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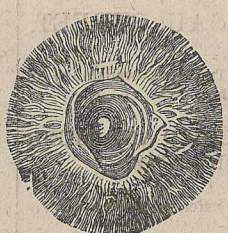
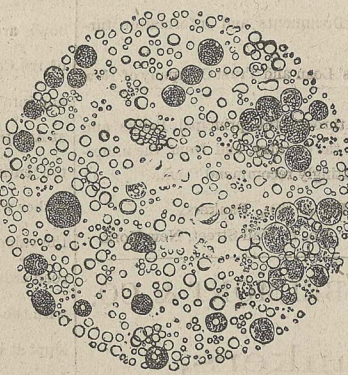
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1. Go to, now, ye rich men; weep and howl, for your miseries that shall come upon you.
4. Behold the hire of the laborers who have reaped down your fields, which is kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord.

Gen. Ep. James, v. 1.

THE BATTLE OF THE AGES.

WHAT CONSTITUTES SLAVERY.

"And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."—Luke xxi. 28.

It is commonly supposed that only the condition of chattelhood constitutes slavery. So far as a mere legal definition is concerned that may be a proper one; but when a philosophical or philanthropic view of the subject is taken, that definition at once becomes insufficient.

Freedom means something more than the mere exemption from chattelhood; so, also, slavery consists in something besides chattelhood and may exist without it. So far as social circumstances are concerned, I would say that slavery is any condition in which one person or a class may be legally robbed of their own labor or its product, or any part thereof by any other person or class; and freedom the exemption from legalized robbery or impoverishment of a person or class by any other person or class. In brief, slavery is the state of being impoverished and oppressed through the action of iniquitous laws.

Slavery has many aspects besides that of chattelhood. In fact, a "chattel" may be a very happy being, and often has been. Soldiers are slaves absolutely for a fixed period. Marriage is slavery, and particularly so to wives. Childhood and minorityhood are conditions of slavery. In all these conditions the slave may be happy or miserable, according to circumstances. An eminent moral philosopher has said that "slavery is sometimes not slavery, but is all the freedom the individual is capable, on his plane of development, of appreciating or enjoying." It may be said with equal truth that a certain kind of freedom is not freedom, but is all the "slavery" that the enlightened self-interest of the capitalist class desire to be burdened with in the promotion of their own selfish schemes. For they (the capitalists) can as effectually crush and oppress the laboring classes without chattelhood as with it; a fact which is obvious to all who look into the causes of poverty, crime and misery among the laboring classes in Europe and America.

The hideousness of slavery consists in its oppressiveness, the heavy burdens it imposes; the glory of freedom consists, or ought to consist, in its exemption from oppression and from the imposition of grievous burdens. Just here rests the whole problem of slavery and freedom.

In that state of society wherein the laboring masses are regarded and utilized as mere human animals, beasts of burden—simply a labor appliance—where no higher motive actuates the "master" or the "boss" than the selfish one of increasing his own worldly goods and estate at the expense and through the oppression and impoverishment of his fellow-men, and this through the instrumentality of laws enacted and dispensed for that very purpose, it matters little whether such society be styled "slavery" or "freedom." It is slavery, slavery of the masses; nothing else can be made of it.

The animus of the slaveholder and of the capitalist or employer of the "wage slave" is identical, and the practical results of the two systems are the same in the end; to wit, the oppression, impoverishment and systematic robbery of the producers of wealth. The wage slave employer can claim no more pre-eminence over the Cuban or Brazilian slaveholder so long as labor is oppressed and robbed, and left to starve or freeze or be driven to crime or suicide in seasons of adversity like the present.

Slavery is never abolished while one class holds the power to oppress and impoverish another class. Slavery therefore exists everywhere at this day; a change of name or of the process by which the evil is done does not remove the evil itself. The troubles which surround this, and in fact every government, are simply the troubles engendered by human slavery, with which they all are saturated. Mankind excuse and perpetuate this universal slavery because a few slaves succeed in throwing off the yoke by extraordinary exertion or good luck, rise in power and influence and take their turn in the role of oppressors and slaveholders; and the ambition to rise out of slavery and poverty and to fortify them-

selves against relapsing again into slavery constitutes the principal business in civilized life.

What is called "civilization" is chiefly a continuous combat between slaves and their masters; it is the battle of the ages. It is being waged fiercely at the present hour, and there is no promise of a truce or victory. Slavery or oppression is the one universal institution among mankind, it is upheld and protected by "law and order" everywhere and always has been. The laboring masses in all nations are oppressed with grievous burdens, from which they can never extricate themselves without widespread revolution and almost universal destruction of property.

It is not the masses who make the laws, constitutions and institutions, but the oligarchy of capital, and capital administers them everywhere in its own interest exclusively. Thus capital, wealth—the money power—the oligarchy which has its foundation in property; this is the great enslaver of the human race. The working masses are told that there is no antagonism between labor and capital, that the relation is natural and harmonious; that the interests of each are identical, and so forth. Just so the slaveholder argues. But the oppressed chattel slave and the oppressed wages slave both feel and know that there is an implacable antagonism, an irrepressible conflict between those opposing elements, between the master and slave, between the robber and his victim. Between the oppressor and the oppressed there is a gulf as wide and as deep and dark as the gulf between heaven and hell, and no amount of sophistry or denial can dispel this conviction from the consciousness of the enslaved and oppressed and downtrodden, no matter how ignorant, helpless or meek they may be. Any person knows that property is the product solely of laborers, and that they who perform the labor get the smallest share of the product. Capital is strong because it is united; there is a world-wide compact holding it on its throne. Labor is weak because it is dis-united, and although double in numbers and in physical force to its natural enemy, capital, is yet the slave and plaything of the capitalist. When will the masses learn self-reliance?

It is utterly useless (not to say exasperating) to appeal to slaves, exhorting them to embrace sentiments of reform, of progress, of morality, of peace, of religion, of temperance, of respect for "law and order" and all that, so long as the monstrous and galling fact of their enslaved condition is left untouched by the authorities and philanthropists, and practically ignored. It is simply nonsense to say to the poor workingman, "Sir, you are free, elevate yourself and your family to a position of 'respectability' and independence," while the poor wretch is surrounded on all sides and beyond the scope of his vision with the cormorants of capital and the minions of Mammon. He cannot take a single step toward practical freedom and independent support without entangling his feet in the labyrinth of snares, which are set to entrap him by his ever-present enemy—capital. He is overwhelmed with difficulties which appear, and half the time are, insurmountable. What wonder is it that thus finding himself the victim and the prey of rings and combinations too utterly formidable for his feeble resistance, he yields to apathy, to despair, to intemperance, to crime (so called) or to insanity and suicide?

When four millions of slaves were emancipated from chattelhood in the Southern States, it soon became evident that their situation was worse than before without governmental aid; hence the Freedmen's Bureau was established. Here was a notable illustration that emancipation or exemption from chattelhood is freedom only in name, while a more fortunate class is permitted to spoil, rob and impoverish such freemen. The same principle holds good everywhere. Without a Freedmen's Bureau under the auspices of government or of the massed forces of the workingmen, the wages-slave must remain a slave. Generation after generation politicians have boasted the power and efficacy of the mighty (?) ballot-box, how they were going to purify it, how it was to be the exact thermometer of the people's will, and all that.

We have heard all our life-times retrenchment and honest administration preached and promised, yet all the time society and the government have grown rapidly from bad to worse, with a constantly increasing ratio, all which, proves that the ballot-box business is a blind and a fraud. It is simply the soothing syrup in political housekeeping, it cures nothing, it fails utterly to protect the interests of the masses, the working people, it changes their masters and rulers merely, without shielding them from spoliation, from their common enemy—capital. Experience has shown most painfully and uncontrovertibly that a change of officials is but a change of thieves, of plunderers of the masses and the public treasury.

To purify the ballot-box is an impossibility in a country where freedom of speech and the press, and of the people to meet in masses is prohibited, restricted or intimidated by the authorities. When it has come to pass that any newspaper which espouses the cause of the workingmen and becomes their organ, champion and mouthpiece, is seized and suppressed, and their editors and publishers thrown into prison and punished with heavy fine, what folly and stupidity it is to look for redress to the ballot-box! When the laboring masses are denied the right of publishing, broadcast, newspapers, etc., in advocacy of their cause and their rights, and disseminating among the masses such light and truth and information as the interests of the masses demand, then the ballot-box business is too transparent a fraud to claim their further respect.

When it has come to pass that workingmen are interdicted from holding mass meetings in which to discuss their affairs and political grievances, and are savagely set upon without warning by a thousand policemen under municipal orders, who beat, maim and murder some, and arrest, incarcerate and swear against others, whom the municipal court fine and sentence to the penitentiary under the pretense of "assault"—then it is morally certain that some other and more potent instrumentality than ballot-boxes is needed in order to bring the workingmen's foe—the money power—to a decent sense of justice.

[Extract from the New York Herald's report of the trial of some of the so-called "rioters" at the interdicted mass meeting.]

"Hoefflicher was then put on the stand in his own defense. His appearance was the very opposite of that of a rioter. He is over fifty years of age, somewhat rheumatic, with a thin, attenuated countenance, indicating intelligence, and gave his testimony clearly and with apparent honesty. He said he was so far from being a leader, as charged, that he was not even a member of the society that day. He had come from Bridgeport some two months ago to look for work, being a wood-turner by trade. He heard that Mayor Havemeyer was to address the people in the square that day, and went to hear him unattended. When the police made the rush on the crowd he raised his cane to avert a blow from a club, and the expressions attributed to him he denied *in toto*.

"He was questioned by Judge Flammar as to his connection with labor organizations, and stated that he had never struck a man in his life unless attacked, and was educated on the principle 'to live and let live.'

"Judge Flammar—Did you go there with any intention of fighting or exciting others to do so?

"Hoefflicher—No, sir; no, sir. I went to hear Mayor Havemeyer's speech to the workingmen. I am a peaceable man, and I have been a peaceable man all my life, and I always respect the law.

"Judge Kilbreth then delivered the opinion of the Court, amid profound silence: 'Hoefflicher, on this first charge the Court are of opinion that you went to Tompkins square on the day of the riot with a peaceable purpose in view, and had no intention of inciting or taking part in any riot; but the Court feel that, while they are obliged to acquit you on the charge of rioting, you were very wrong in not pursuing a different course when the officers requested the crowd to disperse. It was your duty to obey the officers and to assist them, not to place obstacles in their way, and not to argue with them. We, therefore, find you not guilty on the charge of riot. On the charge of assault, the Court find you guilty, and sentence you to three months in the penitentiary.' The excitement among the audience was intense on the rendition of the judgment, and some confusion ensued, which was promptly suppressed, as usual, by the officers."

In the face of this acquittal on a charge of riot, the *Herald*, editorially referring to it, said:

"The Communists will probably learn a useful lesson in the conviction, yesterday, of one of the Tompkins square rioters, and his sentence to three months' imprisonment in the penitentiary. A few more such examples will probably convince our foreign friends that America, while a land of liberty, is not a safe place for the the mischievous advocates of Communism."

"Land of liberty!" O, Shame! where is thy blush? O, Justice! where hast thou taken up thy abode? In the name of high Heaven, how can this outrageous condemnation to the penitentiary of an innocent old man who brought proof of his peaceable character and of his *not* being a Communist or member of any organization of workingmen—how can this 'convince our foreign friends' or any one else that America is anything else than a land, not of liberty, but of the most hellish and insupportable tyranny? To shield one's own head from the murderous force of the policeman's club, to fail in instant obedience to a policeman's mandate, to "argue" with, or fail to assist and co-operate with a policeman in the great American metropolis is a penitentiary offense! What right does any American slave possess which his masters and superiors are bound to respect?

Workingmen of America! Do you realize the desperate character of your situation? Do you realize the enormity of the crime premeditatedly perpetrated upon you and your cause by your arch-enemy, the moneyocracy of the nation? Do you realize that in the great metropolis of labor, as well as of capital, a reign of terror exists; that the fact of your organizing as workingmen, or co-operating and sympathizing with workingmen's movements is now esteemed in the courts of law as sufficient proof that you are communists, rioters, incendiaries and malefactors? Do you realize that you are slaves, and that your masters, the money-lords, and their emissaries, fearing your emancipation, are loading you down with heavier burdens, snatching away from you the modicum of liberty that you fancied was your inalienable right? Do you realize that to attend a private meeting of workingmen, you subject yourselves to the wrath of your masters, and that spies and detectives are put upon your path? That to attend an open mass meeting of workingmen you run the risk of having your heads broken by the supreme ruler, the policeman's locust; your character maligned, robbed of your liberty, and condemned as rioters, communists, or assaulters, to the penitentiary? Alas, I fear you do not. You lick the hand that smites you; you return a kiss for a blow; struck upon one cheek, you turn the other also. You are truly a weak and miserable herd of skulking, cringing slaves. As a mass, you are ignorant, not knowing your rights and inherent force. Your arrogant masters know this, and when your chiefs and sages confront the oppressors and charge upon them the wrongs you endure, what is their answer? They scornfully, insultingly ask, "What are you going to do about it?" You swear by law and order you will attack them through the ballot-box—just the game they can beat you to death at, and always did. You rally, or attempt to do it; you call mass meetings for the agitation of your principles, grievances and polity; you are attacked and dispersed by your masters, trampled down by horses' hoofs, beaten with policemen's locusts, dragged to prisons, sentenced by the courts to the penitentiary. The haughty oligarchy of caste, the imperious power of wealth, the fortified hosts of capital have fired upon your Sumter—the freedom of speech and of public assemblage. Now, what are you going to do about it? You cannot evade the question longer. Your enemy has struck you in your vitals. With you it is now life or death; the issue is upon you; shall the dream of American freedom come to this ignominious end? Shall freedom die that slavery may live? Shall freedom fall that Mammon and

despotism may be enthroned? God forbid. "What are you going to do about it?" E. F. BOYD.

THE ABSORBING QUESTIONS OF THE DAY.

All testimony and experience combine to establish two important points:

The first is that no system of finance will bring this nation to a specie basis that does not embrace as its elementary principles an excess of its exports over its imports sufficient to pay the annual interest due to Europeans from the people of the United States.

The second established fact is (as shown by the census returns), that the United States never added so largely to its substantial wealth and national progress as it did during the past ten years of suspension of specie payments and what is called paper inflation.

During the war, or inflation period, our manufactures were doubled twice and a half; our railroad system spread with marvelous rapidity; our population increased in a greater ratio than ever before. These are the results of active industry, and our industry was encouraged and sustained by high tariffs on foreign importations.

To-day there are at least two millions of people in this country who are suffering the miseries of enforced idleness—a loss to this nation far greater than the daily average wastes of our war.

What is the cause of this terrible stagnation in the industries of the country? Clearly the want of sufficient money, at fair rates, to keep the vast machinery of the nation at work.

While our currency has been reduced in eight years from over \$2,111,000,000 to \$765,679,000, and of this last sum one-fourth the amount, or \$191,415,000, is kept from circulation as a reserve, leaving but \$579,264,000 for actual use as currency.

This vast contraction constantly progressing, while at the same time our trade, commerce, manufactures and agriculture were as constantly enlarging, demanding more and more means of exchange in the shape of currency, must, in the nature of things, culminate in a crisis. This crisis came. Our industries and enterprises are all at a stand-still, and our united wisdom is now searching to find out, if possible, what caused the panic.

The banking and money-lending interest favor the issue of more interest-paying bonds to sell to Europe, in hopes, by this means, to reach a specie basis.

The more that experiment is tried, the farther we should be from it.

The only possible mode by which this country can ever reach a sound condition is to work it out by and through its own industry. The bullionists say reduce your labor below the European standard and then export manufactures to Europe. Is our Congress prepared to try the experiment of pauperizing American labor? If they believe they are, it will be well to also provide a million of foreign recruits to enforce the behests of the soulless money-lenders of the country; for no American army will ever stultify itself by adding to the misery and sufferings of their oppressed friends.

It is time for the money-changers to begin to count the probable cost of their insatiable greed, while a vast and partly organized army of more than a million of laboring men are now waiting with deep solicitude for a solution of their present difficulties.

Those who have been the active agents in bringing on our financial troubles, purpose, if possible, to induce Congress to withdraw a large part of the remaining currency, thus leaving the whole country in a state of hopeless insolvency and ruin, in order to crush American labor down to the foreign standard.

This can never be done, and should not if it could. Have not your teachers, your preachers, your orators and your legislation educated the American people to dignify and elevate labor?

Will they now submit to be pauperized to satisfy the greed of the monopolized-money-lenders of the country? The reply is, "Never! no, never!"

Your bond-holder and importers will ask, "Are we never to have specie payments?" Yes, with the greatest ease, provided the proper remedy is adopted, and without detriment to any American interest.

Let the government turn square about and take just the opposite course it is pursuing; go on with the public works; promote the great and partially-finished national railroads, as England has done in India; increase the circulating medium to at least one thousand millions; issue two hundred or three hundred millions of 3-65 convertible bonds to give elasticity to the currency, and give the masses of people an opportunity to invest in them; increase your tariff on imports from foreign countries, and if such increase does not check importations to a safe standard, instruct the Secretary of the Treasury to add to such duties ten per cent. every ninety days, until our imports, including interest due to foreigners, shall be less than our exports; and the day that this system is put in full operation, and is known to be the policy of the government, the paper money of the United States will at once be as valuable as gold, for the simple reason that the demand for gold to pay foreign indebtedness and foreign interest will at once cease.

This policy, as a whole, will be met with bitter opposition and abuse from all selfish money-lenders; from every foreigner out of this country; from all importers of all grades, and from some simple-minded people whose reason fails to serve them. But, on the other hand, we shall set the whole industrial machinery in the United States in active and profitable operation.

We shall spread content and satisfaction throughout the land (money-lenders excepted, as interest will lessen as currency increases), and we shall avoid the threatening calamities that through idleness and revenge may at any time be precipitated upon the country.

As our domestic financial troubles all originate in lack of money and currency to make exchanges, give us more of it, and the difficulty is at an end. As all the difficulties in the

way of specie resumption grow out of excess in importations and a great national debt held in Europe, put the knife deep into the cancer and cure the patient by high and higher duties, until our exports fairly exceed all our annual indebtedness to foreign countries. This is our only sure salvation, and the sooner the country comes to understand and act upon that theory the sooner we shall be a solvent and prosperous nation.

It is not probable that many members of Congress can fully appreciate the sad and desolate condition of most of our manufacturing communities; and no one can, unless he is placed in a position to realize from his own experience the difficulties that surround the managers of these great and beneficent establishments, many of them with thousands of able-bodied men, with their dependent families, and the managers utterly unable to procure the means for their monthly pay; and if they could possibly run their mills or factories for a time, the country is so depressed that there is no safe market for their products. Put yourselves in their places, and remember these are the men who are to protect and perpetuate this Government, and that their children are to be the future voters as well as workers of this great nation. Treat them as human beings, give them work and pay, and they will bear with patience all the other ills of life, and bless the land that gives them liberty and plenty. Starve and degrade them, and the curses of broken faith and base ingratitude will haunt the authors of their wrongs to their everlasting homes.

You cannot and must not neglect or evade the great responsibility of this vital question. It must be settled, or the hideous ghosts of starvation and the more horrible scenes of unchecked anarchy will soon force the most indifferent to a realizing sense of its importance.

Famishing stomachs and shivering limbs are not the highest grade of educators in financial morals, while such education seldom improves the forbearing or reasoning powers of their possessors. Our revolutionary fathers said this government was established on the principles of the greatest good to the greatest numbers, and that there are times and circumstances when forbearance ceases to be a virtue. It is to be hoped this government will never forget the cornerstones upon which it was founded, nor the ominous teachings of unappreciated forbearance.

The urgency with which I make this appeal is prompted by the fact that nearly four thousand idle men and over ten thousand of their dependents, to a great extent, rely upon my simple efforts to supply the necessary means to pay for the maintenance and labor necessary for their support.

Experience and common sense indicate that the true remedy for a financial panic and its effects is more money. The cure for irredeemable currency in this country is to buy less from foreign countries than we sell them.

The remedy for commercial idleness is cheap and plentiful capital, and plenty of work. Any system, however cunningly devised, that transfers all the profits of industry from the producer to the non-producer, is fraudulent and oppressive in its operation; and the great laboring interests of the country are beginning to discover that since they have destroyed physical slavery in the South, an almost equally objectionable slavery is gradually encircling the free men in the North. Peaceful but thorough remedies will cure the evils. A long continuance of the present stagnation and idleness will end in violence.

No class of business in the United States has yielded a profit for the past two years, except the lending of money in its various forms.

The average net gains of national banks over their expenditures for ten years past has been at least fifteen per cent. and in many instances twenty per cent. and upward, while their capital remains unimpaired.

The rate of interest now being paid by the people is rapidly transferring the whole values of the country to the money-lenders and bankers. No legitimate business can be sustained wholly on borrowed capital if they pay half the present rates of interest asked for loans, except call loans, which no one but a stock broker can afford to indulge in.

The rate of interest for money in the absence of unusual speculation is the fairest index of a sufficiency or scarcity of money. When rates are low, the indication is that money is plenty; when high, that there is a scarcity. At present the annual rate of interest paid by the mass of business is not less than 12 per cent. per annum, and in many sections of the country 15 per cent. Inflation means needless excess; scarcity is indicated by excessive interest. We had over two thousand millions of currency when we had far less than half the territory, about half the population, and less than one-third the commercial demands for money we now have. And we are gravely told that we are suffering from undue inflation. Your trade, commerce and manufactures are starving to death for want of money. Can you navigate your navy in a mill-pond, or transport your nation's products across the Atlantic in a canoe? Yes, as easily as you can transact its vast exchanges with its present meagre and inadequate amount of circulating medium. Four thousand millions to-day would not be so great an excess above our needs as two thousand millions was when we had that amount to use.

The following simple propositions, freed from the mysterious verbiage of professed financiers, can easily be comprehended:

The Government cannot divorce its interests from the interests of the people. When the people are idle, all revenues suffer—people and nation alike. Give the people the means of making their exchanges, and immediate prosperity will follow. Contract the present amount of currency, and open and wide-spread violence will probably ensue.

E. B. WARD.

AN IMPORTANT MEETING.

The following is the report of the New York Sun of February 13, of a meeting held under the call of the Committee of Safety of New York City. Any one who reads the resolutions and the constitution promulgated by it, may perceive

that the doctrines of the WEEKLY are not unrepresented therein:

THE RIGHTS OF CITIZENS—A NEW PLATFORM FOR THE INDUSTRIAL PARTY.

In response to a call from the Committee of Safety, some of the most earnest and energetic of the workingmen of New York met last evening in the Houston street Casino to take measures to assert their right to hold public meetings. The movement had not been advertised, and consequently there was a poor attendance. Superintendent Matsell, however, was on the alert, and to avert any possible riot he had provided four policemen and the fractional part of an officer for each workingman in the hall. There was a force of 200 men from the Prince, Mercer, Eldridge, Delancey and Fifth-street stations, armed with revolvers and clubs, hidden in the sub-cellar of the Central Office; 200 more were in the Mulberry-street station, and the Superintendent, pale and nervous, but with an expression of indomitable resolution on his countenance, sat in the rear room of a small cigar store kept by a lonely widow opposite the Casino. There from time to time reports were brought to him of the progress of the meeting. Twenty-five detectives were stationed in the room to watch the proceedings, and at half-past eight o'clock one of them hurried across the street with the startling intelligence that ninety-five men were then assembled and the number was not increasing. On hearing this the Superintendent was heard to express himself in the strongest language, and putting on his hat he went home. Shortly afterward the officers and detectives were drawn off.

THE REMEDY.

Mr. Leander Thompson presided over the meeting. He said the workingmen of New York did not purpose to ask for assistance any longer; their sole remedy for their wrongs lay in the ballot-box, and if they wanted employment they must vote for it. If they waited for those in power to afford them assistance they would wait in vain. There was springing up in this country a moneyed aristocracy, and there was also springing up a democracy of poverty, and the line drawn between the two classes was becoming daily more broadly defined. In the midst of plenty the workingmen were starving, and the only relief offered them was the establishment of soup-houses and charities of a like degrading kind. They were not living under a Democracy but a Republican form of government. It had proved a failure, and a change must be made. The authorities had denied them the constitutional right to meet in public squares, and the remedy was to remove from power the officials who had thus betrayed their trust.

The following resolutions were adopted amid tumultuous applause:

Resolved—That the time of humble petitions or of energetic protest, to which our rulers answer only by silent disregard or violent clubbing and imprisonment, is now gone forever.

That the time is come for combined action on the part of the toiling masses to enforce their rights.

That, responding to scorn by contempt and to violence by strength, we shall immediately organize and call upon all our brethren, workers of this country, its life and might, to wake up to a sense of their wrongs, to rise in their dignity, and to join us in the formation of a powerful party, the first principle of which shall be to preserve intact in the hands of the people all political control and legislative power.

That any man, elected by us to a public office, shall pledge himself to support in his official capacity all measures or laws that this organization shall have approved of or demanded, and no other.

That, as a part of the reforms to be demanded by the people in convention assembled, we shall propose that the government contract system be abolished and the working hours reduced to a limit of time that may leave us a fair opportunity to improve our mental faculties and to use more vigilance in watching the march of public affairs.

That we shall also propose that all railroads, canals, telegraphs, mines, gas-works—in fine, all those industries that bear a character of public interest and monopoly, become the property of the people, to be held by the government in trust for the people, the profits accruing therefrom to replace taxation.

That the Police Commissioners shall be notified by our committee, supported by us all if necessary, that they must use their power with a better understanding of their duties—that is, arrest, and keep safely when arrested, all municipal, legislative and other criminals; but that they shall have to respect the right and might of the people, when assembled to claim the redress of a wrong, or to call to account its public servants.

That the wanton cruelty displayed by Commissioner Dur-yea and his gang of riotous officers, at Tompkins square, on January 13, 1874, and the brutal outrage committed by some of them, even within the walls of the police stations, upon our inoffensive, defenseless, hungry and destitute fellow-workingmen, should not be allowed to pass without the severe punishment that they deserve, if civilization and the Constitution are not empty words.

And that any man elected by us to office shall pledge himself to have every one of those barbarous and law-breaking individuals tried, convicted and punished without any more mercy than they have shown.

THE CONSTITUTION.

The Chairman announced the organization of an industrial party with the following constitution, to which nearly every one in the room subscribed his name:

Declaration of Principles of the Industrial Party—Government the Superintendent of Education, Finance and Transportation, and the Employer of the People, on the basis of Equal Rights and Opportunities.

We, the undersigned, agree to enroll ourselves as members of the Industrial party, for the purpose of obtaining through political action on our part the following objects:

REFERENDUM.—1st. The amendment of State and national

constitutions, whereby all legislative enactments, before becoming laws, shall be submitted to the people for their approval or rejection.

FRANCHISE.—2d. 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, irrespective of any moneyed or property qualification. Three years' residence in the country shall entitle a person to the claim and privileges of citizenship.

OFFICIAL PATRONAGE.—3d. To avoid the corruptions of official patronage and party bias, executive appointments should be abolished. Officials who are heads of departments should be elected by the people, and all subordinates selected by lot from lists of qualified applicants.

SALARIES.—4th. The reduction of the salaries of our public servants to an adequate compensation.

CONTRACTS.—5th. The abolition of the contract system by State and national governments.

SUBSIDIES.—6th. No subsidies whatever on the part of State or national governments to railroad or other monopolies.

FINANCE.—7th. The currency of the country should be issued by the government only.

TRANSPORTATION AND TELEGRAPH.—8th. The telegraph and transportation of freight and passengers to be under the control of the government as soon as practicable.

INDUSTRIAL.—9th. The State and municipal governments to assume control of all mining operations, gas-works, etc., within their limits; also, the establishment of labor departments by State and national authorities, wherever and whenever necessary.

EDUCATION.—10th. To provide for the proper education of the people, schools, colleges and institutions of science should be supported by the government, be entirely secular in their character and 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 public school-houses should be open at least two evenings in each week for the use of the people.

JUDICIARY.—11th. Justice shall be free to all. The authorities shall furnish counsel, on the application of any citizen, in any civil or criminal suit. Juries in rendering verdicts shall determine the severity of punishment, or amount of awards or damages in all cases, always keeping within the limits of the law.

JUVENILE.—12th. The employment of children under fourteen years of age should be prohibited by law.

PENSIONS.—13th. The State authorities shall make proper provisions for the care of its disabled and infirm citizens, and they shall not be disfranchised in consequence of their overtly.

ABANDONED CHILDREN.—14th. Abandoned children shall be properly cared for and educated at the expense of the State.

A DEMAND FOR IMPEACHMENT.

Mr. Maguire, of the Fourteenth Ward, said that in the names of 100,000 men he demanded the impeachment of the Police Commissioners. [Great applause.] He upbraided the workingmen for their indifference to their best interests. He concluded, amid tremendous cheering, by expressing a hope that within a month the united workingmen of New York would assemble in mass meeting in Tompkins square, so armed as to be in a position to protect themselves against any attack on the part of the police.

Mons. Samiel, a French gentleman whose fluency of speech was but little marred by his marked accent, denounced the establishment of soup houses as degrading. The workingmen, he said, did not want to lick rich men's dishes, but simply to get the bread they earned, and as they had earned it, they must now take it. "What we want," concluded the speaker, "is fewer prayers in their churches and more bread in our hovels."

Mr. Banks put it to the sense of the meeting whether, in defiance of the authorities, the workingmen of New York would or would not hold another mass meeting in Tompkins square. The question was answered in the affirmative without a dissenting voice. Mr. Banks said the police and press would thus see that the men were unanimous in the resolution to assert their rights. He added that due notice of the meeting would shortly be given through the newspapers.

SOCIALISTIC.

"THE TRUTH ABOUT LOVE."

TALLAHASSEE, Florida, Jan. 31, 1874.

Dear Weekly—I've just finished reading the little volume "The Truth about Love," which was furnished me through the courtesy of a friend of the Cause at Savannah.

"What!" methinks I hear some prurient prude of either sex remark, who, perchance, has the volume securely under lock and key for private delectation, like the clergyman in "Barchester Towers" had Rabelais. "What! do you, a woman, dare assert in print that you have perused that book? Out upon such indecency and immorality; such feminine depravity! Where are women drifting?"

I will tell you, "sir or madam, truly your forgiveness I implore, but the fact is" women are not napping in this day and generation, they are just waking up. I not only assert that I have not only read that book through without a blush of false modesty or a spasm of mawkishness, but that it was furnished me by a gentleman of culture and refinement, and a lover of humanity, both male and female.

Those who have free souls are not afraid to look facts in the face. I use the word facts in its simple sense. By a fact I don't mean a glossed-over result of respectable speculation, a winked at skeleton of modern civilization, that is kept in a dark closet concealed from the full blaze of popular investigation, and strictly guarded by Mrs. Grundy; but a fact as clear as the light of day, rising up, like the ghost of Banquo, which would not down, a fact that is a stench in our nostrils in spite of ourselves.

The little volume above mentioned deals in a class of facts of the most vital interest to humanity, because they are the

direct result of humanity's perversions and misinterpretations of the basic principle of nature, which, to be comprehended, must be held up in full view of the intelligence of both old and young. I start out with the assertion that all the hideous vulgarity which now attaches to sexuality, and which is a scourge to society, a shame to civilization, would die a natural death in three generations; that abnormal sexual conditions, which are the result of pruriency and false sentiment in regard to sex, would disappear after the fulfillment of the immutable law, which makes the children answerable for the sins of the parents unto the third and fourth generation, if the sexual subject were well rid of the cursed load of obscenity it now sustains, if little children were taught as freely concerning their sexual organism as they are of their other natural functions.

Many an Othello would lose his occupation, for "'tis true, 'tis pity, and pity 'tis 'tis true," that, under present conditions, the sweetness of "stolen waters" constitutes the chief charm in the over-stimulated imaginations of very many men, and, alas! women, too!

The little volume, "The Truth about Love," aims to set before its readers a class of facts, that in their revelations cause the skeleton to rattle at all our doors, for there is no life so free from false conditions that a ghost don't stalk fearfully about in the solemn midnight.

I grant you the book is startling to the sleepers on a volcano of sexual vice, but intrinsically the work is no more nor less than any other scientific treatise of a subject of vast interest to humanity. Those who go to its pages for a gross stimulus to a sensual imagination will find food fitted to their craving. The same is true of the Bible.

I took up the volume asking with all my soul for "light, more light!" upon the theme, which to me seems of paramount interest to all others.

Go! learn of the stars and the planets, dig in the mysterious bowels of the earth for her secrets; dive under the sea and sail through the ethereal air; wring from nature her jealously guarded truths, that rest not from their labors on the Sabbath day; and after all the divine index ever points to the eternal admonition "know thyself!"

All truth is the heritage of man, but little lower than the angels. The more truth a soul garners the stronger does that soul become in its self-respecting self-hood.

"The Truth about Love" may be intended for a lamp to the feet, but it has been the most successfully hidden under a bushel of all the truths ever taught in parable. In the first place the author has been ashamed of his or her name. The anonymous character of the book is a stumbling-block in the way of all moral heroism.

However, the author's respectable status is apparent; "freedom for me, in being a secret law unto myself, chains and scourges for my neighbor, if he be such a bungler as to get found out;" that is the murmuring undertone of the book, consequently its influence must be pernicious. Still the terrible social facts are there laid down; and that they are facts none dare deny!

All through the pages of the work, society, as it is, is condoned, though its fallacies are all dissected without mercy. The possible to be social status that is theorized about, is more tyrannical than the present, for, open the eyes of the people to light and freedom then "organize" bondage! Absurd!

For example: The book tells the prostitute her calling is legitimate and honorable, and bids her assert her claim to respectability. Condonement of social evil No. 1. It tells the young virgin she is living at loggerheads with nature, leading a physically immoral though a socially pure life; and when she bewilderingly asks, "what shall I do?" she is answered, "you must bear your cross!" Social condonement No. 2.

It tells the old maid she is an abortion, and, failing to bid her go hang herself, recommends her, if she is too stupid to discern the author's drift and be a secret law unto herself, to stick, like a lifeless barnacle, to the decaying old hull of modern society. Condonement No. 3.

The impotent married woman, made so by the curse of bondage, is advised to wink at her lord's straying in fresh fields and pastures new, but to hold herself in the wifely chains, lest, forsooth! she mix the breed and smuggle another man's child on to the sacred (?) home altar! Condonement No. 4, with a salaam to Mrs. Grundy, sir, for no woman could ever be guilty of such sentiments; married women should vote you a leather medal!

Next in order, the book points out in stirpiculture no possible method but setting apart the finest specimens of women for the possible mothers of the race, and holding them in judgment for whichever male animal has the blue ribbon on his left ear. The pill is sugar-coated by the "worship which will be hers who consents to be set apart." God have mercy on the possible mothers of the race, under a system of stirpiculture which ignores the fundamental law of attraction and repulsion!

That system were worse ten-fold than marriage as it is. The pure instinct of a woman tells her she should possess her inherent right above all others—the right to herself! The world is all upside down through the attempts of ages to regulate love on the plan that man shall receive all the benefits. Love is the essence of freedom. And the world is at that stage of evolution when the unchained God will work out a cure for all love's languishment in bonds. They may all moralize and pull out scientific deductions, and throw the lasso to flying Love, bowing and scraping to social rule, pandering to men's lusts and enslaving women, after the manner of the book under discussion. Victoria Woodhull has sounded the key-note of all the harmonies of the spheres! Angels have sung again to the morning stars, peace on earth, good-will to men and women!

There has never been a good accomplished yet until a Christ entered the temple and cast out the money-changers—until a bold Luther advanced and nailed his theses to a popular Church door—a John Brown took weapon in hand and maintained the justice of his cause.

All the books, of conservative tone, that were ever written

to reveal, and at the same time to cover up, the deformities of a popular institution, have not done as much to set the tide of progress in steady flow as Victoria Woodhull's determined, open course in the teeth of Christian society. I care not how she is railed at by those who best understand a popular abuse. I know she has, with inspired hand, kindled the beacon on the hill of Truth, and the dwellers in darkness are lighted up. Victoria Woodhull has done for women what even Christ did not seem to understand. She has told them their bodies are their own, and that 'tis pollution to let them out save for the law of attraction.

That is the self-evident fact of all scientific sexual research. Though the principle, applied to our present demoralized state, might seem to produce anarchy, yet the balm of Gilead is in it and it bears healing to the nations on its wings.

The stupid science that would pair off men and women according to their procreative capacity would insure a temporary improvement to diseased human stock, but never lead to perfect purity. The idea is an insult to the woman's nature. No true woman but must revolt at the presumption which would set a judge over her maternal functions and provide the mate! The animals themselves would kick the stock-breeders brains out at such stupid ignoring the first principle of copulation, which holds good in all cases save that of woman, so perverted in her nature, she conceives, with loathing of the means! Gods! what devil presides over such infernal orgies?

Reason cannot step in with dogmatic diction in the human animal, and attempt to build up a purer sexuality by ignoring the one principle that alone sanctifies the full union of man and woman. 'Tis such ignoring that has enslaved woman and left the world dead in trespasses and sins for centuries.

Gentlemen of the Devonshire bull type might think it nice to be set apart for the fathers of the race, but there are women, best fitted in all to become the mothers of future gods, who choose some attributes of ideality—a feature utterly wanting in the pages of "the truth about love"—women who could not mate with virility alone, which our author seems to think the *summum bonum* of humanity, and does not fail to directly insult that more refined type of manhood, which, without being wanting in virility, is still possessed of a delicacy of organism, without which a high-toned woman would but degrade her womanhood in mating with.

I charge the writer of that book with utter lack of appreciation of the more intensified, consequently higher tones and shadings of the human love relation, which makes us distinct from the brutes! Therefore he insults the motive of women who are naturally attracted to that class of delicately-organized men—as far from the bull type as the delicately-limbed blooded horse is.

The malice displayed by our author toward that class of men leads one to think a "silver-voiced tenor" has sometime won an amative race against his bullship. I hear a woman is the author of that book. I simply doubt it. If a woman, she is horribly manish, or else subject to the bull, her master.

To sum up a somewhat erratic review of "The Truth about Love:" It deals in rude facts in a hard, cold, often repulsive manner. Better the sentimental flights, unsupported by fact, of that French idealist, Michelet. The book is full of contradictions, and condones all the errors it never fails to point out. It is egotistic and assuming, and grossly insults whole classes of men and women for being cast in finer mould than another class. Then it supports itself behind a *chevaux de frise* of drift-wood, for it assumes opposition to its deductions is from misapprehension. Was ever such audacity? The work can never be of service to the world, for it is a tinker of idols the iconoclast has broken. And its worst feature is its anonymous character. Lastly, *Gottschalk* would have been justified in horsewhipping the author for the direct and mean insult offered in its pages.

HELEN NASH.

SAINTS AND SINNERS.

BY RICHARD REALP.

There goes a woman who, loving too much,
Somehow or other perhaps became
Piebald with patches of soot and smutch,
With blotches of sin and shame.
But I think, by the piteous look in her eyes,
(Have you seen the eyes of the stricken doe?)
That down in her heart she moans and cries
With unutterable woe.

There goes a column of circumspects; see
How clean and comely, and sleek and fair,
And, unto the ultimate degree,
Prim and proper they are.
Ah, worldlings, you need not pry nor peak
Into their natures for fault or flaw;
They are not of your kidney, frail and weak,
They are strong and walk by the Law.

But mark, they have caught a glimpse of her skirts!
(How keen they are on the scent for sin!)
And the hound in the heart of each asserts
Itself—and the pack begins.
Bravely, my masters! Mangle her now!
What to you is her awful stress?
And not in the daylight dare you avow
Pity for wretchedness.

There, there; enough now—handsomely done,
(How whitely your teeth show when you snarl!)
And how, like a poor, scared deer did run
(Whither?) the affrighted girl.

Whither? But what is that to you—
Why was her shadow flung on your path?
And Heaven, of course, must be pleased to view
A strong man's terrible wrath.

Well, I'm a sinner—or what you please,
And you may be saints for aught I know;
But I swear, O excellent Pharisees,
That whiter than the driven snow.

Compared with you is the soul you drove
Hard on the horrible edge of hell;
And something, I think, was said of love,
By some one—can you tell?

—Fort Scott Pioneer, Kansas.

DUMAS ON WOMAN.

From an Epicurean, Dumas, under the influences of science, has become finally a moralist. He has learned that in the passion of love, which chiefly concerns the novel-writer and the dramatist, there is something vile and simian mixed up with something which may be called divine. There are various stages of this passion, as well as of any other, which at a given time get personified and embodied not only in individuals, but in nations and races. In his last curious book, called "*L'Homme-Femme*," he classifies women thus: Women of the temple, women of the fireside (the home), women of the streets—saints, matrons and sinners. Now, all this dramatic theory is founded on the belief that these three classes, which are convertible by the slow action of selection, are totally inconvertible at a given time. He goes even further. Just as Agassiz has called prophetic types those types which in the palæontological succession appear, so to speak, before their time, Dumas believes that there are always types of the simian age, even in the most cultured and moral societies. The *femme de Claude* is one of those types. She is the mere slave of instinct; she follows her career of adultery, of crime, of vice, without any remorse, without any doubt; she cannot be converted. This Calvinistic doctrine of total depravity has somewhat horrified the French public. It goes directly against those pleasant milk-and-water theories of sin and repentance. Your guilty wife, your bad mother, your *femme de Claude* who robs the scientific secret of her husband in order to sell it herself, is fallen from grace; kill her. And he does kill her at the end of the fifth act; her husband becomes her judge and her executioner.—*Paris Correspondence of the Nation*.

WHAT IS SEXUAL VIRTUE?

BY WARREN CHASE.

It is about time we settled this question upon a rational and scientific basis. We have had enough of headlong and headstrong condemnation, to have a little cool common sense applied to the question which excites to prejudice without reason the public mind every time it is mentioned by speaker or writer. Is the man virtuous who has been sexually intimate with half a dozen females but has contracted no disease, and then offers himself and is married to a girl that never was sexually intimate with another? Society says yes. Is the girl or woman virtuous who has been sexually intimate with one man, but never married, and contracted no disease nor had conception, and then engages to marry a widower or bachelor that has been intimate with other women? Society says no, and says she is fit only for a house of prostitution or a convent or asylum. She is not worthy of him, nor of marriage. Will anybody say this is justice? Is it not prejudice and injustice, cruel and wicked? Does not reason teach that sexual intimacy out of marriage contaminates both sexes alike, or neither, under the same circumstances? Is a woman virtuous who sleeps with or is sexually intimate with a husband who is a gross and sensual libertine, and intimate with diseased and debauched females? Society says yes; but if she is sexually intimate with the purest man in America without being married to him, she is not virtuous nor pure, but an outcast from good society. And this men and women call justice—a defense of virtue! Is the man virtuous who sends four or five wives to the graveyard by sexual abuse that amounts to murder and has no sexual intimacy out of wedlock? Society says yes. I have known several instances where the physician has informed unmarried females that there was no escape from death except by sexual intercourse, with or without marriage; and I have known several, under such advice, to accept it in and several out of marriage to save life. Were the former virtuous and the latter not? Society says yes—says the latter were prostitutes, and ought to be outcast from society; and they would have been if the facts had been known, as they are not always known. I have known cases where health, if not life, depended on sexual intimacy, as physicians well know, and where the party (female) could not get a chance to marry a person worthy of her and resorted to intimacy out of wedlock. Are such virtuous? Society says no; they are prostitutes. But the man who seeks female society out of wedlock for convenience only, and not from necessity, is virtuous, at least if he does not contract disease.

Is the woman virtuous who has been sexually intimate with three or four husbands, and with no one out of wedlock, provided they were all intimate with other women? Society says yes. But if she had been sexually intimate with one of the same men, as other women were, without marriage, she would not have been virtuous. Hence the virtue was not in the sexual intimacy, but in the ceremony that gave license to the parties to commit the act. Have we not transferred virtue from the act of parties to the ceremony of priest or magistrate, and covered a multitude of sins by it? Is the man or woman virtuous who indulges in sexual self-abuse, but is never sexually intimate with the opposite sex? Society says yes; and recommends such to marry, for which they are really unfit. Is the woman virtuous who is sexually intimate with a husband she loathes, and whose mouth and breath is like a spittoon, full of tobacco quids and expectorated beer and whisky, and whose whole body is as offensive to her as a reptile? Society says yes. Is such a man virtuous if he is sexually intimate with another woman also who is adapted to his filthy condition? Society says yes; or at least does not cast him out as abandoned. Is a woman with such a husband virtuous if her soul leads her to sexual intimacy with another man, who is pure and clean in person, and attractive to her, but to whom she cannot be married? Society says no; and singularly enough, she loses her virtue by association with the pure, and not with the impure. Is the man virtuous who is sexually intimate with only one woman, but is not married to her? Society says yes; and if

he is rich and handsome, he can marry another woman at any time; but the woman, however true to him, is not virtuous, and could not be accepted for a wife for a respectable man. By these contrasts we begin to find where society places and restricts virtue, and the injustice of the old institutions retained in marriage, by which woman was a slave to the lusts of man, and wholly under his control. Most of the opponents of social freedom base their arguments on conditions of inequality, in which they expect woman to remain subject to the control and passions of man, and seem to overlook the fact that we intend to have even and equal justice and legal defense for woman in protecting her person against any man; and we also intend she shall have her share of the property, so she will not be dependent on man, as she now is, for home and even subsistence. Women are not half as sexual as men, and it is only for the home, or love of her children, that half the wives submit to their husbands, and only for money that four-fifths of the prostitutes embrace the men they loathe and despise, and attempt to deceive them with pretended love, when it is only the love of, and necessity for, money. Let us now chase virtue round till we drive it to its proper place.

FOR THE RIGHT

BY GEORGE A. HAMILTON.

Are you marching, patient marching,
Through the storms of life?
Are you meeting, daily meeting,
Every toil and strife?
There's a voice above the tumult
Speaking still to you,
Never falter, never waver,
To the Right be true!

Are you thinking, daily thinking,
Of the painful way?
Asking oft, and frequent shrinking
As you onward stray?
Hear the promise—all shall surely
Work for good to you!
Never fearing, never doubting,
To the Right be true!

Are you hearing, often hearing,
Earth's alluring call?
Tempting offers, golden offers,
Proffered free to all?
Yield not to the tinselled goddess,
Spurn each selfish view,
Listen to the angel's whisper,
To the Right be true!

When the strong are basely forging
Fetters for the weak,
Shall the earnest, truthful spirit
Yield, nor dare to speak?
Spurn the thought, yea, ever spurn it,
Hurl it far from you;
Quit the selfish, grasp the noble,
To the Right be true!

Are there many siren voices
Calling you and me?
Never listen to their voices,
Shun them and be free.
Of life's active, earnest duties
Get the highest view,
Firmly grasp the arm angelic,
To the Right be true!

Are you hoping, joyful hoping
For the rest of heaven?
Are you waiting, patient waiting
Till the chains be riven?
Would you keep your heavenly mansion
Clear and bright in view?
Always heed the earnest prompter,
To the Right be true!

—Moore's Rural New Yorker.

INDIVIDUAL SOVEREIGNTY.

Editors of the Weekly—Your reply to my criticisms in the WEEKLY of February 14, reads very unlike radicalism—very. You assert that the duty of provision by the State of nurseries and establishments for "training children," is "admitted by many of the most civilized nations," etc. Well, allowed that it is. Does that fact prove the justness of the matter? I think not. We are not seeking for what the most enlightened countries are doing, unless they are practicing equity; and as yet I am not informed that any have switched on to that line. Taxing men and women for the support of other men and women, or for any cause whatever, without the consent of the taxpayer, is tyranny! This truth, to me, is a most vital one, and can never be overlooked with impunity by any community or nation. In short, the very existence of any aggressive authority is impossible with individual sovereignty.

You further state that you "do not propose to rob any father or mother of their families, unless they criminally neglect their parental duties," etc. Now, who is to judge how, when and where "criminal neglect" is?

Am I or any other person to be dictated to by usurpers named "the State," as to how I shall rear my children? Would this not be the same tyranny, exercised for the same avowed end, as that which makes marriage a bondage, and men and women slaves? It appears so to me.

As far as provision for women in "peculiar situations" is concerned, let communities form whatever institutions they see fit, voluntarily. This can be done without any State interference, can it not? What we dislike is aggressive authority. We want to be let alone. Lord deliver us from presidents and pantarchs, congresses and councils. We have been troubled long enough with them. We want time to breathe freely. Freedom is the only thing which will develop self-reliance. Self-reliance in the citizen is the best defense any people ever can have.

You refer to the Swiss referendum. But is the referendum infallible? Suppose, for example, the life of WOODHULL & CLAFLIN'S WEEKLY depended upon an American referen-

dum? The result, it strikes me, would be far from just or pleasing to you. Yet your readers are referred to the referendum.

In conclusion, friends, let me say: "Truth is mighty and will prevail." There is no getting behind that maxim. Your parental state, clinching referendum and communal nurseries make a poor showing beside that impregnable stand—individuality! Standing between the two principles, one need hardly wait long to form an opinion. One is freedom, the other force.

"Earth is sick,
And Heaven is weary of the hollow words
Which States and Kingdoms utter
When they talk of Justice!"

BOSTON, Feb. 6, 1874.

WILLIAM B. WRIGHT.

ANSWER.

In answer to this second letter of W. B. Wright, the WEEKLY replies that it is impossible to form a community, except upon the surrender of certain of the individual rights of the parties composing it. The same law which forbids W. B. Wright to slay his neighbor, forbids also W. B. Wright to protect himself. If W. B. Wright would prefer to walk through the streets of Boston in absolute "individual sovereignty," he would have no just right to complain if two or more "individual sovereigns" should waylay and rob him. Absolute individual sovereignty is the "liberty of will," spoken of by the great Edmund Burke, as the law of savage life. Even there it can only partially exist, for as soon as a family enters into the arrangement, it must of necessity be broken. The difference between individual sovereignty and communal sovereignty, is the difference between barbarism and civilization.

Nothing human is or can be perfect. To tax W. B. Wright for the education of the youth of Boston against his will, is not equity. But is it not expedient for and general good, W. B. Wright's being included? If that be denied, then is the condition of Spain and Africa preferable to that of Germany and the United States? When Sam Adams asserted that taxation without representation was tyranny, he did not mean that minorities were to go tax free. Sam Adams declared that Great Britain had no right to tax the Colonies, but if a majority in the Colonies (when united) had agreed upon a tax, Sam Adams would not have defended a minority in the Colonies in refusing to pay it. To assert "that men and women cannot be taxed without the consent of the taxpayer," and to carry out that doctrine to its full extent, would speedily resolve the peoples in any civilized community into savage and isolated life.

In answer to the questions immediately following the above assertion, the WEEKLY would point again to another human imperfection. They relate to children, infants in law, unable physically or intellectually to protect themselves. W. B. Wright asserts the parental interest in those children, but has the community no rights in them also? We assert that it has, and as there are no rights without duties, we claim for all children who need them, not only education, but proper food, shelter and clothing also. The interest a nation has in the education of all its children was satisfactorily proved to the English in the great French Exposition. One common cry arose from all the British scientists, manufacturers and workmen who attended it; it was: "The children of Great Britain must be educated, or as a great manufacturing power, our country will soon cease to exist."

Why this cry? The children of Great Britain all had parents: what right had the nation to interfere in the matter of their education? The right of self-existence! A nation has an individual existence as well as a man; and Spiritualists hope to spread that grand communal idea of individuality until it embraces a world. When W. B. Wright asks us whether State dictation, in the matter of education, "would not be the same tyranny, exercised for the same avowed end, as that which makes marriage a bondage and men and women slaves?" we answer, No! Children are wards either to their parents or the State in all cases; they need extra protection and can make no contracts. They thus differ from adults, who can enter into partnership with one another, in which case we of course hold that those who make a contract have the right to break it if they please; if third parties—children—are affected, we hold it to be the duty of the community to take charge of their interests.

W. B. Wright advocates the "voluntary system" as far as provision for women in "peculiar situations" is concerned. Well, we have that now and it don't answer. The results of it are the demoralization of the community, and the deterioration and decimation of our people, by daily child and weekly mother murders. We claim that all women who desire State protection, under such circumstances, have a right to it. To neglect to make such provision in such a community as ours, is both a barbarity and an uneconomical blunder.

Lastly, as regards the referendum, W. B. Wright asks if it is infallible? We answer, No! Its approximation to infallibility depends upon the culture of (and the love of liberty in) the people who ordain and use it. As to whether we would like the life of the WEEKLY to be referred to an American referendum (i. e., to the vote of the entire community), we answer that there are legal points underlying such reference, such as our right to free speech, etc., for which we are indebted to the previous communal action of our people, which would have to be annulled before such submission could be made. But we would prefer to live in a community where such a question could be submitted than to one composed of savage individual sovereigns, "who know neither congresses nor councils, neither presidents nor pantarchs," where it could not.

In conclusion, we recognize two codes of laws and two powers; one individual and one collective or national. Each is and should be sovereign in its proper sphere. To mark out and define the proper sphere of each is the duty of the legislator and the WEEKLY. That these spheres approach one another closely in the culture and education of children is most certain. The battle lies between the rights and duties of individuals and the rights and duties of com-

munities toward their little ones. History proves that in the former case those rights and duties have been miserably neglected, and that, in the latter case, which is only admitted by the most enlightened peoples, they have been performed better. In the interest of the future human world, the WEEKLY demands that a still further advance be made, and fearlessly asserts that self-interest, sound economy, civilization and charity justify the demand it makes that the communal care be extended to cover all the needs of these wards of the nation.

SPIRITUALISTIC.

SPIRITUAL MANIFESTATIONS IN KANSAS.

KANSAS CITY, Mo., Jan. 17, 1874.

To WOODHULL & CLAFLIN'S WEEKLY:

On this, the anniversary of the birth of a man who did not subscribe to the outlandish doctrines and dogmas of the Christian Church, I will endeavor to furnish for publication in your paper a description of the spiritual manifestations produced by the spirit of Father King, at the residence of Ezra Tippie, in Linn County, Kansas, some eighty miles distant from Kansas City.

On the nights of December 27 and 28, in company with two ladies and a gentleman, the latter Mr. John Morrison, who has been talking with the spirit of Father King for the past quarter of a century, I visited the residence mentioned. I found Mr. Tippie to be an industrious, well-to-do farmer, possessing a moderate common-school education, but in no way capable of answering the questions and delivering the messages that had been reported to have been answered and delivered at his house.

Soon after our arrival, with an addition of some twelve or fourteen persons, we entered an apartment separate from the reception room, formed a semicircle, with a small stand, on which was placed a tin trumpet about eighteen inches in length, standing in the centre, Mr. Tippie and Mr. Morrison, sitting at least fifteen feet distant from the stand, on either side. After extinguishing the lights, we awaited the coming of the messenger from the land of spirits. We had not waited long before the trumpet was lifted from the stand and Father King announced his presence and willingness to talk. It being immediately after the observance of the anniversary of the birth of Jesus, several questions were asked relative to the life and character of that personage. The answers were in common with the views generally entertained by Spiritualists.

A gentleman asked for a prescription for his wife, who was afflicted with a rush of blood to her head; the spirit replied there was no physician present, but he would send for one. Just before the seance closed, a physician's presence was announced, whereupon he immediately proceeded to a diagnosis of the case, and in a clear and distinct voice gave a prescription. The lady had it filled, and since taking the medicine there is a decided improvement in her general health.

The case mentioned is only one in a hundred. From far and near people go to Father King to get directions to cure the maladies that an ignorant and Christian-cursed ancestry have entailed upon their offspring. At times persons receiving prescriptions deviate from and seek to improve the directions given by the spirit physicians, but it is always known by Father King, who never fails to give them a lecture for so doing.

These manifestations have done much good, by enlightening the minds and improving the morals of the people resident in the neighborhood where they occur, and that class of profligate charlatans, known as missionaries or pioneer preachers, in vain try to howl down the glorious work of moral reformation. The buildings they have dedicated to their imaginary God are rented by the Grangers for council rooms, and their Sunday-school children are growing into healthy men and women by discarding their trashy fiction and devoting their leisure hours to healthy, out-door exercise.

Some years ago Father King gave directions for and had erected a house in which to give musical demonstrations, and although I have never heard them I am told by reliable persons that they are grand beyond conception. Seven or eight instruments are taken by spirits and played upon, each spirit executing his part at the proper time and in the proper place. And this is done when there is not one musician in attendance at the seance.

I am informed that it is the design of spirits to organize a school of mediums, with Mr. Tippie as chief, for the production of different phases of manifestations, including materialization, photography, etc. This school will be subject to the direction of Father King, and will hold its sessions in the vicinity of Mr. Tippie's residence.

All hail the glorious advent of the mighty truths soon to be revealed by our immortal friends and collaborators.

As proof of what I have written you I can refer to the leading citizens of the county in which the manifestations have occurred, who have been convinced of the sublime doctrine of Spiritualism, and who are now its strongest advocates. Ministers of churches that yet struggle to keep intact their organizations are forced into liberal views, and in a majority of cases are supported by persons having no relations therewith.

Mrs. Woodhull was well received in this city; her audiences consisting in the main, of the professional classes of society. Those who were prejudiced against her through

a misrepresentation of her views have had their minds disabused and now openly and bravely advocate her doctrines. It is to be greatly regretted that she has not the time and strength to visit every town in the west, and unfurl her banner of social reform.

Yours for the right, the good and the true,

ZOOK.

THIS WORLD.

BY GERALD MASSEY.

Behold an idle tale they tell,
And who shall blame their telling it?
The rogues have got their cant to sell,
The world pays well for selling it.
They say this world's a desert drear,
Still plagued with Egypt's blindness;
That we were sent to suffer here—
What! by a God of kindness?
That, since the world has gone astray,
It must be so forever;
And we should stand still—and obey
Its desolateness—Never!
We'll labor for the better time
With all our might of press and pen;
Believe me, 'tis a truth sublime,
God's world is worthy better men.

Oh! they are bold—knaves ever bold,
Who say that we are doomed to anguish;
That men, in God's own image-mold,
Like hell-bound slaves must languish.
Probe nature's heart to its red core,
There's more of good than evil;
And man, down-trodden man, is more
An angel—than a devil!
Prepare to die! prepare to live!
We know not what is living;
And let us from the world's good give
As God is ever giving.
Give action, thought, love, wealth and time,
To win the primal age again;
Believe me, 'tis a truth sublime,
God's world is worthy better men.

The New Hampshire State Association of Spiritualists met in quarterly convention on Saturday, Feb. 7, in the Merrimac-street Church, Manchester, N. H.

The President, G. S. Morgan, of Bradford, called the meeting to order at two o'clock P. M. In his opening address, Mr. Morgan announced a free platform, and invited the several speakers present to full and free discussion of any and every subject whereby the cause of truth and right might be carried forward. Short speeches followed by Moses Hull, of Boston; Dr. Emerson and Dr. Webster, of Manchester; Albert E. Carpenter, of Boston, and Prof. E. Whipple, of Cambridge. It seemed the aim of each speaker to waste no time, but at once to enter upon the work to which they were called. Among other topics that terrible one, the "social question," was introduced, and, for once, failed to raise a disturbance. It was considered honestly, earnestly and thoroughly, but was not kept persistently before the convention, to the exclusion of everything else. The wrongs of the laborer, the aggressions of capital, the fraud and corruption in government, the religious amendment to the Constitution—all the various questions of practical reform that demand the attention of a thinking world were in turn considered. Propositions were handed out, statistics were brought forward, burning rebuke administered and radical changes foretold; in short, the real work of the convention was laid out this first session, and when we adjourned at half-past four all were alive and at work. Called to order again at half-past six. A lively conference of about half an hour, participated in by Mr. Morgan, Moses Hull, Dr. Emerson, Mrs. Sawyer and Dr. Webster, after which Professor Whipple delivered the regular lecture of the evening.

SUNDAY MORNING.—A lecture by Mrs. Mattie E. B. Sawyer. She prefaced her discourse by saying that, contrary to her usual custom of extemporaneous speaking, she would read an essay she had written out, word by word, as it was spoken by a spirit voice—Subject: "What do we mean by social freedom?"

SUNDAY AFTERNOON.—A short conference, followed by a lengthy discourse from Moses Hull. Subject—"The Resolutions adopted by the Chicago Convention."

EVENING SESSION.—Another lecture by Prof. Whipple on "The Old and New." Excellent music interspersed here and there throughout the exercises added much to the interest of the meeting.

We think this convention the best and most harmonious ever held in the State. No personal abuse or scandal was introduced, but the best feeling prevailed throughout the whole meeting.

We hereby extend greeting to Spiritual societies, inviting correspondence and co-operation, to the end that truth may prevail, and right and justice be established. At the close of the meeting the following resolutions were adopted:

Resolved, That we, the Spiritualists assembled in quarterly convention at Manchester, N. H., go from this place, more than ever before, determined to make Spiritualism practical in the elevation of humanity.

Resolved, That we hereby tender our heartfelt thanks to the Spiritualists of this city for the cordial reception we have met at their hands, and the abundant provision that has been made for our comfort and happiness while among them.

Resolved, That a report of this Convention, together with these resolutions, be prepared and sent to the WOODHULL & CLAFLIN'S WEEKLY, *Banner of Light* and Hull's *Crucible* for publication.

RACHEL CAMPBELL, Secretary.

MANCHESTER, N. H., Feb. 12, 1874.

SINGULAR MANIFESTATIONS OF SPIRITUAL POWER.

We have been favored by a communication from Mr. Samuel Guppy, of London, G. B., containing some interesting scientific facts concerning the transference of living human beings by spiritual power. Two wonderful and well-attested

cases of such transference have been given to the British and American public, sketches of which we make, in order that our readers may perceive the value of the suggestions in Mr. Guppy's letter, which are based on those very singular and remarkable occurrences.

The first of these cases was the removal of Mrs. Guppy, by spiritual power, from Highbury, a suburb of London, to No. 61 Lambconduit street, in the same city. The distance Mrs. Guppy was transferred was about three miles. Eleven ladies and gentlemen give their names and addresses in testimony of the fact specified. The removal took place on June 3, 1871.

The second is narrated in full in the last January number of the *Spiritual Magazine* of London, which gives a description of the transference of a once skeptical gentleman as regards Spiritualism, named Henderson, by occupation a photographer, who was removed bodily from a closed room and transported, unconsciously to himself, by spirit power a distance of one mile and a half, from Highbury to 29 Kingsdown road, London. This manifestation occurred on the night of November 2d, 1873, and is also attested by nine gentlemen and ladies, who give their names and addresses. Mr. Samuel Guppy will please accept our thanks, and we feel well warranted to add those of our readers, for his very able and lucid remarks, commenting on the above occurrences.

MR. SAMUEL GUPPY'S LETTER.

In a scientific point of view, the salient question is, What are the requisites in cases of transportation of the human body? and they appear to be as follow:

1. Strong mediumistic power, at both ends. 2. That the person carried should be mediumistic. 3. That a request should be made. I will show it in the two cases.

Mrs. Guppy was in a small room with Miss N., a very powerful medium. Nine persons were at Herne & Williams' (both powerful mediums), three miles off. One of the sitters said, "I wish they would bring Mrs. Guppy." Another said, "I hope not," etc. The spirit, Katie, said vocally, "I will, I will." In a very short space of time Mrs. G. was placed barefoot on the table, with her housekeeping book in her hand and the ink wet on the pen. I asked her the following questions: "What did you feel on going, or being taken away?" Answer: "Nothing. I was as unconscious as when I fall asleep." I again asked, "What was your next sensation?" Answer: "The cold of the table to my feet. I at first thought I was dead, but was at a seance; then I recognized voices of friends."

It should be explained that it was a summer evening; that she had taken a bath, and not thinking to go out that evening, had put only slippers on, and was with her housekeeper, Miss N., who was a strong medium.

Now, the parallel occurred in the case of Mr. Henderson, which I send you.

1. There was a very strong circle at our house, and Mr. Stokes' family, where he was carried, are mediums, and he had been at seances there. 2. Mr. H. is a medium, for he called on me ten days after the seance, and had a violent headache. I mesmerized him for it, and he passed completely into the trance state, and a spirit voice spoke and gave me details whereby, when he awoke, he was convinced. 3. Mrs. Guppy said, "I wish somebody may be carried out of the room." I have no doubt such transit could be effected as often as desired.

SAMUEL GUPPY.

JEWELS VERSUS BREAD.

BY REV. J. C. STEELE.

[Lady musing.]

"I cannot dress in rich attire,
Nor can I costly jewels wear;
I've seen the widow in her room,
Feeble and pale, and in despair,
And at her side, and at her feet,
Are children with no bread to eat.
I've seen, and felt, and wept and said,
Oh, what are gems compared to bread!
The smallest jewel that I wear
Can keep that household from despair;
For Jesus' sake I give it free,
For Jesus gave himself to me."

The hungry, starving, ask for bread;
"Oh, lady, spare that little gem,
And think of God's great gift to thee—
The Saviour born in Bethlehem;
And he has placed before the door
His hungry, starving, dying poor.
And, lady, He has said to thee,
Thy love to them is love to Me.
Then heed thy Saviour's loving word,
And with thy jewel serve thy Lord,
Thy gem, when turned to bread, has power
To feed the poor in sorrow's hour."

WEST MILTON, N. Y., Jan. 5, 1874.

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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, FEB. 28, 1874.

PHOTOGRAPHS—PRICES REDUCED.

We have been able to make arrangements by which we can now offer our photographs—Victoria C. Woodhull's, Tennie C. Claflin's and Col. J. H. Blood's—at fifty cents each, or three for a dollar. Thanking the many friends who heretofore aided us in our lawsuits by purchasing at the former high rates, we trust that others who did not feel able to procure them, will avail themselves of the present opportunity, and send for the photo's for themselves and friends.

SUBSCRIBE FOR THE WEEKLY.

Even if the panic has drained your small means. This condition has been brought about by our false systems of government—finance, taxation and internal improvements. It is one of the special missions of the WEEKLY to explode these fallacies and to advocate better systems. Read the prospectus in another column, and compare a system based upon its propositions with this one that has culminated in the anarchy and confusion that reigns in the country now—politically, financially, socially. The WEEKLY is devoted to practical measures of reform, and to the elucidation of the principles upon which they must be based; and is, therefore, the most important journal published.

LECTURE ENGAGEMENTS.

Victoria C. Woodhull is engaged to deliver lectures in Milwaukee, Wis. Feb. 19.
Chicago, Ill. " 21.

TO SUBSCRIBERS.

Bills for subscription that have expired are now being sent in the papers weekly. We specially request that all who receive them will reply to them at once. Those who do not wish to renew will remit what is now due and order the paper discontinued. Those who wish to renew, will please send their subscriptions, upon receiving which a receipt for the same will be returned. Again permit us to say, Do not delay doing one or the other of these things

[NOTICE]

We are notified by a friend, that Gerald Massey disclaims any responsibility for the article in the *Boston Herald* to which we lately took exception. This being so, we very cheerfully consign the "uterine manifestations" of that paper to their proper perdition.

MEETING OF THE BOARD OF TRUSTEES.

A meeting of the Board of Trustees of the Universal Association of Spiritualists will be held at the Palmer House, Chicago, Ill., Saturday, February 21, 1874, at 1 o'clock P. M. Important business connected with the association will come before the Board.
VICTORIA C. WOODHULL,
President.

IS THIS PHILOSOPHY; OR WHAT?

Our readers will remember that, some weeks ago, we had occasion to point out what we thought to be inconsistent philosophizing by the greatest recognized philosopher of the age—Herbert Spencer. We saw in his denunciation of radical socialistic reformers and reformation an utter denial of several of his most palpably assumed positions. Indeed, a denial of the "first principles" of philosophy—those underlying laws, without which there could be no philosophy, no science.

And now we have to call attention to other points, which to us are so clearly fallacious and contradictory that we confess to not a little surprise that they should have emanated from one who, of all others, claims to be synthetic in his analysis. We do not do this, however, so much to show the inconsistency of the philosopher, as to elucidate a question over which many large-minded thinkers are now almost hopelessly floundering—that of public education. Upon this point Herbert Spencer takes the position recently so exhaustively treated of by Gerrit Smith in the *New York Sun* and reviewed in the WEEKLY. He would remand the education of the children back from the State to parents; but, at the same time, none so strenuously as he insists upon the thorough organization of society and the classification of its industries, one of which every right-thinking mind must admit is that of teaching, since not less than one hundred and fifty thousand adult persons are engaged in it in the United States alone.

This position regarding education on the part of Mr. Spencer, however, would not appear so strange were it not at direct issue with the same principle as applied to other departments of society. We confess to being at a loss to account for these contradictory statements, following one another so closely as they do. In our former article it seemed clear to us that Mr. Spencer had become alarmed about the inroads that sexual freedom is making, and in his philosophy is endeavoring to dodge or ignore the issue. It is upon this ground alone that we can now see how, within two months, he could attempt to reason in two directions. The question of education is one of the main ones involved in that of sexual freedom, and Mr. Spencer undoubtedly sees that universal public education, conducted by the State, would remove the final argument which all objectors bring against this freedom: "What are you going to do with the children;" and because this method of education answers it, incontinently takes ground against it. But hear him. In the *Popular Science Monthly* for September, 1873, he makes the following statement in his article entitled "The Study of Sociology:"

"It may be doubted whether the *maudlin philanthropy* which, looking only at *immediate mitigations*, persistently ignores *remote results*, does not inflict a *greater total of misery* than the *extremest selfishness* inflicts."

Evidently here he means to say that, whatever movements may be undertaken by society, relating to its own regulations, should be conducted, not merely in reference to the immediate present and to the people composing it, but to the future and to its society; or, to apply to the question at issue—education—it should be so conducted, according to this proposition, as to be of most profit to the children who are to form the future society, rather than for mere personal considerations of parental duty, or the effects upon the present parents of a failure to perform what may be considered their duty. Indeed, it means more than this. It declares, plainly and unequivocally, that misplaced kindness is more to be deprecated than positive cruelty, since the first is a continual invitation to remain in the condition that seems to ask for amelioration, while the latter will, if such a thing is possible, drive its subjects to the utmost exercise of their own capacities to compass their own salvation. This application to the children question is evident. It indicates that no consideration of the merely affectional relations between parents and children ought to interfere to prevent such training and education for the child as will best promote its future interests, and, through them, the interests of society. And that Mr. Spencer really holds to this view seems undeniable, for he says, almost immediately after the above quotation:

"Refusing to consider the remote influences of any action or movement, makes the thoughtless actor to stand but a degree above the drunkard, who thinks only of to-day's pleasure and ignores to-morrow's ultimate poverty. Indeed, in one respect, he is worse; since, while getting the present pleasure, he leaves the future miseries to be borne by others, escaping them himself."

What more could be said in favor of provision for the future and against that policy which regards only the present and its supposed duties! But further on in the same article Mr. Spencer refutes the idea of duty. He says: "And it is still further needful (mind, needful) both in *discharging his function* and in pursuing his pleasure he (the citizen, otherwise the parent) shall leave others free to discharge their functions and to pursue their pleasures."

But in the October number of the same monthly, Mr. Spencer, in treating specially of the formation of character, illustrates it by referring to the relief from parental responsibility which the conduct of education by society would bring about, and is found saying:

"Having, in successive generations, done our best to diminish the sense of responsibility, by warding off evils which disregard of responsibility brings, we now carry the

policy further by relieving parents from certain other responsibilities which, in the order of nature fall on them." "By way of checking recklessness and discouraging improvident marriages, and raising the conception of duty, we are diffusing the belief that it is not the concern of parents to fit their children for the business of life; but that the nation is bound to do this. Everywhere there is a tacit enunciation of the marvelous doctrine that citizens are not individually responsible for the bringing up each of his own children; but that these same citizens, incorporated into a society, are each of them responsible for the bringing up of everybody else's children." (We suppose he intended to say: But that these same citizens, incorporated into a society, become as a society responsible for the bringing up of all the children produced by the society.) * * * "Presently it will be seen that, since good bodily development, as well as good mental development, is a prerequisite to good citizenship, society is responsible also for the proper feeding and clothing of children." "And so we are progressing toward the wonderful notion, here and there finding tacit expression, that people are to marry when they feel inclined, and other people are to take the consequences."

In the last sentence of this rather extraordinary attempt of a philosopher to be sarcastic is found the key that unlocks the secret of his evident bitterness. It is the social freedom question, the marrying-when-they-feel-inclined theory, that has stirred the hitherto cool philosopher into a vein of facetiousness, and caused him for a time to drop analysis and take to grumbling at the very thing for the existence of which his previous philosophy had accounted. He, for the purpose of inculcating and establishing the idea of individual responsibility in the character of the parent, would leave the future good of his children entirely out of the question. He would not have the State assume any responsibility; nevertheless he would have every citizen left free to "perform his functions and to pursue his pleasures." It seems to us that this is a plain case of "refusing to consider remote influences;" that this is a "maudlin philanthropy" which, looking only at immediate mitigations (the character of parents), persistently ignores remote results "the future of children;" and if our perception be not at fault, it would, carried out, "inflict a greater sum total of misery" than the utter disregard and removal of parental responsibility.

But this badinage of Herbert Spencer's requires a still deeper analysis than this. The inference that is inevitably to be drawn from it is, that he does not hold to the theory of evolution, nor to that which ascribes natural causes for all results. In a word, the lengthy paragraph, in which he indulges in a bad attempt at pleasantry, is, to us, a complete refutation, at least a renunciation, by him of all that he has heretofore so carefully and so well laid down in "First Principles." But as we did not take up this criticism so much to analyze Mr. Spencer's inconsistencies as to elucidate an important question, in a future article we shall still more critically examine the various propositions contained in this extraordinary paragraph from which the above quotations are made.

THE ADVANCE OF WOMAN.

There is a mutual guardianship constantly in exercise between the sexes. The condition of man in any country may be estimated by the position occupied in it by woman; and the advancement of woman is a certain presage of the improvement of man therein, also. Nothing is more absurd than for one sex to claim superiority over the other, for nothing is more certain than that they rise or fall together. The elevation of woman determines the nobility of man, and in her degradation her helpmate declines also. This being the case, man is as deeply interested in the emancipation of woman as she is herself; for it must react upon him, and liberate him in an equal proportion. Where woman is a slave, man is a tyrant; and slaves are the stuff tyrants are made of. In all cases, the virtues and excellencies of the one sex are dependent upon and grow out of those exhibited by the other.

For the above reasons, social reform, or the emancipation of woman is, of all the reforms of the age, the most important. Other reforms may improve the condition of humanity, but that will improve human beings themselves. It is the lever that will render us competent to remove the accumulated evils of past ages; and, therefore, merits to stand first on the list of reforms. All the movements tending to improve our civilization are linked together. They are compulsorily united. Thus the woman's movement is a part of industrial reform, and her rights have latterly been partially acknowledged both by the Unions and the Granges; it has entered into, and is taking a leading part (whether wisely or unwisely) in what is wrongly termed the temperance cause. It touches the money question, for woman is now, in most instances, a financial slave; a condition which all thinking women know must be remedied before women can be free; lastly, it has marched boldly into the political field, and has received honorable mention (alas! that is all) in the platform of the dominant party in the nation.

It is also certain that the movement for the emancipation of woman, or social reform, is advancing with rapid strides in the great West, and will become the question of questions in the near future. It is the sum and end of all the movements that have taken place during the past half century. In this country, the fight for the freedom of woman may be said to date from the commencement of the

anti-slavery crusade. Since that period, woman has captured the platform, the bar, the bench, and the pulpit; and, although disfranchised, has dictated law to the legislatures of most of the States, and also in the Capitol at Washington. It is true that these great victories have been obtained by the leaders in the movement, but, behind them, financial pressure has compelled millions of their sisters to take good advantage of the positions they have captured. Many of the latter have stormed the public schools, and although in many States mercilessly robbed of their proper dues, have given such good evidence of their abilities as instructors, that it is manifest that the public will never suffer them to be dislodged from our halls of public education. Many more have accepted government clerkships and are doing good service therein. At the same time, in defiance of the petty pecuniary robberies which beset them on every hand, large numbers are successfully competing with men in our stores and factories both as distributors and producers.

Surely, if the past be any criterion, woman has little need to fear the results in store for her in the future. Step by step has her great battle been fought. Every victory gained has opened the way to another. She has almost vanquished her male enemies. With an ill grace they have yielded, one after another, their pretensions to superior knowledge and superior power. Brute force has gradually lowered its flag before tact and skill. With one exception, the Churches have bent before the storm, and the Mosaic Laws, at least as regards woman, are dropped into the waste-basket of the past. All the demands woman has made in this country upon man, save one, "political liberty," have been more or less attained; as far as he is alone concerned, he may be looked upon as vanquished.

Yet the victory is far from being won. Woman's freedom can never be established on earth until woman conquers herself. But although the vast reforms yet needed can be established by herself, and by herself only, she hesitates in her course. Dress reform is one of these. Although she knows that her present style of attire is barbaric, that it is injurious to the race, and that it entails untold agonies upon herself, she will not abandon it. The long skirt and the train says to the world, "I don't toil;" and she glories in her shame. It is questionable whether man ever inflicted more grievous injuries on woman, than woman, in this particular, inflicts on herself. To this must be added the culminating glory of the whole effort, viz.: the ordainment of the right of individual sovereignty, without which all others will be evanescent. Although religion, law, and society are arrayed against it, it must yet be established. Over this, as over dress reform, woman *solus* is in power; and whenever she wills to ordain it, she can triumph over all her enemies. It covers the purity of the sexual relations, by de-throning man's law and securing to woman her natural right as sovereign in the domain of the affections; it removes the shameless sexual partiality which has destroyed myriads of women, for an act which in man is considered rather an honor than a crime; it annihilates the phariseism which plumes itself out of the miseries of others, establishes a freedom which must render virtue especially honorable, and is almost our only hope for the permanent improvement of our race.

WORDS OF WARNING.

Like the inspired prophetess of ancient Troy, the proprietor of the WEEKLY has been engaged, during the present season, in warning the nation against impending calamities. There is an absolute certainty, that in social, financial, and industrial matters, things cannot remain long as they now are; but that in all of them, most important changes, fully amounting to revolutions, are on the eve of occurring. Far be it from us to say that the warning voice has not been heeded, more especially in the populous centres of the great West. Neither has the European world been left without intimations of a similar character. The two most popular leaders of thought in Great Britain, John Ruskin and Thomas Carlyle, have both called attention to the demoralizations and dangers attendant upon any longer perseverance in our present industrial systems. The former's condemnation of "Interest and Profit" is quoted elsewhere in this paper, and to that is here added the anathema of the latter against our present manufacturing villainies, coupled with a prophecy as regards their probable termination. The extract is taken from a letter lately written by Thomas Carlyle to Sir J. Whitworth, which was read on January 26, before the School of Art, in Stourbridge, G. B.:

"The question of capital and labor, growing ever more and more anarchic, insoluble altogether by the notions hitherto applied to it, is pretty certain to issue in petroleum one day, unless some other gospel than that of the 'Dismal Science' come to illuminate it. Two things are pretty sure to me. The first is, that capital and labor never can or will agree together, till they both, first of all, decide on doing their work faithfully throughout, and, like men of conscience and honor, whose highest aim is to behave like faithful citizens of this universe, obey the eternal commandment of the Almighty God who made them. The second thing is, that a sadder object than either that of the coal strike, or any conceivable strike, is the fact that, loosely speaking, all England has decided that the profitablest way is to do its work ill, slimly, swiftly, and mendaciously. What a contrast between now and, say only one hundred years ago! At that latter date, or still more conspicuously for ages before that, all England awoke to its work with an invocation to the Eternal Maker to bless them in their day's labor, and help them to do it well. Now, all England, shopkeepers, workmen, all manner of competing laborers awoken, as if with an unspoken, but heartfelt prayer to Belzebub: 'Oh, help us, thou great lord of shoddy, adulteration, and malfaisance, to do our work with a maximum of slowness, wilfulness, profit and mendacity, for the devil's sake, Amen!'"

The intent of the WEEKLY in making these quotations from eminent authorities is simply to show that the melancholy pictures it is compelled to place before public notice are not fictions concocted to force the people to consider the reforms it has promulgated, but ghastly realities which are undermining the well-being of all peoples. The Bible says, that just previous to the flood, mankind "were eating and drinking, marrying and giving in marriage, until the day when Noe entered the ark." Let us not be so foolish, but make ready for the deluge which must overtake us, unless we overturn the corrupt systems which are hurrying us forward to destruction. For surely, as Carlyle says—"The question of capital and labor, growing ever more and more anarchic, insoluble altogether by the notions hitherto applied to it, is pretty certain to issue in petroleum one day, unless some other gospel than that of the 'Dismal Science' come to illuminate it." Why, then, should not the WEEKLY continue to warn the public, since reform is far better than the *ultima ratio* of a distressed people, viz.: petroleum or revolution.

THE BISMARCK BATTLE.

Years ago, at the time of the General Catholic Council, Nov. 28, 1869, the writer of this, now associate editor of the WEEKLY, called, in the N. Y. Herald, public attention to the effects that would follow the declaration of the infallibility of the Pope. The declaration has been made and the effects are following. There is war between the Kaiser of Germany and the Pope. In the fining and imprisonment of Archbishop Ledochowski, the battle is joined. The first blow has been struck. *L'Univers*, the paper sustaining the doctrine of the divine right of kings, has hauled down its flag and is no more. The Graphic says:

"The order for the suppression of *L'Univers*, was issued on the morning of the 19th and on the 20th of January. The Duc Decaze ascended the tribune of the assembly, and, in the name of the government, declared that France forgave Italy for breaking the treaty between them and taking advantage of her struggles with Germany to seize Rome."

It will be seen by this that Bismarck has already made his mark; for France is the friend of the Pope, and, in this action, has owned its weakness. Francis the First, after the defeat of the battle of Pavia, wrote home: "All is lost, save honor!" This is more than MacMahon can say now.

No Jesuitism can palliate the great fact of infallibility. In all countries, the United States included, the Catholic Church is an *imperium in imperio*; and the assertion of infallibility renders it inexpedient for any potentate to tolerate it in his dominions. The astute German Chancellor Bismarck is right in declaring war against it.

But the declaration of war against the Catholic Church, and the gaining a victory over it, is quite another matter. The Church will, must, fall back on Communism; attack interest for money, and declare the freedom of the land; and so aim to re-establish her power in the hearts of the people. It is a bold move, but it is her best chance for a continued existence. It is no new position for her to take. Previous to the twelfth century she stood on the peoples; since that time she has affiliated with governments against the peoples; now she must assume her old role again. The great question is, will the educated peoples put faith in her as the uneducated masses did formerly? We doubt it; but the near future will answer that most important question.

COLLECTIVE SOVEREIGNTY IN EDUCATION.

Collective sovereignty is the base of all civilization. It is needed in order to render the many combined able to perform certain duties which separate small families or isolated human beings would be incompetent to accomplish. It is formed out of the surrender of individual rights for the purpose of advancing general welfare, and there are no other materials of which it can be composed. There are certain individual rights which never ought to be surrendered, but there are others which may be wisely yielded to (and which in large communities could not be maintained without) national power.

It is not easy to draw the line between individual and communal rights. Of the two sovereignties, that of the individual is the most important. This paper has more fully demanded, and more accurately defined what these most sacred rights truly are, than any legislator the world has ever yet seen. The right of an individual to the free use of all the functions of the mind and body has been boldly asserted; and, in the social question, is the point of difference between us and society as at present constituted. While we hold the individual strictly accountable to the community for any and every infringement on the rights of another, we claim that the charge shall come from the personally aggrieved party, and not be manufactured by priests or fished out of codes of laws, whether they be civil or religious.

What individual rights shall be granted, and what individual rights ought to be retained, are the questions at issue in the formation of governments. They are the bone of contention in the Public School question also. Some maintain, like Gerrit Smith and our correspondent William B. Wright, of Boston, the absolute individual right of parents over their children, and scorn to take note of any detriment that may accrue to communities in the exercise of that right; others, on the contrary, assert the absolute power of the community over all its children, by demanding compulsory education, and claim, that in these times, such a position must be maintained in order to advance the general welfare. The former party appear to us to be throwing

bricks together without any design, in hope to form a building; and the latter, while they have a plan, do not seem to care about the quality of the material of which their building is to be constructed.

The WEEKLY steers a middle course between these warring parties. It would save State Sovereignty without sacrificing Individual Sovereignty in so doing; it would conserve individual right without purchasing it at the expense of communal power. Like old Menenius, it stands between the belligerents, and says:

"On both sides more respect!"

And it has put forward its own plan for the guidance of the people in the crisis. Taking for its motto, "No compulsion save that of love," it proclaims it to be the duty and policy of the State to provide better instruction in the public schools than can be obtained by any individual for money elsewhere, trusting to self-interest (rather than coercion) to fill them. It declares, at the same time, that the claim of a community to stand, in the matter of education *in loco parentis*, must be preceded by the admission of such community of its parental duty over all its children who may need its services, in the matters of food, shelter and clothing, as well as that of instruction. This is what the WEEKLY demands, and it entreats that its claim may be heeded, for the purpose of re-establishing morality in the Republic; earnestly desiring that its counsel may be followed, backed as its request assuredly is, by economy, policy, justice, charity and civilization.

EDUCATIONAL BARBARISMS.

But a few months have elapsed since the proprietor of the WEEKLY was denied a hearing at Ann Harbor, persecuted out of a hall she had hired, and robbed of her effects by the rowdy section of the students of the State University of Michigan. It is needless to add that the whole West was shocked at the outrage, and the comments of the various presses upon the subject unanimously denounced it.

This week it is the unpleasant duty of the WEEKLY to call public attention to another scandal of a similar character, which is thus reported in the New York Sun of Feb. 13, 1874:

"In Ithaca, where young Leggett was killed during an initiation into the Cornell University lodge of the Kappa Alpha Society, Prof. Blanchard, of Wheaton College, has been attempting to lecture on secret societies. His first lecture passed off without disturbance, but on the second night the students crowded the hall. Although it was suspected that their unanimous attendance meant mischief, the professor began his lecture. Groans, hisses and catcalls followed every utterance that displeased the students, and finally the speaker was driven out with a shower of red pepper. Since the killing of Leggett there has been an effort by the faculty to keep the societies within bounds, and the lectures by Prof. Blanchard were intended to be influential in that direction."

Speaking of a very bad character a sailor remarked: "If the devil does not get him there is no use in having any devil." The WEEKLY, speaking on the above outrage, adds: If our colleges cannot produce any better results, there's no use in our having any colleges.

THE WORK BEFORE US.

The New England Labor League, which is searching low and deep in order to lay a sure foundation for the temple of labor it proposes to build thereupon, has condemned both "interest and profit" as injustices which ought not to be tolerated by modern society.

The idea is not original, for John Ruskin says:

"All rates of interest or modes of profit on capital which render possible the rapid accumulations of fortunes, are simply forms of taxation by individuals on labor, purchase or transport; and are highly detrimental to the national interests, being indeed, no means of national gain, but only the abstraction of the small gains of the many to form the large gains of the one."

It is the belief of the WEEKLY that John Ruskin is right in his conclusions. All the labor movements now convulsing the civilized parts of the world, have but one object; it is to secure to all producers their just share in (or rightful exchange for) the proceeds of their toil. But this simple and honest reform cannot be effected without a great revolution. No great amelioration of the condition of our laborers can be hoped for under our present law, money and land systems. Our complicated law system to which justice is a stranger, has grown (during the last three centuries) out of our money system, and our money system is based upon the infamous wrong which permits a money value to be placed on, and sanctions permanent sales of our common farm, the land. But it is manifest that both in Europe and America, all these systems, sapped by the vices they themselves have generated, are tottering to destruction.

The two greatest modern reformers of Great Britain, Richard Cobden and John Bright, finding all hope of further progress stopped by the land system of that country, were forced to face the proudest aristocracy on the globe, and in spite of the laws of entail, to declare to it that "the land must be sold in small quantities." As to the money system, do not the gambling dens of the money-changers and their howling orgies, stink in the nostrils of the community? With regard to the law system, have we not arrived at that pass when the wit of an able advocate is more potent than right? When money overbears honesty, and a man can say unto his neighbor, "Show me your purse and I'll tell you the law."

If these systems are great evils in despotisms, they are greater evils in a republic. Our democratic form of govern-

ment cannot endure the classifications they generate. The height of an aristocracy of wealth or birth bears an exact proportion to the depth of human misery out of which it grows, and on which it exists. Riches are not now gained by superior labor, but extracted by superior craft. The community generally obtains no equivalent for such accumulations. Probably the richest dry-goods seller in New York has not, by his personal services, added the value of a quarter of a yard of cloth to the wealth of the nation. He is merely a distributor of that article; a cutter off and disposer of other men's stuff. But to distribute wealth is to do something comparatively useful. There are very many parasites of our bad systems, who obtain vast fortunes by lives positively pernicious. Speculators in grain and flesh, who exist by creating fictitious famines, and money and stock gamblers who exist by robbing their neighbors legally, these are the Dick Turpins of modern society. Men of great wealth are not necessarily the enemies of the worker but the damnable systems which create such are his deadly foes. No toiler, however, ill-rewarded be his toil, has the right to denounce a man as a moneyed aristocrat, unless he himself would refuse to accept a fortune. He has, however, a right to denounce the systems that rob him, to generate idleness and encourage wastefulness and crime. It is well for all reformers to carefully attend to the above distinctions in fighting the great labor battle, which is entered upon for the common good of all human beings, whether they be rich or whether they be poor.

INSIDE VIEWS OF CLERICAL MORALITY.

Two Yankee sailors were watching two Frenchmen talking and gesticulating, as is their custom, when one said to the other, "Wait a moment, Sam, and that fellow will turn himself inside out, and then we shall get a fair look at him." As regards our clergy, this would seem to be the fact in the following instance:

[From the *Utica Observer*.]

The Rev. L. S. Rowland, an alumnus of Amherst and pastor of the Congregational Church at Saratoga Springs, addresses a long letter to Prof. Edward Hitchcock, which the *Saratogian* prints. It is an earnest and zealous appeal to the Professor to withdraw his opposition to Saratoga as the place for holding the College regatta. We are assured that the reverend gentleman does "not write in the interest of the hotel keepers, much less in that of Mr. John Morrissey." But, nevertheless, he gives the Honorable John a pretty good character. He says of his club house: "It is not a public gambling house, but a strictly private institution, like the club houses in our large cities, to which none but the initiated can gain admittance except by special request and permission. It is the men who have their thousands to risk upon whom the proprietor depends as patrons, and unless Amherst students have more money to spend than when I was in college, I think that Mr. Morrissey would regard them as game beneath his notice. Indeed, I have learned on good authority that no young man is admitted to the establishment unless accompanied by some responsible senior." Mr. Rowland then discusses the general morality of Saratoga, and pronounces the standard about as high as any that he ever saw, and he has lived in a New England city subject for two years to the 'leavening influence of a Theological Seminary.' He tells of his own prayer meeting, which held daily sessions for nine weeks last summer, 'with an interest and power which made it a spiritual feast to the large numbers in attendance.' He clinched his nail with the following delicate touch: "The greatest scandal that I have noticed since I have been here is that occasioned by the prurient curiosity of Christian people, clergymen as well as laymen, who have seemed more anxious to get a peep at the inside of Mr. Morrissey's establishment, and to avail themselves of their freedom from the restraints of home to attend the races, than to drink our waters or attend our prayer meetings. This accounts for the fact that they know so much more about the vices of the place than the stated residents." He closes up with an appeal to Amherst to come to Saratoga and win the prize."

The public will please remember this is not a statement of the WEEKLY, but the opinion one clergyman holds of his brethren. "To peep at John Morrissey's establishment, attend our races, drink our waters, and attend our prayer meetings. This is a clerical second edition of Jack Falstaff's tavern bill, and we feel justified in exclaiming with Prince Hal, "Oh, heavens! all this intolerable load of worldly sack, to one halfpenny-worth of religious bread!"

WHAT IS IT?

Some few years ago, Barnum imported from Africa a very large and ugly-looking monkey and gave it that name. The adroit showman possibly meant, by so doing, to insinuate a doubt as to whether it was not related to Dr. Darwin. But it would not answer. The public denied its claim to kinship with man. Honoring United States' citizenship, the WEEKLY has appropriated the aforesaid monkey's name, for the purpose of appealing to the same public to know if the following extract, taken from a Pennsylvania paper, bears any affinity to American liberty.

(*Pottsville Standard*.)

"The philanthropic heart was moved to pity when it was announced that the store-order system, with its attendant evils, was so firmly fastened upon the miners of Tioga; but what will be its sensation when it is added that every foot of ground about the mines is owned by the companies; that no man dare work who will not swear to have nothing whatever to do with a union; that a simple request for the redress of a grievance is considered reasonable cause for the discharge of the complainant; that fines are imposed and collected from the pay of the men for ordinary infractions of the law; that all taxes, both in character and amount, are determined, assessed, and gathered at the companies' offices, and expended in improving the companies' property; that there is in some of the villages not a street or borough, a highway, not a school-house or society-hall that is public property; not a foot of the surface of the ground being granted for any purpose, on any terms, that will leave the occupant anything but a tenant at will, to be disposed of at ten days' notice; that if a miner supposes he is not getting paid for the full amount of the coal he has mined, and he asks a correction, he is promptly discharged."

There is yet another question to be asked, which the

members of the Y. M. C. A. may find in the sixth chapter of the Revelations and the tenth verse. Verily, the oppressed hard-toilers are beginning to cry, "How long, Oh Lord," etc. Were Americans as they were in the early days of the Republic, they would not wait long for an answer. But, alas! under the infernal imported system of British industrial economy, which sacrifices men for goods, the demoralization and the oppression of mankind walk hand in hand. Still the end of such atrocities is, of necessity, inevitable; and, to add to its terrors, it may not, it will not, it can not, be long deferred.

RELIGIOUS FREEDOM.

It is the belief of the WEEKLY that it was the intent of our fathers in the Constitution of the United States to ordain absolute religious freedom. They legislated for all mankind, and not specially for Pagans, Jews, Christians or Infidels. Their intention was to say, "Boys, you shan't fight here on religious matters." But scheming priests have perceived that though Congress was forbidden to make any law respecting an establishment of religion, the States were not; and now, in that particular, it is certain that many of them are in open revolt against the first amendment to the Constitution. Perceiving this, and believing that neither the Attorney General nor the Supreme Court are bold enough to defend the religious liberties of the people as defined in the Constitution of the United States, the Boston *Index* has submitted an amendment to that instrument which will cover the ground, prevent all further political wranglings of religious bodies in the Union, and, if inserted, secure to all of us entire religious freedom:

RELIGIOUS FREEDOM AMENDMENT.

"Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the government for a redress of grievances.

"No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

"Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation."

Semi-liberty in religious matters is, in one aspect, worse than absolute subjection. In any country in which it obtains, the sects are always fighting. This is especially the case in "so-called" Christian countries, for there is a pugnacity among those who call themselves "the followers of the lamb" which renders them more worthy the name of "the followers of the tiger." Even now, taking advantage of the small loophole in the Constitution through which strife could enter, they have succeeded in setting large bodies of the people in array against each other on the public school question, and are supplementing their work by aiming to plant the blood-stained flag of religious intolerance in the Constitution. As there is good reason to fear that if they succeed in this they will, like the Catholics in Spain, the Episcopalians in England and the Presbyterians in Scotland, deluge our country with blood; and also feeling that if these animosities are not curbed (by the good sense of the majority of the people of all sects, creeds and opinions), nothing can prevent a repetition here of those religious wars which, during the past eight centuries, have made a slaughter-house of Europe, therefore—

The WEEKLY takes pleasure in giving in its adhesion to the amendment proposed by the *Index*, earnestly desiring that its mission of peace may be accomplished, and that it may be inserted in the Constitution of the United States.

RELIGIOUS PAUPERISM.

Churches partially exist upon the charity of the State. The State is merciful, although hardly constitutional, in remitting the taxes upon church property. One would think that high-toned Christians would repudiate the alms thus given them by the world. Alas, the case is different! They seem to have one creed in which they all agree; it is, "hold fast by the dollars." Yet there are differences between them. One of these was exhibited at the meeting of the Baptist clergy, in Tremont Temple, on the 1st of February. The subject of the taxation of church property rising for discussion, the Rev. Dr. Dickinson spoke against it. The Rev. Mr. Abbot, of Allston, supported him, but made an exception against church organizations which, he said, "were little better than clubs, and which should be made an exception and taxed." The report (copied from the *Index*) continues thus:

"Rev. Mr. Miner (not Dr. Miner) asked what they would do with stock-company churches, where men, who never went there, put their money as a safe and good investment. A man had told him that he bought two shares in Park Street Church because it paid well, although he didn't go there himself. If you get a popular preacher in a club room, why shouldn't it be taxed?"

"Prof. Gould, of the Newton Theological Seminary, agreed with the positions taken by the first speaker. The ground taken by the government was a safe one, and taxation simply assumes that as the government protects men in their rights, they must pay their *pro rata* proportion. The Church exists under the protection of the State in property rights, and the question was, shall the Church bear its proportion of the

expense of this protection? He argued that the State and Church were under mutual obligations to each other. The Church, so far, promotes the same objects as the State, that the latter may justly remit the tax, the obligations being mutual.

"The fundamental ground upon which to base opposition to this measure, was that the Church confers a benefit upon the State, which is a fair return for any protection extended to it. If any exception was to be made, it should be to impose a tax upon Roman Catholic churches, inasmuch as the principles which they maintain are subversive of the principles of a government like our own. As Bismarck had said, 'they are a body within the State, seeking to overthrow the State.' This was not persecution, but political safety. That Church existed for political purposes, and the State had a right to say, 'You shall not be exempted from taxation upon your property.'

"This closed the discussion, and Rev. Mr. Seymour announced that the same question would be discussed at the next meeting."

We admire the position of Prof. Gould, who perceives the justice of taxing the Catholic Churches; it is one, we believe, in which a large majority of the Protestant clergy would agree. The next thing in order will be to obtain from the Catholic clergy an opinion as to the propriety of taxing the schismatical or heretical Protestant Churches, and, by so doing, we may hope to arrive at a just conclusion.

THE CLERICAL SIAMESE TWINS.

A great "No Popery" convocation was held at Exeter Hall, London, G. B., on the 27th January last. Many of the excruciatingly Protestant notabilities of that country attended it. Speeches were made by Episcopal Church dignitaries and members of Parliament, but an American, the Rev. J. P. Thompson, of the Tabernacle Church, New York, carried off the honors of the day.

The WEEKLY is not instructed as to how the above "American Reverend" stands with regard to the effort that is now being made to vamp the Protestant "God" into the U. S. Constitution, but, if he be a consistent man, he must condemn it. The "European Infallibility of the Pope," and the American "God-in-the-Constitution," are the clerical Siamese Twins, and the WEEKLY does not favor abortions. The ligament by which they are united "is absolute authority in matters of faith." We go in for trying the experiment of cutting it, and should not cry out against it if both patients died under the operation.

VICTORIA C. WOODHULL IN THE WEST.

EXTRACTS FROM THE LOCAL PRESS.

[From the *Democrat*, Davenport, Iowa, February 2.]

MRS. WOODHULL'S LECTURES.

Victoria need look for no canting censure from us. Whatever may be the general opinion of the influence of her teachings, one thing is self-evident—she is terribly in earnest. The iron has entered into her soul, and she pitilessly lays bare the shams and shortcomings of government and society. The casual observer who noticed the pale-faced woman, with no meretricious adornment, who stepped on to the platform in the opera house on Saturday night, warm up with the remembrance and recital of her wrongs, who heard the throbbings of the mother's heart, who saw the welling-up of a mother's tears, must be of sterner stuff than mortals usually are if he or she denied her sincerity. We venture to say that those, if any, who went to gratify a libidinous disposition were disappointed, and the prurient prudes who anticipated a chance to advertise a blush, felt that the scalpel of truth was dissecting their motives.

The basic foundation-stones of republican government are free speech and a free press; and we hold that it ill-becomes the latter to make use of the privilege in attempting to suppress the former. Discussion of every topic, ventilation of the boldest and broadest views always do good. Truth is immortal and falsehood ephemeral, and if there be truth in her utterances, abuse will not kill their vital power; if they be wrong, let them be calmly and dispassionately met, discussed and controverted. Much that she says is startling, some perhaps revolting to half-educated men and women, but in the whole of her lecture on Saturday evening we failed to see the blasphemy, obscenity or lewdness with which the press so frequently charge her. As Byron said in his apology for "Cain," it is impossible to make Lucifer talk like a respectable dissenting minister, and it is equally as impossible to "prick the carbuncle of social evils" without saying something which may shock the fastidious.

The lecture on Sunday night was upon a topic which has, more than anything else, made Mrs. Woodhull notorious; but in her "Free Love" we recognized none of that promiscuity or abandonment with which she is so liberally credited, and we feel certain that the most refined lady in the audience felt that there was more to admire than condemn in her references to the education of youth, the sanctity of conjugal union and the brighter prospects for their own sex.

On Saturday she exposed much of the political rottenness of our government, showed how the money world is bulled and bearded, had no preference for party, but made a strong plea for the workingman and groaning taxpayer. Her anecdotes showed that her occupation in Wall street had given her knowledge, and also that she had carefully studied the political machinery behind the scenes at Washington. The statement that ladies left the hall was simply a partial truth, intended to deceive. Ladies from Genesee and Moline stayed until but a few minutes were left to catch their train, and previously sent Mrs. Woodhull a note to that effect.

On Sunday evening the audience was large, highly respectable and enthusiastic. Many ladies were present, and we did not see any one attempt to leave the hall, though her utterances on the social question were free and pointed. The entire absence of hesitancy or, on the other hand, any emphasized manner in the delivery of certain facts, put the audience at their ease, and effectually silenced even those who

might be there to jeer. There was not one hiss or sign of disapprobation throughout the lecture, which is the best commentary on the reports of her obscenity; and, so far as we could learn, not one person regretted having been present.

She is a fearless, earnest woman, and until she says and does more outrageous things on the platform than she did last night, we see no season to join in the pack who would hound her to a prison or a suicide's grave. Let us have free speech on every subject, and there is no doubt but the world will be better for it.

[From the *Argus*, Rock Island, Ill., Feb. 2]

Victoria C. Woodhull appeared a second time in Davenport, Sunday evening, as a social reformer. She ranks among the best rostrum speakers in all that constitutes the agreeable in appearance and delivery. Viewed from the side, her features approach the classic Grecian, while a full view shows altogether a different mould. She has a fine voice, softer than Anna Dickinson's, is more eloquent than that lady and more consistent. She is a good actor, even to attempting tragedy. She had the most respectful attention of the large audience present, which was composed of the so-called most respectable families of Davenport, as also a large number of our own citizens, all of whom acknowledged the strong hits at the defects of our social system by hearty applause.

The germ of her whole lecture is in opposition to the present legal marriage, and she rakes the by-ways and slums of society for illustrations, and does not hesitate to enter polite circles for some of them. She finds her strongest arguments in the family circle—in the lack of confidence between man and wife, the custom of teaching children from youth to marry for money; and condemns the unwilling mother for filling our jails and penitentiaries and giving to the street the rowdy and the blasphemous, also for neglecting the physical education of her young children just coming to manhood and womanhood. She illustrates these points with facts which are known to those who have had opportunity of seeing much of the world and which cannot be disputed, though there is a difference of opinion as to the method of reform.

And on this point she speaks with considerable feeling, using the strongest terms in condemning the minister, the doctor and the editor as teachers of the people for fearing to discuss these things as they exist—for mock modesty in avoiding subjects so vital to the life, health and happiness of the human race.

She breaks through all social restraints, without attempting to excuse the apparent immodesty of her position, and takes the broadest and most democratic positions and predicts a near future when there will be the same public discussion of these subjects, without even a blush mantling the cheek of the most circumspect listener, as is now held secretly. Such is in brief the subject of her much-talked-of lecture, which contains nothing so very terrible, as all she names exists right under the very shadow of the sanctuary, in the daily path of the pastor and in the daily practice of the physicians, and in many family circles.

The only question is the method of reform, and have our teachers the moral courage to call things by their right names and to enter the field of discussion, and not that better and more perfect and more truly moral and Christian men and women are not needed.

[From the *Reform Leader*, Oskaloosa, Iowa.]

In her lecture in Des Moines, Iowa, January 17, Victoria C. Woodhull wiped out the prejudice against her, and put many to thinking about things upon which they have hitherto been indifferent. She probed the politics of the country to the bone, and presented a terrible picture of American degeneracy, alleging the basis thereof to be our social system. She is the most eloquent and powerful female orator we have ever heard, and advances some of the grandest and most humanitarian ideas ever uttered by mortal.

DAVENPORT, IOWA, Feb. 3, 1874.

VICTORIA:

Dear Friend—I drop a few lines to cheer your heart in your arduous labors, to tell you of some of the effects of your lectures here.

If Jesus felt virtue go out of him at the touch of the hem of his garment, you must surely have felt a severe loss—perhaps gain it will be—of that article by the numbers who have touched the hem of your sympathy.

I have taken pains to ascertain what impressions your lectures have left upon the minds of the people here. More than a dozen have voluntarily come to me to acknowledge that they had been deceived and prejudiced by the public press against you. They invariably exclaimed, "Good God! what do they abuse that woman for? she says nothing but what is true." To the question whether any lascivious or obscene thoughts or impulses were engendered in any mind, the invariable answer has been "Just the reverse," and that too from some who are not very particular about what they think or speak. One man in particular who had been violent in his abuse of you, and whom I last week enraged by telling him that you had the true "ear marks" of a reformer (because in all ages whom the Church persecutes unto death are those who do the world the most good), yesterday begged my pardon for being so violent against you, which I freely granted, and also yours by proxy. I was as much surprised as if a dead man had come to life.

Several conservative Spiritualists who get their pabulum from the "Irreligio-Unphilosophical Journal" were also very much surprised to find no horns on your head, and I have been delighted to hear them confess that you are what I have endeavored to tell them since you nailed your modern theses to the door of the Protestant Plymouth Church of Brooklyn, and now I am repaid for all.

"The demons of our sins
Are the saints whom we adore."

But blessed are they who can see the reformer—if not saint—in the so-called demons of their own time; and that is becoming more and more a fact in your case.

If you come this way again, I believe you would get still larger audiences and receive even a warmer welcome than you did this time. Rest assured that, as one of the oldest Spiritualists, I appreciate your labors to render incarnate and practicable the sentiments and resolutions which have been passed theoretically at all Spiritual Conventions since the first was held.

In conclusion, wishing you the old Saxon "God-speed," I remain,
Yours truly,

T.

BURLINGTON, IOWA, Jan. 25, 1874.

The morning after Victoria Woodhull gave us her famous lecture, "Reformation or Revolution," the Burlington *Hawk Eye* saw fit to publish the most venomous and absurd criticism, if such twaddle can be called criticism, that any newspaper ever condescended to. Upon this the *Iowa Tribune*, the German paper here, speaks out as follows:

"Victoria Woodhull—In our last number we remarked that many in regard to Victoria Woodhull would act, as those prudish fair ones do, when they see something which by their aunts they have been taught to regard as not decent, i. e., hold their hands before their faces and look through the fingers. The extra respectable ones even go so far as to give that well studied shriek, so well known and understood by the initiated. One proof of the silly prudery which prevails in this present case, is furnished us by the fairest of the fair, the virtuous, Christian, Sabbath school *Hawk Eye*. This good old dame, too, is shrieking, not like the heart overwhelmed by its feelings, but like the old maid who, after a life of much experience and deserted by all sinful opportunities, has thrown herself into the arms of the Catechism and the Bible. But scolding and howling wont settle the question. Victoria touches very sore points, has the courage to say publicly what most of us dare hardly confess to ourselves, and her statistical proofs cannot be upset by hypocritical groans. It is true, reform seems impossible, at least in the immediate future. Hypocrisy has the day, and Victoria cannot ennoble what we are accustomed to condemn. But that is just the misery of our 'customs,' that they either exalt or else totally damn a purely human condition, and mankind will never come out of this difficulty until natural laws are looked upon as such and nothing else. But then, too, there will not be any 'Hawk Eyes' in existence, with their 'Many Mothers.'"

This last has reference to a silly card of thanks in said *Hawk Eye* signed "Many Mothers," complimenting the editor for his brave defence of their pure daughters against that Woodhull woman (and written or dictated by himself at that.)

W. B.

MISCELLANEOUS.

COMPULSORY EDUCATION.

The WEEKLY has received a Report of the Committee on Education of the New York City Council of Political Reform, in favor of Compulsory Education. In it valuable statistics are given, proving that education diminishes crime and pauperism. It also compares the respective values of the parochial and public school system, in the following table:

	Literates.	Paupers.	Criminals.
Parochial school system.....	1,400	410	160 in every 10,000
Public do. do. in 21 States.....	350	170	75 do. do.
Public school system in Massachusetts.....	71	49	11 do. do.

It is a concise and ably-written report, and from it we make the following extracts:

PROPERTY SHOULD EDUCATE THE CHILDREN.

"In this city (New York) it costs more to support police and police courts to restrain and punish a few thousand criminals, nearly all of whom became such from want of education, than to educate our 230,000 children."

CRIME THE CONSEQUENCE OF IGNORANCE.

"In the six New England States only seven per cent. of the inhabitants above the age of ten years can neither read nor write, yet eighty per cent. of the crime in those States is committed by this small minority."

THE SCHOOL, AND NOT THE CHURCH, THE PREVENTIVE OF CRIME.

After giving a table of Bavarian statistics, it states: "In short, it seems that crime decreases in almost the same ratio that schools increase, while more or less churches seem to produce but little effect on it."

OUR GOVERNMENT CANNOT AND SHOULD NOT TEACH RELIGION.

"Our government cannot give religious education, because, while protecting each citizen in the undisturbed enjoyment of his own religion as a sacred matter between him and his Maker, and thus tolerating all religions, it has none of its own, and cannot favor any sect, denomination or class."

The report closes as follows:

"Your committee recommend the passage of the following resolution:

"Resolved, That the Legislature should enact a law authorizing and empowering the School Boards in each city, town and incorporated village, to require the attendance at some school, public or private, during the school terms and school hours of each day, of all children between the ages of eight and fifteen years, unless for good and sufficient reason temporarily excused."

"DEXTER A. HAWKINS, Chairman of Committee."

At a meeting of the Council, held at their rooms, No. 48 East Twenty-third street, on December 30, 1873, the foregoing report and resolution were accepted, adopted and or-

dered printed, and the thanks of the Council were presented to the Chairman of the Committee.

H. N. BEERS, Secretary.

The editorial in this paper headed "Collective Sovereignty in Education," contains the opinion of the WEEKLY upon the policy advocated in the above resolution.

THE ALCHEMIST.

I knew there was some hidden power,
Some alchemy of soul or brain,
Some secret and electric shower
To make my dry earth bloom again.
I could not sing the olden song
That used to quicken and inspire;
I have been waiting, oh, so long,
To touch the passion-breathing lyre.

How shall I know that I am old?
My locks have not a silver thread—
And who can say my heart is cold?
My soul is sleeping, yet not dead.
Oh, Alchemist, when will you come
To touch my lips with sacred fire,
And from a soul no longer dumb,
To wake the passion-breathing lyre?

You are like Alchemists of old,
And power and might is in your tread;
You may not turn the stones to gold,
Or like the Master raise the dead;
But you have power to banish gloom,
To heal, to quicken and inspire—
To fill the world with love and bloom,
And wake the passion-breathing lyre.

CLEMENTINE.

[Reply to Clementine.]

The Alchemist thou seekest is the same—
Howe'er belied or called by other name—
Which all thy suffering sisters most do crave,
Yet seldom find, except beyond the grave.

It is the angel Love, on Freedom's wings,
Clift in the ages past by priests and kings,
But now again outcropping with fresh powers,
To bear God's Messenger to loveless bowers.

Courage, sister! the Bridegroom swiftly comes,
To free earth's children and love-light their homes;
Let all who hold the power to touch the lyre
Prepare for influx of celestial fire.

EXCELSIOR.

TRENTON, N. J., Jan. 28, 1874.

"The Alchemist" appeared in the Trenton *Daily Public Opinion*, January 27. On the following day I wrote and offered the "Reply to Clementine," for publication, to the editor of the same journal, who rejected it, objecting to the first two lines of the second verse, as having a squinting toward an immoral or unpopular subject. I now offer it to the WEEKLY for publication, hoping that its readers will not be seriously shocked by the moral tone of the lines referred to.

ROBERT SINICKSON.

REVOLUTION.

In one of the first books on Spiritualism—"Light from the Spirit World"—published in 1852, occurs the following closing paragraph, from a communication in the first chapter:

"All will work for the good of all when the revolution is complete. We (the spirits) say revolution, for we mean to revolutionize the whole race of man; we mean to overturn and turn over till we change the whole face of worldly wisdom; till we work a reform on the basis of eternal justice and truth; till compacts and agreements with the prince of darkness shall be dissolved; till the sky brightens with sunbeams of light from the world of wisdom, and till humanity shall rejoice in the fullness of a Spiritual Dispensation. We mean to do more than this—we mean to clothe the race with garments that never soil; with works that never wring anguish from the soul; with charities that never think evil; with hopes that never perish; with unfoldings that never cease; with glories that never fade; with visions that never disturb, and with consolations that neither eye nor ear nor heart has felt."

M. A. T.

We take great pleasure in republishing the beautiful poem which follows this, and we trust that our valued contributor, and the public will pardon our "sins of omission" in No. 167.

TRUTH.

BY GEORGE NEWCOMER, M. D., JACKSON, MICH.

I.

Crushed Truth will surely rise again,
For Truth is Truth eternal;
'Tis like a little seed that's sown,
'Twill spring from the same kernel.
'Tis like a germ that's hid in earth
Until some genial ray
Will reach its tender slumbering soul,
And charm it into day.

II.

Though winter's frost holds earth ice-bound,
Yet still will life appear;
And summer's gentle rains and showers,
Renew that life—each year!
'Tis so with Truth! Its germ still lives
To bud 'neath genial rays;
Though winter storms may rage and howl,
'Twill bloom in happier days.

III.

To Socialism—just and fair,
And Spiritism pure;
That disinfect our moral air
And open heaven's door
To all who labor for the right,
These words do well apply,
The seed that's sown shall bloom again
For "Truth" can never die.

PARADOXES.

BY R. G. ECCLES.

Emerson, in imitation of Plato, has said of man that he is at once mortal and immortal. This is not the sole paradox of our being, as he will find who follows the dual mode of thought pursued by the ancient philosopher already named and his modern American type and eulogist. To the mind viewing Nature in her double aspect, necessity points to the extremes of infinite in one direction, and the dual means or nihilism on the other; he cannot posit a thought without duality staring him in the face. In finite or infinite it remains the same. To such a one, man is at once mortal and immortal, eternal and achronic, finite and infinite, omnipotent and impotent, omnipresent and absent, omniscient and anescent, fated and freewilled, limited and absolute, material and immaterial, progressive and nonprogressive, totally perfect and totally depraved. Nor can we stop here, for we find him a thorough inheritance yet a perfect variation, a creature of circumstances, yet master of the same in the centre of the universe while upon the circumference, unchangeable and ever changing, always right and always wrong, ever the same in every atom but never the same in a single atom, ever dying and never dying, ever sinning and never sinning, ever conscious and never conscious, a coward and a hero, a slave and yet a freeman; to every question put concerning him "yes" is the answer, and to the same questions "no" is answer; he is nothing yet everything, nowhere and everywhere.

Man, although but a single note of the infinite harmony, runs through and modifies, throughout an eternity, the ever-changing strain. Nature knows no large nor small as, through an unending series, she takes up every chord and bears it over the dread hiatus of the illimitable; every change so wrought by selection is, was and remains an undivided factor of the very being and potentiality giving it existence. Orthodoxy cannot predicate a thing of God that necessity does not show must belong to man. He being a child of the absolute must possess with it a common inheritance. He can gain nothing from Nature she does not possess, nor can she hold anything he has not in polarity if not in actuality. If man has reason, thought, consciousness, so must nature; if nature has the infinite in all, so must her child and heir. All knowledge, all truth, all love exist in nature, so must they also exist in man. "I am the way, the truth and the life," were the exultant words of the illuminated Nazarene, when these thoughts burst upon him in their dazzling splendor. He was right. When a Pontius Pilate asked "What is truth?" how grand would have been this reply had the spirit so willed him to speak! how ennobling such a thought! Man is truth!

If in sociology, theology, ethics and politics all questions can be both affirmed and denied with equal correctness, why are we subjected to the annoyance of so much contention, war and strife? What do we call truth and what error? What right and what wrong? All these are but matters of adaptation. That we call truth which harmonizes our being or consciousness with the universe. Since one is ever changing, the other must follow or remain unadapted. The thought or act is right or wrong, true or false, according to the changing necessities of adaptation. That which we call true to-day is false to-morrow, and the sin or crime of to-day is to-morrow's virtue and purity. "All things are lawful, but all things are not expedient." The expedient is the adapted, the non-expedient the unadapted. Constant change requires new adaptations, and the self-same change is the fiat of fate that such adaptation shall, must come. The fittest, most adapted, must survive; and this law applies equally to mental and material, as to atom, molecule, particle or universe. In this law neither great nor small are respected. The infinitely large and infinitely minute are equally susceptible to its influence. The struggle for existence goes on in thought, word and deed, applying with equal vigor upon the unit and the aggregate of society. Individual adaptation so outwrought may be, and often is, unadapted to society at large. Such individualism, true and right to the soul producing it, is crime and error to the social organism. To the unthinking masses everything superficial is *per se*. Truth is found at the bottom of the well, but they know nothing of mental diving. Their instincts are their sole directors, and they are mentally impotent. The laws and data of evolution, traceable through the paleontological and zoological records, outcrop everywhere amid their fossil superstitions. If the individual has the last vestige of a dead or dying change, an atrophied or reversed thought or act, sooner or later he or it are crushed out to seek a fitness or modification in the realm of shadow. This is crime and error. If, however, it is the outgrowth of a consciousness, observed or latent, of the growing change, an inheritable or fit modification, the more they attempt to crush it out the more they help its growth. This they will also call crime and error. Nothing is true or right but that which is adapted to the majority. The right that has been and that which is to be they cannot otherwise than see alike. Both are to them the extremes of wickedness and falsehood, for there is no provision in their souls. Thus the dial of right and wrong are as fleeting as that of time. He or she who gives birth to the new thought must suffer as those do who retain the too old. The latter are the persistent types, the former new modifications. As the new type struggles to arise, an infinite force propels it forward. It is but the mind of transitory nature telling her new form. He who would stop it must crush down every change in organic and non-organic things through every system, planet, star and particle, for these are the forces, all unseen, that work to give voice to this silent thought. This in its turn will be old, and leave its atrophied scars upon the social organism for men once more to christen crime.

In these myriad changes going on mid great and small, the vaster the modification necessary the more is good to be accomplished. It is also found that men's dread is increased in the same direct ratio, so that the more good a given change will bring about the more they fear and fight it. This is also true inversely of receding and no longer

adapted forms. The coming change is always more dreadful than the passing. The radical, independent type of crime and error is always the coming truth and virtue. Its very courage adds fear upon fear for the future. The conservative and blindly impulsive type is ever the receding wave of that which once was fit. By the percentage of devotees to a given crime or error, coupled with the abhorrence manifested toward it, you may approximately tell the order in which the adaptation of each type came.

Polygamy among the Mormons is a reversion of ancient Judaism, that has become old and unadapted to the race generally. This does not call forth the amount of repulsion that actual rape does, simply because it is not so antiquated a right, the latter dying out at or about the birth of the former.

The adaptation of the future is presaged in about the same way. Affectation and prudery, however, will somewhat modify the calculation in this direction. He who will thoroughly analyze the progress of social ethics can find a key to prophecy that may startle him by its revelations. The farther in he looks the more appalling will be found the to him immorality of coming generations. The most radical would tremble for the consequences unless he had absolute confidence in nature that she would bring a correspondence in every other direction. The picture would simply be that which orthodoxy consigns to the deepest damnation. Here, as elsewhere, nature has cast a mask of deformity between us and the most glorious of consummations. We must learn that a visage of gorgeous beauty is ever hidden by her beneath such masks. This is the soul of faith. "Perfect love casteth out fear." The progressive soul has such love and knows it is impossible for him to placard his creed, either positive or negative, only as he would mark the shifting panorama. No man can shut out error without closing the door against truth also. Both are alike and one. Debate alone can tell us what is fit, for in the struggle the fit alone can survive. When we deny another a hearing we confess the fitness of his idea and the unfitness of our own.

February 6, 1874.

THE PAST.

BY BISHOP H. BEALS.

My thoughts still rise like visions rare—
In pictures of the golden past,
When flowers bloomed divinely fair
Too beautiful to last.

When childhood seemed an endless day
Of sunshine and of bliss,
And fancy wove in every ray
A dress too pure for this.

Of joys as sweet as springtime's rose,
All dew-eyed, bright and tender,
That broke the spell of night's repose
With radiant beams of splendor.

Of faces white and ashen lips,
Of silence o'er the marble brow,
Of hearts whose true, divinest gifts
Like fairest flowers droop and bow.

Of love that warmed the maiden's eye
And filled with fragrance all the air;
That whispered with a smothered sigh:
"I lay my heart before thee bare."

Of friendship's true and manly love
Long treasured in the soul,
That lighted up our sky above
When shadowy silence held control.

Of happy nonsense in the heart,
And words of wit and repartee
That moved our lips to take a part
And mingle in the sportive glee.

Of many a pledge and sacred vow
That seemed a chain from heaven lent,
And shone like stars upon the brow,
A rich and queenly coronet.

Of these my heart will often turn
To gaze upon love's pictured wall,
Where memory holds the sacred urn
Of cherished forms I loved so well.

BROOKLYN, Feb. 2, 1874.

"THE ELIXIR OF LIFE"

penetrates the utmost of conceivable possibilities; it prophesies the resurrection—the physical resurrection; beginning with life, and strengthening with its growth. Physical and moral integrity will banish doctors, lawyers and money-changers, those vultures of prey who live upon despoiled and dying humanity.

Modern preachers and teachers must display the credentials of their accepted leaders, saying, in truth, "I am the resurrection;" "I heal physical diseases, cast out devils, and preach the gospel (glad tidings) to the poor, forgive the sins of the penitent and tell them to go and sin no more."

"The dead bodies which were not suffered to be put into graves, begin to receive the spirit of life from God, and stand upon their feet, and great fear falls upon those who see it;" and "destruction is come upon them which destroy the earth." "And there are lightnings (revelations), and voices (lectures), and thunderings (the press), and an earthquake (exposition of legalized prostitution), and a great hail" (of truth upon hypocrites.)

Surely the sickle of truth is "gathering the vine of the earth (community) into the wine-press of the wrath of God, which is trodden without the city (the church), and the blood (life of humanity), has reached the horses' bridles (the rein that guides the animal)." Let Bible adherents who think to obtain eternal life, by reading the record of inspiration remember that they testified of these things; and blessed are they whose is not offended in the fulfillment.

Welcome, then, each wise guide who points us out a better way.

ELIJAH MYRICK.

A STREET PICTURE.

SUICIDE OF A DOG.

"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." So said the moody, melancholy Dane; and what follows is as strange as a dream, or any theory of philosophy ever taught by the schools. To those who love dogs—and love is not too strong a term to apply to the feeling which exists in the breasts of many human beings for their four-footed friends—this strange incident, so full of a wonderful sentiment, will carry with it a powerful interest.

For the past two or three days a dog was to be seen lying by the curbstone on Boston street, near Glendale avenue. In both of his fore legs he was helplessly incapable of motion, for they were broken at the knee joints and terribly mangled. The poor animal lay there moaning in cruel agony, waiting and, as it proved, longing for death to relieve him of his incurable suffering. He had friends in the boys of the neighborhood, and they did what they could for him after their kind, boyish fashion, and none could have done more. They brought him food and water to sustain life, and sat by him and pitied him, and as it is told to us, the dog evinced his gratitude by feebly wagging his tail and licking their hands. It was a sorry sight, although it was only a dying dog lying in a gutter. Day by day the agony of the animal seemed to be increasing in intensity, but his vitality was great.

Yesterday afternoon, in the presence of many, he struggled to support himself on his hind legs, and in this way, stepping backward by slow degrees, and dragging his mutilated fore legs along, he gradually and with astonishing pertinacity of purpose reached a pond near the intersection of the two streets above named. Still stepping backward and still dragging his jagged limbs after him and uttering cries of pain, he deliberately walked into the water backward, until he reached the deep, and it closed over his head.

It is only the death of a dog, but the wise may gather food for serious reflection out of this remarkable fact; and some who may have been slow to believe in the presence of the reasoning faculty in dogs, may now change their opinions.—*Exchange.*

GREAT EXPECTATIONS.

If it should happen that the Republican party will be obliged to retire from the administration of the government, it will have only itself to blame for such disaster. The President has it in his power to-day to bring to its aid, in the next Presidential contest, more than twelve legions of angels—indeed, many millions of female voters—ladies who, for many years, have been striving for the exercise of their constitutional right of suffrage. Large expectations in this behalf have been fostered from year to year, by such foolish nonsense as the resolutions of certain political bodies or conventions. How is it possible that intelligent and sensible ladies can be, like their nursing babies, pleased with such rattles and tickled with such straws as have been bestowed on them by heartless politicians?

A Republican State Convention of Massachusetts adopted a resolution committing the party to a "careful and respectful consideration" of female suffrage. This was all that was done in the premises, though the coming Legislature was Republican and could, if it had been just and honest, have taken steps to repeal all laws limiting suffrage to men.

Again, subsequently, the National Republican Convention, at Philadelphia, to quiet the growing discontent of those females so often soothed by the sugar-coated opiates administered to them, passed a resolution reading thus:

"The Republican party is mindful of its obligations to the loyal women of America for their noble devotion to the cause of freedom; their admission to wider fields of usefulness is received with satisfaction; and the honest demands of any class of citizens for additional rights should be treated with respectful consideration."

And again, subsequently, another Republican State Convention of Massachusetts, held at Worcester, adopted the following:

Resolved, "That we heartily approve of the recognition of the rights of woman contained in the fourteenth clause of the National Republican Platform; that the Republican party of Massachusetts, as the representative of liberty and progress, is in favor of extending suffrage on equal terms to all American citizens, irrespective of sex, and will hail the day when the educated intellect and enlightened conscience of woman find direct expression at the ballot-box."

These sops from the politicians were greedily devoured by sundry ladies, with their acknowledgments. How thankful they seemed!—smallest favors thankfully received. But, usurpers of woman's constitutional rights at the ballot-box, why do ye not come to the main question, and at once remove the obstacles in your power to remove?

How the conduct of these political deceivers raised expectations and fooled the suffragists, may be seen in their subsequent action in aid of the Republican party. These repeated sham resolutions of politicians plainly indicate how much at heart they hold the cause of women suffrage, in the absence of any action in that behalf.

The Massachusetts Woman's Convention, afterward held, in their address say:

"We believe the utmost reliance may be placed upon the readiness of President Grant to sustain any Congressional action that may be taken, under his administration, in favor of basing the right of suffrage upon personality, and not upon sex; so that whatever may be the limitations to the exercise of that right, they shall cease to be prescriptive in reference to a natural distinction which ought not to affect the liberties and interests of a human being."

Concerning a women's meeting held in Rochester, one of the papers of that city reported: That of all the immense meetings held thus far during this political canvass in that city, that of Friday evening last, under the auspices of and addressed by women, was the most extraordinary in numbers, strength and enthusiasm. Before seven o'clock the people began to assemble, and by the time the speakers and mana-

gers appeared on the platform, the hall was crowded to overflowing. Brilliant speeches, in earnest advocacy of the election of Grant and Wilson, were made by Mrs. Matilda Joslyn Gage, Mrs. Elizabeth Cady Stanton and Miss Olympia Brown. Mrs. Stanton, in closing, said:

"Gen. Grant has gilded his administration with many acts of justice and generosity toward woman, North and South, and Henry Wilson has been one of the most faithful and outspoken friends of our cause, oftentimes speaking on our platform and presiding in our conventions. Let us then manifest our gratitude by a cordial support of the party that has taken the initiative on this question. Though not yet permitted to vote we can do much to influence an election. Woman's power is great in rousing enthusiasm for any cause—at the social board, at the fireside, singing the songs of freedom, in patriotic conversation with neighbors, by her presence in political meetings, by appeals in our journals, by public speeches—everywhere, by pen or tongue, as taste or genius may dictate. As women suffer equally with men all the evils of bad government, they have equal interest in maintaining republican institutions and inspiring a progressive liberal policy. Let no woman avoid national questions because, on the one hand, she thinks them beyond her comprehension; or, on the other, unworthy of her consideration. We have heard so much talk of 'the muddy pool of politics' that we have lost sight of the dignity and grandeur of the experiment we are to-day making of self-government—and the power of the ballot, that sceptre of royalty in the hand of every American citizen, by which all social, religious and political questions may be adjusted. Let it be our work, women of the Republic, to lift politics into the higher atmosphere of morals and religion, and help to educate the world into the true science of government."

The New York Evening Post thus noticed a woman's political meeting:

"A notable event in the present canvass will be the woman's meeting at the Cooper Institute to-night. Undoubtedly it will be largely attended by the people who read and think for themselves, and who do not need the usual stimulants of a political canvass to induce them to do their duty. Among the women who will express their views are Mrs. Hooker, Susan B. Anthony and Elizabeth Cady Stanton. It will be necessary to go early in order to secure front seats."

How does the treatment of Susan B. Anthony in the U. S. Courts, at the instance of a Republican prosecutor, quadrate with these resolutions and the services of these ladies. She and the other ladies served the party well; she both by her voice and her vote, for which vote she has been rewarded by installments of imprisonment and fine. Besides Miss Anthony there is a list of ladies whose great expectations were not diminished by political trickery—ladies of long suffering, and, besides, slow to anger—ladies who relied on the partisan declaration that their "rights should be treated with respectful consideration" (?)—ladies who, in view of the good time coming, feared not the dirty pool of politics, nor hesitated to work like beavers, though not disposed to vote.

Now, will these tricks on the ladies, and other fantastic political fooleries practiced on them, abate one jot their earnest efforts to realize their constitutional rights? Let these, their kind, political benefactors, take notice that these women are already schooled to the full extent of a consciousness of their rights and powers—a fact of which these Rip Van Winkles themselves seem not to have any consciousness.

It is not strange that the despotisms of the past, so long exercised in matters of government and public affairs throughout the world, till the better example set by this nation nearly a century ago—an example not yet set by the States of which it is composed—should operate, educationally, to make those of the masculine gender become petty lords, often heartless tyrants, toward those of the fair and feminine class of society, in the administration of political and domestic affairs. How unjust and wicked has been the ruling of the ages, both in State and family, toward the female portion of the population! And yet it is made up always of our mothers, our wives, our sisters, our daughters. More and deeper, therefore, is the shame belonging to the husbands, fathers, brothers and sons who contribute to hinder woman from the enjoyment of equal rights in all departments of life.

In this age of enlightenment and revolution, which spares not old tyrannies and usurpations, women will not much longer submit to wear political shackles or to remain content to peep through bars that hinder her equal participation in all the privileges and advantages of the schools of literature, of the arts, of the sciences.

Let woman exercise her right to use the ballot. It is her right by the plain provisions of the Constitution of the United States. Let men be ashamed to intervene longer. If the President of the United States will continue his neglect to "preserve, protect and defend the Constitution of the United States," in this behalf, an undertaking as obligatory and onerous as any other found in that great charter of rights and privileges of the citizen—an undertaking devolved on him by his official oath—let the States, by new constitutions and enactments, remove the obstructions that now beset her peaceable pathway to the polls.

HORACE DRESSER.

PLAIN DEALING.

BY O. F. SHEPARD.

I hold that directness, candor, exact truthfulness are characteristics which belong essentially to woman, and that the capacity she so often manifests for intrigue and duplicity is the result of her subjugated condition. Accustomed as she is to maneuver for that which should be cheerfully accorded as a right; encouraged by all the regulations of society to exchange virtue for a home and support; to give the semblance of love where she cannot accord the reality; to exalt that into a duty which circumstances have made a necessity, it would be passing strange if the result were not apparent

when she bends her energies to reform work; passing strange, indeed, if she repeat not the methods she has so long been accustomed to use. To sacrifice principle for some temporary advantage; to value policy more than truth; to sway the masses by fervid rhetoric, rather than convince them by clear-cutting logic. In all these, is she not re-enacting her home-life, falsely based, as it is, upon the general recognition of her inferiority, and consequent subjection to man.

Never does a more humiliating sense of the falseness and feebleness which this condition has wrought steal over me, than when I hear men say, as an excuse for failure to be entirely just in their criticisms of woman's work, "As she was a woman, I did not like to say just what I thought." Ah! my good sirs! I want to see my sex so restored to its native nobility as that they shall compel you rather to say, "Because she was a woman, I dare not be other than truthful with her."

I know men are wont to justify their lack of plain dealing with women on the ground that their inability to accord it comes from a delicate respect for our sex. I think if they analyze a little more carefully, they will find just the opposite to be true—that it is because of their lack of faith in our integrity and vigor. They fear we shall cry, perhaps, or shall misunderstand, or be offended. Well, and what if all these terrible things should happen, how shall we know except we are taught? And how shall we overcome babyishness, except through vigorous treatment.

I am far from supposing that all the falseness and feebleness begotten by woman's subjection reappears constantly in the female alone. Through her they are transmitted to the race, and reappear in both sexes; but men, in their broader sphere of activity, are more likely to get them corrected, while in women they are constantly renewed and perpetuated.

Neither do I ever forget that our financial systems, by which a man prospers in proportion to his ability to over-reach others, do their full share in belittling humanity. But the existence of one evil can never properly be made justification for ignoring another; and it seems to me highly important that all methods of reform, as well as all public work of reformers, have the benefit of criticism. As much courtesy, tenderness and delicacy as can be put into frankness; but never a semblance of these at the expense of plain dealing, either for man or for woman.

VINELAND, Feb. 7, 1874.

FROM THE PACIFIC COAST.

PLANO, Jan. 25, 1874.

Sisters—Allow me to congratulate you upon the good work the WEEKLY is doing on the Pacific Coast. My observation convinces me of the fact that wherever 'tis read it opens, warms and expands the human mind until it drinks in new beauties and realizes the fact that it is an individualized entity destined to live eternally in the domain of thought. And like the tiny flower in the spring, warmed into newness of life by the rays of the sun, so do the minds who peruse your paper soon begin to put forth their tiny petals of individuality and more and more boldly assert themselves. At the head and front of the evils that beset us on every hand stands out in bold relief the social evil; and if we can but correct this one evil all others must soon fall before the powerful strokes of the combined strength of good men, assisted by his more intuitive and spiritualized companion woman. Break down this accursed barrier to woman's strength, help and nobility, and she will soon pave the way to greater usefulness by demanding a voice in our law-making institutions, and thereby the utter abolition of the demon intemperance, poverty, government theft and monopolized soil and capital.

Did we not have a priest-ridden people and a designing, hypocritical clergy to deal with, we might look for a speedy acknowledgment of the justness of our claims; but priestcraft and demagoguism have woven their anaconda-like folds so effectually around the people that their nobility is nearly crushed out. But the WEEKLY is kindling the smoldering fires of true greatness in many a human intellect; and when the masses are sufficiently educated in freedom of thought and speech, then will the justness of our claims be acknowledged and foggyism, priestcraft and the Young Men's Crucifying Association die, though hard, a natural death and be buried so deep that no offending stench shall ever arise, except to warn man of the dark and dreary days of the past. May the good angels and all lovers of our race uphold and help you in the work you have begun and so nobly sustained.

J. P. FORD.

SCRIPTURAL POEM.

CREATION AND FALL OF MAN.

God spake creation into birth, the Holy Scriptures say;
Made first a male and female man, and then a man of clay.
The clay man fashioned, dried and baked, perfect in form and mould,
God in his nostrils blew his breath and made a living soul.
Pleased with his cunning workmanship a garden then he planted,
And in it put the man he made, with everything he wanted
To charm the eye or please the taste, and in the midst there grew
The Tree of Life; likewise, alas! the Tree of Knowledge, too.
We say, alas! for Scripture says, it cursed the world with evil
Brought on by God, who introduced a woman and a Devil.
Anxious to do his best for man whom he had now created,
And finish and perfect his plan, God said he must be mated.
So to accomplish his design he brought deep sleep upon him,
And from his side a rib-bone took and of it made a woman.
But unto man, ere woman came, this strict command was given:
"Thou shalt not of the tree partake of knowledge good and evil;
Of all the rest to eat thy fill I do not thee deny,
But in the day thou eatest thereof thou shalt assuredly die."
Now whether Adam, if alone and left unto his way,
Had any likelier been than Eve God's order to obey
We cannot tell, but doubt it much; yet thus the story goes
That Mother Eve first disobeyed and filled the world with woes.
Attired in native innocence he might have roamed at will,
Or lounged at ease in Eden's bowers content to eat his fill.
But, true to her woman's nature, Eve sought pleasures more refined;
And what to her was Eden's charms if she must e'er be blind?
So, when the serpent said to her, "God's threat thou mayst defy,

For he doth know that if ye eat ye shall not surely die.
Nay more, he knows that in that day your eyes shall opened be,
And good and evil ye shall know and become gods as he."
She cast a wistful glance and saw 'twas pleasant to the eyes,
Likewise it seemed a tree to be desired to make one wise.
(Mark, when I say *she saw*, I use the scriptural expression,
That the account's a bungling one permit me the confession.)
She reached her hand and plucked and ate, and gave to guileless
Adam,

Could he refuse the tempter fair—his own God-given woman?
No; just as you'd do in his place, he took the fruit and ate it;
Their eyes were opened, and they blushed with shame that they
were naked.

Their skillful hands then quickly wrought what their quick brains
invented—

A garment rude. (And here, I think, a fact should be presented.)
Did not the serpent tell the truth? Did he beguile the woman?
I think already he's proved clear, and proof still stronger coming.
God came, 'tis said, at cool of day to walk in Eden's garden;
Adam and Eve, although attired in new style Dolly Varden,
Fled from his voice and hid themselves, fearing, perhaps, his passion,
Or it might be, they feared their clothes were not the latest fashion!
God called to Adam, "Where art thou?" and Adam then responded,
And came and stood before the Lord, embarrassed, shamed and
humbled:

Confessed his guilt, or, husband-like, on woman charged the evil;
And Eve, poor soul, to clear herself, transferred it to the Devil.
Devil and serpent both the same, so theologians have it,
I don't pretend to understand their nature or their habit,
But 'twas a wondrous serpent, sure, to thus converse with woman;
Serpents, I think, before the curse must have been almost human.
They must at least have walked erect, perhaps upon their tail,
Being they through that curse were doomed their length in dust to
trail.

And pray, what did God curse him for? I cannot see, forsooth;
For scripture proves that while God lied, the Devil spoke the truth.
They did not die as God had said, and though from Eden driven
They tilled the ground that he had cursed, and man since then has
striven

To help himself, and now stands out the wonder of creation;
Far better, sure, than to have been a poor blind automaton.
Now some may call this blasphemy, and shudder e'en with terror,
But it takes the light of common sense to show up scripture error.
Just search the scriptures, you will find they are with errors rife,
And many a puzzle hard to solve, as "Where Cain got his wife?"
And full of blasphemy they are, nay, terribly profane!
Charging on God such crimes as tinge the cheeks with very shame.
That monster, Old Jehovah, so full of fiery wrath,
Puts to shame the scripture Devil; is more terrible by half.
Ere I'd worship such a tyrant and tremble 'neath his rod,
I'd prefer to be an Atheist and recognize no God.
My God's the God of Nature, I worship at his shrine,
My bible—all creation—teaches lessons most sublime.
My heaven is within my soul when harmony is there,
And my own heart's sinful passions is the only hell I fear.
I have proof of immortality which none can take away,
For I know there's that within which will not perish with my clay.

ADELAIDE COMSTOCK.

OSKALOOSA, IOWA.

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BUSINESS EDITORIALS.

MRS. AMELIA COLBY.

This lady, who has been a radical in the field of reform for many years, has been shaking up the dry bones of old, dead conservatism in Winona, Minn., this winter, doing a glorious work that is appreciated by all lovers of humanity in that beautiful city.

She is a powerful and eloquent speaker, and handles priesthood and shams in a scientific, philosophical and logical manner, having few, if any, superiors.

She is accompanied by Mrs. Olive Smith, a fine singer, who adds much to the entertainment of her audience by her musical gifts.

Societies in Minnesota and Wisconsin should engage her for a few lectures, which they can do by addressing Mrs. Amelia Colby, Winona, Minn.

LET IT BE ENCOURAGED.

We regret to learn that the forthcoming of the promised radical journal, which has been advertised to appear on the 24th ultimo, at the city of Washington, D. C., under the title of the *Spirit of Common Sense*, has been unavoidably delayed. But we are assured that the enterprise is being placed upon a sure footing and will certainly appear ere many days. We have reasons to believe that the new journal will be earnestly devoted to any and all measures of reform and progress necessary to the fullest liberty and enlightenment of the individual, and through these the most salutary physical culture and ethical advancement possible for mankind to attain. Such an out-speaking, independent organ as is promised in this new journal of *Common Sense* is greatly needed at the capital of the nation. And we sincerely hope that its founder, Col. Andrew J. Rogers (who is to have the editorial management of the paper), will receive that generous co-operative support necessary to its earliest possible establishment.

With a few firm radical friends he has organized and incorporated a company with a capital stock of \$10,000, consisting of 1,000 shares of \$10 each, and the stock of the company is made convertible in that the "certificate of stock will be received by the company at par in payment for advertising or other dues." We hope that the enterprise will be strongly encouraged, and that all who can will subscribe for one or more shares.

We are informed that the delay is owing to the fact that some of the parties on whom he has been relying for financial co-operation having learned that Col. Rogers would not take any half-way ground upon any of the vital questions now up, or that may hereafter arise for consideration, but would probe all these matters to the core, have not yet concluded what they can afford to do in the premises.

Our co-working brother is zealously bestirring himself in such other directions as will soon enable him to circumvent the difficulties with which he is now contending. Hence, we repeat, let the *Spirit of Common Sense* be generously encouraged; for the hour is at hand when every honest, faithful, daring worker is needed and should be actively in the field.

MOSES HULL will lecture in Chicago before Primary Council No. 1 of Ill. of the Universal Association of Spiritualists during the month of March.

NEW ENGLAND LABOR REFORM LEAGUE.

The Annual Convention of the New England Labor Reform League will be held in Codman Hall, 176 Tremont street, Boston, on Sunday and Monday, Feb. 22 and 23.

WARREN CHASE lectures in Topeka, Kansas, during February, in Germania Hall. March 8th in Pleasanton, Kansas, after which he will return to Council Bluffs, Iowa, and Omaha, Neb. Address accordingly.

DR. R. P. FELLOWS, the gifted healer, heals the sick at Vineland, N. J. We would say to those who are unable to visit the doctor in person, to send \$1.00 for his *Magnetized Pellets*. The sick are being healed by these Pellets who have heretofore been in perfect despair.

NOTICE.

We have received another number of *Hull's Crucible*. It is as spicy, dauntless and argumentative as ever. Parties desirous to subscribe for it, or to communicate with the editor, are notified that the office of publication has been removed to No. 871 Washington street, Boston. Those who may consider Moses Hull wrong in his opinions, cannot but respect the unflinching bravery with which he defends his positions.

PERSONAL.

W. F. Jamieson is lecturing for the Vineland (N. J.) Society the Sundays of February. Is engaged by the Society of Radical Spiritualists of Lynn, Mass., for the Sundays of March.

MISS NELLIE L. DAVIS, in answer to calls received from the Pacific coast will go West next autumn. Friends along the route, desiring one or more lectures, can secure her services by addressing her at North Billerica, Middlesex Co., Mass.

NEW JERSEY STATE CONVENTION.

The First Quarterly Convention, for 1874, of the New Jersey State Association of Spiritualists and Friends of Progress, will be held in Plum-street Hall, Vineland, on Saturday and Sunday, February 21st and 22d. Special subjects: Granges; Railroads; and the Demands for Government to aid the Industries of the Country. Among the very able speakers to be present are: John G. Drew, of Elizabeth, or Charles Sears, of Neversink, Grange State lecturers of New Jersey; Mrs. Augusta Cooper Bristol, the poet and orator who so charmed our Convention last August; Rev. J. B. Beach, of Bricksburg, Dr. S. Marshal, of Wilmington, Del., and W. F. Jamieson, Secretary of U. A. of S. Three sessions and conferences each day. A grand sociable on the evening of the 21st. Washington remembered! From New York get tickets at Cortlandt-street ferry, 9 A. M., via Camden. From Philadelphia, foot of Market street, at 8 A. M. and 3 P. M. Fare from Philadelphia, \$1.10. Those coming on Friday will meet committee at Hall in the evening. Everybody will be welcome. For further information, address D. J. STANSBERRY, 277 Mulberry street, Newark.

L. K. COONLEY, President, Vineland.

N. B.—N. J. Southern R.R. running no trains now. January 31st

TO THE SPIRITUALISTS OF THE WEST.

The Northern Illinois Association of Spiritualists will hold their seventh quarterly meeting at Grow's Opera House, No. 517 West Madison street, Chicago, Ill., commencing on Friday, March 13, at half-past ten o'clock, A. M., and continue over Sunday, March 15, 1874.

The platform will be free, on which every subject may be discussed germane to Spiritualism and humanity.

The Convention will be governed by strict parliamentary usages. Spiritualists of America, we invite you to participate with us in this our seventh quarterly meeting.

Speakers, editors, mediums and seers, you are cordially invited to our Convention. Come and help us in this our great work of reason and soul truth.

Speakers will not be guaranteed pay at this Convention. The Convention will make every effort to lodge and feed all who come.

By order of the Executive Board of the N. Ill. Association of Spiritualists.

E. V. WILSON, Secretary.

ROBERT G. ECCLES' engagements for the next two months are as follows: Mesopotamia, Ohio, 18th to 24th; Andover, Ohio, 25th to March 2; Bowerston, Ohio, 3d to 9th; New Philadelphia, O., 10th to 16th; Alliance, O., 17th to 23d; Salem, O., 24th to 29th; Wilmet, O., 30th to April 4th; Norwalk, O., 5th to 11th. After this date engagements solicited from the West. Address R. G. Eccles, Tenth street, Kansas City, Mo.

PROCEEDINGS OF THE TENTH ANNUAL CONVENTION OF THE AMERICAN ASSOCIATION OF SPIRITUALISTS. 12m, pp. 266.

THE ELIXIR OF LIFE; OR, WHY DO WE DIE? 8vo, pp. 24. An ORATION delivered before the above-named CONVENTION, at GROW'S OPERA HOUSE, CHICAGO, by VICTORIA C. WOODHULL, September 18, 1873.

The above "Report of the Proceedings of the Tenth Annual Convention of the American Association of Spiritualists," is an accurate and impartial account of what was said and done at the above convention. The speeches are presented to the public word for word as they came to us from the hands of the able reporter employed by the convention. The orations of the members, on both sides, discussing the question of "Free Love," or rather "Personal Sovereignty," are worthy of the serious attention not only of all Spiritualists but of the community at large.

In proof that we have not overstated the merits of the work, we respectfully submit the generous testimony of Judge Edmund S. Holbrook, who so ably defended the position of the conservative Spiritualists at the above convention:

"I have seen the report you have published of the doings and sayings of the Chicago Convention, and I take pleasure in saying that, in the publication of such a report, so full, so accurate and impartial as it is, you have done a work worthy of high commendation. Some could not be at this convention, either for want of time or means; but now, such of them as may choose to read, can almost imagine that they were there; and though they may not attain whatever there may be in personal presence, in the eye, and the ear, and in soul-communion, yet whatever of principle has been evolved they may well discover and understand; and also, as I hope, they may profit thereby."

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The First Primary Council of Boston, of the Universal Association of Spiritualists, meets every Thursday evening, at Harmony Hall, 18½ Boylston street. Seats free.

JOHN HARDY, Cor. Sec'y.

ADDIE L. BALLOU contemplates a trip to the Pacific Coast, and will make appointments to lecture at points on the route if early applications be made to her at Terre Haute, Ind.

Dr. Slade, the eminent Test Medium, may be found at his office, No. 413 Fourth avenue.

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.

MRS. F. A. LOGAN.

This earnest worker in the reforms of the day, has been speaking of late in Ogden, Utah, to large and appreciative audiences and proposes visiting California soon. Parties along the line of the C. P. R. R. desiring her services will address her immediately at Ogden, Utah.

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.

MR. MADOX,

Of the Internationals, will hold himself ready to lecture before workmen's organizations and lyceums throughout the country; subjects, "The Political Economy of the Internationals," "The Suspension of our Industries—the Cause and Remedy," "The Currency and Finance." He will also organize Sections of the Secret Order of U. O. I. Address, G. W. MADOX, Sec. U. O. I., 42 John st., N. Y. City.

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., care of WOODHULL & CLAFLIN'S WEEKLY, P. O. Box 3,791, New York.

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Criticism and objections specially invited.

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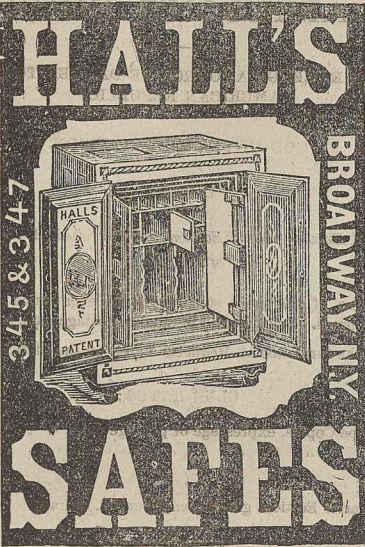
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Col. J. H. BLOOD, Managing Editor.

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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.

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*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.

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Ly 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Ly 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.	3.49 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.
Ly Suspension Bridge.	1.10 A. M.	1.35 P. M.	Ly Suspension Bridge.	1.35 "
Ar St. Catharines.	1.35 "	2.00 "	Ar St. Catharines.	2.00 "
" Hamilton.	2.45 "	2.55 "	" Hamilton.	2.55 "
" Harrisburg.	5.35 A. M.	3.53 "	" Harrisburg.	3.58 "
" London.	7.55 "	5.55 "	" London.	5.55 "
" Chatham.	9.40 "	8.12 "	" Chatham.	8.12 "
" Detroit.	9.40 "	10.10 "	" Detroit.	10.00 "
Ly Detroit.	10.21 "	11.25 P. M.	Ly Detroit.	10.10 "
Ar Wayne.	10.45 "	11.25 P. M.	Ar Wayne.	11.25 "
" Ypsilanti.	11.00 "	11.43 "	" Ypsilanti.	11.25 "
" Ann Arbor.	12.15 P. M.	1.00 A. M.	" Ann Arbor.	11.43 "
" Jackson.	1.15 "	1.00 A. M.	" Jackson.	1.00 A. M.
" Marshall.	2.03 "	AIR LINE.	" Marshall.	1.00 A. M.
" Battle Creek.	2.55 "	AIR LINE.	" Battle Creek.	1.25 P. M.
" Kalamazoo.	4.32 P. M.	4.40 A. M.	" Kalamazoo.	1.25 P. M.
" Niles.	5.25 "	5.45 "	" Niles.	2.35 "
" New Buffalo.	5.45 "	5.45 "	" New Buffalo.	4.40 A. M.
" Michigan City.	7.13 "	7.47 "	" Michigan City.	6.02 "
" Calumet.	8.00 "	8.00 "	" Calumet.	6.25 "
" Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "
Ar Milwaukee.	5.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	8.55 P. M.	7.05 A. M.	Ar Prairie du Chein.	5.30 a. m.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	8.55 P. M.
Ar St. Paul.	6.15 P. M.	7.00 A. M.	Ar St. Paul.	7.05 A. M.
Ar St. Louis.	8.15 A. M.	7.00 A. M.	Ar St. Paul.	7.00 A. M.
Ar Sedalia.	5.40 P. M.	8.15 P. M.	Ar St. Louis.	8.15 P. M.
" Denison.	8.00 "	6.50 A. M.	Ar Sedalia.	6.50 A. M.
" Galveston.	10.45 "	8.00 "	" Denison.	8.00 "
Ar Bismarck.	11.00 P. M.	10.00 "	" Galveston.	10.00 "
" Columbus.	5.00 A. M.	12.01 P. M.	Ar Bismarck.	12.01 P. M.
" Little Rock.	7.30 P. M.	6.30 "	" Columbus.	6.30 "
Ar Burlington.	8.50 A. M.	7.00 P. M.	" Little Rock.	7.00 P. M.
" Omaha.	11.00 P. M.	7.45 A. M.	Ar Burlington.	7.00 P. M.
" Cheyenne.	8.50 A. M.	7.45 A. M.	" Omaha.	7.45 A. M.
" Ogden.	10.45 "	12.50 P. M.	" Cheyenne.	12.50 P. M.
" San Francisco.	6.40 A. M.	5.30 "	" Ogden.	5.30 "
Ar Galesburg.	11.15 "	8.30 "	" San Francisco.	8.30 "
" Quincy.	10.00 "	4.45 P. M.	Ar Galesburg.	4.45 P. M.
" St. Joseph.	10.40 P. M.	9.45 "	" Quincy.	9.45 "
" Kansas City.	11.00 "	8.10 A. M.	" St. Joseph.	8.10 A. M.
" Atchison.	12.10 "	9.25 "	" Kansas City.	9.25 "
" Leavenworth.	7.00 A. M.	11.17 "	" Atchison.	11.17 "
" Denver.	7.00 A. M.	12.40 noon.	" Leavenworth.	12.40 noon.
			" Denver.	12.40 noon.

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