twenty-five years, under circumstances precluding the possibility of fraud, and showing an intelligence outside of (and superior to) mortals, that "if a man die he shall live again"—an individualized, conscious, immortal being.

As a basic proposition, "instinct with infinite life," this truth cannot be over-estimated. But there is something more. If this life is but the incipient stage of an endless existence, we should seek to improve its conditions, both with reference to present and future happiness. One seeks to enlighten the public on the subject of finance; another is sure that politics and religion are separate institutions; and that our chief danger is in the tendency to a union of Church and State; while a third is positive that there is something radically wrong in the social and sexual relations—at the very basis of all life. Each has his hobby, and it is well. All great men are men of one idea, from which, as a centre of thought and influence, each shines out on the surrounding darkness, and blesses the world.

It is not always perfectly clear what is a side issue. Undoubtedly, the central idea of Spiritualism is, that we shall live beyond the physical circumstance called death; and that, under favoring conditions, the departed can and do come back and demonstrate this fact to those in earth-life. But is this all of Spiritualism? Shall no branches be allowed to spring from the parent stem, to expand and beautify in the air of heaven? Here was a convention of the most vigorous and independent thinkers in America, who, like Paul, "failed not to declare the whole counsel of God," and place themselves on the record in favor of free thought, free speech, and "untrammelled lives." Believing, with E. G. Holland, that "matter and spirit are eternally wedded," they would not ask for Spiritualists nor Materialists, but men and women in whom body and soul, idea and action, know how to meet and harmonize.

But the special feature of this gathering, and one that will send it with a ringing eloquence through the corridors of Time, was the prominence given to the social question. With Mrs. Woodhull as president, it was easy enough to foresee what turn the convention would take—particularly since the best part of Spiritualism relates to human nature, while it contains nothing to hinder the largest freedom of utterance.

Her opening lecture, "The Scare-crows of Sexual Slavery," gave the key-note to the entire meeting; and ought to be read and digested at every fireside in the land. I can give no adequate idea of its scope, in the limits of this letter. Suffice it to say it was a masterly presentation of the naked truth, free from meaningless verbiage, and bristling all over with facts which comparatively few have the moral courage to look upon. As a condition precedent to the highest order of purity and happiness, she would guarantee to every soul, individual sovereignty—absolute self-ownership. "The rule of social order must be either freedom or despotism; it cannot be a mixture of both." The subject of social science is up for consideration, and despite hypocrisy or sham respectability, Ludlow-street Jail or the Young Men's Christian Association, or all these combined, she will go to the bottom of it. And to this end she recommends an aggressive policy like that pursued by the champions of freedom in the early days of abolitionism—attacking the social evil not only upon the question of abstract right, but in the concrete, in its practices. This may bring temporary anarchy, but if it tends to ultimate justice, it must come, and any attempt to stay the movement will be as futile as would the effort of a child to stop an avalanche. On the other hand, if the marriage system be all that is claimed for it—"divine"—and the indispensable condition of all civilization, Mrs. Woodhull and her adherents, and all hell on top (for the impression seems to obtain that she is at the bottom), cannot overthrow it. In any event, let "the truth about love" be known. If the social structure is sound, it can't be destroyed by one little woman, even though, like a primitive reformer, she "comes not to bring peace, but a sword."

Personally, I don't believe the masses are as corrupt as they claim to be; but I do think there are about ten times as many idiots in this country as any census returns account for. To illustrate: A man and woman who have no natural congeniality, perhaps are diseased, come together in mar-

riage. They are blessed (?) with a child—a half-made-up, scrofulous, angular monstrosity. But it's all right, of course. "Marriage is honorable in all;" besides, the proceedings have been regular. Again: Two loving souls are drawn together by mutual attraction. They meet and mingle as naturally and beautifully as two converging streams which meander through meadow and forest, kissing the violets that grow unobserved upon their banks. A genuine love-child is the result. Can any one lay aside the green glasses of conventional society, and look at these two pictures and say that the child of the bond-woman shall be equal to that of the free? Yet is the one protected as an integral member of society, the other cast out, along with her who gave it birth, as objects whom it were a sin to love. This may be very respectable; but if there is any Christ in it, or even common sense, I fail to see it. I have put this case strongly for the sake of illustration; not but that there are many excellent children born in wedlock and many poor ones out of it. What mankind generally need to know is, that completeness of character, including harmony and strength, can only result from healthy sexual states and the great principle of reciprocity; or, in the words of Mrs. Woodhull, scientific selection and procreation. If the earth is to be peopled by a higher order of humanity, it must be through the understanding of, and obedience to, natural laws, not as the result of any adventitious circumstance or the alchemy of any priestly ceremony.

I had intended giving you some of the ideas of Mrs. W. on "The Elixir of Life; or, Why do we Die?" in which she "bulted better than she knew;" but space will not allow. It was a scientific diagnosis of the social sickness of society, and contained a rainbow of promise for humanity. There were but few hisses during its delivery, and they came from the Green-street bloods, whose practices her burning eloquence made painfully transparent.

Old men, who had passed their allotted three score and ten, were wild with joy at the prospect of a better order of things for those who come after; pale wives and mothers, who came to feed their prejudices against the abomination of free love, listened with rapt attention to the details of their own woe till their false modesty and sham notions of respectability vanished into thin air; and young men went away thoughtful, feeling that they had taken their first great lesson in the science of living.

On the whole, the Tenth Annual Convention of Spiritualists was a marked success, and the most important meeting of the kind ever held in America.

Yours truly,

R. P. LEWIS.

THE SPIRIT TO ITS MATE.

BY DOCT. H. B. STORER.

How near I am thou canst not know
By outward sign or token;
My spirit in thy thought perceive,
Not in the language spoken.

With thee by day I share the life
That gives to thee thy being,
And in thy consciousness I see
The sum of all thy seeing.

Through every sense my spirit learns
With thee the touch of nature;
And feels the harmony of life
Created in the creature.

With me, when slumber shuts the gates
Of life's material portals,
Thy spirit wanders through the spheres,
The land of the immortals.

Our peace doth like a river flow
Through landscapes ever vernal,
Along the shifting banks of time
And in the land eternal.

Forever one, we seek no more
In sadness, hungry hearted,
For the dear angel of our life,
Unknown or erst departed.

We wait not for a heaven to come
Down from the heights above us;
Our heaven is in this life of love,
With all we love who love us.

Boston, Oct. 1873.

OUR WORKERS.

The Jews care for their own. An orthodox Israelite will never ask alms of a Christian. The Catholics provide for the aged and infirm who have merited their consideration. We profess large charity, and are ever asking the helping hands and tender pity of the rich who live in the better land. What of our professions of charity? Do they find voice in deeds? We have among us workers who have given time and brain, hands and hearts to the establishment of the Christ-kingdom upon the earth. They have never counted the cost of labor, never sought pleasure or applause; they have simply asked, "What wilt thou have me to do?" Some of these "soldiers of our Cross" have passed life's meridian; age has laid heavy hands upon them. They are not strong for the battle. Among these veteran workers we find John M. Spear. I am reminded in many ways of his worth and of his claim upon the Spiritualists. He gave without measure what he had to give. He has been an angel messenger for half a century, going and coming, doing the good he could do in palace and prison, speaking as the spirit bade him speak to those in need of wise and tender words. Now life's snow-time is reached, he needs a quiet home for the winter days. Let us see that he has it; not as charity, but as a gift in memory of the souls he has helped and sent singing on their way.

The angels ask this at the hands of those who, in poverty and sorrow, go to them for aid and comfort.

May we not each send a contribution to John M. Spear, Philadelphia, Pa.? The giving will bless the giver and the receiver.

H. F. M. B.

THE FAITH OF THE FUTURE.

From the opening address delivered by O. B. Frothingham at the Convention of the Free Religious Association, New York, Oct. 14, 1873:

"The religious outlook in America is therefore uncertain and dim; but from what has been said, a few points may be presented as clear:

1. Religion in America will be neither Romanist nor Protestant. It will not be "Christian" in any recognized sense of the term.

2. The religion of America will be scientific—that is, will rest on a foundation of solid fact, not on a foundation of tradition.

3. Religion in America will be unsectarian, undogmatical, uneclesiastical; not a matter of denomination or party any more, but a matter of free opinion, vindicating itself by its intrinsic worth.

4. Religion in America will be practical, not merely in the ordinary sense of doing good, but in the grander sense of being humane, being a part of human society, a constituent element in the community's daily welfare.

5. Again, and above all, religion in America will be free. Its spirit will be the spirit of liberty. It will consecrate the human mind to its high uses of discovering the truth, and will count as fellow-workers all truth-seekers in any and every field—literary, scientific, philosophical—careless how they call themselves, incurious as to what name they are baptized in; admitting, welcoming, claiming the utmost liberty of discussion and definition; knowing no distinction of persons, professions or races; hospitable to Greek, Roman-Persian, Hindu, Mussulman, Jew; hospitable also to the professors of no faith whatever, only asking that the mind shall be set toward what is sincerely regarded as true. This spirit of liberty will be in the new religion what the spirit of faith was in the old. Liberty is the very soul of religion. Religion is liberty, the freedom of the soul, the mind's emancipation from narrow thoughts."

There is only one omission in the above definition of the rising "faith of the future." It needs a name. Let us supply the omission by terming it "Radical Spiritualism." Brother Frothingham seems to doubt the strength of that element. He says, in his definition of Spiritualism:

"Spiritualism is rapidly becoming a distinct form of religion. It is not all of a piece. There are different schools of it—a school of Necromancy and a school that is devoted to Truth. It has different philosophies—a philosophy of instinct, which legitimates passion, sanctifies appetite and encourages the low kind of individualism that seeks development through the generous indulgence of what it calls nature, and a philosophy of faith which lays great stress on the moral and spiritual intuitions, and indulges the brightest hopes for man on the ground of culture and charity. The lower school, though loud and vehement, is rapidly sinking in esteem and declining in influence. The higher is gaining in strength and in dignity. The older Spiritualism grows, the calmer, the more intellectual it becomes, the clearer its view, the loftier its range of aspirations. As scholars, thinkers, teachers come to profess it, it takes on a noble character and exerts a wide influence through the upper classes of society statistics. Its existence as a fact in the religious world, and a fact of vast moment, is unquestionable. In his private journal of the year 1856, Theodore Parker, an impartial and keen observer of the signs of the times, wrote: "It seems now more likely that Spiritualism will become the religion of America than in 156 it did that Christianity would become the religion of the Roman Empire, or in 856 that Mohammedanism would be that of the Arabian populations. 1. It has more evidence for its wonders than any historic form of religion hitherto. 2. It is throughout democratic, with no hierarchy, but inspiration open to all. 3. It does not claim to be a finality; it is not a *punctum stans*, but a *punctum fluens*. 4. It admits all the truths of morality and religion in all the world's sects."

By the "lower school," we presume Brother Frothingham means that body of Spiritualists who have progressed beyond the A B C book of phenomenal studies and are entering upon the field of reforms. He thinks that these are "rapidly sinking in esteem and declining in influence." Our answer to this is to be found in the authorized report of the late Spiritual Convention held at Chicago. The perusal of that pamphlet, now ready for issue from our office, No. 333 West 23d street, New York, may possibly influence him to modify that statement and come to a different conclusion.

The Spiritualists must take great comfort in observing the frequency with which accounts of remarkable spiritual manifestations, authenticated by the testimony of respectable witnesses, make their appearance in the press. In dull times, especially when there is little political excitement and news is scarce, the rural newspapers fairly teem with stories of supernatural phenomena, ascribed to spiritual influences, many of which are of a character to make the flesh creep. One of the latest and most wonderful of these stories comes from Kentucky, and is related at length in the *Bowling Green Democrat*. Some time ago an old gentleman died near Rumsey, a village on Green river, leaving property to be divided among his relatives. He gave to his widow a life interest in his real estate, which was to go after her death to a nephew. It appears that this nephew defrauded his aunt in certain business transactions, whereupon she declared that she would live long enough to disappoint his expectations, and that in any event he should never enjoy her property after her death. The old lady was a very obstinate woman, and many of her relatives, after hearing of her declaration, predicted that she would live to bury the avaricious nephew. She did live until the expected heir to the estate became an aged man, and then one day she died of old age, having previously given directions that her body should be dressed for burial in a plain black dress, and that no flowers should be used. The family complied with her

last wishes, and everything was going on well, when, during the funeral ceremonies, a young lady who had not heard of her requests, innocently placed a small bunch of flowers on her breast. This was scarcely done when the corpse began to move, and presently the old lady sat bolt upright in her coffin and threw the nosegay spitefully at the young lady, who ran shrieking from the room frightened nearly out of her senses. After this exploit the old lady lay down again and quietly submitted to be buried. The neighbors all predicted that the nephew would have a hard time of it when he took possession of the property he had coveted so many years, and they were not mistaken. When he moved into the house vacated by the mortal body of his aunt, he found that her ghost had got there before him, and there it stayed, making his life a burthen to him, and driving his children to the verge of insanity. He stood it for awhile, but the sights he saw and the sounds he heard were too awful to be endured, and he finally decamped, leaving the ghost to undisputed possession.

ORGANIZATION IN CHICAGO.

All liberal minded Spiritualists desirous of establishing the new organization of the Universal Association of Spiritualists in Chicago, are requested to meet at Liberal Institute, 706 W. Monroe street, to take preliminary steps to form an organization.

DR. C. A. BARNES,
HARRIET CARPENTER BARNES.

CHICAGO, Ill., Nov. 1, 1873.

GLORIOUS NEWS!—OUR ANCESTORS HAVE COME.

We know of no item of news so interesting, as that our very ancient brothers have returned, and to be known as the veritable mound and city builders on our continent, whose history, so long lost, hath now been found; and to be made public, too.

Interesting as this is as an item of history, it pales into glorious news, as an omen of much greater glory soon to follow, even the winding up this Gentile dispensation, with all of its sin and evil.

The first notice of this item which caught our eye, was in the *Banner of Light* for September 27, under the heading of "Spirit Paintings" merely; since when, however, we have seen it noticed editorially by the local paper of Alpine county, and have corresponded with Dr. Winchester, the owner, who informs me that he is now busy in preparing to move down to our city for the purpose of having the paintings photographed, as the most marvelous, beautiful and religious omens.

Think who can that any ordinary motive could have induced these venerables of from two to "sixteen thousand" years ago, to come and tempt artists to give them visible presence among men of to-day. No, no! No sane man could hatch a thought so sacrilegious.

Many years have these venerables been passing around us, as on zephyr wings, occasionally calling at our seances to put in a thought or to write a page in their own language, initiatory to an acquaintance in our language.

One instance in illustration: In '68 we were happily sitting in commune with loved ones gone before, when one of the mediums, pointing to the centre of the circle, said most solemnly: "There stands a very ancient Spirit who seldom visits this earth;" and which ancient caught the hand of the medium and wrote a page in characters good and regular, but in a language too remote to be interpreted. We took it to other mediums and to the most learned Rabbi in San Francisco, without gaining a clue to the mystery; when, as a last resort, we sent the manuscript to the *Banner*, hoping that they might gain some items of light from it and give it to the world; but they failed to notice the item at all; and too, did not return the so-much-prized manuscript.

Now, however, we are on the track of proving the language to have been that of the ancients, now having the happiest success in reporting themselves as the "Atlantians" of the sunken continent—once above the waters of our broad Pacific—whose capital city counted its "million of inhabitants." So very anxious have been these ancients to come and prove that there is no death by ocular demonstration; that they even operated in the mythical realms of thought, and succeeded too in giving the name of their nation and their western country.

Says an able writer on Myths, in the July number of *Human Nature* for 1867: "A credence so deeply seated and so widely spread, must have had an experience somewhere; hence based on veracity." And hopeful as progressives are, he adds: "Perhaps in these latter ages we may discover an actual, geographical Atlantis"—very truly affirming "everything to be symbolical." All being links to one great chain.

And lastly, who but those very ancients could have so controlled Bro. Davis, as to make him see and describe a sunken continent with its former locality, that it might be embodied in his very "divine revelations," to become a stereotyped initial to to-day's revelations?

"Nothing concealed that shall not be revealed." As developments are made, we will report for your columns, in preference to all others.

Yours for the revolution commenced.

DR. T. J. HARVEY, SEN.

SAN FRANCISCO, Oct. 23, 1873.

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.
Chas. G. Barclay, 121 Market st., Allegheny City, Pa.
Capt. H. H. Brown, 592 West Chestnut st., Louisville, Ky.
Mrs. M. 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.
Dr. H. P. Fairfield, Ancora, N. J.
James Foran, M. D., Waverly, N. Y.
I. P. Greenleaf, 27 Milford street, Boston, Mass.
L. A. Griffith, Salado, Bell Co., Texas.
Anthony Higgins, Jersey City, N. J.
E. Annie Hinman, West Winsted, Ct.
D. W. Hull, 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.
Elvira Wheelock Ruggles, Havana, Ill.
Julia A. B. Selver, Houston, Florida.
Mrs. J. H. Severance, Milwaukee, Wis.
C. W. Stewart, Box 1306, Janesville, Wis.
Laura Cuppy Smith, Daily Union Office, Detroit, Mich.
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. Tophay, Providence, R. I.
F. L. H. Willis, Willimantic, Ct.
Lois Waisbrooker, Battle Creek, Mich.
Elijah Woodworth, Leslie, Mich.

THE KING OF THE NECROMANCERS.

WRITTEN FOR THE N. Y. CLIPPER, BY JOHN COOPER VAIL.

Necromancy, or the Black Art, long antedates the sojourn of the Israelites in Egypt; and if historians on the subject are worthy of belief, the magicians in the days of the hard taskmaster Pharaoh, were far more clever than their successors of modern times. The wonderful deeds attributed to Apollonius of Tyana, and to Albertus Magnus—such as raising the dead to life, causing statues to walk, etc.—though rife in legendary lore, are scouted by all veritable historians. The Speaking Head of Friar Bacon is readily fathomed as a clever trick of ventriloquism, but nothing can reconcile us to believe in an animated Galatea. The skillful sleight-of-hand displayed by a Houdin or Hartz may, by untutored minds be attributed to supernatural aid, but the initiated are aware that electricity or an adroit confederate plays a prominent part in most of the tricks of modern necromancers.

Still, the jugglers of the East perform many wonderful things, which seem to defy investigation and baffle the most ingenious theories philosophy can advance. The budding of Aaron's rod, according to Holy Writ, was an undoubted miracle; but the Hindoo juggler effects something far more marvelous when, in presence of his audience, he plants a seed that in the course of a few moments grows into a blossoming tree, which shortly produces ripened fruit that every one present is permitted to partake of. Historians who speak of this trick never fail to add: "The juggler never parts with the tree." The Arabian chronicler, Ibn Batuta's wonderful account of the feats of a Chinese juggler whom he saw perform at the court of the Viceroy of Khanza, would seem wholly incredible, were we not perfectly satisfied that the juggler accomplished his wonders through the aid of a first-class magic lantern. Edward Melton, the modern Anglo-Dutch traveler, confirms the account of the Arabian chronicler, who says: "A juggler, who was one of the Khan's slaves, made his appearance, and the Emir said to him, 'Come and show us some of your marvels.' Upon this he took a wooden ball, with several holes in it, through which long throngs were passed, and, laying hold of one of these, slung it into the air. It went so high that we lost sight of it altogether. (It was the hottest season of the year, and we were outside in the middle of the palace court). There now remained only a little of the end of a throng in the conjurer's hand, and he desired one of the boys who assisted him to lay hold of it and mount. He did so, climbing by the throng, and we lost sight of him also. The conjurer then called to him three times; but, getting no answer, he snatched up a knife as if in a great rage, laid hold of the throng, and disappeared also. Bye-and-bye he threw down one of the boy's hands, then a foot, then the other hand, then the other foot, then the trunk, and, last of all, the head. Then he came down himself, all puffing and panting and with his clothes all bloody, kissed the ground before the Emir, and said something to him in Chinese. The Emir gave some order in reply, and our friend then took the lad's limbs, laid them together in their places—and gave a kick—when presto! there was the boy, who got up and stood before us. All this astonished me beyond measure, and I had an attack of palpitation like that which overcame me once before in the presence of the Sultan of India, when he showed me something of the same kind. They gave me a cordial, however, which cured the attack. The Kazi Alfharuddin was next to me, and quoth he, 'Wallah! 'tis my opinion there has been neither going up nor coming down, neither marring nor mending. 'Tis all hocus-pocus.' The Kazi Alfharuddin, it seems, took the affair very coolly, as an ordinary juggler's trick, having nothing to do with *dibalerie*.

The tricks of modern illusionists, though very skillfully performed, are generally referred to by the audience, after the manner of Alfkharuddin, as all "hocus-pocus," while supernatural aid is scouted as preposterous and absurd. There is, however, an instance on record of how Gallagher, the Dublin ventriloquist, once made a costermonger believe he had come into contact with the Powers of Darkness. The man was a brutal young fellow, with a very repulsive cast of countenance, and with a heavy blackthorn stick he was savagely beating a poor, overladen donkey. Gallagher witnessed the fellow's cruelty, and resolved to give him a lesson. A good opportunity occurred when, after an unusually heavy blow, the donkey turned his head as if to remonstrate with his owner. Gallagher threw his voice into the donkey's mouth at the favorable moment, and the startling interrogation, "What the devil do you want to wallop me so cruelly for?" rang on the costermonger's ear. For an instant it seemed that the fellow considered donkey speech a matter of course, for he immediately replied: "Because you deserve it for being so thundering lazy." Gallagher could hardly hold in with laughter, but he managed to throw into the donkey's mouth; "Then, by the piper that played before Moses, if you hit me again I'll be after eating your head off!" This speech thoroughly aroused the man to the unusual state of affairs; and, perfectly bewildered with terror, he jumped from his cart and fled from the scene, tearing his hair and screeching murder. A month in the hospital, combined with a strait-jacket and a shaved head, finally cooled his fevered brain, and thenceforth he was a more humane man; but to his dying day he considered any one no better than an infidel who denied his having had a chat with his donkey.

Houdin, one of the very best of modern magicians, confesses in his narrative to have had very serious doubts of being able to successfully perform the gun trick on one occasion, in presence of an Arab Sheik. The trick is a common one among magicians; but they invariably use their own musket, which has a hollow in the stock to receive the ball when driven home. The magician then allows any one in the audience to fire at him at a distance of from five to ten paces. Houdin had performed his best feats in the presence of the sharp Arabian, who evinced not the slightest tinge of wonder or curiosity, merely saying, "Bismillah! this Frank is a cunning fakir enough; but he would not dare to let me shoot at him with my carbine, if I loaded it myself." Houdin heard the remark, and agreed to stand the trial on the following night. He trusted no one with his plans but his wife, who proved an able confederate, and the feat was accomplished, though in what manner the magician does not disclose. The Sheik was a sure shot, and, when Houdin remained unharmed after his fire, was stricken with amazement. Thenceforward Houdin was quoted among the Arabs as the invulnerable Frank.

But no magician, either ancient or modern, not even the celebrated Simon Magnus, ever performed such wonderful things as, according to historians, those of Zito, the necromancer of Hungary. A quaint chronology, published in London during the latter part of the eighteenth century, notices Zito as a favorite at the court of King Sigismund, and rates him as a sorcerer of wonderful abilities, who sold himself to the Powers of Darkness for a long lease of life and the gift of working enchantments. If Zito performed the feats credited to him by historians, he must have been assisted by supernatural aid; but he flourished before the art of printing was fairly developed, and a story never loses anything in being disseminated by word of mouth or handed down by tradition. We, for one, are inclined to think that the historians were as misinformed as Father Kircher, where he minutely describes the mighty Kraken of the North Sea; or as Marco Polo, who tells us the habits of the gigantic Rukh. The chronology referred to can hardly be considered as strictly accurate, since, among other strange events, it relates that "in the year 1000 a mermaid one hundred and five feet in length was washed up on the coast of Cornwall, England, which caused great wonder and fear among the people." Again "in Portugal (date not remembered) a great snow fell to the depth of twenty-seven feet on the level. All the vines were destroyed, and many people perished with cold and starvation." And further, "in 1760 (the latest date of strange events) a single flash of lightning killed eleven hundred reindeer in Lapland." After such choice bits of information, we are inclined to think that all the chronology says of Zito will compare favorably with the unique travels of Lemuel Gulliver and Baron Munchausen. A biographical dictionary, bearing date 1688, takes a more philosophical view of the subject, and says, like Kazi Alfkharuddin, that Zito's performance was all *hocus-pocus*.

But what are critics in the sleight-of-hand art to think of the following marvelous deeds which the author gravely relates? The magician performed at the court of King Sigismund: "One day the King gave a sumptuous banquet, at which the principal lords and ladies of the empire were invited to participate; and Zito, who always treated the King's guests with some of his marvelous tricks, also received a welcome at the festive board. [It is proper, at this portion of the narrative, to state that Zito, according to all accounts, was hideously deformed, and that his mouth stretched nearly from ear to ear.] Scarcely had the first course been served, when there arose a great din and sound of music in the street in front of the King's palace, in which the drum, trumpet and cymbals played a prominent part. The guests immediately rushed from the table and thrust their heads out of the windows to behold the passing pageant. Their surprise was very great when they saw the street was entirely deserted, and there was not a human being in sight. When they desired to draw their heads in the window, they found they could not do so, for Zito, who had caused the noise and sounds of music, thrust on every head an enormous pair of antlers, which spread broader than the frame of the window. He finally relieved them from their unpleasant dilemma, and [the quaint chronicler adds] the company were very merry over the affair."

On another occasion, a traveling juggler visited the city, and as he was reported a thorough adept in the art of magic

the citizens gave him a very fine house, Zito also being among the audience. All that he undertook was performed very cleverly by the man, to the great edification of a large number of the audience; but Zito, who fathomed every trick at a glance, was perfectly disgusted, and finally told the man he was nothing but a complete bungler. This, as a matter of course, led to an angry discussion, which Zito settled by jumping on the stage and swallowing the juggler, all but his boots, which he spat out on account of being dirty! He then left the stage, but returned in a moment or two, leading by the hand his late antagonist, who publicly acknowledged before the audience that Zito was his master, and deserved the name of King of the Necromancers.

The chronicler also relates that Zito sold to a butcher in the town a dozen fat pigs, but gave him strict injunctions not to drive them to a running stream to drink. The butcher, disregarding Zito's admonition, drove the pigs to water; but they no sooner drank than they were changed to grains of corn. (This is steep enough even for Baron Munchausen.) The butcher, seeking out Zito and demanding reparation, caught him rather roughly by the arm, when, to his amazement, he pulled it out by the roots. They began to wrangle, and "Give me back my pigs!" and "Give me back my arm!" was the argument which soon collected a vast crowd of lookers-on, who appeared to enjoy the sport. Zito finally pretended to get angry, and said:

"This butcher is a scandalous fellow, and no better than a cannibal. He pretends to sell beef, pork and mutton; but if you visit his shop you will find it filled with the carcasses of men, women and children."

The mob rushed for the shop of the unfortunate butcher, and found the case precisely as Zito had stated. They were about to sacrifice the butcher to their vengeance, when Zito disenchanted their eyes, and the butcher was proved an honest man and good citizen, instead of a cannibal.

The above, we think, will suffice as specimens of the great necromancer's art. His biographer concludes his narrative with: "He died full of years and honor, and to the last was a great favorite at the court of King Sigismund."

PURITAN PRUDERY VS. THE FINE ARTS.

The following account of the trial of one of our friends in New Bedford, Mass., is copied from the *Evening Standard* of that city, of October 16:

Charles Hazeltine, charged with exhibiting a lewd and lascivious statue in his window on the 13th inst., pleaded not guilty.

H. M. Knowlton appeared for the prosecution, and L. T. Wilcox for the defense.

Mr. Wilcox said it was a weighty case, attracting attention throughout the country, and he desired a continuance till Monday, having only a few minutes' notice that it was to be tried this morning. It was decided that testimony as to the fact of exposure should be introduced, and afterward with some discussion, stage by stage, on the question of postponement, the trial was proceeded with to a conclusion.

John Corey, policeman, testified—Monday afternoon about 3 o'clock saw a crowd of children of both sexes, from six to twelve years, some ten or a dozen of them, around Mr. Hazeltine's window, looking at a statue of Narcissus.

Edward W. Waite, policeman, saw it on Saturday evening and Sunday. A good many children, girls and boys, and men were looking at it Saturday evening. Drove them away several times.

Cross-examined—Mr. Hazeltine's place is not a house of ill-fame nor a rum-hole; it is a music store—a respectable place.

James L. Wilber saw the image on Saturday evening; it was on a side shelf ten feet from the window, and could be seen from the sidewalk. The gas in the window was lighted, and Mr. Hazeltine was in the store. The image could be seen from the sidewalk, and several persons were looking in.

Daniel P. Lewis, special policeman—The image was in the window Saturday evening. There was a crowd looking at it. I asked Mr. Hazeltine to veil the image. He offered to take it away entirely, and did so. I did not see it afterward.

John W. Nickerson, City Marshal—First saw the image at 3, Sunday afternoon. Mr. Tripp called my attention to it; it was in the window. Sunday evening I met Mr. Hazeltine on Purchase street, and told him the image must be removed. It was not in the window Monday morning. Learning it was there Monday afternoon, I went and seized it. Mr. Hazeltine was not there at that time.

Cross-examined—Mr. Hazeltine is a man of good character. I am not prepared to say whether I would keep a Narcissus in my parlor; if I had no family but my wife, perhaps I would; with children, perhaps I would not. Here the prosecution rested.

Mr. Wilcox said the Commonwealth must prove the respondent a willful offender to make out a case. The intent to violate the statute is not shown. He had himself spent four years and some money in acquiring the education of the ancients, and it seemed an outrage that a person should be arrested for exhibiting one of the most beautiful myths of the ancients, materialized in marble.

The Court said it appeared to be made out that the image was intentionally exhibited by the respondent.

Charles Hazeltine, the respondent, testified: I am a music dealer, and also a dealer in works of art. I am honorary local secretary and an agent of the London Art Union, and, sort of informally, agent for another art union in London. I bought the Narcissus in Boston on Friday, and put it in my window for sale and exhibition. Mr. Nickerson met me on Sunday night and told me to take "those things" out of my window. I went to the store and changed the position of some of them. The Narcissus is a beautiful work of art. In my opinion it is a chaste and pure figure. I have sold similar figures; most I have sold in New Bedford have been to ladies.

Cross-examined—Never sold a Narcissus, Sunday night after Mr. Nickerson spoke to me I set the Narcissus further back; replaced it Monday morning. The gas was turned low Sunday evening in the shop window; nothing stood in front of it. I sleep in the back shop.

To the Court—The image is entirely nude, a male youth; the sexual organs are represented. The nude images I have sold to ladies did not have the sexual organs represented. I put the Narcissus out of the window temporarily as a concession to the ignorant and vicious taste of a certain class of people, and replaced it because I thought I ought not to make such a concession.

Capt. John A. Hawes, of Fairhaven, was examined by Judge Borden. Among ladies and gentlemen of culture, the Narcissus would not be deemed immodest. In my parlor is an infant Christ, a very fine one, in which the sexual organs are more prominent than in this. The Narcissus, in my opinion, is a proper image to exhibit in an art gallery or in my parlor, but, perhaps, not to exhibit to people of immoral tendency. I might question the propriety of exhibiting it to the public, but still I do not see how it could have an immoral tendency. It is perfectly cold and expressionless. A change could be made in the expression of the countenance or the attitude of the limbs, that would make it a lascivious figure.

John Hopkins, dealer in music and fancy goods—Have dealt in statuettes. I have a family of four children, of two to twelve years; while I would not purchase this statuette, if anybody will give it me, I will place it prominently in my parlor.

Wm. Bradford—To the Court—I cannot say that I would recommend to place the Narcissus in a grammar school. I would have no objection to place the figure in my house. If I had a daughter of an unfortunate turn of mind, I would not have the image where she would habitually see it. Perhaps I would not have so much objection to a female bust, though that could be made voluptuously offensive.

Orlando J. Marvin—Have been in the business of fine arts twenty-eight years. I have children. I do not see anything indelicate about the Narcissus.

Mr. Wilcox argued that to make out this case the respondent must be proved to have made an exhibition in the words of the statute "*manifestly intended to corrupt*." Some might say that obscene literature can be found in the Bible or Shakespeare, but nobody can be indicted for selling them. It would be a shame and an outrage if refinement, education and culture must bend to accommodate prurient and impure tastes. Any person who can read the beautiful story of Narcissus and then look on this figure with anything but the loftiest sentiment must be already corrupt.

Mr. Knowlton thought Mr. Hazeltine was not ingenious. He testified that he frequently rearranged the statuettes in his window, but in response to the requests of the officers he moved the Narcissus only, and then on Monday replaced it, in just such a position as would most conspicuously show its indecent points. If he thinks he is right, he should say so, and not say he didn't mean to do wrong. The law covers things manifestly tending to corrupt the morals of youth, not such as would corrupt the morals of Messrs. Hawes, Bradford and Hopkins. Mr. Hazeltine is evidently trying to go to the extreme edge of the law. Some of the gentlemen testify that the bust of a woman is just as objectionable, but the children just waking to a new life as men and women pass by busts and collect round the Narcissus. They do not look at it for its artistic beauty, or on account of the beautiful mythical story of Narcissus. And Mr. Hazeltine exhibited it on purpose to draw their attention. If he is allowed to go on, will he not fill his window with sexual organs in all positions? If art is allowed to make itself immodest, why shall not literature claim the same right?

In announcing its decision the court remarked that the public sentiment is divided on the matter, and whatever the decision, one class will dissent from it. The case must be decided on the personal judgment of the judge himself. A statue may be so beautiful that people who visit art galleries would not be particularly attracted by the sexual organs. *The Court thought children should be fully instructed in the physiology of the sexual organs.* But that is not done, and the children are left to get the knowledge they ought to have from low sources and in such a way that they are corrupted by it. This is the existing state of facts, and to the mass of the people who congregate on the street this image of Narcissus is in the judgment of the court corrupting. It might not be so if they were differently educated. Mr. Hazeltine must have known from the character of the crowd round his window, that it was not there to admire the beauty of the statue. In the judgment of the court, even taking into consideration the great refinement that exists in New Bedford, under the circumstances of the case the exhibition of this statuette in a window of one of the most public streets must be considered as manifestly tending to corrupt the morals of youth, and there is probable cause to believe the respondent guilty. Coupled with the instruction that Capt. Hawes and Mr. Hopkins' children receive, the exhibition of such a figure in their parlors would not be corrupting.

Mr. Hazeltine gave \$200 bail, with Capt. Hawes as surety to appear at the Superior Court, and meantime keep the peace and be of good behavior.

The statue was kept in the judge's private room during the trial, and the witnesses were requested to step in there and examine it.

The *Imperial Advocate* of Paris, upon the recent trial of Frenchmen who were charged with being members of the "International Association" of Workingmen, states that in France, Switzerland, England, Germany, Spain, Austria and Hungary they number 819,000 members, with affiliations with the masses in the United States, Russia and Italy.

A new paper, entitled *The National Cause* "Narodnoje Dielo," has just been brought out by the Russian emigrants at Geneva. It appears from the first number that a new revolutionary party is being formed in Russia, whose object is to overthrow the political organization of the Empire.

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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, NOV. 15, 1873.

CHANGE OF ADDRESS.

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.

OUR NEW EDITORIAL ROOMS.

We have permanently located our editorial rooms at our residence, No. 333 West Twenty-third street, where we will be pleased to see our friends.

Every Monday evening our parlors will be opened to ladies only, for the discussion of social and scientific subjects.

Wednesday evenings will be devoted to the discussion of social, scientific and political subjects, in which both ladies and gentlemen are expected to participate.

Spiritual seances and investigations into Spiritualism every Friday evening.

PRINCIPLES, NOT MEN.

No laborer, however ill-rewarded be his toil, has a right to denounce a brother man on account of his wealth, unless he himself would refuse to accept a fortune. He has, however, a right to attack the systems which rob him to create idlers and generate wastefulness and crime. It is well for all reformers to carefully attend to the above distinction in fighting the great Labor battle, which is waged for the benefit of all human beings, whether they be rich or whether they be poor.

THE PSYCHE CLUB HOUSE.

The proprietors of the WEEKLY propose to open a Club House under the above title, at their residence, No. 333 West 23d Street.

The plan on which it will be instituted will be similar to that on which most other club-houses are conducted, the exception being that the Psyche Club House will be open for the admission of members of both sexes.

From this may be inferred the intent of its establishment, viz.: To furnish a convenient centre in which reformers may discuss all questions connected with the well-being of humanity, neither the male nor female element unduly predominating in such discussion.

Much good may be expected to flow from this commingling of the knowledge of both sections of the human unit, the better development of which is the idea which underlies all the projected reforms of the age.

Further particulars with regard to terms of membership, &c., &c., will be given next week.

THE CAUSES OF INTELLECTUAL PREDOMINANCE.

In the last number it was argued that this is peculiarly an intellectual age—an age in which the superior tendencies of the human capacities are toward the mental. It was also questioned if this were altogether a healthful symptom, and prophetic of good for the future. To all this there may now be added the further statement, that the extended prevalence of all sorts of nervous diseases is still another result of the widely-divergent conditions of intellectual vigor and its physical basis, while dyspepsia and its long train of horrid accompaniments close up the rear of the column that waits upon a depleted physical system.

There is a no more fatal error than to consider this array of complaints as diseases proper. They are, in fact, only the symptoms of an inner and more deep-seated disease. To be sure, the learned physician feels the pulse and prescribes sedatives; looks at the tongue, and thinks the stomach requires a tonic, an acid or an alkali to correct its derangements; examines the extremities and, finding them cold, advises friction. All this is no doubt very wise and very scientific; but do they who practice ever imagine they are, like all other doctors, dealing only with effects, and in alleviating them are, perhaps, really aggravating the real disease?

The philosophy of sickness is, as we verily believe, little (if at all) understood. Many physicians of reputation and skill have acknowledged to us that there is no such thing as medical science, and that all practice is necessarily experiment merely. In the class of diseases named acute, there may be something simulating science. In them, the functions of certain parts of the system are either partially or wholly suspended, and the strife is between the strength of the suspension and the vital force lying back of the functions, in the organs themselves. If the latter be the stronger, the disease is soon thrust off and the organic functions re-established; if otherwise, the organs become incapable of action, and the subject dies.

This class of diseases may be illustrated by the casting into a stream of an amount of filth sufficient to poison its whole volume. If the stream, however, continue to run onward, it soon purifies itself. But if the fountain become impure, then the stream remains impure until the causes at its source are removed.

In chronic diseases, then, it is seen that an entirely different class of causes is at work from that which attacks externally, causing acute disease. The fountains of life become so debilitated that they send forth an impure stream, and this causes a derangement of the organs of the system which is something more than functional, and though not so immediately dangerous, is nevertheless remedied with greater difficulty. The causes of acute diseases are from without; those of chronic disease, from within; and their cure must be sought in entirely different directions and by altogether different methods.

It is a well-established fact that an inactive condition of any part of the system results in weakness to that part. The stomach, if deprived for a considerable length of time, becomes incapable of effective digestion, even for a small quantity of simple food. The stomach that is most regularly supplied with the proper amount of best-adapted food, digests that food most perfectly. And so it is of the muscular system. A person may eat the same quantity of food he is accustomed to eat, but if he relax entirely from exercise, his muscles will gradually become soft and weak. On the contrary, if he eat no more than his usual food, and increase the amount of his exercise, he will increase in strength and endurance; and this is equally as true of the mental as it is of the physical.

When chronic disease is present a depressed sexual vitality is its universal accompaniment, the exception (if it be really an exception) to this being where involuntary action exists. This, however, instead of vital action, is the extreme of morbidity, and consequently is weakness and not strength, as are "night sweats" of general physical prostration and of perverted action, rather than a result of muscular exertion, as perspiration is in health.

Now, in all of this class of diseases the low vitality is the cause and not the result, while what are usually the objective points of operation for the physician are the symptoms or the effects of the disease. Consequently, almost the whole medication bestowed upon chronic complaints is palliative merely, and never curative or rather rejuvenating. Lack of physical vitality is simply the absence from the system of animal magnetism, and since animal magnetism is never present except where there is sexual vitality, it seems to be an unavoidable conclusion that this magnetism and this vitality are one and the same thing. If this be so, then the present theory of disease requires to be reversed. Instead of endeavoring to renew the outward symptoms resulting from a less vital condition of the fountains of life, efforts must be made to feed the fountains, or to restore the vitality. To see the folly of the present method, it has only to be considered how utterly impossible in the general economy of nature it is to restore the purity of the fountain by endeavoring to cleanse the stream; or, to apply it to the human system, how absurd it is to attempt to remove causes by tampering with the effects that flow from them.

But what have been the causes that have led to the present low vital condition of the magnetic system in so large a proportion of the people? They are various. We have already referred to a principal one—the undue exercise of

other faculties at the expense of the physical, and especially of intense and long-continued mental exertion. But there are others which, we believe, are still more potent for ill than this; but they belong to that class of things which conservators of public morals say must not be discussed. We shall, however, discuss them, because they are vital to the welfare of humanity, and the attention of the world needs to be pointed in this direction.

It is generally believed that there was never a time in the world in which there was such sexual activity as now. It is probably true in a certain sense, but not in a rightful sense. On the contrary, it is evident, reasoning from existing conditions, that there was never a time in the world when there was so little genuine and healthful sexuality. This is necessarily so since the natural functions of sex were never so widely interfered with as now. There is more stimulus in the form of manufactured alcoholic beverages; or else in tobacco, smoked or chewed; or still again in opium or hashish than ever before, all of which have a direct effect upon the sexual system, tending to present excitement and to future depletion, with loss of recuperative power.

But there is still another and more potent cause than both of these, and which as yet has been barely, if at all, thought of, and this is the growing antipathy of women to child-bearing. Since the idea has had birth in the souls of women, that they are individuals, having the right to the control of their bodies in a sense superior to any that can be bestowed upon any other person, by any means whatever, they have rebelled against promiscuous pregnancy, and all sorts of devices have been invented and are practiced to prevent conception, every one of which has a direct and deleterious effect upon both parties to the act. The exercise of sexual function under any repressive conditions tends to demoralize and debase, and ultimately ends in a fading capacity; and this again in the effects to which we referred at the outset.

The baneful results of these practices show themselves in several different directions. Primarily they tend to cause a disgust in the soul of each for the other party and to drive the male to seek what he is denied, from other sources, where at least there may be natural consummation without the fear of its effects. This is an explanation of that phase of prostitution which is supported by married men, and is at once the result and the disgrace of the present social system. It is the bane of domestic happiness; but has its legitimate formation in marriage, which virtually surrenders the person of the wife to the unrestrained use of the husband. Against this, every woman who has grown to be more than a mere sexual slave, rebels, of course; and so she ought, openly. She ought to defy the law, and refuse longer to submit herself with due humility as commanded by St. Paul, instead of continuing the relations and endeavoring to evade their effects by unnatural methods, which not only debase the natural and healthful appetites of both parties but alienates the affection and love she most desires.

It is not necessary that proof of this condition be produced. Every wife will at once realize the force of all we have said; and every husband find the explanation for his lost regard and power; and both will remember that from the very instant any means were used to prevent or defeat the natural exercise or results of sexuality, that vigor and health began to fade and coldness to assume their place. And after they have fully realized all this and come to understand the causes, then let them look upon their miserable excuses for children and wonder, if they can, why they are so; and when next they feel inclined to punish them for peevishness or fretfulness, or for some moral dereliction, remember it is to punish their own sin that they strike the child.

It is in vain longer to attempt to evade and ignore the analysis of this sexual problem. The whole world is going rapidly on to physical destruction from the ignorance that exists about it. It is the beginning and end of physical existence and health, and must be understood, or else the race will sink in universal death. The progress toward incapacity is the most alarming symptom of the present social degradation. It tells in emphatic terms that propagation will cease if it continue to spread, and the race be wiped out before the inauguration of the era of the resurrection, through which, only, can any one become immortalized. The words of Jesus to him who sought him by night, have never had meaning until now, when the fact of materialization is coming to the world; and we repeat them: "Except a man be born again he cannot enter into the kingdom of heaven," which Christ also said was "within you." Let these things be thought of seriously, and then let it be said, if it can, that that which will defeat the resurrection shall not be discussed publicly.

From this it will be seen that the general intellectual predominance that we have argued as existing, does not so much consist of special intellectual growth as it does of physical deterioration; but this makes the gap between the two as wide and more fatal to pass than that which would result from mental advance with the physical perfectly maintained. This divergence is every day becoming more marked and extended among the people and, unless checked, will roll on with ever-increasing speed to physical prostration and death. There are few healthy men and fewer healthy women, and both becoming are constantly less, which is almost wholly to be attributed to the new departure made by women in rebellion against child-bearing and the methods to which resort is had to prevent it.

THE WEAKNESS OF SPIRITUALISM.

It would be useless to attempt to conceal the fact that the enthusiastic devotion which for a time animated Spiritualists, has passed away. On every hand the inquiry is being raised, What is the matter? While those who make it, equally with those who are indifferent, feel that there is a cause for the present apathy. This condition is showing itself in almost every locality where, heretofore, there has been evident earnestness; and the leaders, in many instances, are extremely agitated about the prospect for the immediate future.

There is a reason, and a competent one, for this change that is coming over the formerly radiant face of Spiritualism. Two years ago we warned Spiritualists that it would be so, and showed them why it could not be otherwise. The cause and its results may be clearly illustrated by a material application of the same question. Suppose the existence of an immense mine of gold should be discovered in some heretofore unfrequented part of the country. Of course there would be a tremendous rush from all quarters, and earnest inquiries made of those who had witnessed its richness, and this would be continued until everybody should have learned its locality and obtained so much of its products as to perfectly satisfy his longings. Then the excitement would abate, and the people would visit the mine only as they needed more of the precious metal. Now what would be required to maintain the interest in the mine would be that the people should not become satisfied merely with the fact that it existed, and that, as individuals, they could go to it at any time and relieve their wants; but that they should have such an interest in humanity outside of self as would never permit them to be contented until the whole world should be the recipient of the blessings which the gold could provide; and when the purely material should be fully satisfied, to then advance all the other departments of nature, so that intellectually, morally and spiritually, every craving of the human soul could be satisfied.

Here then is an evident explanation of the present condition of Spiritualism. At the outset the people were made earnest and anxious to learn definitely about the future existence, not only for themselves but for all friends. In pursuing this, they have become fully satisfied. They know, and it has come generally to be accepted by all the people, either by implication or by affirmation, that spirit existence and communication are facts about which it is useless to make further inquiry. Of course, when the mind arrives at this condition, it has lost its moving impulse, and necessarily becomes inactive. It is impossible for any speaker to any more than excite a momentary enthusiasm by descending upon the facts of spirit life after death, and that there may be, under proper conditions, communications between those in that life and those in this. Individual instances where friends have recently passed to that life may be exceptions to this, but the rule is the opposite, and it needs no prolonged argument to make this apparent to every thoughtful mind.

We have frequently said in these columns that when the facts of Spiritualism should become fully established, the mission of Spiritualism, if confined to these facts, would be ended. But ignoring this self-evident statement, Spiritualists have denounced everybody who attempted to make practical work for them, as loading down pure and undefiled Spiritualism with side-issues. They forget when the central idea is established, that unless it expand it must necessarily become inactive and uninspiring. Side-issues, then, are just what are required now to reinvigorate Spiritualism. Spiritualists must rise from the domain of intense self into which they have individually fallen, upon being fully assured of the future, to an interest in humanity, and for its capacity to enjoy that future with all the possibilities of human nature. If this cannot enter the souls of Spiritualists with sufficient warmth to rouse them to an interest in humanity, then they will gradually grow cooler and cooler, and finally drop out of existence as a body having a name and an individuality. Indeed, this is even now beginning to be experienced. The main ideas of Spiritualism are, by one branch of Spiritualists, being made the inspiration by which to accomplish other purposes than to convince, merely, of immortality. This is decried by those who hold to the original idea, as all there is of Spiritualism, as a departure from it, or as it is described by one of the single-ideates, "They have taken themselves clean out of Spiritualism."

But let us see how far out of Spiritualism they have taken themselves, and whether they have or have not carried this Spiritualism with them, and are just as good Spiritualists as ever. Let us begin at the bottom. If all the world were convinced of the basic facts of Spiritualism, then, in so far, its mission would be fulfilled. No one can dispute that proposition. Well, having become convinced that the spirit lives after physical death, what is the next, and a legitimate question? This, of course: Is that existence a happy one, and, if not, how shall it be made so? Will any one of the single-idea Spiritualists attempt to dispute this? We think no one can be found so utterly beside himself with self-satisfaction at the idea of life eternal as not to care whether it bring joy or grief. If there can, we pity them, and leave them to their joyous escape from oblivion, with the remark that, as between them and those who think they are to sit round the Throne singing psalms on account of their deliverance from hell, where the most of their friends are in

torment, there is but a single degree of difference, and so slight as to be not worth mentioning.

The fact of life after death, then, is not enough. The further consideration as to what that life is to be is of even greater importance, since, if it bring no improvement upon this to some, it will not be acceptable at any price. If all the pecuniary necessities and all the demands for food, raiment and shelter were done away with in this life, what would be left to engage the human mind? Clearly the attainment of such conditions as should secure perfect health to individuals, and such relations with each other as should contribute to the supremest possible happiness—as should minister to every desire of the soul—indeed, that the soul should see its own travail and be satisfied.

The spirit life is as this would be if all physical necessities were set aside. Its aims, then, must be the same as those of this would be, if they were thus set aside. So then we have, as the purpose of spirit life, the pursuit of happiness.

The question now arises as to what methods will contribute most perfectly to this purpose; and if these be found, they will solve the present spiritual condition. No one will attempt to gainsay the proposition, that the most highly evolved spirits are capable of the greatest happiness. The statement is self-evident. The aim, then, in spirit life, is to secure the greatest development of the faculties that contribute to enjoyment and the corollary to this, in this life, is, that its aims should be to secure such development here as shall enable the spirit to take, immediately, a high position there. And we stop right here to make the sweeping assertion, that the conviction merely that there is such a life, never has nor never will add one iota to its enjoyment, when reached. And this brings us to the point at issue: That the present aims and purposes of those who claim that Spiritualism means nothing beyond the facts as already established, are not only doing nothing for themselves, so far as the enjoyment of that life is concerned, but, by these positions, are preventing or inducing others from doing anything. We present this to them and ask them to disprove it if they can. We repeat that the mere fact of spirit existence never added a single capacity to the life of anybody to enjoy that existence; and that what Spiritualism needs now to make it again an inspiration is active work, to prepare humanity so that as it goes onward it shall have such development, such perfection of spiritual capacities and faculties as shall at once transport its individual members to all the bliss of which spirit life is capable. When Spiritualists shall adopt this purpose they will have an inspiration that shall ever cause their souls to rise in enthusiastic response to the great demands of their brothers and sisters all over the world. With this, there can be unity of purpose, and in this alone can there be unity of action. And unless there is a purpose upon which to unite, there is no need for unity of action, since action without a practical purpose is an absurdity.

THE COMING WINTER.

It will be remembered that immediately after the failure of Jay Cooke & Co., and the resulting temporary panic which was apparently estopped by the action of the banks and the government, we argued that it would be impossible to prevent the impending general financial convulsion, and the consequent commercial ruin. Opposed to this view of things were all the great dailies, which regularly issued their manifestos in double-headed editorials, assuring the people that the danger was averted and that everything was sound and calm, the extent of the embarrassments being the suspension of the "Buchu Bankers," of which the country could better than not be rid. But we knew better; the disease is not "Buchu" altogether, nor chiefly, even, in its character. It is something deeply interwoven in the very framework of our government, which in given periods bursts out, and after discharging its virus throughout the community, and thus expending its power, apparently heals itself, to again gather strength and volume.

Something more than a month has passed since that eventful Saturday, and what has resulted from the inclination it gave to the general situation? Are the predictions of the wise ones verified? Has the commercial world been involved, or is the situation unchanged, except for speculative Buchu Bankers and stocks? It is only necessary to look over the morning news to find the refutation of all that the editors have been writing editorially for the past month. In spite of all that they could say, the situation has been constantly growing more threatening and dark. The press is not king when a disease that affects vital parts is in the ascendant. The people, blinded by the hope fallaciously held out, have gone on scarcely thinking it necessary to make any extra provision for the winter; and now they find themselves betrayed. One after another, all over the country, have the large manufacturing interests first reduced the hours of daily labor or the number of days to the week, and are now stopping altogether. With the exception of certain lines of goods, for which the demand has never been met, there is scarcely a mill running in New England on full time and wages, while very many are entirely closed. This is also true of all the large machine shops for which the East is noted, and of the boot and shoe trade, and in short of all manufacturing interests whatsoever.

It may perhaps be true that the agricultural districts have not yet begun to feel the pressure, but it will not be long delayed. Shortly they will find themselves with their crops

upon their hands and with no market; and thus within a few short months will the panic, begun in Wall street, and resulting from a false money system, have spread to involve almost every family in the land. We fear, however, that few if any, will attribute their ills to the proper source. They rather regard them as a result of something for which nobody is responsible; and so they will suffer on, ignoring the fountain of ruin, from which flow all their miseries.

But seriously, what are these people to do? Here are hundreds of thousands of able-bodied men, suddenly deprived of their means of support. In the best of times they have been able to live merely, and to support their families with the greatest difficulty; a few may have something in a savings bank, which has loaned its surplus upon securities upon which it cannot realize in time of panic. So these are nearly as badly off as those who have nothing laid by for such a time as is upon us.

It is useless to say there are no definite causes for all this; such conditions cannot come round so regularly as they do without having them. The difficulty of solution is that these disasters have been attributed to individuals, while the real faults lie in the systems of which they make use. It may be said that the operations of Jay Cooke began this panic, but it cannot be said that as an individual he has had the power to inaugurate the disaster already wide-spread and alarming. His operations are no more reprehensible than are those of his compeers. They may have been more dangerous, but conducted upon the same principle and through the same system. Every other constructor of railroads is just as responsible for the present situation as is Jay Cooke, and every other manufacturer equally at fault with the Spragues of Rhode Island. All are but parts of one stupendous system in which each plays his game, small or large as the case may be, and winning or losing according to the position taken upon the board.

The embarrassment of the Spragues is, perhaps, the second point in the general panic. Everywhere it has created the most profound impression, causing even those who feel strong and secure to tremble. Almost any other firm in the country might have failed and not have been the warning that this is to the country; and when taken with the rumors of weakness in the largest dry-goods house in New York, it is evident that no one can tell what even a day may bring forth. If these houses are weak, who is strong? The answer is, no one whose assets are not double his liabilities. Few firms transacting business to any considerable extent are not more deeply involved than this. The system compels them to become both debtor and creditor to an extent largely beyond their cash capital; and when the creditors fail to promptly meet their engagements, the principal is compelled to suspend, and this is especially true in a time like the present, when the banks cannot safely extend their usual accommodations. If the Spragues and H. B. Claflin could have predicated their assets, they would not have become embarrassed.

Hence it is found that the persons who figure in this drama are merely acting their several parts, each of which has been regularly assigned them by the order of events, the drama itself being the work of the people in maintaining a system of government finances and commerce that must necessarily have their seasons of prosperity and adversity. It will do no good, then, to dismiss the present actors. Others to fill their places will be compelled to keep up the several parts, and when they reach the denouements, they cannot be avoided by passing on to the next scene.

But the very mutuality which is so evident in all transactions has a deep lesson. In our present ill-advised system, based as it is upon competition altogether, it is, after all, entirely impossible to carry that principle into practice. A single failure of a large and widely-connected house brings down with it many of its connections. Their interests are thus mutual. In theory it is individual competition; but in practice it is mutuality of interest; and when the theory interferes to arrange matters, the practice is obliged to close, and everything falls, to be arranged in accordance with the theory, after which the practice begins again as before. So we have a regular series of convulsions, whose causes, as we have shown, lie in the fact that the theories upon which our industrial and commercial systems are based cannot be practically applied. The inevitable conclusion is, that the theory must be changed so that the systems shall be based upon the principles upon which only, commerce can be maintained without alternate seasons of expansion and depression. In this change, the terrible ills to which the people, who are the real operators of the system, are subjected by being thrown out of employ, will be avoided.

The discussion of these things, however, does not, at the present, aid those who are victims to the depressed conditions. They need, they demand attention; and if it be not extended, there will be trouble that will compel it in different way from which it is now sought. Millions of persons will have to be fed, clothed and housed during the coming winter who have no work and who will not be able to obtain any. Will the authorities permit them to be driven to desperate measures? Will they not rather adopt the true system of mutual interest, and while there is "a plenty" in the land, see that not a man, woman, or child suffers for bread, raiment or shelter? Until this system is made general for all times, these terrible experiences will come upon the country; come as needed lessons to teach or as legitimate penalties to punish, until we shall be driven at last by their increasing severity to become humanitarians.

in all our relations. Then there shall be no strikes, no suspensions, no dull times, no embarrassments, no failures, no suffering from lack of the comforts of life. On the contrary, all will be peace and plenty, comfort and happiness; and universal justice, instead of individual competition, shall rule supreme.

THIS SIDE UP WITH CARE.

The San Francisco *Call* says:

"Some evil-tongued persons circulated the report some time since that Mrs. Betts, the young woman who committed suicide at No. 11 Decatur street, was not a married woman. When the body was undressed after death her marriage certificate was found on her bosom. She had no doubt placed it there to prove the falsity of the report."

To this the San Francisco *Figaro*, from which we copy the article, adds:

"We sincerely trust that the marriage certificate was allowed to remain on her bosom when she was buried. It may perhaps serve as an admission to heaven. It will, however, not be of much use to her after she gets in, as we are informed that there 'there is neither marrying nor given in marriage.' Sometimes the possession of a marriage certificate by a departed spirit might perhaps have the effect of knocking off a few years from its term of purgatory. However, it is settled that Mrs. Betts was a married woman, and equally certain that she committed suicide. *Requiescat in pace.*"

The WEEKLY, whose painful duty it is to record "domestic" infelicities, would rejoice that it is not improbable that the "marriage certificate" above alluded to may have been the cause of her demise. That is, if the marital condition of the people of San Francisco be comparable to that which obtains in the City of New York.

A LIVE SPEECH FROM A LIVE MAN.

Close of the address of Governor Newton Booth, of California, on the subject of "The Railroad Problem in American Politics."

"Standing in this presence—loving order as I love life, sworn to maintain it and ready to redeem the oath with my life—conscious of my responsibilities, and weighing my words—looking the future earnestly in the face, I solemnly believe that the choice of the American people is between reform now and revolution hereafter! And I adjure these railroad corporations, for their own sakes as well as ours, not to involve us all in the common ruin which their madness threatens. Justice is the only sure foundation upon which our feet can stand."

[From the N. Y. Herald of the 30th ult.]

GOLDEN JUSTICE; OR, REVOLUTION ON ITS MARCH.

HANGING PLAYED OUT FOR THE RICH.

After twenty-two months the murder of James Fisk has been declared to have been manslaughter in the third degree. After three long and wearying trials, the dandy manslayer is told by twelve "good men and true" that shooting down his enemy was a deed barely escaping from being honorable by some miserable points of law, which involved, unfortunately, four years in Sing Sing. A grand vindication of the law, truly! Civilization has reached its acme when the assassin and his friends must have consideration. To the rope with the Reynoldses, to the noose with the Nixons, to the gallows with the Fosters. They were day laborers or loafers, bill-stickers or car-conductors, and they can be spared from this civilized age, where they neither adorn nor shine. If they kill, they are cold-blooded murderers, but the "curled darlings of our nation," who kill with the pistol, must be preserved, even at the cost of a short imprisonment, that they may dazzle on Broadway and lounge about the porticoes of the great hotels. Reynolds was wrong. Hanging is not played out in New York—for day-laborers, bill-stickers and car-conductors like himself and his successors under the gallows beam.

What are we to say of the conduct of this case for the people? How did they so present the facts that killing became no murder? We bow, by a time-honored custom, to the inviolability of the jury-box, until an offense is brought home in a particular case. If we have any blame to cast, we will not in charity lay it on the Stokes jury, or any of them, unless forced so to do by the finding of another. It is a case like one of murder, in which nothing but innocence must be presumed. The question with them we leave altogether aside. The conduct of the case on behalf of the people will be brought severely in question. It is not merely did the prosecution do their best, but did they do the very best that could be done? The process has been costly enough in all conscience to give the very best service to the people. The result tells us whether they got it or not. A man convicted of murder in the first degree on a former trial is suddenly found to be merely guilty of manslaughter in the third degree. It is a pleasant transmutation for the curled darlings, an apotheosis of homicide for the *jeunesse doree*. You may in future judge the utmost degree of crime a man can commit by the cut of his coat, by the mounting of his pistol and the curl of his hair. There must be commiseration for the gloved exquisite who kills and for his friends. His cold-blooded killing of another must be allowed to be "done in the heat of passion, without design to effect death, and without circumstances to justify the killing." There is the present stage; but why should we not advance a step, and all murderers of the proper sacred llama standard be declared, like the British sovereign, incapable of doing wrong? Passages like the following will then be read with wonder, that a judge could have spoken so tamely in such a clement direction. Said Judge Davis yesterday in his admirable charge: "The effect upon the accused and upon his excel-

lent friends of your verdict should make you act with caution and care, but without hesitation where the evidence constrains you so to act. We cannot help feeling deeply—all will feel deeply—if you convict of the capital offence; we shall sympathize with the circle of friends that surround him." Foster had a wife and friends, and so had Nixon. God knows whether they deserved any sympathy, or whether the effect which a verdict of a capital offence would produce upon them was instanced as inducing to "caution and care." The shades of the murdered seemed sufficiently near to the judicial bench in these cases to hide the "excellent friends" of the prisoners at the bar. If the grass-grown mould upon Fisk's grave has prevented his shadow from coming between justice and the friends of its victim, so much the better for the victim. The "excellent friends" of the murdered man must have taken a very airy form that they presented no object to the judicial vision. Is not the quality of mercy strained through a strange sieve of time when compassion is lost in the process for those who were beheaded but two and twenty months ago? Then a human being was shot down like a dog. To-day the slayer looks pleasantly forward to forty-eight months in prison garb. Will justice be satisfied with this lame and impotent conclusion? The law says justice is satisfied; but will that inspire respect for the law, or (with the knife and pistol ruffian) for life, which the law is supposed to protect?

[From the Herald of the 31st ult.]

A TRUCULENT TURNKEY.—One of the jailors at the Tombs is said to have expressed great indignation at the Stokes verdict. "Why, before now," exclaimed the wrathful official, "I have seen a man taken from this place and sentenced to five years' imprisonment for stealing money to keep his family from starving!" Yet here is a deliberate assassin, he would have added, who is condemned to only four years' residence at Sing Sing, with an easy time before him, no doubt, and the chance of an Executive pardon. Ah, but Mr. Simple-minded Turnkey, don't you know that the assassin is well connected, and that his friends are rich, while the man who "steals money to keep his family from starving" must necessarily be a poor devil? No bandage closes the eyes of Justice so effectually as a band of gold.

COMMENTS.

The above two leaders are not from WOODHULL & CLAFLIN'S WEEKLY, but express the settled convictions of the most popular daily in the Union. They reflect the people's contempt for our present partial administration of the laws. The judgments rendered in the McFarland and Stokes cases prove that to kill men by shooting them in the abdomen is not nearly so criminal an act as to shoot them in the breast, like Nixon, or cut them down with a car-hook, like Foster. Let our rising murderers note this difference, and remember also Iago's advice:

"Put money in thy purse,"

before they venture on the crime of homicide.

[From the Chicago Tribune.]

HALF-WAY REFORM.

BOSTON, Oct. 23.—The establishment of a women's community within the limits of the town of Woburn, about twelve miles from Boston, was begun yesterday by the formal raising of the frame of the first building. In this community all the land is to be owned by women, and so far as the management of the affairs of the village is concerned, woman suffrage is to be realized to the extent of the utter political disqualification of the sterner sex. The members of the community are obliged to assent to a constitution which is to govern it, but further than this they are unrestrained; except, however, that they are expected to attend at least once a week upon the unsectarian service to be held. The occupation of the residents in Aurora village will be varied, and industrial schools are provided to fit persons for the different kinds of work to be done, including a domestic school for instruction in home duties. Each homestead is to be accompanied with a garden, and gardening and fruit raising will be a favorite occupation. Co-operative schemes are also planned. One of these, and that which has been pushed nearer to realization than any other connected with the enterprise, is the establishment of a laundry where full facilities are to be afforded for doing work on a large scale, and bringing money into this thus far decidedly needy village by competing with famous Troy laundries. About 1,000 persons are committed to the enterprise, though they are not all women, and not to be residents. The site of the village is a wilderness, and it offers all manner of obstacles. The community is called "The women's Economical Garden Homestead League," and it is established by Act of the State Legislature.

COMMENTS.

No separation of the sexes is our doctrine. "United we stand, divided we fall" is our motto for women and men. Let us return to nature; and by so doing, we may conquer the bestialities at present existing among us. We fight for truth, love and freedom, and go our pile on them against falsehood, hypocrisy and sexual slavery.

THE WORLD MOVES.

And Mexico likewise. Witness the following decrees lately promulgated by the Congress of our sister republic.

1. The Church and State are to be separate.
2. Congress cannot make laws prohibiting or establishing any religion.
3. Matrimony is to be a civil contract.
4. Religious institutions cannot possess property.
5. A simple promise to speak the truth, complying with obligations contracted, with penalties in case of violation, is substituted for the religious oath.

6. Nobody is obliged to give his or her services without just compensation.

7. No contract is to be permitted which aims at the sacrifice of the liberty of man, in the matter of work, education or religious vows.*

8. No contract will be allowed to be made among persons consenting to their own proscription or banishment.

These decrees exhibit a mighty advance in the way of real reform in our sister republic. We need the fourth and fifth ourselves—badly; and the wretched fanatics of the Y. M. C. A. would do well to study the second resolution before they attempt to overturn the religious liberty of our people by inserting their miserable, one-horse, Act-of-Congress God in the Constitution of the United States.

* This condemns the monasteries and nunneries.

KAISER VERSUS POPE.

The great religious revolution is advancing step by step with its sister reforms. In proof of this, we quote the following article from the *Sun* of the 30th ult.

"The dismissal of Gen. von Roon, with the restoration of Prince Bismarck to power as the head of the Prussian ministry, proves that King William has abandoned all thought of temporizing with the Roman Catholic Church, and that the controversy will be carried steadily forward to the bitter end.

"It is well known that the laws concerning Ecclesiastical affairs which have produced such wide-spread excitement in Prussia originated with Bismarck, and that his purpose is to bring the Church under the rigorous control of the State. The other members of the Cabinet were not ready for his extreme measures, and the King hoped to find some means of avoiding them. Bismarck insisted upon the adoption of his policy entire and unqualified, and when this was refused, he resigned. The Government, however, has not got on well without him, and now he is brought back and will have everything his own way.

"The conflict between these great antagonists—the Roman Church, with its vast spiritual power and the devotion of eight millions of Catholics, on the one side, and the most perfect political machine and strongest government of our day, backed up by sixteen millions of Protestants on the other—will now, doubtless, be more rapidly developed; but who can say when we shall be able to record its close?"

In this war there can be no compromise. It will be one in which no quarter will be given. It is a grim combat between a fallible but well-armed Kaiser against a self-styled infallible and unarmed Pope. The consequence in the near future may easily be foreseen. The Pontiff will have to travel out of Europe, most probably to Jerusalem.

ORGANIZATION.

Wherever there are fifteen persons desirous of establishing the New Organization of the Universal Association of Spiritualists, they should at once get together and organize under the new Constitution, sending in their report to the Secretary of the Association, Wm. F. Jamieson, 172 and 174 Clark street, Chicago, Ill. A little earnest and well-directed effort during the coming year, on the part of Progressive Spiritualists, will secure an organized power that Spiritualists have never had. It is time that Spiritualism should be made something more than a mere negation of old religious systems. It should become a positive power in the world, and, dropping the cant of side issues, take up the basic principles of the only thing worthy the name of reform—the methods by which a better race of men and women may be possible. Wherever, we repeat, there are fifteen or more persons in whose souls this living inspiration has had birth, they should organize, and that without delay.

RENEWALS AND NEW SUBSCRIPTIONS.

For every renewal or new subscription for one year, received by us before the 1st of December proximo, we will send, besides the paper for one year, the "Proceedings of the Convention at Chicago," a pamphlet of 250 pages, including Victoria C. Woodhull's last and most important of all her orations, entitled "The Elixir of Life; or, Why do we die?" The price of this is fifty cents a single copy, post-paid, \$4.50 per dozen, or \$30 per hundred; or the Convention proper, without the speech of Mrs. Woodhull, or the speech without the proceedings, half these rates. Remember, until December 1st only, in which to renew or subscribe and get these important records of the march of progress.

CONTRABAND LAWS.

The Constitution of the United States forbids any State to issue a bill of credit; how then can any State make laws for the collection of bills of credit issued by corporations or individuals within its borders? We wait for a reply from the Attorney General, whose duty it is to bring all infractions of Constitutional Law before the Supreme Court for adjudication.

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.

MISCELLANEOUS.

[From the N. Y. Sun, Nov. 1.]

PLYMOUTH CHURCH COURT.

THEODORE TILTON CONFRONTING HENRY WARD BEECHER.

The announcement that the Examination Committee of Plymouth Church would report last evening in favor of expelling Theodore Tilton for refusing to answer the charge of slandering Mr. Beecher, drew a great multitude to the lecture room. Before the doors were opened, a knot of early comers had gathered on the steps, and when, at seven o'clock, admission was accorded, the seats filled rapidly. The aisles were soon cumbered with camp chairs, and every available corner was fully utilized. The prominent members of the committee early retired to a private room, presumably for a conference, and did not return until near the close of the devotional services.

The usual Friday night prayer-meeting preceded the business meeting. Mr. Beecher entered promptly at half-past 7 o'clock, composedly seated himself, and announced the number of the opening hymn, keeping time to the singing with his hand on the table at his side. The first verse was badly sung. The congregation lagged behind the piano and the choir. Mr. Beecher looked annoyed.

"Stop," he said rather sharply, "you are out of time. Keep up with the instrument."

The other verses were sung in better time. Then Mr. Edwards, at Mr. Beecher's request, offered up the opening prayer, and after another hymn Mr. Hill prayed. The latter pleaded fervently for a blessing upon his pastor, and upon the work of his ministry.

A SIGNIFICANT ILLUSTRATION.

Mr. Beecher read this Scriptural passage, "And thy shoes shall be iron and brass, and as thy day is so thy strength shall be also," and commented on it briefly. The promise which it made he regarded as perfectly applicable to the present time of business disasters, of great actual losses, and of dread of things to come. Such an upturning is impossible without great social and domestic suffering. People now feel the need of some ulterior sustaining power, of some strength more than man's strength. Now the promise of God that, "As thy day is so thy strength shall be also," shines out in its full power. In daylight children are without fear, but in the darkness of night they cry out in fright for their parents. So men in prosperity feel no need of God. Many sorrows are unrevealed, interior sorrows; still, fear is apt to multiply troubles—to follow along the line of sequences and probabilities. It is better not to borrow trouble, but to put away all phantasms, as predicted troubles are apt to prove. "Sufficient to the day is the evil thereof." If men would put themselves trustfully into the hands of their Saviour, how much better it would be. Here we have the promise, in spirit the same now as when it was given. If men but knew how to lean back upon the strength of God and rely upon the promise of the text, and say: "He will not lay on a burden that cannot be borne, He will deal kindly with us," how adversity would be shorn of its terrors. When the disciples saw Christ walking on the sea to them, carrying love and safety to them, they cried out in terror. When Peter was sinking, a hand was stretched out to him, even in the moment of his unbelief. And now, as then, God is a present help in time of need. We may trust implicitly to that.

ENTER THEODORE TILTON.

While a hymn was being sung after Mr. Beecher's brief lecture, the members of the Examination Committee came in, and at its conclusion the prayer-meeting was closed with a benediction. Mr. Ross W. Raymond was then called by a vote to preside over the business meeting. At this point Mr. Tilton entered by one of the doors facing the congregation, and dropped into a seat at the left of the platform. Mr. Beecher had gone out at the close of the prayer-meeting, but now he returned and sat at the right of the platform, of which Mr. Raymond was the only occupant. Mr. Fisher moved that all who were not members of the church be excluded. This brought Mr. McKay to his feet.

"Under other circumstances," he said, "this might do; but in this case it is superfluous. I hope Brother Fisher will withdraw his motion. I am satisfied that it would not pass, anyhow. And, by the way, there is a by-law of our church which requires that all business meetings shall be opened with prayer. In our hurry we have forgotten that."

The Chairman requested Mr. Halliday, the assistant pastor, to pray, and he did so briefly, but feelingly. Mr. Fisher then renewed his motion, and it was put to a vote. The ayes numbered about a dozen, and the noes were three or four times as strong. A brother suggested that non-members had voted, and another replied that he "must take it on faith." A standing vote was taken, and the motion was lost, 107 to 81, at which there was applause. The reading of the last meeting's minutes was deferred, and then, in an expectant hush, Mr. Halliday arose and said: "I have a report from the Examining Committee, which I am instructed to present to the church." He read the following:

THE DOCUMENT AT LAST.

BROOKLYN, Oct. 24, 1873.

At a meeting of the Examining Committee of Plymouth Church held last evening, the following preamble and resolutions were adopted:

Whereas, Charges were presented to the committee by William F. West against Theodore Tilton on the evening of the 6th of October, who made answer to that special committee in these words:

"I have not for nearly four years been an attendant of Plymouth Church, nor have I considered myself a member of it, and I do not now, nor does the pastor consider me a member, and I do not hold myself amenable to its jurisdiction in any manner whatever," and

Whereas, Theodore Tilton, in reply to a communication addressed to him by the clerk of this committee, and which communication, with the copy of the charges, was put into

the hands of the said Tilton on the 17th of October inst., and a request made of him that he should answer the same by the 23d of October, says, in a letter addressed to the clerk of the committee, under date of Oct. 22, 1873:

"It is about four years since I terminated all connection with the church, and am not now a member thereof; therefore the document addressed to me in that capacity I cannot receive," and

Whereas, It thus appears that Theodore Tilton, a member of this church, has abandoned his connection with the church by prolonged absence from all its services and ordinances; therefore,

Resolved, That this committee recommend to the church that the name of Theodore Tilton be dropped from the roll of membership of this church, as provided by rule No. 7 of the Manual.

T. W. TALMADGE,

Clerk of Examining Committee.

THE RISING OF THE STORM.

There was a dead silence of a full minute after the white-haired minister ceased reading, broken finally by the man who had preferred the charges against Mr. Tilton.

"I object," said Mr. West, "to the acceptance of that report, as conflicting with our by-law, which says an accused member shall be heard in his own defense before his expulsion. I made the charges about the first of July. They were for circulating false—"

"I rise to a point of order," interrupted a brother. "Whatever the charges are, they are still in the keeping of the Examining Committee. Until they have been reported they should not be detailed here."

The Chairman decided that the charges and specifications were not involved in the present proceedings, and must not be discussed.

"I move," continued Mr. West, "that the Church direct the Examining Committee to appoint a time and place for Mr. Tilton to be heard, and to formally notify him of both. Our by-laws say that a copy of the charges and specifications shall be sent to the accused; and that provision we complied with; but Mr. Tilton has never been notified of any time or place."

Three or four speakers offered three or four amendments, and jointly puzzled the Chairman. Then somebody moved the previous question, and somebody else asked what that meant. The Chairman explained that it would cut off debate, whereupon the motion was lost by almost everybody against three.

A HUSH.

Mr. Sherman offered as a substitute the following:

Resolved, That the report of the committee be accepted, and the clerk be directed to amend the roll [that is drop the name of Mr. Tilton] in accordance therewith.

Here Mr. Tilton rose. Every eye was instantly upon him, and the stillness was complete.

"I ask permission," he said, "to make a statement."

His voice trembled a little, and his face was pale, with a red tinge in either cheek. He stood as though waiting for a reply. The Chairman put it to the congregation, and a hearty "aye" gave the permission. Mr. Tilton ascended the steps to the platform and advanced to its front. He said:

"Twenty years ago I joined this Church, and many of the most precious memories of my life cluster about these walls. Four years ago I ceased my membership, nor have I ever been from that time till to-night once under this roof. In retiring from Plymouth Church I did not ask for the erasure of my name from the roll, because the circumstances were such that I could not publicly state them without wounding the feelings of others besides myself. During these years of my absence, a story has filled the land, covering it like a mist, that I have slandered the minister of this Church."

"I call the gentleman to order," interrupted Mr. Sherman. "No question of slander is involved."

The Chairman ruled that as Mr. Tilton had been given the privilege of an explanation, he was in order. Mr. Sherman declined to appeal from the decision.

MR. TILTON WENT ON.

"Last summer Mr. Beecher published an explicit card in the Brooklyn Eagle exempting me from this injustice. Notwithstanding this public disclaimer by him in my behalf, a committee of this church, by its recent action, has given rise to injurious statements in the public press that my claim of non-membership is made by me in order to avoid my past responsibility to the church as a member. I have, therefore, come here to-night not from any obligation of membership, since I am not a member, and not summoned by any committee, for no committee has summoned me, but of my own free will, prompted by my self respect and as a matter vital to my life and honor, to say in Mr. Beecher's presence, surrounded here by his friends, that if I have slandered him I am here to answer for it to the man I have slandered. If, therefore, the minister of this church has anything whereof to accuse me, let him now speak, and I shall answer, as God is my judge."

Mr. Tilton retired from the platform, and was given a chair close to its side.

"I consider the statements that Mr. Tilton has made—"

"—began Mr. West, but he was called to order.

Mr. Sherman moved that the whole subject be tabled, but the proposition was negatived by a strong majority.

"It is eminently improper to decide votes in this way," said Mr. Haws; "there are many voting who are not members. I move that the votes be taken by rising."

"I rise for information," said Mr. McKay, with his eyes twinkling. "Has Brother Haws got into a ballot-box-stuffing district since he was with us last?"

Mr. Haws came to his feet with a jerk.

"I never reply to blackguardly remarks," he said, hotly. "I am a gentleman, and—"

"Order! order!" cried the Chairman, and there was an outburst of hisses.

DISCIPLINING MR. TILTON.

Mr. Edgerton thought that Mr. Tilton should be disciplined. It takes two parties to make a member of a church

—the applicant and the church—and it takes two to unmake a member. No man can walk out of a church when he chooses. It would establish a bad precedent, and would take away all power of enforcing discipline. It was well known that Mr. West had made charges against Mr. Tilton, and to adopt the report would, in spirit, be shutting off the accuser from being heard in support of them.

"As we hope for success in the future, as we have had it in past," he vehemently concluded, "do not set the precedent of gag law. Do right now, no matter what the consequences may be in the future."

"I wish this thing settled, too," said Mr. Duryea. "This is an all-important question. It is well known that there is an outside community which is interested in this so-called scandal only to profit by it. There are small fry who are always anxious to know the comings-in and the goings-out of everybody. All church courts have failed, because they are necessarily *ex parte*. We are not organized to try delinquents, but to do good. We would have work for every day in the year if every member's conduct was to be minutely inquired into. It is nobody's business to pry into everybody's reputed offenses. This church must now decide whether it will turn itself from its proper work to investigate everybody's offenses. I move to lay the whole subject on the table."

His motion was not seconded.

"I wish to make an explanation myself," said the Chairman. "Members have impugned my motives by alluding to gag law. My only motive is to be correct and fair, and if my enforcement of parliamentary rules is gag law, then it isn't my fault. One subject must be dealt with at a time, and if it comes up at the wrong time, this particular Chair will make it its business to interfere. Only the report of the committee is under consideration. If you wish to introduce other matters you must return the report to the committee or get unanimous consent. That isn't gag law. It is sound, parliamentary common sense."

A motion was made to refer the report back to the committee.

SETTLED—LONG AGO.

"It is well to understand fully what we are trying to do," commented Mr. Blair. "We can arraign a member, and, if he deserves it, condemn him. Beyond that we cannot go. If a case goes by default, in common law, whoever heard of compelling the plaintiff to come again into court. Mr. Tilton has let his case go by default, and the least we can do is to expel. The question was settled months ago by the letter of Mr. Beecher."

"You are out of order," said the Chairman.

"It has been truly said," continued Mr. Blair, "that we are only material for the newspapers. We have nothing further to do for our own enlightenment of ourselves, and I move the adoption of the report of the committee."

During all this Mr. Beecher had sat with his head resting on his hand, and listening intently. Now he rose, and there was a volley of hand slapping. The Chairman asked him to take the platform, and he did so. There was about him all his usual easy self-possession, but he spoke rather more rapidly than usual. His face was red, but with the lingering tan of his summer vacation. There was a scarcely perceptible tremor in his voice. He said:

"When I came to Plymouth Church it was from a strict Presbyterian Church, in which the business sessions were substantially judicial. The Congregational is the most disorganized of all churches. It relied upon moral rather than ecclesiastical authority. After I came here I soon saw that the congregation was likely to be increased to very large proportions. The question arose in my mind, shall we adopt the theory of minute scrutiny into the conduct of members? Shall we undertake, I asked myself, the immediate care of members in all the detail of their lives? I need not tell you, I am confident, what my conclusion was. Congregational churches are unlike those that have minute rules for their government. From the very beginning I favored—and through my suggestion, I believe, they were adopted in our church management—two principles. First, to make the door of entrance as large as humanity. Second, to make the door of egress as large as necessity. Whoever came with reasonable evidence of a genuine resolution to commence godly living should be accepted. I determined that this church should not be above all others in enthusiasm for discipline. Experience has shown that church investigations do neither good to members nor churches. One of the earliest amendments to the laws of our church, and which I brought to the favorable notice of the congregation, was one making the way of leaving simple and easy. It was provided that, upon application, the clerk should issue a letter at one day's notice, instead of waiting for the action of the church. Now, no body is so badly organized for judicial purposes as a Congregational church. It has no facilities or powers for the proper trial of members."

"A church is not a fit body for that. Consequently, at my suggestion, the Examination Committee of Plymouth Church was created, and it has again and again advised complaining or accused parties to quietly withdrawn from the church as the easiest and the best way of avoiding trials. Mr. Tilton has been absent quite or nearly four years. He has not, to my own personal knowledge, sought to avoid any responsibility or investigation. He was aware, as I am, that his relations to the church were severed by his own act. That severing may not have been regular, but it was certainly valid. The rules of churches and equity do not always require regularity. If parties regard themselves as married, and others regard them as married, the law holds that they are married, although there has been no marriage ceremony. Mr. Tilton has not been present at a meeting or an ordinance in about four years. You have all known that, and have permitted it to go on. Now, to go back of that and draw into the church a troublesome case of discipline is not wise. He has not desired to avoid or evade any proper charge. He asks if I have any charge to make against him. I reply that I have none. So far as we have had differences, they have been settled. They are dead and buried. I hold it not to be wise

to bring the matter into the church and have opposed the committee in doing so."

Mr. Beecher was vigorously applauded on retiring from the platform.

"I only wish to say," said Mr. Halliday, who is clerk of the church as well as assistant pastor, "that we have the report of the proceedings of the Examining Committee, embodying a recommendation. This committee, I wish to explain, is composed of twenty members besides a chairman, the clerk and the pastor. For eight months it has had this matter before it, has devoted a great deal of time, and has deliberately come to the conclusion here presented."

A DEMAND FOR A VOTE.

Cries of "Question" arose in all parts of the room, and a motion was made that the motion denying the previous question be reconsidered. The Chairman attempted to explain the bearings of the motion, and became deeply involved. The people laughed.

"Isn't it possible," asked Mr. Halliday, "to put the question into so simple a shape that we may all understand it?"

The Chairman said that he thought he could and tried to; but the congregation did not comprehend.

"Are we to understand," asked a speaker, "that the simple dropping of Mr. Tilton's name settles the whole of what is called 'the scandal' without even a censure of anybody?"

Here there were more cries of "Question," and a vote was taken. About half the people were on their feet voting aye, when Mr. Sherman said, "I really believe I am voting against my own motion without knowing it."

After a maze of conflicting motions and explanations the question was narrowed down to the adoption or rejection of the report of the Examination Committee.

Upon this a rising vote was taken. Two hundred and one voted for it, and thirteen against it.

"I move," said Mr. Hill, after the excitement of the final vote had subsided, "that the clerk be directed to give Mr. Tilton a strong letter, declaring him to be a pure and earnest Christian."

A few loud, strong hisses greeted this proposition, which was not seconded, and a motion to adjourn was carried.

Mr. Beecher passed out at the door to the right of the platform. Mr. Tilton stood at the opposite door while the congregation went by. Many of them shook him warmly by the hand, and others conspicuously avoided it.

A SIN OF OMISSION.

If the following statement, which is taken from the *Sun* of the 2d inst., should prove to be correct, the proper sign or emblem of Plymouth Church, Brooklyn, would be "WHITEWASHING DONE HERE."

"It has been stated in some of the journals that on last Friday night Mr. Theodore Tilton was expelled from Plymouth Church. This is absurd. It was not pretended or supposed by any one that the church took any such action. All that they did was to agree that his name should be dropped from their list. He informed them that he had withdrawn four years ago, and had never since then regarded himself as a member; and they simply recognized the correctness of this statement by voting to remove his name from the roll. We are bound to say also that Mr. Tilton's appearance at the meeting and the brief speech he delivered were in every way manly and creditable.

"The proceedings thus far indicate that neither the committee of Plymouth Church, nor the church itself, nor Mr. Beecher, intends to have the so-called Beecher scandal investigated."

AMIALE ATROCITIES.

The ancient Cupid was armed with a bow and arrow, but it appears that our modern Cupid carries a knife and a pistol. The following extracts, taken from the *New York Herald* of the 30th ult., are quoted to show the sad sexual condition into which mankind here have become degraded by the carrying out of the Jewish laws, which are based upon the idea of property in woman:

A YOUNG MAN STABS HIS BETROTHED.

Yesterday William Anderson was placed on trial on charge of an assault with intent to do bodily harm upon Annie Cunningham. The assault was committed on the 12th of last August, in Grand street, and was followed by an attempt of the prisoner to cut himself. Anderson, after watching Miss Cunningham's house all day, at last saw her and a companion in the street. He approached and asked her to close her intimacy with her companion, Harriet Russell. Miss Cunningham refused, saying that Hattie had never done her any harm. Anderson then drew a knife and stabbed her eight times, and after escaping pursuit, stabbed himself three times very slightly. The impression given by the testimony for the defense, was that Miss Russell had attempted to estrange him from Miss Cunningham, to whom he was engaged to be married. Another phase of the defense was an attempt to show that the prisoner was out of his mind. The jury returned a verdict of guilty, and Judge Moore, in passing sentence, said to Anderson that he was fortunate in not having been indicted for assault with intent to kill, as conviction would have been almost certain. The Grand Jury had, however, taken a merciful view of his case. In view of the alarming frequency with which he was called upon to try cases of assault with knives and pistols, he felt it a duty to inflict a severe penalty. He imposed a sentence of three years and six months. Anderson burst into tears as he heard his fate, and as he was conducted to the cell adjoining the court-room, Miss Cunningham threw her arms about him and kissed him.

YORKVILLE POLICE COURT—ATTEMPT TO SHOOT A YOUNG WOMAN.

Thomas O'Neil, of East Thirty-sixth street, was accused of an attempt upon the life of his former sweetheart, Mary A. Morley, of 496 First avenue. It is said that the two had been keeping company, but had had a quarrel, and the result was that for some time past neither had spoken to the

other. They accidentally met on Tuesday evening in the grocery store at No. 314 East Thirty-sixth street, and, without the least warning of his intention, O'Neil, it is charged, drew a revolver and discharged one chamber at Miss Morley. The bullet, fortunately, missed its object, and buried itself in the opposite wall. O'Neil was held for trial in default of \$1,000 bail to answer.

Whenever I grow cold in the cause of right, I take the following plan to awaken myself to a realization of the work before me:

First, I take up the *R. P. Journal*, and read a column or two of its malicious invectives and misrepresentations, and that arouses my combativeness sufficiently to inspire me with courage to battle for the good and true. I then take the *WEEKLY*, and note its bold, fearless blows against the bulwarks of vice and error, the seething fountains of corruption, that, fostered and fed by popular prejudice and mock respectability, are eating away the life of our nation; and I come to feel as if I could put to flight a whole army of those time-serving cowards who ignore basic principles in favor of untenable theories, and who, like the priesthood, are "called" where there is the biggest pay—parasites upon the army of reform.

I have received some persecution from the "sanctified" since the Chicago Convention, but not enough to cause me to waver a particle in my advocacy of social freedom.

To all who prefer bringing heaven to humanity, instead of star-gazing in quest of the "Summer Land," I will say that I am prepared to make engagements to speak at all points east of this place, upon all questions of reform, from Social Freedom to the Labor Question, setting no price upon my work, but depending on the never-failing generosity of true philanthropists for pay.

Ever yours for truth and right, as opposed to all shams,

C. W. STEWART.

Box 1,306, Janesville, Wis.

"SHIP AHOY!"

BY W. F. JAMIESON.

I hail the thousands of readers of *WOODHULL & CLAFLIN'S WEEKLY* with a warm greeting from the cool nor'-west. I am in "Ripon, Wis.," where at present I rip-in to the pet foibles of the people. How glorious it is to be free, to say our say, and in our own way! Upon the record thus made we stand or fall; each individual tub standing on its own bottom. Do I advocate a bad doctrine? The church and some of its "backers," the editors, say I do. Bad about Jesus, bad about God, bad about religion, bad about the devil, bad about politics, bad about social life. Others, too, are charged with the advocacy of bad teachings. Had Christians the power, they would prevent this exercise of freedom. Instead of overthrowing the bad principles by their good ones (?), they pray for power to stop by force what they cannot meet by argument. And, as if wonders never cease, a feeble minority of Spiritualists, whose patron saint is Hypocrisy, have gravitated back to theological husks, and join with the saints in grunting about a chastity, the possession of which their neighbors never accused them. They denounce the principles of Spiritualists as pernicious. Why do they not meet them with better? "An open field and a fair fight" is no longer sought by the renegade sectarian, close-communication Spiritualists. Their glory, power and independence have departed from them. They diet on Mrs. Grundy's pottage. They love to be patted on the back by Christian editors, who have always hated our cause, and be called "Respectable Spiritualists!" "Oh, how nice we feel!" I intend to ring the changes on this sham respectability and genuine hypocrisy until there shall not be a Spiritualist who will covet such gifts. I have freedom in the *WEEKLY* to do just this kind of work. Victoria C. Woodhull writes me:

"You shall have the 'column a week,' or three in one, as you please, with unlimited latitude to say what you please about anything or anybody."

This is all any writer for the press can ask. Whatever I may say of persons will be for their good, and for the truth's sake. With malice toward none, justice for all, my aim will be to discuss principles—and persons so far as they are related to principles. I promise to be gentle as Jesus and meek as Moses. "Stand from under!"

CEPHAS B. LYNN.

BY W. F. JAMIESON.

Have you ever heard this fiery young orator? A rare treat is in store for you. He carries the people along with him by an irresistible power. He is humanitarian, radical, a good thinker, at home on the rostrum. The successful manner in which he vanquished Shaw, of Iowa, in the late National Convention; raked the learned Judge Holbrook, and, by one single sweep, "snuffed out" the lesser lights of the minority forlorn, commanded the admiration of the vast assembly. At the same time, it called down upon him the wrath of his opponents, and they have sworn to be revenged by driving him from the lecture field. Let radical societies be up and doing. Send for Cephas B. Lynn. Address him at Sturgis, Mich. Keep him busy and pay him well; he is deserving of your support.

THE MORMON WOMEN.

We are not of those who rank the polygamic women of Utah with adulterers. From their stand-point they are remarkably virtuous, yet our short stay of one week among them, while it endeared us to many for their noble heroism and genuine hospitality and goodness of heart, revealed to us in individual cases such poignancy of grief, especially among first wives, whose husbands had found other loves and founded other families, as we hope never again to meet anywhere. As we write there rises up before our mental vision the pale image of one of these victims of the lusts of men, misallied religion, whose earnest appeal through us to her relatives in Portland, for means to get anywhere out of

Utah, that she might be able to get her daughters away from the blight of polygamy, haunts us yet. Our Utah friend is a very able exponent of the equal political rights of women. Will she be kind enough to tell why, if polygamy is right for men, that it is a one-sided institution? Why is it not necessary for wives to have more than one husband, as for husbands to have more than one wife? Why is it that religious "revelations" always come to men? Our friend will, we hope, excuse us for the following suggestion; at least, if she does not now, she will see the day when she will at least remember it: When her husband of a few weeks or months shall get a new religious streak upon him, and shall want to languish in the arms of Mrs. 2d, let her get a "revelation," and say to him that she is getting a new spasm of piety, and let her tell him firmly, "All right. What is good for man is good for woman. I've resolved to take another husband. The vows of God are upon me. I must obey the divine best."—*New Northwest*.

BE STRONG IN RIGHT.

BY W. S. TRASK.

Let whine who may at social slight or clamor;
Let cringe who will at sordid Grundy's frown;
At best the *on dit* is a fool-swung hammer,
Smiting alike the good and evil down.

God looketh on the heart with purpose freighted,
And honest manhood it may dare confess;
But the vile thing society created
Would damn a seraph for its style of dress.

Who scorns to quail before the shafts of tattle,
Nor stoops his crest to envy nor to pride,
Shall yet be knighted in the field of battle,
Lord of the Right, and Honest Worth, beside.

If wrong be thine toward any being human,
Let honorable amend thy worth bedight;
But not for speech of man nor smile of woman
Deign to apologize for doing right.

If truth be thine, integrity and honor,
And Grundy's slight hath power to put thee down,
Thou art of all the knaves that wait upon her,
The veriest slave that trembles at her frown.

Not unto him who wins by happy chances
Are the bright laurels of the victor given;
But who for right, 'gainst hate and scorn, advances,
Weareth unseen the coronet of Heaven.

—*Western Rural*.

In speaking of success in the lecturing department, the *New York correspondent* of the Boston *Investigator* thus compares the two most successful efforts of the present season:

"You must bring your features prominently before the public if you wish people to become interested in them, and all those that deride these necessary preliminary steps to success (however meretricious and alluring they may appear to the lofty-minded), must confess that they are the adjuncts of success. Witness the immense crowds and the furore attendant upon the meetings of the Evangelical Alliance, and then to go back to the furthest extreme for an illustration, take the speech advertised to be delivered by Mrs. V. C. Woodhull, on last Friday night, at Cooper Institute (same room), at which there was not an available inch of room, either in the main hall clear back of the entrances, and the platform was so crowded with seats that all motion was impossible: no one could get on or off unless the start was made from the outer edge of the throng, and this crowd was not made up of the rabble, neither roughs nor loafers, but of some of the most respectable appearing people I ever saw at any meeting—there being more elderly persons and ladies than of any of the other class or sex."

Further on, in the same letter, he takes O. B. Frothingham to task in the following style:

"I did not intend giving so much of the speech of Mr. Frothingham, and should have recommended the report of the *New York Tribune*, only for the fact that the speech, as reported in the *Tribune*, is not the speech delivered by Mr. Frothingham. True, it gave most all of his ideas, and presented the thoughts very clearly, but a great many things were printed which Mr. Frothingham did not say, whilst upon the other hand a great deal was said by Mr. O. B. Frothingham which was not printed in said paper. I cannot account for this discrepancy, excepting upon the theory that Mr. Frothingham had written out his speech and handed it to the reporters of the *Tribune*, whilst he attempted to deliver it *verbatim* by memory; and it perhaps is of no moment if that even was the case, except so far as we can account for the following passage, which is printed in the *Tribune*, and which was not spoken on the platform, and if it had been, would have been greeted by evident manifestation of disapprobation: 'It will be seen that we are not a small army of iconoclasts, men without faith themselves, who are bent on destroying the faith of their neighbors, a group of godless Materialists, disciples of Voltaire or followers of Volney or Paine, who, destitute of religion themselves, are anxious that religion should be banished from society.'

"It is to be regretted that this was allowed to go forth as one of the utterances of the speaker, when it was not said, and would have been rebuked if it had been—as to my certain knowledge, there were even in that small handful of an audience certain adherents to the doctrine of Paine, who would never allow such a calumny to be uttered without resenting it in a proper and becoming manner, for that it is a calumny upon those noble thinkers I need not attempt to prove to you, since if Thomas Paine was not a Free Religionist, in contradistinction to an Atheist, then I ask Mr. Frothingham to explain the difference, for although I am myself a subscriber to *The Index*, as well as a stockholder, and having thoroughly read and studied the principles of the Free Religious Creed (if it has any), I fail to find any difference between it and the religion of Thomas Paine, and both of

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

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

EUTHANASIA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I know that these views will be deemed heartless and

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

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

H. B. BROWN.

New York, 1873.

THE VOICE OF NATURE.

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

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

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

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

DR. H. P. FAIRFIELD.

MARLOW, N. H., Oct. 18, 1873.

THE REACTION AGAINST CHRISTIAN STATESMANSHIP.

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

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

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6. A new sexual system, in which mutual consent, entirely free from money or any inducement other than love, shall be the governing law, individuals being left to make their own regulations; and in which society, when the individual shall fail, shall be responsible for the proper rearing of children.
7. A new educational system, in which every child born shall have the same advantages of physical, industrial, mental and moral culture, and thus be equally prepared at maturity to enter upon active, responsible and useful lives.

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

Criticism and objections specially invited.

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 Box 3,791, New York City.

THE PEACE COMMISSION.

A PUTE PASTORAL.

Forest and Stream.

It was a peace commissioner,
 And his garb was sober drab;
 His hair was long and white, and he
 Economized his gab.
 In short he was a reticent
 And inoffensive slab.

His style was philanthropic,
 And he bore a carpet-bag,
 In which he stored his tracts and soap,
 And other peaceful swag,
 Which Indians patronise when war
 And cattle-stealing lag.

Long they sat in solemn council,
 The agent and the red,
 Mildly talking flabby virtue,
 Till the sachem shook his head,
 As with doubt and dim suspicion;
 Then he grunted low and said—

Not with eloquence of nature—
 Not in metaphoric style,
 But in simpler frontier lingo,
 Mingled slang and grammar vile—
 "Na-ree-trow-zis want some whisky;
 Injun empty; drink a pile."

Then that meek and lowly Quaker
 Remonstrated with a tear;
 Spoke of fire-water and ruin
 With eloquence severe—
 Said, quite feelingly, that whisky
 Was a foe most insincere.

Spoke once more the child of Nature,
 Keeping down his growing bile,
 "Has my brother bought tobacco?
 Is there powder in his pile?"
 But the honest agent answered
 With an unsuspecting smile:

"Had my variegated brother
 Ever studied Mr. Trask,
 He would never, I am certain,
 Such a foolish question ask.
 Read these pamphlets; they will teach you,
 In the light of truth to bask."

"Powder I have none—nor whisky,
 Nor the brain-destroying leaf;
 But of moral tracts and stories
 I have many for the chief."
 Then the Indian, weeping sadly,
 Said it caused him bitter grief;

That his moral sense compelled him
 To extract his brother's hair;
 Which he did with nice precision
 And a sudden-stricken air;
 And that hopeful peace commission
 Terminated then and there.

GRANGERS AND MIDDLEMEN.

It is generally pretty well understood that the patrons of husbandry, or Grangers, of the West are, like the Internationals of the East, opposed to what they call "middlemen," and propose to dispense with their services as fast as possible. A few days ago, a man prostrated by disease and with little hopes of recovery, was asked by his friends if they should not send for a minister of the gospel. He promptly answered, "No; I am a Granger, and opposed to middlemen, and if I go to heaven, I propose to go direct, without the intervention of any sleek-coated middleman who makes his living off of the hard-working producer."

Carthage, Mo.

A. WARNER ST. JOHN.

BUSINESS EDITORIALS.

FOSTER PAMPHLET.

This new book will be ready for distribution on the 15th inst. It will be more interesting than any history, and more exciting than any novel. Each article in it is from an eminent source, representing the cultured reformatory brains of the country. Every Spiritualist should read it; and if he have a doubting friend, a perusal of its pages can scarcely fail to dispel his skepticism. Price of this pamphlet, single copy, fifty cents. Mr. Foster is well known throughout the civilized world as one of the oldest and most reliable and remarkable mediums.

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.

A. BRIGGS DAVIS,

Of Fitchburg, Mass., has a new and startling lecture under preparation, and will be open to engagements to deliver the same on and after the 15th of November proximo. We cheerfully add that Mr. D. is an able and earnest advocate of the principles of the New Dispensation.

DR. STORER'S MEDICAL OFFICE IN BOSTON.

On our recent visit to Boston we called upon our friends Dr. H. B. Storer and Mrs. Maggie G. Folsom, who have been associated in a very large and successful practice of the healing art, under direct spiritual guidance and help, for some two years past. We found them at their new rooms in the central and commodious *Banner of Light* building, and could not repress the conviction, as we came into their genial sphere, that widely as they are already known, and successful as they have been, the future has in store for themselves and for thousands of patients who will come under their treatment, blessings of health and happiness for both soul and body, in overflowing measure. This is a rare combination for the angelic work of healing the sick and relieving the suffering. Dr. Storer's highly-inspirational mind, practical judgment, and thorough knowledge of the therapeutic properties of remedial plants—from which all his medicines are prepared—eminently qualify him for the laboratory as well as for the responsible position of a consulting physician. And in Maggie's thoroughly mediumistic nature, which yields entirely to the sunny, joyous influence of "Wild Flower," who is the mouth-piece of the medical examinations, the spiritual physicians find a demand for their thorough and accurate diagnosis of disease. Her magnetism is exhilarating, and in the touch of the hand, equally with the directions that fall from her lips, new life seems to go forth on its mission of salvation to the sick.

We understand that patients are under their treatment in all parts of the country, to whom the prescribed remedies are sent by express. All forms of disease are successfully treated, and in the relief and cure of the debility from which the women of our land suffer so seriously, their success is pre-eminent.

This is not the "age of miracles," but it is an age of new and abundant revelations of spiritual power; and among the many methods by which the spirit world comes to the assistance of mortals, none is of more immediate and practical value than the development of clairvoyant vision, by which the conditions of diseased systems are discovered, and the appropriate treatment and remedies prescribed—often, also, accompanied by an influx and efflux of life itself, like that by which Jesus raised the ruler's daughter and the widow's son.

We are prepared now to accept this help, for our faith is based upon knowledge of the intimate relations of the spiritual and natural worlds; and it seems more monstrous to doubt this power to save than to believe in its ever-ready efficacy to help those who will employ it.

We most cordially commend the sick everywhere to the care of our faithful friends, of whom we feel it both a pleasure and a duty thus to speak.

ANNUAL MEETING.

The New Jersey State Association of Spiritualists and Friends of Progress will hold their annual meeting in the city of Newark, at Apollo Hall, 840 Broad street, on Saturday and Sunday, November 15th and 16th, 1873, for the election of officers, revision of the constitution, and the transaction of such business as may be brought before it.

L. K. COONLEY, President, Vineland, N. J.

D. J. STANSBURY, Secretary, Newark, N. J.

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.

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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.

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For sale on draught, or in bottle, by George A. Marble, dealer in all kinds of mineral waters, 26 Maiden lane, New York.

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PARTNER WANTED.—To travel with the celebrated Reformatory Orator, Dr. S. M. Landis, of 13 N. Eleventh street, Philadelphia, Pa.; partner to invest enough cash to engage halls and get up a continued course of lectures throughout the world, and to act as financial and lecture manager. Rare chance for a fortune in a philanthropic work. Address him as above.

DR. L. K. COONLEY.

This active, able, zealous and practical reformer intends to return again to the open field. He will answer calls to speak anywhere in the country. No word of ours is needed with the people in regard to this worker. He has been before the Spiritualistic public for twenty years, and returns to it now refreshed and reinvigorated by two years of fruit growing in Vineland, N. J., at which place he may for the present be addressed.

A CARD.

Applications having repeatedly been made to us by many different parties on the subject of securing for them rational amusement for private entertainments, we beg to notify the public that we have with us an able elocutionist who is desirous of giving evening readings from the poets. We know he has an almost unlimited repertoire of recitations (without book), comprising selections from the first English and American classics, together with translations from Swedish, Moorish, Spanish, French, German, and even Persian and Turkish authors. Proprietors and proprietresses of houses of amusement and recreation can arrange for evening readings and recitations by applying to J. F., office of WOODHULL & CLAFLIN'S WEEKLY, 113 Nassau street, New York.

THE APPROACHING CONFLICT, advertised in the WEEKLY and *Our Age*, John Wilcox, author, is certainly worth the attention of the people. Buy it, read it, and if half as much interested in its contents as I have been, you will be amply paid.

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In a boat as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids and by precipitous rocks dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear. But means of salvation calmed the "heart's wild tumult" and lighted the angry waters as the angels of rescue—they who were their parents—came to the little voyagers on waves of undying affection; when through that love which fills alike the heart of parent and child, a power was transmitted that drew the boat aside from its impending doom and lodged it in the crevice of the rocks, and they were rescued.

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OFFICE HOURS,

9 to 11 A. M., 4 to 6 P. M.

PSYCHOMETRIC EXAMINATION OF DISEASE CORRECTLY MADE FROM A LOCK OF HAIR.

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PENNSYLVANIA RAILROAD.—UNITED RAILROADS OF NEW JERSEY DIVISION, foot of Desbrosses street and foot of Courtlandt street.

Change of hour. Commencing Sunday, Oct. 27, 1872. For West Philadelphia, 8 and 9:30 a. m., 12:30, 4, 5, *6, *8:30 p. m., 12 Night.

For Philadelphia via Camden, 7 a. m., 2 p. m.

THROUGH TRAINS.

9:00 a. m., Great Southern Morning Express, for Baltimore and Washington; for the West, via West Philadelphia, Baltimore, and for the South, via Baltimore, and via Washington, with Drawing Room Car attached.

9:30 a. m., Western Express for West Philadelphia, Pittsburg and the West, with Pullman's Palace Cars, through from New York to Pittsburg, Fort Wayne and Chicago, Columbus, Cincinnati and Louisville, and with Parlor Cars from New York to Pittsburg.

1:00 p. m., Express for Baltimore and Washington, and for the West, via Baltimore, with Drawing Room Car attached.

*5:00 p. m., Daily Western Express, for Pittsburg and the West, with Pullman's Palace Car, through from New York to Pittsburg, Indianapolis, Louisville and St. Louis, to Columbus, Cincinnati and Chicago.

*7:00 p. m., Daily Western Express, for Pittsburg and the West, with Pullman's Palace Cars, for Pittsburg, Cincinnati and Indianapolis.

*8:30 p. m., Daily Western Express, for West Philadelphia, Pittsburg and the West, with Pullman's Palace Cars, through without change, to Pittsburg, Crestline, Fort Wayne and Chicago.

9:00 p. m., Daily Great Southern Evening Express for Baltimore and Washington, with Reclining Chair Cars, and with Pullman Palace Cars through from New York to Washington.

Tickets for sale at Ticket Offices, foot of Desbrosses and Cortlandt streets, and in Depot, Jersey City; and at New York Transfer Co.'s offices (Dodd's Express), No. 944 Broadway, New York, and No. 1 Court street, Brooklyn. Passengers, by leaving suitable notices at these offices, can have their baggage called for at residence or hotel, and carried through to destination.

Tickets for seats in reclining chair cars and compartment cars for sale at the Desbrosses street office. A. J. CASSATT, F. W. JACKSON, Gen'l Manager. Gen'l Supt. * Daily.

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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., an experienced army-surgeon, educated at Conception Medical College, Chili, S. A. The Academic Department is headed by S. N. Walker, A. M., a graduate of Vermont University, to whom application for circulars should be made.

GREAT CENTRAL ROUTE.

SHORT LINE ACROSS THE CONTINENT BY THE OLD ESTABLISHED AND Popular Route via NIAGARA FALLS SUSPENSION BRIDGE or BUFFALO AND MICHIGAN CENTRAL AND GREAT WESTERN RAILWAY LINE to Detroit and Chicago without change of cars, making close connection with all Railroads leading out of Chicago to all points in the great West.

THROUGH TICKETS to all important towns, and general information may be obtained at the Companies' office, 349 Broadway (corner of Leonard street), New York.

Condensed Time Table.

WESTWARD FROM NEW YORK,

Via Erie & Mich. Central & Great Western R. R's.

STATIONS.	Express.	Express Mail.	STATIONS.	Express.	Express Mail.
Lv 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Lv 23d Street, N. Y.	6.45 P. M.	
" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "	
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.30 "	
" Susquehanna.	3.40 P. M.	8.12 P. M.	" Susquehanna.	2.43 A. M.	
" Binghampton.	4.40 "	9.20 "	" Binghampton.	3.35 "	
" Elmira.	6.30 "	12.16 A. M.	" Elmira.	5.35 "	
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "	
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "	
Ar Suspension Bridge.	1.00 "	10.00 "	Ar Suspension Bridge.	12.27 P. M.	
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "	
Ar St. Catharines.	1.35 "	2.00 "	Ar St. Catharines.	2.00 "	
" Hamilton.	2.45 "	3.55 "	" Hamilton.	2.55 "	
" Harrisburg.	5.35 A. M.	5.55 "	" Harrisburg.	3.53 "	
" London.	7.55 "	8.12 "	" London.	5.55 "	
" Chatham.	9.40 "	10.00 "	" Chatham.	8.12 "	
" Detroit.	9.40 "	10.10 "	" Detroit.	10.00 "	
Lv Detroit.	9.40 "	10.10 "	Lv Detroit.	10.10 "	
Ar Wayne.	10.21 "		Ar Wayne.	10.10 "	
" Ypsilanti.	10.45 "	11.25 P. M.	" Ypsilanti.	11.25 "	
" Ann Arbor.	11.00 "	11.43 "	" Ann Arbor.	11.43 "	
" Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	1.00 A. M.	
" Marshall.	1.15 "		" Marshall.	1.00 A. M.	
" Kalamazoo.	2.03 "	AIR LINE.	" Kalamazoo.	1.25 P. M.	
" Niles.	2.55 "	4.40 A. M.	" Niles.	2.55 "	
" New Buffalo.	4.32 P. M.		" New Buffalo.	4.40 A. M.	
" Michigan City.	5.45 "	5.45 "	" Michigan City.	5.45 "	
" Calumet.	7.18 "	7.47 "	" Calumet.	7.47 "	
" Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "	
Ar Milwaukee.	5.30 A. M.	5.50 A. M.	Ar Milwaukee.	11.50 A. M.	
Ar Prairie du Chein.	8.55 P. M.		Ar Prairie du Chein.	8.55 P. M.	
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.	
Ar St. Paul.	6.15 P. M.		Ar St. Paul.	7.00 A. M.	
Ar St. Louis.	8.15 A. M.		Ar St. Louis.	8.15 P. M.	
Ar Sedalia.	5.40 P. M.		Ar Sedalia.	6.50 A. M.	
" Denison.	8.00 "		" Denison.	8.00 "	
" Galveston.	10.45 "		" Galveston.	10.00 "	
Ar Bismarck.	11.00 P. M.		Ar Bismarck.	12.01 P. M.	
" Columbus.	5.00 A. M.		" Columbus.	6.30 P. M.	
" Little Rock.	7.30 P. M.		" Little Rock.		
Ar Burlington.	8.50 A. M.		Ar Burlington.	7.00 P. M.	
" Omaha.	11.00 P. M.		" Omaha.	7.45 A. M.	
" Cheyenne.			" Cheyenne.	12.50 P. M.	
" Ogden.			" Ogden.	5.30 "	
" San Francisco.			" San Francisco.	8.30 "	
Ar Galesburg.	6.40 A. M.		Ar Galesburg.	4.45 P. M.	
" Quincy.	11.15 "		" Quincy.	9.45 "	
" St. Joseph.	10.00 "		" St. Joseph.	8.10 A. M.	
" Kansas City.	10.40 P. M.		" Kansas City.	9.25 "	
" Atchison.	12.10 "		" Atchison.	11.17 "	
" Leavenworth.	12.10 "		" Leavenworth.	12.40 noon.	
" Denver.	7.00 A. M.		" Denver.		

Through Sleeping Car Arrangements

9.15 A. M.—Day Express from Jersey City (daily except Sunday), with Pullman's Drawing-Room Cars, and connecting at Suspension Bridge with Pullman's Palace Sleeping Cars, arriving at Chicago 8.00 p. m. the following day in time to take the morning trains from there.

7.20 P. M.—Night Express from Jersey City (daily), with Pullman's Palace Sleeping Cars, runs through to Chicago without change, arriving there at 8.00 a. m., giving passengers ample time for breakfast and take the morning trains to all points West, Northwest and Southwest.

CONNECTIONS OF ERIE RAILWAY WITH MAIN LINES AND BRANCHES OF

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At St. Catharines, with Welland Railway, for Port Colborne.
At Hamilton, with branch for Toronto and intermediate stations; also with branch to Port Dover.
At Harrisburg, with branch for Galt, Guelph, Southampton and intermediate stations.
At Paris, with G. W. R. branch for Brantford and with Goderich branch Grand Trunk Railway.
At London, with branch for Petrolia and Sarnia. Also with Port Stanley Branch for Port Stanley, and daily line of steamers from there to Cleveland.
At Detroit, with Detroit & Milwaukee Railway for Port Huron, Branch Grand Trunk Railway. Also Detroit, Lansing & Lake Michigan R. R. to Howard and intermediate stations. Also Detroit & Bay City R. R. Branch Lake S. & M. S. R. R. to Toledo.
At Wayne, with Flint & Pere M. R. R. to Plymouth, Holy, etc.
At Ypsilanti, with Detroit, Hillsdale & Eel River R. Rs, for Manchester, Hillsdale, Banker's, Waterloo Columbia City, N. Manchester, Denver and Indianapolis.
At Jackson, with Grand River Valley Branch, for Eaton Rapids, Charlotte, Grand Rapids, Nunda, Pentwater, and all intermediate stations. Also, with Air Line for Homer, Nottawa, Three Rivers and Cassopolis. Also with Jack, Lansing & Saginaw Branch, for Lansing, Owosso, Saginaw, Wenona, Standish, Crawford Wayne, and Port Wayne, Muncie & Cin. R. R. to Cincinnati.
At Battle Creek, with Peninsular R. R.
At Kalamazoo, with South Haven Branch, to G. Junction, South Haven, etc. Also with G. Rapids & Ind. R. R. for Clam Lake and intermediate stations. Also with Branch of L. S. & M. S. R. R.
At Lawton, with Paw Paw R. R. for Paw Paw.
At Niles, with South Bend Branch.
At New Buffalo, with Chicago & Mich. Lake S. R. R. for St. Joseph, Holland, Muskegon, Pentwater and all intermediate stations.
At Michigan City, with Indianapolis, Peru & Chicago R. R. Also with Louisville, New Albany & Chicago R. R.
At Lake, with Joliet Branch to Joliet.
At Chicago, with all railroads diverging.

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