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NEW YORK, DEC. 13, 1873.

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[From the Letter of a Western Mother.]

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New York, 1873. [146

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INDUSTRIAL JUSTICE.

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

Gen. Exp. James, v. 1.

ADDRESS TO THE PEOPLE OF THE UNITED STATES FROM THE FEDERAL COUNCIL OF I. W. A. OF NORTH AMERICA.

Citizens—We issue this address in this hour of great suffering and want throughout the country, which suffering and want was brought upon seven-tenths of the people without their knowledge, consent or mistakes; and while it bears heavily upon all, it is unbearable to the poor and wealth-producing classes.

The industries of our country are paralyzed. Millions of wealth-producing hands are turned into the streets to seek food, raiment and shelter from charity and crime. The industries, and, in short, all the wealth of the country, are in the hands of the conservators of wealth, which conservators own the governments from Congress down to the municipality. Yea, all the dynamics of the country are in this wealth-preserving and wealth-possessing class; so that by caprice, interest or mistakes of this wealth-possessing class, industries are liable to suspend any time, and thus throw the laboring class out of employment into consequent suffering, starvation and crime.

What can be done? This ruling class, made up of three-tenths of the people, as follows: pensioned paupers, licensed thieves and government officials, say Charity, charity! or, just now, a war about Cuba and the Virginias, which may take off some of this idle and now dangerous class of workers and also start up our mills and factories, and thus give us a chance to recover from the panic which we brought upon the country through our own mistakes.

Charity, nor the protection of the honor of our flag, we do not decry, but view them as they are—instruments in the hands of this ruling class to perpetuate our false system of political economy.

Workers of the United States, are you prepared to bridge over this suspension of the country's industries through charity and crumbs from the ruling class? Are you prepared for war, in which the poor are the sufferers and losers, while the rich are the gainers and grow richer? Or will you, for once, rise to the dignity of philosophers and statesmen, and utilize the governments for the salvation of the wealth-producing classes, which governments were created "to promote the general welfare and ensure domestic tranquility?" To you we appeal, in the name of humanity and justice, to demand that, where the individual stops in the prosecution of the useful industries, the government, which should be only the instrument in the hands of the people, shall step in and start up these latent industries into life and complete activity.

How can these things be done? We answer: First, money to be issued by the government and bear no interest, made of the most durable and cheapest material, and be the only legal tender; and to get this money into circulation in the cities, the municipal authorities should obtain such a loan from the General Government, and upon such time of payment as would be necessary to start up all the public improvements, employing the laborers direct without the intervention of contractors, paying the laborer a fair price for his work and according proper hours, the legal constituted authorities taking the place of the contractor, and be held to a strict account to and by the people; and as fast as the rents accrue from these improvements, they should be applied to the reduction of that loan until it is entirely paid, but without interest. Again, the several States should at once obtain a loan from the General Government for like purposes as the cities, and at once open up railroads, mines, factories, schools—aye, and agriculture, on a grand scale, and thus convert the money, which is but the representative of wealth, into utilized and beneficial form, while the dividends arising from these public industries would be applied to canceling the loan—aye, and may be applied to cancel the money itself, as we might not need the representative when we have the benefit of the principal.

This would develop the resources of the country, while it would not abridge the just rights or privileges of the now controllers of our industries only so far as to put the whole people in competition with the few who now own and operate these industries to serve that few's interest.

The government of the United States could operate in its capacity and its territories in like manner with the States in developing industries as contemplated in the following memorial:

"To the Senate and House of Representatives of the United States, in Congress assembled:

"The undersigned citizens and inhabitants of the United States, believing that all penniless, houseless, involuntary idle persons, without regard to nativity or previous condition, are properly the wards of the nation, and should not be suffered to roam through the streets of our towns and cities uncared for and neglected, do hereby respectfully request;

"That the various branches of useful industry may be instituted by the government in all places where it has jurisdiction; that the persons above-mentioned, by applying therefor, shall receive employment upon equitable principles of time and compensation, and that the profits (if any there should be) of the industries so constituted and conducted shall be appropriated to the reduction of taxes assessed upon the citizens of the several States."

Fellow-workingmen, we send you this memorial, believing that you can see the justice and feasibility of its objects, and thus aid its accomplishment by signing it with at least 100,000 genuine names, while we, with a bill properly framed, predicated thereon, just and equal in all its parts, can present to Congress with a good assurance that it will be incorporated into law.

Men and women out of employ sign and return to G. W. Madox, 42 John street, New York city.

Madox, Carsey, Walter Thompson and McGregor, Committee.

By order of the Federal Council of I. W. A. NEW YORK, Nov. 23. 1873.

[Attest.] HUGH MCGREGOR, Secretary.

MISCELLANEOUS.

[From the Popular Science Monthly.]

HEREDITY AND RACE-IMPROVEMENT.

BY FERNAND PAPILLON.

Translated from the French by J. Fitzgerald, A. M.

[We reproduce from the "Popular Science Monthly" the following most excellent article, merely remarking that no attainments, physical, mental or moral, which are possible from the understanding and practice of stirpiculture, are of sufficient importance to receive attention at the hands of latter-day Christians, whose sensibilities are so fine, and whose fear of being shocked at the bare mention of the facts and functions of reproduction is so acute, that they are preventing all improvement in the human race:]

II.

So far we have been giving the historical refutation. A more direct and scientific refutation will prove still more decisive and instructive. Having shown that heredity does not exert an exclusive and continuous influence, we must now indicate the causes which act simultaneously with it and in a contrary direction. We have to demonstrate the constant and powerful influence of those forces which, as we have said, tend to modify, transform and complicate man's thoughts, feelings, passions, manners, customs.

The special aim of education is to transmit to the child the sum of those habits to which he is to conform the course of his life, and of those branches of knowledge which are indispensable for him in the pursuit of his calling; and it must begin by developing in the pupil the faculties which will enable him to make these habits and this knowledge his own. It teaches the child to speak, to move about, to look, to use his senses, to hear, to understand, to judge, to love. But now the influence of education, opposed as it is to that of heredity, is so great, that in most cases it is of itself alone capable of producing a moral and psychological likeness between children and parents. If heredity determined irresistibly and infallibly in the descendants the essential characters of their ancestors' personality, education would be superfluous. When once it is admitted that education, a long, watchful, laborious training, is indispensable in order to call forth and perfect in the child the development of aptitudes and of mental qualities, we must conclude that heredity acts only a secondary part in the wonderful genesis of the moral individual. The argument is unassailable. That hereditary influences make their mark in predispositions, in fixed tendencies, it were unscientific to deny; but yet it would be inexact to pretend that they implicitly contain the future states of the psychical being, and determine its evolution.

There is nothing more complex than education, nor must we think here of studying its general economy, which has been the theme of so many books. The importance which is generally attributed to works of pedagogy is of itself a protest against the abuse of hereditary theories. Some fresh details as to one of the chief agencies in education, viz., the instinct of imitation, and the part it plays in the development of individuals and of races, will suffice to demonstrate the energy of certain influences which have nothing to do with heredity.

An accomplished English historian, Bagehot, recently published some excellent observations, which go to show what great influence is exerted in the formation of customs and of tastes, and also how their periodic revolutions are explained, by the unconscious imitation of a favorite character or type, and by the general favor accorded to the same. According to him, a national character is only a local character which has been favored by fortune, precisely as a national language is only the definitive extension of a local dialect. There is nothing more undoubted than the force of this tendency to imitation. It is in virtue of this that certain processes in manufacture, art, literature, manners, discovered under peculiar circumstances, attain a general ascendancy, and are rapidly imposed, first upon the docile and unthinking multitude, and then on those who possess all the means of inquiry

and resistance. Here it may be observed that the elite are almost always constrained to follow the tastes and the judgments of the masses, under the penalty of being ignored or contemned. A writer devises a style which the public receive with enthusiasm; he has struck a vein. He accustoms those who read his books, or who witness his plays, to this style, be it good or bad, and the result is that, for some time, all authors are compelled more or less to imitate the fortunate innovator, if they wish to succeed. Hence, though one were not led to imitate, by instinct or by nature, still he would do so from necessity or from self-interest. The founder of the London Times was once asked how he contrived to have all the articles in that journal appear as though written by one hand. "Oh," said he "there is always one editor who is superior to all the rest, and they imitate him."

The history of religions from beginning to end is full of facts showing how men are guided, not by arguments but by exemplars, and exhibiting the tendency they have to reproduce what they have seen or heard, and to regulate their lives according to the bright and triumphant examples that stand before their eyes. Many victories, esteemed by apostles to be the effects of persuasion, are rather to be attributed to that recondite influence which leads men irresistibly to imitate their fellows. And does not this same agency of imitation appear in the body politic, transforming little by little, but yet radically, the habits, the opinions and even the beliefs of men? Nothing is easier than for a man who has acquired an influence over the populace to bring them over to his own sentiments, ideas and chimeras. And the observation is confirmed by daily experience in the education of children. In a school we often find the external characteristics—the tone, the gait, the games—changing from year to year. The reason of this is that some dominant spirits—two or three pupils who used to have ascendancy over the rest—have left; others are now in their place, and everything wears a different face. As the models change, so do the copies. The pupils no longer applaud or jeer at the same things as before.

This instinct of imitation is specially developed in persons of defective education or civilization. Savages copy quicker and better than Europeans. Like children, they have a natural faculty for mimicry, and cannot refrain from imitating everything they see. There is in their minds nothing to offset this tendency to imitation. Every well-instructed man has within himself a considerable reserve of ideas upon which to fall back; this resource is wanting in the savage and in the child; they live in all the occurrences which take place before them; their life is bound up in what they see and hear; they are the playthings of external influences. In civilized nations persons without culture are in the like situation. Send a chambermaid and a philosopher into a country, the language of which neither of them is acquainted with, and it is likely the chambermaid will learn it before the philosopher. He has something else to do: he can live with his own thoughts; as for her, if she cannot talk, she is undone. The instinct of imitation is in an inverse ratio to power of mental abstraction.

From these details it will be seen that this strong instinctive force of imitation, which plays so important a part in the education of individuals and of races, is a very different thing from heredity. It may and it does act in concert with hereditary impulses; but far more frequently it works independently and even in a direction counter to them. And the same is to be said of another force—a more determined rival still, and a more puissant antagonist of heredity, viz, personality, whose functions we have next to consider.

The individual personality of the soul, which is pre-eminently the instrument of free inventiveness and the unending spring of the innovative faculty, might, in contrast with heredity, be called spontaneity. To give a notion of the power of spontaneity, as compared with that of heredity, we might draw up lists exhibiting cases in which the manifestation of various passions or talents does not come from ancestry, and in which the individual is born different from his parentage, or distinguishes himself from them by the reaction of his own will. Such lists would be endless; for, the opinion of the partisans of absolute heredity to the contrary notwithstanding, spontaneity and personal activity are the rule in the development of the mind. In short (and this is the main point), heredity has its root in spontaneity; for, after all, those aptitudes, those qualities, which parents transmit to their children, must necessarily have originated, at some time, from the spontaneous action of a more or less independent will. We hear of idiots, and of hysterical and epileptical subjects, or, on the other hand, of painters, musicians and poets, who derive from their parentage the sinister or the beneficent activities which characterize them. True enough; but the question for us is, Whence did the parents themselves derive this activity? In taking a retrospective view of the ascendants, we must reach the point where spontaneity is pre-eminent; and this pre-eminence is all the less questionable in proportion as it reappears in the descendants. The effects of heredity appear and disappear; at first they overmaster spontaneity, suspending its influence; then they are exhausted, and spontaneity again reclaims its rights. Thus spontaneity is a continuous, persisting force, while heredity is intermittent and transitory. Human nature, considered in its progress from age to age, is a succession of independent minds, all the more independent in proportion as they have less need of the concurrence of mechanical or organic powers in willing and acting. Where they require such concurrence, a portion of their innate independence is surrendered to the blind influences of heredity. And yet, even as regards the origin of aesthetic aptitudes, spontaneity is the stronger of the two.

In studying the history of illustrious men, how often do we find brilliant imagination and extraordinary capacity for art, poetry and literary composition, which are by no means the result of heredity. We have not far to go for instances of this. Lamartine, Alfred de Musset, Meyerbeer, Ingres, Delacroix, Merimee, displayed talents for which they were in no wise indebted to their parentage. The history of men of science exhibits the part played by heredity still further

cut down. We are told of families of *savants*. How many of these might be enumerated? A dozen at the most. On the other hand, how many illustrious *savants* there are, among whose ascendants are found only people of very common stamp, or else distinguished for talents of a very different order from those which characterize the man of science! What hereditary influences fashioned a Cuvier, a Biot, a Fresnel, a Gay-Lussac, an Ampere, a Blainville? It is plain that in these instances spontaneity and education enacted the chief part. Nor does the history of authors agree any better with the pretensions made by the thorough partisans of heredity.

It is especially among philosophers that spontaneity appears to be supreme. Our authors present no lists of philosophers who have inherited from their ancestors the talent for speculation. Here we have a series of facts which make against heredity; these its advocates say nothing about, nor indeed are they made sufficient account by either party. Metaphysicians, precisely because in them the mental element alone is active, are exempt from all the influences of heredity. In proportion as the characters it tends to transmit are less of a physiological and more of a psychological nature, the less is the influence of heredity. But there is nothing more purely psychological, or more free from sense-elements and mechanical factors, than the mind of the speculative philosopher. In point of fact, the great metaphysicians had no progenitors, nor did they leave any posterity. The philosophic genius has ever been absolutely individual, inalienable and intransmissible. There is not a single great thinker, in whose line, whether ascending or descending, we discover either the promise or the perpetuation of the high capacities which made him illustrious. Descartes and Newton, Leibnitz and Spinoza, Diderot and Hume, Kant and Maine de Biran, Cousin and Jouffroy, had neither ancestors nor posterity.

Such is spontaneity. To form a precise idea of the part it plays, we should have to determine, in a general way, and also in relation to temperament, education, social and other conditions, etc., the genesis and development of those faculties by which a given man of superior power is distinguished from his progenitors; we must group together and classify the characteristic elements which make up the very essence of the personality and individuality—those marvelous elements of free initiative and of total independence which stamp a man as a genius. It would then be seen that most commonly superior abilities are so native to those who display them, so deep seated and endowed with a life of their own, that education and training, instead of calling them forth, serve rather to check their development. In a man of genius we should discern self-reliant precocity, a passion for enterprise, a strong belief in his mission, a pride lifting him above sect-prejudice or party ambitions, and attaching him exclusively to the object of his meditations, for which alone he values life. Even when temporal necessities compel him to take part in the transactions of men, the world is for him only a peopled wilderness, where his soul lives in solitude.

The materials for such a study exist in part; they are to be found in biographies written during the last two hundred years, by the secretaries of the great academies, and in the autobiographic memoirs left by several illustrious men. An ingenious and learned Russian writer, Wechniakof, has lately published sundry works, in which he considers, from this point of view, the anthropological and sociological peculiarities which have had an influence in the individual development of original geniuses. Unfortunately, these opuscles do not form a complete treatise, and yet a treatise on spontaneity would be a very curious and very useful work.

The aggregate of all the causes of diversity, heterogeneity and innovation, which in man act in opposition to the principles of simplicity, homogeneity and conservation, we may designate by one name, viz., evolution or progress. Regarded within the limits of positive observation, blind Nature has been ever the same. It is to-day, on the whole, what it was in Homer's time; the same sky, oceans, mountains, forests, flowers. Man, on the other hand, is ever undergoing transformation. Generations succeed one another, but are unlike. They are in a state of constant and rapid metamorphosis in their faiths, their knowledge, their arts, their wants. Nations, like individuals, grow up and decay. But the face of nature is unchanged. As Byron says of Greece:

"Yet are thy skies as blue, thy crags as wild;
Sweet are thy groves, and verdant are thy fields,
Thine olive ripe as when Minerva smiled,
And still his honeyed wealth Hymettus yields;
There the blithe bee his fragrant fortress builds,
The free-born wanderer of thy mountain air;
Apollo still thy long, long summer gilds,
Still in his beam Mendell's marbles glare;
Art, glory, freedom, fall, but Nature still is fair."

We might multiply *ad infinitum* these historic contrasts between the immutability of the universal fatalism which reigns in nature, and the incessant movement of liberty and invention in man, together with the ceaseless striving of the soul to free itself from the grip of fate. History is but the record of what has resulted during ages from this movement, from this striving. It is a protracted drama, where the good genius of liberty contests the throne with the evil genius of brute force, and where, under the eye of God, and with his assistance, is won, slowly and laboriously, the victory of mind, which searches, discovers, invents, creates, loves, adores!

III.

In the first part of this essay we established the facts of heredity, and showed the part it plays in reproducing physiological and psychological characteristics. In the second we pointed out and examined the causes which run counter to the more or less tyrannical impulses of nature, and to mechanical necessities. We have now to state some practical conclusions as to the use that may be made of this knowledge in perfecting the race.

The heroic combatants of Homer's epic invoked the names of their fathers and ancestors, and were proud of their noble blood. It was a high instinct, and they who can justly boast of their forefathers will always be in a position to earn for

themselves the respect of their children. In short, the phenomena of heredity authorize the belief that parents of well-constituted body and mind are most likely to transmit to their posterity their own likeness.

What measures are to be taken, then, to bring about happy alliances, such as will produce offspring of high excellence in a physical and moral point of view? This is a very delicate question, and we can give only a summary reply to it, based chiefly on an unpublished work by the eminent surgeon, M. Sedillot, who devotes the leisure time of his honorable retirement to studying the means of perfecting the race. First of all, M. Sedillot thinks that we may obtain valuable information as to an individual's real value by consulting his genealogy; the history of his ascendants for four or five generations, with special reference to intellect, morality, vigor, health, longevity, social status, virtually contains a portion of his own history. Long before Gall the fact was established (nor was it overturned by Gall's exaggerations) that the form of the head is, in some measure, an index of a man's mental calibre. From the remotest antiquity, the popular mind has observed the relation which subsists between great size of head and superior abilities; and language is full of expressions which witness to the correctness of this relation. Pericles excited the astonishment of the Athenians by the extraordinary volume of his head. Cromwell, Descartes, Leibnitz, Voltaire, Byron, Goethe, Talleyrand, Napoleon, Cuvier, etc., had very large heads. Cuvier's brain weighed 1,829 grammes, the average weight of Europeans' brains being, according to Broca, from 1,350 to 1,400 grammes. M. Sedillot regrets that we do not possess measurements of the various cranial dimensions of men distinguished for certain capacities, so that we might ascertain the important relations which subsist between these dimensions and these capacities; and he expresses the wish that such measurements should be taken. But at least we know, in a general way, what characters and what cranial dimensions correspond with the various degrees of cerebral activity. Most anthropologists hold that the man whose head has not an horizontal circumference of 50 centimetres (19.685 inches) is almost inevitably a person of only mediocre ability, and that the one in whom this circumference attains or surpasses 58 centimetres (22.8346 inches) is likely to be a very superior man. Instances are cited, it is true, of celebrated personages with small heads; but in such case the individuals gained distinction in some very narrow specialty. It must not be forgotten that these dimensions constitute but one of the external indices which enable us to determine approximately the intellectual value of an individual. We have also to take account of the general form and relative proportions of the various regions of the cranium, *i. e.*, of that harmony which is called beauty. An easy means, according to M. Sedillot, of studying the conformation of the head, is by taking a side or profile view of it, a little back of the forehead. One then instantly perceives the ratio between the height and breadth of the forehead and temples and the face, and a clear perception is got of the relative proportions of the anterior or frontal and the posterior or occipital contours of the head. The individual who has the superillary arches prominent, the temples bare, nearly vertical and high, with broad, high forehead, and features expressive neither of an unbalanced nor of a torpid mind, may in general be regarded as a truly human type, and as possessed of a mind that is fitted to do honor to the race. The story goes, that once a certain Englishman sent his groom to the ale-house in search of his friend Shakespeare. "How shall I know him?" quoth the groom. "The easiest thing in the world," replied his master; "everybody, more or less, resembles some animal; but, when you lay eyes on Shakespeare, you will at once say, 'There is a man!'" Man in the fullness of his harmonious beauty, such is the ideal toward which all the efforts of our present imperfect humanity ought to be directed, and it is full time that we should strive, by a wise use of the principle of heredity, *i. e.*, by healthy procreation, to develop a human race in which the last traces of animality shall have disappeared, and in which the *Man* shall be less rare.

What is it that constitutes the superiority of the English aristocracy? Their constant study to endow their descendants with the best bodily, intellectual and moral qualities. The Englishman does not marry from caprice or from passion; he marries under the conditions which are best fitted to insure the welfare of his children, for he knows that on their welfare his own happiness, his honor and his name depend. The respect shown to young Englishwomen, the honorable liberty they enjoy, the secondary importance that is attached to their fortune, and the stress that is laid on their personal worth, are all so many causes increasing among that people the number of happy marriages, and consequently giving vigor to the population. This is one of the grand secrets of race-improvement by heredity. Instead of looking for wealth, men must look for beauty, character and virtue. So long as they persist in forming alliances with women of feeble constitution, or lacking essential qualifications, the race will decline and degenerate. And, of course, the same deplorable consequences follow from the marriage of noble and well-organized women with men of inferior type. Fortunately, the tact and the instinctive dignity of women, and their natural liking for what is exalted, usually prevent their descending to debasing or dangerous alliances, and nearly always guard them against ill-assorted matches. "In place of giving way to sympathetic emotions," says M. Sedillot, "which disorder the judgment, let one put himself the question, on seeing a person that pleases him, if he wants to have sons and daughters of that same type; and it is curious to note how often the reply will be in the negative. It were unreasonable, no doubt, to forego present advantages for the sake of some uncertain advantage in the future; still, wisdom requires us to bring the two into harmony, and to remember how swiftly time passes away, and how little is the value of the passing hour, as compared with the hopes and the enjoyments of the future." M. Sedillot adds that, in ordinary times, hygiene, the moral evidence of the advantages of health and intelligence, would suffice for the regeneration of a people. France, unfortunately, has need of

stronger and more efficacious agencies; she must go back to the very fountain-head of regeneration and of life, that is to say, must discover the speediest means of insuring to the coming generations a future of virtue and mettle. In other times it may have appeared difficult or ill-advised to import, into questions touching the reproduction of man, figures and estimates not unlike those employed in zootechny, where selection has long been practiced. But now such scruples must give way before the dictates of necessity, which tells us in the most unmistakable way that we cannot afford to commit one blunder more.

Here we have to point out the means of staying or of reducing as far as possible the fatal heredity of disease, which is so powerful an obstacle to the improvement of the race. The preventive or prophylactic agencies which are to be employed to counteract the evolution of disease-germs depend, of course, on the nature of these latter. A consumptive mother must not suckle her infant; she ought to intrust it to the care of a good nurse. Those whose parents were affected with chest-diseases thrive but ill on an excessively animal diet: a regimen of *white meats* and light foods is best suited for them. As regards occupation, they should carefully avoid all such as would expose them to inhale dust, or to undergo alternations of heat and cold, or to use the voice habitually. Residence by the sea-side, in the south, and in localities where consumption is of rare occurrence, is the best prophylactic against this fearful disease. Individuals predisposed to scrofula require pure air, substantial tonic diet and an atmosphere like that on the seacoast of Northwestern Europe. Those who are threatened with gout or gravel must oblige themselves to the strictest temperance and take abundant exercise. Regularity and uniformity of life are the rule for those predisposed to cancer. Persons who reckon epileptics among their ascendants require the utmost care. All their functions must be tranquilized; they must allow themselves no excesses; must avoid fatigue; must guard against emotional excitement—in a word, they must be always surrounded with tranquilizing influences. Those predisposed to insanity are to be treated in a similar manner, that is to say, with great gentleness; and their passions are to be stilled. The course of life best suited to them is one which does not call for much intellectual activity, and which holds out no visions of fame or fortune. Preventing or checking in the individuals themselves the development of disease-germs is, however, but a secondary consideration; the chief point is, to prevent the migration of these germs into new generations. But, to attain this result, we must not only multiply and facilitate marriages which shall be in conformity with hygienic and moral laws, we have furthermore to discourage alliances the fruits of which can only be of blighted constitution in body and soul. Physicians ought to use all their influence to prevent the intermarriage of persons evidently predisposed to the various forms of neurosis, to tubercle, scrofula, etc. When the ascendants of one of the parties are hereditarily of a morbid constitution, the physician should at least insist on the importance of having the other party perfectly healthy, possessed of great vigor, and, above all, of a temperament the reverse of that of his or her partner. In this way the danger of hereditary taint is diminished, though it were better not to incur such danger at all. But this is a point of so delicate a nature that we cannot dwell upon it here. We must, however, say something about consanguineous marriages, a subject which has given rise to much warm controversy during the past few years. Some physicians, and among them Broca and Bertillon, hold that races which are least mixed, which are purest, are better fitted than crossed races to withstand the causes of degeneracy. According to them, the evil consequences charged on consanguinity are the result of very different agencies, especially the hereditary affections of the ascendants. Trousseau and Boudin, on the other hand, say that marriages between individuals of the same stock oftentimes yield unhealthy fruits—lunatics and idiots. The balance would appear to have been struck in favor of the first opinion. It was but the other day that Auguste Voisin, in making inquiries of the relatives of more than 1,500 patients in the Bicetre and the Salpetriere, found that in none of these cases could the disease be attributed to consanguinity. If the latter had been so infallible a cause of degeneracy, its effects would have been seen in that large number of madmen and idiots.

Although theorists have exaggerated the influence of heredity, it cannot be denied that it plays a part in the genesis of temperament and character, and here we have a warrant for the employment of every means that will favor the transmission of the most desirable aptitudes. In ancient Rome, women of the highest distinction, who were respected by all, imported into another family, with their husbands' consent, their superiority of blood. Quintus Hortensius, the friend and admirer of Cato, having failed to win his daughter Portia, asked for his wife Marcia, and Cato gave her to him. The grossness of such customs shocks our finer sense, but its explanation is to be found in the anxiety of a Roman head of a family to insure for his descendants the highest grade of masculine vigor and the most solid virtues.

Under the old constitution of society in France, the tenure of high offices and trusts, and the following of some special profession by one family from generation to generation, had their rise and bases in the unconscious observation that aptitudes are hereditary; and M. Sedillot regrets that the revolutions of modern society have done away with this wholesome tradition, which, in every grade of the social scale, morally constrained the son to follow in his father's steps. This point must not be overlooked by races which care for self-improvement.

Another point for such races to bear in mind, and one of readier application, is the necessity of a sound and enlightened system of education. On this topic, those who have the future of France at heart, have but one opinion, viz., that the coming generations must be invigorated by giving more prominence to bodily exercise, and by exempting children from employments injurious to health. They have no thought of interfering with classical studies or the humani-

ties, which will continue to be the chief element in moral culture; the only question is, whether the young could not acquire the treasures of Latinity and Hellenism in less time, and bestow some little study on matters of modern interest. There are sundry branches in which they now obtain no instruction, but which they might study much to the advantage of their intellectual development. This is not the place to enforce this argument; but it does seem unquestionable that, by means of a thorough system of education, proceeding on new principles, we might be able, if not exactly to change the whole character of a people, as Leibnitz thought, at least to do away with most of the influences which, for want of suitable training, cause them to fall into decay.

The conviction that it is possible to counteract the dangerous impulses of heredity and to triumph over the tyrannies of Fate—at least to acquire a moral superiority over them—is a most wholesome one to spread abroad and to bring into acceptance. *A strong will is in itself a power.* Even though it were not so easy a thing as it is to prevail over the blind forces of Nature, simply by the overmastering power of a resolute and sagacious will, there would still exist abundant grounds for believing that man has the power of modifying and amending his own conduct; that he is not the plaything of inflexible Destiny; and that he may not give way, without resistance or remorse, to his evil instincts. Let us believe in heredity, in so far as it may be made a means of improvement and of free perfectionment. But let us withhold our assent when there is claimed for it a despotic power so absolute as it would be madness to resist. Education has not only to improve the race, but also to give men a desire for improvement, by showing them that it is possible. In alliance with a judicious cultivation of desirable hereditary tendencies, education overmasters noxious proclivities and regenerates the race.

We must not, however, attribute to education an exaggerated importance, nor imagine that by itself alone it can call forth pre-eminence. Its influence, like that of heredity, is limited. Genius, which is the most perfect expression of mind, considered as a free creative force, is controlled by neither. It is a mighty tree whose fruits give sustenance to generations, and the conditions of whose growth are such that we can no more foresee or determine its appearing than we can prescribe rules for its behavior afterward or estimate its fruitfulness. Fortunately, geniuses are not indispensable, and, in proportion as the national average rises, the less need is there for them. But the general average rises of necessity when all the citizens are animated with the one desire of improvement. Hereditary cultivation, proceeding by means of a rigid selection of the influences which tend to improve the race, may be confidently commended to those nations who are ambitious of holding the first rank in the world.—*Revue des Deux Mondes.*

OLD!

They call me old! It may be
The frost is on my hair,
But in my heart is Summer,
And sunshine's always there.

For I have true hearts to love me
And keep the cold away,
And where the frost is vanished
The summer-time will stay.

I think such hearts as mine is
Can never more grow old,
Because so many love me,
With love that is untold.

I quaff of Love's Elixir,
And my heart is always young,
I have found the fabled fountain
Of which old poets sung.

Oh, love me, love me always,
And though my hair be gray,
My heart will hold the sunshine
Of a happy summer-day.

[From the *Galaxy* for November, 1873.]

WOMEN AS TACTICIANS.

An Arabian fable narrates that an evil genius became enamored of the beautiful daughter of a bashaw of Bagdad. Finding her affections engaged, and that she would not listen to another wooer, the genius resolved to revenge himself upon the maiden by mastering the soul of her lover. Having done so, he told her he would remove the malignant possession only on condition that she should give him her heart. She promised. The lover was restored, and the wicked spirit demanded the fulfillment of her word. She answered: "I would yield you my heart if I had it, but I have it not. One cannot give what one does not have. It is in another's keeping; it belongs to the man I adore. Ask him for it. If he will surrender it, my compact shall be preserved. If he refuse, you have no redress, for you cannot twice possess the same soul, and your allegiance to Amaimon compels you to abide by any covenant you may make with mortals."

The genius saw that he was foiled, and, roaring with impotent rage, disappeared.

The daughter of the bashaw was a very woman. She was a tactician. Woman, by her tact, has always been able to control her brother, and exorcise the spirit of evil. The Eastern tale is as true to-day as when it was written. Give woman half a chance with the devil, say the Spaniards, and the devil will be outwitted. The argument of Eden does not disprove the aphorism. It was Eve's curiosity, not Satan's cunning, which undid her. Her most dangerous foe was within. Relieved of that, she would have cajoled the Prince of Darkness out of his gloom, and turned his mockery and sarcasm to the tune of tenderness.

One of the essential differences between man and woman is tact. He often has it; but it is acquired—usually through association with her. Tact is inborn with her; it permeates her system—comes unconsciously—is exercised instinctively. If a mature woman could spring into being at once, she

would be found to own the quality that softens asperity and rounds the angles of life. She would inherit from her mother, Nature, the fine impulses, the spiritual courtesies, the soul of adaptability, that make her gentle and keep her sweet. Feminine tact is more than tact, as commonly understood. It is, according to its primitive meaning, touch, feeling—the touch of nature, the feeling of profound and pervading sensibility. It is readiness, inspiration, sudden and perfect understanding, instantaneous revelation of what is entirely fitting. Woman's tact includes tactics, particularly representing her disposition and capacity to manage. To say she is a tactician is to call her a manager. She loves management as man loves power, and her love is insatiable. On a desert island she would practice on external objects until humanity, in some form, should present itself. In civilization she has ample scope for management. Circumstances stimulate her inclination, develop her faculty. The highest and most complicated social conditions suit her best, because they furnish her the fullest occupation, and employ her richest resources. Half of her attachment to society rises from the field it gives her for manipulation, direction, shaping of means to ends. Her ambition is not large nor special, but singularly busy and copiously general. Her thoughts of what she should do, her fancies of what may be done fly through the air like swallows, whirling and turning on their flight, soaring upward and often, but ever drawn backward by the odor of the earth.

How different man! Tact he is born without, and it is extremely difficult to educate him to it. Woman must give him countless lessons before he has a glimmering of her meaning, and he is constantly forgetting what he has been taught. He is stupid as she is apt. The things he cannot learn he pronounces useless, and discourages her resolute attempt at instruction. Very frequently he lives and dies without the slightest apprehension of tact. A little acquaintance with it would save him a deal of friction and fretting; would conduct in a hundred ways to his success and satisfaction. But, ignorant of his loss, he has lost nothing, and nobody can convince him that his deficiency is to his disadvantage. Tact he deems indirection, insincerity, dissimulation; he thinks he despises because he does not comprehend it. Seeing other men prosper by its aid, he calls them lucky, never suspecting that careful study might have yielded him the secret of their luck. A large proportion of the failures in life proceeds from want of tact, though those who fail invariably ascribe their mishaps to any other cause.

Management the average man either contemns, or believes he does. He is prone to style it intrigue, and he stands so fairly with himself as to think he can win fortune by striking an attitude which must direct her gaze to him. The mean, the weak, the dishonest are the managers, in his phrasing; and if he be himself a manager, he uses stronger adjectives, with a dim consciousness, perhaps, of his own deserving. He is fond of asserting—the fondness is in proportion to the falsehood—that shrewdness, energy and courage have gained for him what he has; that he might have been better off had he been willing to stoop and cringe and play false, as others have done. But he is composed of finer stuff. He wishes to make it clear to every mind that he detests managers, and he will not bid them to the banquet of his self-sufficiency.

Tact is so purely feminine that a genuine woman can hardly be conceived without it. It belongs to her of right. As a weapon, it is offensive and defensive. It is a substitute for and an offset to man's physical strength; it is quickness of mind against accumulation of matter, delicacy of spirit in contrast with rude aggression. Her tact is her protection. She holds it before her as a shield, and stands behind it as a rampart. The stoutest arm cannot thrust it aside, for it is elastic as the air—so yielding that it cannot be displaced.

All historic women who were not Amazons have been tactful. Aspasia, in every sense the peer of Pericles, possessed tact to her finger-tips. So eloquent, that she is said to have taught her lover and husband the art of oratory; so gifted, that Plato put into her mouth one of the finest speeches in all his dialogues, yet she leaned gracefully upon her subtle perceptions when she was weary with intellectual contest. Aristophanes asserts that her influence brought on the Samian and Peloponnesian wars. She moulded Athens, in the height of its power and splendor, by her grace, her beauty and her genius. She owed her acquittal, when tried for contempt of the gods, more to her tact than to Pericles' masterly defense. The most gifted men of Greece felt honored by her hospitality; Socrates himself confessed the matchless charm of her society. Albeit her name was sullied, and matronly eyes were unable to see her during her early career, she glided gently but proudly into the admiration and affections of the whole people, and caused the haughtiest to bend before her graciousness. Not beauty nor eloquence nor genius, single or united, could have wrought such revolution. It was the immeasurable power of tact which placed her on the pinnacle of renown, and planted every letter of her name with the seeds of immortality.

Phryne, the famous hetaria, is indebted for her place in history no less to her tact than to her beauty. A humble Boeotian, she earned her bread by gathering capers (she never abandoned her capers, if the truth be told) until the recognition of her personal charms piled her pathway with purses of gold. She offered to rebuild the walls of Thebes if she were permitted to place her inscription upon them. Apelles painted and Praxiteles carved her wondrous loveliness. Her fascinations were irresistible; her manners were more dangerous than her person, for they expressed the most exquisite tact. Accused of atheism, she demonstrated to the gray-beards of the Areopagus her natural claim to beauty, and they pronounced her innocent with passionate lips. There was tact touching the apex of sublimity.

Every syllable of Cleopatra's eventful history portrays her admirable discernment, her consummate intuition. Of all the feminine tacticians of antiquity she was sovereign. She seems to have been possessed of a spiritual stethoscope by which she learned the mind and mood of the inner man. She vanquished vanquishers with her blandishments; she managed the world's managers; she kissed her hand to haughty

crests, and they were lowered in acknowledgment of her witchery. He who was most heroic among heroes bent to her lips, and could not or would not rise above them, even when glory called and his legions murmured. Only an armed host of the Egyptians and the spectacle of his burning fleet, awoke Caesar from his voluptuous intoxication, and just in time to save his empire and his life. But after performing prodigies of valor, he relapsed to his amorous thralldom, and when he went back in triumph to Rome, Cleopatra accompanied him as his royal mistress, occupying in his heart the place from which unoffending Calphurnia had been expelled.

Antony, another ruler of the world, she drew into charming captivity, and died because she had despaired of his forgiveness after her flight at Actium. Unquestionably, she loved both him and Caesar with all the passion of her passionate nature; but without supreme tact and management she never could have held those inconstant heroes as she did. While she appreciated their greatness she had a clear vision of their weakness, and by discreetly appealing to one and the other she kept them at her side, though fortune and advantage pleaded against her. No woman ever understood men better; no woman ever knew more quickly and thoroughly than she when a crisis in her fate was approaching. She shrewdly chose her mode and hour of exit from the stage, so that the centuries would wonder and applaud. From the life she had drained like a wine-cup she retired in such luxurious majesty that she stamped the historic page recording her departure with an illumination which will not fade.

Zenobia's perception and adroitness would have rendered her a queen had she escaped the purple. She governed Palmyra, Syria and the East with such skill and judgment that it is not strange she excited the admiration and envy of Rome. She defeated the generals of the empire, and maintained to the fullest her magnificent power until Aurelian gained over her two splendid victories. Shutting herself up in Palmyra, she bade defiance to the enemy; but when neither allies nor famine came to her aid, finding her cause lost, she sought refuge in flight. Intercepted and taken before Aurelian, who asked her why she had waged war upon Rome, she answered, "Because I disdained to consider as emperor either Aurelius or Gallienus. You alone I acknowledge to be my conqueror and my sovereign." These words contained the essence of tact. They completely conciliated Aurelian, who, after she had adorned his triumph, presented her with a beautiful villa at Tibur, where she lived as a Roman matron, esteemed and honored to the close. She turned adversity to advantage, became the friend of her foes, gained a home in the heart of hostile Rome by the exercise of her peculiarly feminine faculty. This enabled her to adapt herself to situations and circumstances diametrically opposite. Accustomed to the fatigues and perils of the chase, inured to every hardship, often marching at the head of her army, this daughter of an Arab chief, after wearing a crown and holding the dominion of the East, could descend, with entire grace and dignity, to the rank of citizen in a foreign capital, and continue in society her triumphs of the field.

The gentle and gifted Hypatia was an embodiment of tact. Avowedly a pagan, her philosophy was so pure and human that eminent ecclesiastics accepted her doctrines and extolled her character. Her lectures drew all classes; men in the highest places consulted her. The noble spirit of Plotinus breathed in the tenderest teachings from her eloquent lips. The zealots who hated her for her liberality hated her all the more because they could pick no flaw in her faith or practice. Having no outward reason for being her enemies, their bitterness was intensified on that account. Her very beauty grew to be odious in their jaundiced eyes. Her commendation fell upon their ears like a blow. They detested her for daring to exist. Goaded by bigotry, they formed a conspiracy against her, dragged her from her chariot to a church—unseemly place for devilry like that—stripped her before the roaring mob, tore her to pieces, burned her bleeding and broken limbs beneath the heavens, which blushed at such humanity.

But there is no need of reference to the past for the showing of feminine tacticians. They are abounding contemporaneous and ubiquitous. Wherever woman is, tact is also. It enters into, forms part of, and illustrates her sex. Every civilized government is an unrecognized gynecocracy; man standing for the machinery, woman for the motive force. She is almost as much a partner in affairs as in domesticity. The resonant public voice is made up of many feminine tones; public acts borrow her sanction. Veiled but watchful, she stands beside the prince, the magistrate and the executive; and when she withdraws, disorder and anarchy begin. The harmony of a country, like the harmony of humanity, depends upon the union of the sexes. Man, alone, expresses lawlessness, brute force, animalism. Woman is required to enlighten his selfishness, to dignify his aims, to temper his resentment. Her tact is a higher intelligence, guiding his aggressiveness to fruitful results, preserving his resolution from the commission of injustice. By that quality she rounds his bluntness and so feathers the arrows of his enterprise that they may strike the target of her hope. He rarely suspects, she has aided the flight of his shaft, and she is satisfied with the private consciousness of her doing.

Never had woman such scope as she now has for management, and, be sure, she profits by it. Management was formerly confined to the upper ranks; was the privilege of the privileged few. In these days of diffusive democracy, the entire sex are managers—the lowest as well as the highest. The mistress manages the servant, and the servant, in her native way, essays to manage the mistress. Feminine children, inhaling the cunning of their elders, undertake to prevail over their nurses by deliberate adroitness. Women are on their guard with each other. Each knows the weapon of her companion, and does not care to provoke a contest, while men are open to attack. The management they practice on one another is preparation for the higher and more exciting game. Inherent as their directing disposition is, they love to cultivate it by every means offered. They seldom lose opportunities, and, when wanting, are fond of making such that they may be the gainers thereby. Their devices are usu-

ally as miscellaneous as they are ingenious, as ambitious as they are abundant. They begin with inanimate forms and steadily ascend. The forms are dolls, which they, poetically gifted, endow with life and all its passions. Rising above dolls, they take birds, kittens and puppies as pets; then accept lovers; transform them into husbands; have children, and when these have grown to maturity, have the duty and delight of looking after their marriage and social settlement. They become grandmothers in due season, and their grandchildren appeal to them almost as much as—sometimes more than—their own offspring. No marvel woman becomes an adept in management. Possessing genius for it primarily, she unfolds it by perpetual training and exercise; has it at the highest, generally, when she has fully ripened. Then it is that she comes into the largest contact with man, who, as her loving enemy and formidable friend, requires certain and continuous regulations at her hands.

As a general proposition, it may be safely stated that all men are managed by some woman—usually by many women. Every one of us has a mother; most of us have sisters, sweethearts, wives, daughters. Running such a gauntlet, where is our chance of escape? We may not have any recollection, any knowledge of our management, any consciousness of it, even, while it is going on—so deftly and delicately is it commonly done. The ordinary man dislikes to be managed by women, and disliking it is prone to think he is not. The extraordinary man, meaning the man of breadth, culture and character, is aware of his fine manipulation by feminine fingers, and does not object—indeed, he rather enjoys it.

It is evidence of our narrowness and weakness when we dread the influence of woman, reject her counsel, avoid her concurrence. It is evidence that we need what we decline, and that we really get in full measure what we assume to be able to do without.

As a rule, the men who are most managed are the least conscious of their management; and those most conscious of it have the least of the thing. Superior men are not liable to suspicion; do not believe their dignity in permanent peril. They are willing to confess they receive something from their associates and associations. They do not fear management from those they esteem and love; comprehending that what they so derive must be similarly estimable and lovable. Being strong and elastic and susceptible, influences are sought and acknowledged; gentle manipulations entertained and encouraged. They have sufficient force not to be turned from their bent; color enough of their own not to take on foreign hues. Management adds to their symmetry and development, and they welcome from any source whatever helps them; turning their welcome into profoundest gratitude, if the help be recommended by affection.

Where is the man of parts and principles who has not been managed by women? What hero of the past (the present is slow to recognize its heroes) has not had his heroine, even though she be not so recorded?

Pericles was managed by Aspasia in everything that added to their greatness and to the glory of Greece. He was proud to admit his indebtedness to her. She helped him to his pedestal, and drawing her after him, he crowned her with laurels, and proclaimed her a goddess fit for the Parthenon. He had no fear to be thought inspired or guided by her; for he was a lofty leader of lofty men, standing so high that he heard the uttered wisdom of Olympus.

Hyperides, the rival of Demosthenes, was so managed by Phyrne as to render his effort in her behalf the crown of his eloquence. The beauty of the woman flashed into his thought; the symmetry of her form swept through his sentences, and she stood acquitted by the power of her reflected loveliness. Cæsar and Antony knew from the first what a siren Cleopatra was. The great Julius saw her consummate management when she rose, like a rare aromatic flower, from the bale the swarthy Sicilian had brought. He felt the presence of the splendid apparition kindling a new destiny in his veins, and he advanced to meet it with open arms. Unfortunately as her influence was in many respects, she must have answered in some way to his noblest nature. No woman, not even Egypt's enchanting queen, could have retained him for years, unless she had awakened that which was best in him, and most promising for the future.

Antony, magnificent rowdy that he was, detected the management of Potiméy's daughter while she rowed up the Cydnus with silver oars, to obey his summons, as the goddess of youth and love. To live in luxurious effeminacy with her, he sank the Spartan element that was in him, and drew the Sybarite to the surface. How supreme must have been the tact which could rivet to her side the sturdy soldier, and enthrall him with voluptuousness, while he saw his Roman veterans disowning their allegiance in favor of Octavius, and the empire he had gained by mighty prowess and hardship crumbling under his dazzled eyes.

Woman, as she has since become, is not represented by Cleopatra, who loved herself beyond her lovers. Woman's management of man is usually for good, which, unless she be warped, she invariably selects and cherishes for its own sake. He who is affected, and, in a degree, moulded by her, is generally the better therefor. Her influence is proverbially refining and humanizing; the highest civilization shows it most. It cannot be too often repeated that neither he nor she is unit; that in their union unity must consist; that there must be mutual harmony before there can be either union or unity. Her management, for the most part, is spiritual direction, moral regulation, incitement to justice, solicitation for mercy. Man was never harmed by these. For every hurt he has had from woman, he has had a thousand healings. And when he quits the broad white road for dark and devious paths, she stands, there still, and beckons him to return. She is not his other I alone; she is the complement of his individual and indestructible I. She possesses while she is possessed by him. She yields him what he cannot get except through her. She turns upon him as the moon upon the night, softening his rugged outlines, bathing his breadth with the spirit of beauty.

Woman's management has its abuses. The fair picture of

her influence has its reverse. Her original intentions are good; but they are sometimes misdirected and with ill results. Her tact may descend to scheming, her management to vulgar intrigue—the consequence, commonly of masculine imitation and instruction. It is entirely true that she will follow right, if man will not mislead her; but depending on him as she does for guidance, she can hardly fail to go astray—less frequently, however, than would be supposed. Truthful and honest by inheritance, her worldly intercourse, her social training, tend to reduce her hereditaments. Among her first offenses, conventionally considered, is the offense of telling truth. She is not taught to lie—such sharp language would sting her to sincerity—but she is taught to be very frugal of veracity. The transition from hearing that truth must not be spoken at all times to thinking it must not be spoken at any time, is not nearly so great as it seems. Drawing-room duennas guard her against saying aught that may be unpleasant: and the corollary of this is, Say what is pleasant, whether the words be genuine or not.

Thus is dissimulation conveyed and dishonesty inferred. Is it singular that years of such tuition sap a foundation of integrity? Unquestionably, woman's peculiar education blunts some of her moral sensibilities and confuses her logic, which never afterward becomes clear. Subtle distinctions are not her forte. She cannot understand distinctions without difference, as man can, and practices constantly, to the severe detriment of his ethics. Why she should and should not do the same thing; why cleave to this to-day and neglect it to-morrow; wherefore the right of one time is the wrong of another—these are beyond her mental soundings. Strangely tossed, perpetually hoodwinked creature that she is, did the gods make her gentle that she might be cajoled? Did they endow her with reason that she should be wheedled out of her reason? We smile at her logic; and yet may not her asserted illogicalness spring from her adherence to logic's rules? Man, after deranging her premises, demands that she draw correct conclusions.

No accusation against woman is more common than that she cannot speak the truth. She can—at least she could; but it has been so carefully instructed out of her that she would be disobedient to all her training if she permitted her word to reflect her thought. Man is her accuser, unmindful that she has been educated to indirection and insincerity in order to be attractive in his eyes. He pretends he wants the truth from her; but it is a false pretence, unless the truth be grateful. He wants her to be agreeable, uniformly and eternally—nothing more and nothing less. If she can be agreeable with truth, he objects not. If she can be agreeable without it, he is complacently resigned to its absence. Man places woman in a perpetual dilemma. "Give me the truth," he says, "if you would keep my love." If she gives him truth, she does not keep his love. If she keeps her truth, he does give her love. What can she think or believe? Does he hope for truth by telling untruth? Is he an incarnation of contradiction? Does he adjure with words he will not stand by?

Man is plentifully strong to bear the truth; but he will not bear it from woman. He has been saying for centuries that she does not forgive a slight to her self-love. But she forgives and forgets it much sooner than does he a slight to his. The directest road to man's affection is through the gates of his vanity. Knock on them gently, and they will fly wide for the disclosure of the narrow domain. Let the fairest and finest she in Christendom reveal to her lover that she thinks he is what he is confident he is not, or the converse, and that moment she is banished from his countenance. Nor will she be restored until she confesses that her belief is positive unbelief. And still he insists she shall speak the truth.

Woman soon learns, by sombre experience, that the majority of men will not swallow truth which is not sugar-coated; that, instead of relishing it for daily diet, as they assume, they deem it medicine to be dulcely disguised and administered by prescription. The discovery is not welcome, for it indicates weakness in those she longs to have demigods; and weakness is the one thing in man she cannot abide—the one thing, when apprehended, she is unable to idealize. But there is an unconscious kind of practicality in her sentiment. She discreetly surrenders to the inevitable, and meets her natural companion on his own ground—the ground where he has trampled down the flowers she had planted with such delicious expectations. He comes to woo her. She has been wooed before (he who would be woman's first lover must watch her swaddling clothes), and she has conned her lesson. Once it was impulse, instinct; now it is tact, management, in a sullied sense. As much as ever she is mistress of herself. She can hide her weakness so, and defect his. She does so quickly, and she addresses herself to those (they must be plural since he is masculine) as she would formerly have done to his imagination. From his free tongue, if not by native penetration, she gets at his cracks of character, and all the rest is easy. She tells him what he believes, and may have said of himself as if it were a revelation, and he ascribes to her insight what is due to his vanity. She manages him completely; shapes him to her will; forms him to her fashion. While he thinks her his mistress, she is his master. He follows in the rigadon of her caprices. Inspired by her suggestions, he prides himself on his genius. With his perfect plasticity he imagines he is inflexible. He is her echo throughout the immovable persuasion that he fills her soul with the resonance of his original voice. At last she consents to be his, as he opines, because she can no longer hold out. Veritably, he is overcome by her magnificent management. He does not marry her; she marries him. He has gulped the hook of his own baiting, and floundering and famishing on a foreign element, he is humiliated to know that what he took for a savory morsel was but a bit of red flannel.

Many men are managed into matrimony—more, indeed, than are led by love. Manager as woman is constitutionally, she is seldom a mere manager, under connubial provocations, unless she has been duped and mistreated before. Deceived again and again, she is forced into an attitude of self-defense, and this, by added rudeness and repercussion,

grows to be invasive. If she learns to despise a certain class of men, it is that class who have been her teachers. If her understanding of their set be unfavorable, it is because she has known none of a superior order. She is rarely rendered so skeptical or morose as to lose faith or feel bitterness toward men, when even one of a noble type has come to her. Rather she makes him the standard; through him she judges leniently and favorably of his kind. After Briseis had loved Achilles she fancied the Greeks were all heroes. So much better for the Greeks; so much worse for Briseis.

A scheming or intriguing woman is one of the most pernicious and dangerous of her sex. She becomes a schemer or intriguer when her management has been deprived of its morality; when selfishness has usurped the place of conscience. She is shrewder, bolder, more resolute than many of our sex. She rises above herself in clearness and force of mind when she is no longer handicapped with ethics. Her thought is deeper, her penetration greater after she has locked up that troublesome and conflicting organ, her heart. It is in this capacity that many men see and judge of her; regarding her abnormal as her normal relation; unconscious or unmindful that she has been thrust by some injustice of theirs from her primal plane. In such character she has been conspicuous in history; has figured at all capitals; has been at the base of three-quarters of the whole world's mischief. Manager of this sort, she has planned assassinations; prompted tyrants to fresh encroachments and crimes; has caused pledges to be violated; has instigated bloody and needless wars.

Helen was of this pattern, and Homer and all his tuneful tribe have eternized her evil achievements. Charming hussy, what desperate pranks she played! After eloping with Paris from her husband Menelaus, and marrying Deiphobus, Paris' brother, when Achilles had slain her lover, she appeased her first lord by introducing the Greeks, in their hour of victory, to the chamber of her latest liege. They insured her a sanguinary divorce, and she returned to Sparta with Menelaus, who lived happily with her until his death. He would seem to have been superhumanly forgiving; but we do not know what plausible stories she told him. Of necessity, she managed him ingeniously; and we can conjecture what she said. In fact Menelaus was not the right man for Helen, who had accepted him as a sort of compromise. The wily Ulysses had advised that she should make her own election, and he had been one of her numerous suitors. It is not improbable she was in love with him, and that she felt slighted by his apparent indifference. Therefore, woman-like, she chose Menelaus, for whom she did not care, because the man for whom she did care did not care enough for her. She must have been eloquent in explanations after Troy had fallen. She doubtless told her Spartan spouse how devotedly she had loved him during all those painful years; how Paris had made her believe Menelaus had grown weary of her charms; how he took advantage of the delirium his words had caused, and bore her off while she was too weak and wild to resist. Then she had not dared to return. Losing her lord, the world was lost. She had prayed to die; but the gods would not hear her prayers. Once in Troy, she was forced to remain. Day after day she had watched from afar the contending hosts, hoping to catch one glimpse of her deserted chief. She had besought Minerva to give victory to the Greeks, that she might behold once more the partner of her choice, ask his forgiveness, and die in rapture at his feet. Then Helen cast herself into Menelaus' arms, and shed such tears as would melt a heart of stone. He saw that face which had set the world in arms shining, with superadded loveliness, through its streaming sorrow, and heard the appealing voice, sweeter than the sweetest lute, of her who had slept upon his heart. "My deepest sin was in so wildly loving thee, my lord, my husband, and my king." Menelaus was human. Helen was exquisitely beautiful, and of managers the easy queen. He overlooked the past. He would have overlooked it had she eloped with all of Priam's descendants. She was lovely, and he loved her. She had erred grievously; but she begged for pardon with irresistible lips, and resolution-destroying tears. He believed all she said, and not a syllable was true. He would have given his life to save her a pang, and she would have poisoned him with a kiss. She was a manager indeed, a very sorceress of sentiment.

But let not Helen be wholly blamed! What she was, man made her. Theseus had carried her off when she was but ten years of age, and had kept her captive until her brothers, Castor and Pollux, delivered her, and restored her to Sparta. Certes, her early experience was not of a kind to yield her trust, or to keep her true. Deiphobus and Menelaus paid the penalty of Theseus' wrong. Theseus prospered—gained imperishable glory—was made a demigod. Helen was driven into exile, and retiring to Rhodes, the queen of the island, Polyxo, because her husband had been slain in the Trojan war, caused her to be seized while bathing, bound to a tree, and strangled. There was a deal of human nature even in traditional antiquity. Theseus and Helen foreshadowed the destiny of man and woman. As it was with them, it has been ever since with the wronger and the wronged.

Truth has two sides, and is not reached until both are seen. The great mass are capable of seeing but one, and to that they fix their faith. Exculpatory words might be spoken for the Messalinas and Faustinas, for the Gabrielle d'Estrees and Catherine de' Medicis of the past, as well as for the designing demireps and adventuresses who kiss and sting, who palm and plot, in every capital of the Old World and in every city of the New.

Young as the Republic is, its centres are thronged with managers, crafty as they are maculate. Almost without exception, they have grievances to redress against their common foe. They redress them, too. If they have been found weak, they find men weak also, and at a time when their own weakness has been healed by the hardening of the heart. Undoing yields them power to undo. Caught in a snare, they grow skillful to ensnare. They manage man out of his mind, and would out of his morals, were not those commonly lacking. They become the false mirror in which not

he but his egotism is reflected. They elicit his confidence, and turn it to account. They fondle him with one hand, and flch from him with the other. They call him dearest, and know him to be dunce. They pronounce him hero, though they have proved him hind. They troll for him in fresh waters, and he, greedy pike, feeling the barb, tries in vain to run away with the wheel.

Man, sunk below his natural level, hates, and affects to despise, the height where he has walked. Woman, fallen from her fair estate, looks ever back to it with longing and regretful eyes. He proclaims himself not worse than his fellows; endeavors to pull those above down to his flat. She admits her fault, deploras it; is glad there are women so much better and more fortunate than she; strives to have hope for the future, and listens with bounding blood to every voice that brings back to her the spotless past. Never does she quite renounce morality: humanity claims her to the last. Miserable, downtrodden, wholly forsaken, she looks up from the dross and the mire, and hears the lark of her love still singing at the gates of heaven.

The genuine, the spontaneous managers, who have no purpose but management, and are often unconscious of that, come nearer home, are familiar to our daily lives. They are our wives, sisters, sweethearts, friends. They take charge of us, fancying we are not fully able to take charge of ourselves. Every woman deeply interested in a man has something of the maternal feeling for him, just as he, in like condition, has something of the paternal feeling for her. Clytemnestra, erotic tigress that she was, had such attraction to Agamemnon, whom she slew, and to Egisthus, on whom she brought such terrible retribution. Catherine of Russia, fiery Amazon as she is shown, often regarded Soltikoff and Poniatowski as her sons. Half of woman's management springs from this feeling—vague, variable and undefined—impelling her to direct, arrange, superintend in whatever she deems her proper sphere. Next to being taken care of by man, she loves to take care of man; nor will she be deprived of opportunity, which she will either find or make. She wants to be dependent, and to have others dependent on her. To lean and support are the bound and rebound of her being. One is her rest, the other is her activity: fluctuating between these, her contentment rises to the rim.

Man relies far more than he is aware for comfort and happiness on woman's tact and management. He is so accustomed to these, that he is unconscious of their worth. They are so delicately concealed, and yet so ceaselessly exercised, that he enjoys their effect as he enjoys the light and atmosphere. He seldom thinks how it would be with him were they withdrawn. He fails to appreciate what is so freely given. He may be reminded of them now and then; he may complain of intrusion or interference; but the frown is smoothed away by a gentle hand, the murmuring lips are stopped with a caress, and the management goes on.

Home would not be home without woman's management. It is the rhythm of Nature's precious duality, the adjustment of spiritual irregularities. It comes when it is most needed; fits itself silently to its place. Man is saved by it from a hundred ills—from his arch enemy, himself. He knows how solitude preys upon him; how constant society of his own sex palls, and frequently repels. Even woman would weary him but for her management, whose fineness and fulness are proportioned to her sympathy and love. He enters her presence sullen and bitter, he knows not why. The demon is in possession—the demon that would bid him, if all his hopes of happiness lay in a crystal vase, to seize and dash it to pieces. She, sweet spirit of peace, smiles upon the clouded brow; prepares every trifle to his familiar liking; breathes all about her the aroma of gentleness and repose. No look or tone of tenderness from him. Coldness, stiffness, cruelty restrained, are in the possessed. Her smile grows brighter, her air more gracious, her form more radiant with soft regret. Such influence is irresistible. The demon and the angel are opposed, and evil steadily retreats, as it always must in final field, before advancing good. Her arms are about his neck; her cheek against his breast; the old trite words are heard, which, fresh whenever spoken, in every language mean the same; and through the broken cloud the peaceful sky bends down, as if to bless. The man is still possessed, but possessed as Nature wills—with the gentleness and trust, the management and love of his sympathetic sister, his proper partner, his devoted friend.

Management, at its truest and best, is as the Therapnean temple that the Spartans, after her defication, reared to Helen. It softens the manners, lends grace to the graceless, confers beauty on the plainest woman.

JUNIUS HENRI BROWNE.

FAITH IN YOU.

The world has been to you, love,
Most selfish and unkind;
Friends many been untrue, love—
But, dearest, never mind.
Still in the path of Right, love,
Your onward course pursue;
'Tis morning after night, love,
I still have faith in you.

Not wealth nor fame you've won, love,
(You're happier thus, you'll find),
Your work has been well done, love,
So, dearest, never mind.
And if you've done your best, love,
You've surely naught to rue;
In sweet consent, then, rest, love—
I still have faith in you.

Do not rebel at fate, love,
Her clouds are silver-lined,
The sun will shine, though late, love—
Then, dearest, never mind.
This heart will trust you still, love,
Whatever others do,
This heart forever will, love,
Have boundless faith in you.

SEVENTH ANNIVERSARY OF THE PENNSYLVANIA PEACE SOCIETY.

The seventh anniversary of the Pennsylvania Peace Society was held at the Mercantile Library yesterday afternoon and last evening, Mrs. Lucretia Mott, Secretary.

The report of the Executive Committee was read by Miss Lydia A. Schofield. The report states that the Constitutional Convention had been petitioned to insert provisions striking out the clauses of the present constitution which relate to capital punishment, the maintenance of militia forces, the carrying on of war, and the exemption of persons who have conscientious scruples against it from bearing arms, provided they shall pay a certain tax. The Convention did not take any action upon the petition except to pass a clause that "the General Assembly may exempt from military service persons having conscientious scruples against bearing arms."

The Executive Committee has also, in conjunction with the International Peace Union, distributed five hundred memorials to the Senate and House of Representatives that they second the movement inaugurated by the House of Parliament of Great Britain, and promulgated by the Queen, for conferring with the various governments of the world on the subject of International arbitration. The report also expresses regret at the execution of the condemned Modocs, and states that such regret was intensified by the fact that the women and children were compelled to witness the taking the lives of those nearest and dearest to them. There was reason to believe that the lives of two of these persons were spared through the intervention of the American Branch of the United Peace Union.

The resolutions were adopted. Catherine of Russia. The following officers were then elected: President, Lucretia Mott. Vice-Presidents, Alfred H. Love, John Longstreth, Dinah Mendenhall, R. W. M. Townsend, Elias H. Carson. Secretaries, Henry T. Child, M. D., Lydia A. Schofield. Treasurer, T. Elwood Chapman. Executive Committee, Mary Beans, T. Elwood Longshore, Francis Parker, Ellen M. Child, Ann Longstreth, Elizabeth P. Comly, Sarah T. Rogers, Charles W. Pierce, John M. Spear, Mary H. Child, Wm. Lloyd, Isaac Mendenhall, John A. Jolliday, Clayton B. Rogers, Caroline H. Spear and Mary S. Thorn.

On motion, a letter was indited and ordered to be sent to Gen. Grant on Cuban matters, in which, while honoring the President for his interference there in behalf of humanity, it deprecates war with Spain.

We omit the resolutions, fourteen in number, and somewhat long, in order to notice a paper written by John M. Spear, and read by Caroline Spear, recommending the formation of Courts of Conciliation composed of men and women, whose duty shall be to arbitrate upon such matters as are subjects of litigation in the regular courts, and which may extend to various quarrels, disputes, domestic troubles, etc., which cannot be easily or speedily adjusted in court.

Mr. Alfred H. Love and Mrs. Lucretia Mott also spoke in favor of the Association using its influence in procuring work for the poor during the coming winter, and after some remarks on the effect which wars have in producing national debt, by Alfred H. Love, Gideon Frost and Levi H. Joslin, the Association adjourned.

[From Hull's Crucible.]
MY CONFESSION.

Will you allow me to state a case and ask a question of morals of Mrs. Woodhull's most excited opponents. I am personally acquainted with two women of good mind and of the first respectability. Both failed to marry their first and truest love, and probably because society did not permit woman to directly make love to the other sex, both men married other women.

One of these women, after the marriage of her lover, had an offer of marriage from a man whom she respected but did not specially love. The man was in very good circumstances, and friends all advised her to marry him. Many said she was a fool if she did not accept. At length, mainly for the sake of a home, and also for a home for her nearly destitute parents, she consented. All Spiritualists declare this to be prostitution. It was selling the use of her sexual functions, for life, for a money consideration. It was nothing less. This is highly respectable.

The other woman remained much more free, but occasionally gave the use of her sexual capacity to a wealthy man from the same motive—much-needed money. She, too, respected the man, but did not love him as a woman desires to love a husband, for which reason she declined to make a life-bargain with him, as did the other. This woman is still respected, but only because her manner of life has not been known. I know it. This woman is a prostitute. Both women are more or less supported by prostitution.

Both women help me from \$5 to \$10 a year. "The partaker is said to be as bad as the thief." Here let me ask Bros. Holbrook, Tuttle, Harris and such men one question. Do I do wrong to accept the money from either or both of these women? Will Mrs. Woodhull's most earnest opponents excuse my extreme conscientiousness (?), and reply? Don't fail!

AUSTIN KENT.
STOCKHOLM, N. Y., Nov., 1873.
P. S.—While so many of the Spiritualists are serious, they must allow me a little satire and fun. A. K.

[From the New York Ledger.]
MADE TO "SEE IT."

"I can't see it," said Buffer. "Nobody reads all these little advertisements. It's preposterous to think it."
"But," said the editor, "you read what interests you?"
"Yes."
"And if there's anything that you particularly want you look for it?"
"Certainly."
"Well, among the thousands upon thousands who help to make up this busy world of ours, everything that is printed is read. Sneer as you please, I do assure you that printer's ink is the open sesame to all the business success."

And still Buffer couldn't see it. He didn't believe that one-half of those little crowded advertisements were ever read.

"Suppose you try the experiment," said the editor. "Just slip in an advertisement of the want of one of the most common things in the world. For the sake of the test I will give it two insertions free. Two will be enough; and you may have it jammed into any out-of-the-way nook of my paper you shall select. Two insertions, of only two lines. Will you try it?"

Buffer said of course he would try it. And he selected the place where he would have it published—crowded in under the head of "Wants." And he waited and saw a proof of his advertisement, which appeared as follows:

"Wanted.—A good house-dog. Apply to J. Buffer, 575 Tower street, between the hours of 6 and 9 p. m."

Buffer went away smiling and nodding. On the following morning he opened his paper, and after a deal of hunting he found his advertisement. At first it did not seem at all conspicuous. Certainly so insignificant a paragraph, buried in such a wilderness of paragraphs, could not attract notice. After a time, however, it began to look more noticeable to him. The more he looked at it the plainer it grew. Finally it glared at him from the closely-printed page. But that was because he was the person particularly interested. Of course it would appear conspicuous to him. But it could not be so to others.

That evening Mr. Buffer was just sitting down to tea (Buffer was a plain, old-fashioned man, and took tea at six) when his door-bell was rung. The servant announced that a man was at the door with a dog to sell.

"Tell him I don't want one."

Six times Buffer was interrupted while taking tea, by men with dogs to sell. Buffer was a man who would not lie. He had put his foot in, and he must take it out manfully. The twenty-third applicant was a small boy, with a girl in company, who had a ragged, dirty poodle for sale. Buffer bought the poodle of the boy, and immediately presented it to the girl, and then sent them off.

To the next applicant he was able, truthfully, to answer, "Don't want any more; I've bought one."

The stream of callers continued until near ten o'clock, at which hour Buffer locked up and turned off the gas.

On the following evening, as Buffer approached his house, he found a crowd assembled. He counted thirty-nine men and boys, each one of whom had a dog in tow. There were dogs of every grade, size and color, and growl and howl. Buffer addressed the motley multitude, and informed them that he had purchased a dog.

"Then what d'yer advertise for?"

And Buffer got his hat knocked over his eyes before he reached the sanctuary of his home.

Never mind about the trials and tribulations of that night. Buffer had had no idea that there were so many dogs in existence. With the aid of three policemen he got through alive. On the next morning he visited his friend, the editor, and acknowledged the corn. The advertisement of "wanted" was taken out, and in the most conspicuous place, and in glaring type, he advertised that he didn't want any more dogs. And for this advertisement he paid. Then he went home and posted upon his door, "Gone into the country." Then he hired a special policeman to guard his property, and then he locked up and went away with his family.

From that day Josephus Buffer has never been heard to express doubts concerning the efficacy of printer's ink; neither has he asked: "Who reads advertisements?"

[From the Chamois (Mo.) Leader.]
UNEASY SPIRIT.

We are informed by John W. Glover, Esq., of some strange and remarkable occurrences at the residence of Rufus Burchard, Esq., on L'Ours Creek, about twelve miles west of Chamois. The first demonstration was made about a month ago, when Mr. Burchard and daughter were attending the Jefferson City fair. Frank Penit, Esq., who was engaged at Mr. B.'s house making sorghum molasses, was suddenly startled by the falling of rocks upon the roof. A strict search was made, but there was no human agency visible by which the rocks could have been thrown. This rock-throwing continued at intervals until Mr. Burchard's return from the fair. Then it ceased, and nothing unusual had occurred until the week before last, Mr. Burchard being again absent, this time serving on a jury at Linn. Rocks were again thrown on the house, and on going out into yard the family could see no person about, but, to their surprise and consternation, saw the rocks gradually rise from the ground, and, after ascending a sufficient height, drop down on the roof!

Then the ghost, or spirit, or whatever it was, began operations on the inside of the house. The pillows would suddenly begin to move and drop off the bed on to the floor, one pillow lying flat and the other standing erect upon it; then the bed-covering and the bed itself would follow, sometimes falling in a confused heap, and at other times adjusting themselves upon the floor as neatly and in as perfect order as if "made up" by human hands. A Bible lying on a stand in the room repeatedly opened, scattering over the floor sundry Sunday-school tickets deposited between its leaves, and each time opening at exactly the same place, viz., the 20th chapter of Ezekiel.

This state of things continued until the family became so badly frightened as to send to Linn after Mr. Burchard. As soon as Mr. B. returned the demonstrations ceased. These strange proceedings have all occurred in the daytime and during Mr. Burchard's absence from home. At night everything was quiet and still about the house. As soon, however, as the day began to break the demonstrations were renewed.

A day or two ago the bedclothes were suddenly turned down, and, lying on the sheet, a piece of cardboard was discovered, upon which was written the words, "These things shall continue forever." An examination revealed the fact that these words were written in a hand exactly resembling that of Mr. Burchard's first wife, he having been married twice, and is now a widower.

TERMS OF SUBSCRIPTION.

PAYABLE IN ADVANCE.

One copy for one year, -	\$3 00
One copy for six months, -	1 50
Single copies, -	10

CLUB RATES.

Five copies for one year, -	\$12 00
Ten copies for one year, -	22 00
Twenty copies (or more at same rate), -	40 00
Six months, -	One-half these rates.

FOREIGN SUBSCRIPTION

CAN BE MADE TO THE AGENCY OF THE AMERICAN NEWS COMPANY, LONDON, ENGLAND.

One copy for one year, -	\$4 00
One copy for six months, -	2 00

RATES OF ADVERTISING.

Per line (according to location), - - - - - From \$1 00 to \$2 50
Time, column and page advertisements by special contract.

Special place in advertising columns cannot be permanently given. Advertiser' bills will be collected from the office of this journal, and must in all cases, bear the signature of WOODHULL & CLAFLIN. Specimen copies sent free.

Newsdealers supplied by the American News Company, No. 121 Nassau street, New York.

All communications, business or editorial, must be addressed

Woodhull & Claflin's Weekly,

Box 3791, New York City.



"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, DEC. 13, 1873.

CHANGE OF ADDRESS.

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

OUR NEW EDITORIAL ROOMS.

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

INDUSTRIAL JUSTICE.

THE PROFIT-MAKING SYSTEM.

An independent system of middlemen, or as they are named by caste, of merchants, who are more properly hucksters, is an impossible accompaniment to equitable industrial exchanges. The logic of such a system is, that the carrier between the producer and consumer becomes the owner of the products transported, upon which he fixes the prices at both ends of the route instead of remaining the carrier merely. The true relations of merchants to productive industry are the same as are those of money. They were designed to facilitate the exchange of commodities; and, consequently, instead of being fundamental to industry, simply are its needed agents.

Another proposition which is fundamental to industry is, that the producer is entitled to the extra products of his labor; and as a corollary to this, that there can be no equitable ownership by anybody of anything produced by another, unless it be acquired by an equitable exchange for something that was produced by him. What it is necessary to arrive at is simple justice—such justice as nature renders in all departments with which man has nothing to do—and if this can be found, then it will become a duty that it be established as the rule of industrial intercourse. Nor should present circumstances that have been builded by a system utterly at variance with justice, indeed which have been reared in defiance of it, have any modifying power over its inauguration. Equal and exact justice to every person in the world is the demand that humanity is now making.

Now, under the above propositions, it is clear that the whole system of profits in the exchange of commodities between producers and consumers is a perversion of the true uses of exchange, in the interests of the exchange and at the expense both of producer and consumer. As before remarked, the system, instead of performing its duty as an aid to exchanges, has become the master of them, determin-

ing not only the prices that the producer shall receive, but also that which the consumer shall pay, and thus subverts the entire industrial interest to its own ends. Its operators are they who speculate either to advance or lessen the prices of staples as the case may require, or as they desire to purchase or sell.

They, not satisfied with their regular robbery in the shape of common profits, conceive and execute corners in all possible commodities, and rob the people of all their excess of productions—perhaps of all the robbery these persons are guilty of the most heinous. It matters not to them how many poor families are prevented from purchasing their usual allowance of food on account of its great advance in price, nor how many children suffer from cold on account of their parents' inability to pay their price for coal. They are conscienceless; but so long as the system stands so long will there be individuals to take advantage of it, hence there is no method of relief except to change the system.

But further, to illustrate its workings as involving a common necessity of life: A ton of coal at the mines in Pennsylvania costs, to mine, say one and a half dollars. (Now remember that coal is natural wealth, and belongs of right to all the people, and that therefore he who professes to own it has no just title to it, which aggravates the case by many degrees.) The real cost of transporting this coal to New York may perhaps reach another dollar, making its cost, laid down in that market, two and a half dollars. The consumer, however, is seldom able to purchase a ton of coal for less than seven dollars, and has often to pay ten and twelve, and sometimes as many as fifteen dollars.

Now, upon the principles of equity, either the miner receives four and a half dollars too little, or else the consumer has paid that sum too much. It does not matter which it is, or whether the sum is divided between them. It is the same in principle, since the consumer has parted with it while the miner has not received it. The consumer is entitled, by the rule of equity, to receive the coal at its cost of mining and transportation. To add any sum whatever to this amount is to virtually rob him of whatever that sum may be. In effect it is to him the same as if the merchant had sold him the coal at the cost price and had quietly put his hand in his pocket and stolen the remainder. It matters little what the method is that is used to obtain this money from the consumer. It may be called merchandising or what not. If it were denominated stealing it would make it no more heinous than if called by any other name. The means employed do not so much matter. It is the results attained by which we must judge. By its fruits shall it be known, and the fruits of our present system, as shown in the above statement, are that the consumers of coal are robbed of from four to ten dollars upon every ton of coal they purchase. And what is true of coal is true also to a greater or less degree of every other article that enters into exchanges.

It may be asked, however, what change can be made to remedy this outrage upon producers and consumers? How shall the system of exchanges be carried on, if not as now? In order to see this clearly we must go back to first principles. Imagine two people living in a country apart from all others, one a farmer and the other a mechanic. The farmer raises everything upon which the two subsist, while the mechanic furnishes him tools and manufactures his raw materials. At first they merely exchange their products direct—potatoes and corn for plows and shovels. Afterward, finding themselves too busily engaged to give the required personal attention to this exchange, they engage an individual to effect it for them, and pay him for the service rendered. Now this is the illustration of the whole system of true exchanges. Whatever methods are employed to effect it they are but aids or seconds to the principles who are the parties originally desiring the exchanges to be effected. The agent employed in effecting them has no right to buy the products from each and hold them subject to enormously advanced rates, requiring double prices from the consumer while paying the producer only just rates. When reduced to this simple statement the principle becomes clear; and yet it is the same that underlies every exchange that was ever made and which appears to be so utterly uncomprehended.

Now, advance this system from two individuals to two or more communities of producers and consumers. They should establish a common place of exchange, to which any may go with their products and receive in exchange whatever they require, paying no profit whatever, and maintaining the system by a general tax. Advancing a step further onward to a representation of products, the communities would issue a currency upon the public faith which would be the circulating medium, with which the individuals might exchange their products at rates to be determined by their general cost. This would be virtually a public market system, in which all the products of the communities would be aggregated, and from which their individual members would obtain what they required from time to time.

This system would leave all surplus wealth in the hands of its producers, instead of its being as it now is under our present system, aggregated in the hands of those who effect the exchanges, and would do away entirely with our present methods of trade, which are carried on at such tremendous expense, and which support in unproductive employment so many thousands of citizens more than are really required to effect the exchange of products between producers and consumers.

The business of a Stewart is carried on at one fourth the

expense that attends the same amount of business transacted by a hundred different establishments; and so again in regard to the concentration of all exchanges, being effected through great public markets, there would be a vast system of economy inaugurated, both as to common expense and to the number of individuals required to supervise and conduct them, the first of which would revert to the interests of the producers directly in the lessened cost of general exchanges, and the second of which would accrue to the interest of labor as a whole in lessening the necessary daily hours of toil by adding to the number of toilers.

Now how shall such a system apply to this country? Simply and practically, thus: The system would be one of general public interest and be maintained as a part of the governmental organization. This, in turn, would compel the methods of transportations to be conducted by the public for the general welfare and at the expense of the public. The transportation of the wheat of say the West to the East is something of more than interest to the individual producer and consumer. It becomes a public need, because the mechanic in the East depends upon the farmer in the West for his wheat, and the farmer upon him for his manufactured articles. Hence it is a great public need, without which society could not exist, that their products be transported from one to the other. And the general public, in maintaining a system of transportation at the public expense, would be required merely to keep it in working order, and not as they now do, pay to individuals vast profits in the form of dividends on railroad stocks and discounts on railroad bonds. Nor would it require any more persons to conduct the system than are required now, nor would their pay be necessarily any larger. In such a method no Vanderbilts worth fifty millions dollars could arise. These vast aggregations would remain distributed among the people, while the power which they now exert over legislation by the means of their immense wealth would also remain with the people.

The present system of railroads is the legitimate offspring of the present system of exchanges—indeed it is its necessary supplement, since, without it, the latter could not so well carry out its designs upon the people. Together, they form a method by which the people are annually taxed to the extent of not less than a thousand millions of dollars; first, in the profits made by merchants; second, by the employment of a larger number of persons to conduct them than would be required by a true system; and third, in the dividends, discounts and profits of railroad tariffs. It is upon the wealth of the producers not less than upon the necessities of the consumers that these systems flourish and grow rich and powerful; but their reign over the interests which they have subjugated to their control should be replaced by a system naturally evolved from the first principle of exchange and as required by its absolute demands.

In the coming convulsions that are to pass over and wipe out the many iniquitous things which have been saddled upon the people by the designing and the unscrupulous, and which are maintained merely to deprive them of their wealth, it will be necessary that the principles that underlie the true organization of society, especially in an industrial sense, should be well understood, so that when they shall have culminated they may be expeditiously replaced by the new and the true.

It is because we feel that these convulsions are liable to break out any day that we are so earnest in urging upon our readers the principles of justice and equity that should regulate the intercourse between producers and consumers, as well as that they may see the infamous injustices to which they have so long remained in practical ignorance. We desire that the time shall soon come when labor shall have its full reward; when no person shall be able to make use of any existing method by which to virtually steal from another that which he has produced by his own toil, and when those who now absorb all the surplus wealth of labor shall be reduced to their legitimate spheres, as the paid servants of the producers.

LECTURES IN MICHIGAN.

Victoria C. Woodhull's lecture engagements, so far as we are now able to announce them, are as follows:

Bay City, Mich.,	Dec. 6.
St. Johns, "	" 9.
Lowell, "	" 10.
Lansing, "	" 11.
Jackson, "	" 12.
Dowagiac, "	" 13.

She has applications from various parts of the West, dates for which are not yet fixed.

SOUL-SLAVERY.

As an evidence of the kind of legislation we may expect when the Y. M. C. A. succeed in placing their God or Gods in the Constitution of the United States, and also for the purpose of introducing a few remarks on the question of soul-slavery, we present to our readers the following item, which is taken from the N. Y. Sun, of the 27th ult.:

"At a recent meeting of the Presbyterian Synod of Central New York, held at Utica, a committee of ministers and civilians were appointed to co-operate with a committee representing the Methodists of the region in taking measures to abate the Oneida Community, which is regarded as an ungodly community."

It is not believed that any charge can be made against the Oneida Community, except that they do not follow in the mode of life which obtains among their fellow Christians, the Presbyterians and Methodists. For this crime, it will be perceived, they are to be "abated," if possible, because they are an "ungodly community." What the precise meaning of the word "abate" (as applied by the priests) means, we do not understand. Priests have a singular method of using language. The eighty thousand Spaniards were possibly "abated" who were burned at the stake. The Roman Church did not kill them—oh, no! it merely handed them over to "the secular arm;" that was all the Church did in the matter.

We would really like to know what the Presbyterians and Methodists propose to do with their sisters and brethren of Oneida. Do they intend to make them believe in a gospel of force? Will they mallet Presbyterianism or Methodism into them by hard blows? They appear to be a content, inoffensive community; they do not seem to desire even to proselyte; they refuse outsiders who have no money. Happy in their system, they pass along pleasantly, which is more than can be said for many other systems. Why should they be "abated," oh, sapient Christian legislators? But, dear friends, you have not yet the "abating" power; there is not strength enough in the bow.

But enough is shown in this extract from the *Sun* to exhibit the animus that would rule in such churches, had they the power. Protestants talk of the persecutions of the Roman Church, but whenever they had the opportunity Protestants have also persecuted their neighbors. It is not, however, often, as in the case before us, when miserable sections of Christianity, like the Presbyterians and Methodists above mentioned, exhibit their teeth to the world before they are able to bite.

MARRIAGE.

Many Christians believe that this is a divinely-appointed institution—that is, that there is Scripture warrant for the religious ceremony which solemnizes the act of marriage. This is an error. There is no shred of evidence in the Bible to show that the services of a priest were required on the occasion. This is admitted by all commentators, from Calmet, the greatest Catholic authority, down to Henry of Brooklyn. Others there are who believe that the position now held by the Roman Church, viz.: "that marriage is a sacrament," has been maintained by it from time immemorial. That also is a mistake. It is only three centuries old, dating from the compromise Council of Trent. Previous to that there is testimony extant, in the admission of one of the popes, Alexander III., that a simple agreement between a man and a woman to live together constituted marriage.

Social reformers, who advocate the doctrines of personal sovereignty, are usually represented as being opposed to marriage; but if by marriage is meant a soul and body union of two persons of different sexes, social reformers, as a rule, advocate such commingling. They recognize in it the only check to the sexual disorders of the age, and fearlessly assert that such disorders are mainly attributable to the separation of the sexes in youth, which has probably sprung from the celibacy of the clerical instructors of youth, as ordained by the Greek and Roman Catholic Churches. As to the Protestant Churches, they are too polite to notice sexual crimes, so the public has gained little by the more natural status of their clergy. On all sides we have a right to charge our present state of sexual demoralization to the apathy, neglect and false education of the people by their present religious instructors.

But if by "marriage" is to be understood the legal, or legal and clerical bond which society demands that men and women should enter into previous to full union, we reject it altogether—first, because it is unnecessary; secondly, because it is criminal. Unnecessary, because where true love exists no tie forged by the art of man can in any way add to its efficiency. No force can, by any possibility, break it; for, as Spiritualists, we believe that such a union is not bounded by this mundane sphere. When two human beings are truly mated, and the three elements which constitute human perfection—physical, intellectual and moral—find their true affinities, there is no need of the presence of any law to keep such parties together; where they do not, it is better for the parties, it is better for society, it is better for the rising generation that they should separate and seek their true mates elsewhere—Church or State to the contrary, notwithstanding. In the second place, it is criminal, because it introduces an artificial system into the most delicate of all the natural relations—a system whose penalties are of the sternest order—a system which has created and is creating innumerable hypocrites and liars, but which cannot, consequently does not, add one iota to the virtue or the happiness of mankind.

But the sticklers for the legal marriage system base their defense of the same mainly upon the provision it makes for the proper culture of the rising generation. This might be an argument were the world in a savage or semi-civilized state; but by our educational system we have recognized our duty to our children in one aspect, and it is but a small step for us now to undertake the task of securing the material as well as the intellectual welfare of our little ones. To Protestants especially this argument ought to be irresistible. The base of Catholicism is "the enforced purity of the marriage relation," and its unit is "the family." We, if we would

conquer Catholicism, must institute a broader base for humanity to stand on in these times. We boast that, by the education of the whole people in our common or public schools, we are overthrowing superstition; and the Catholic churches, by their action in instituting parochial schools in New York, appear to have felt the effects of the same, otherwise they would not desire to counteract our system of public education. Let us advance still further, for we are on the right track, and recognize it to be our duty to feed and clothe, as well as to educate, all the children that need the aid of the State; and in the words of the great Nazarene, let our people say to all such, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Surely, if they are good enough for their God, Protestants ought to recognize and act upon the fact that they are good enough for the State.

But there are those who believe that, in overthrowing the legal marriage system, we should but open the floodgates to sexual crimes. In answer to such we would state, first, that we do not understand that "acquiescence in copulation" is a crime; if it be it is not mentioned in the decalogue. Adultery is, but that is copulation with a circumstance—a circumstance whose validity we dispute, inasmuch as it cannot be established, except by the overthrow of personal sovereignty. But if natural copulation be a crime, it is certainly the least of the sexual crimes. Therefore, in the present awfully diseased state of society, caused, we believe, mainly by the vain effort to suppress the natural affections, we will welcome it as the only counteracting influence that can be relied on to extinguish the greater evils that now threaten the destruction of the human race. If the legal marriage system could exist without its base of prostitution (or the social outlawry of vast numbers of women who at least are no worse than their unpunished male associates, for it certainly is less criminal to sell the body for bread than to purchase it for pleasure) it might have some claim to consideration. But it has none. In the bond and out of it, it is based on the subjection of woman to man's lust. If the power be not used—as may be the case in some few instances—it re-ounds to the credit of the man rather than to that of the law which demands the surrender of woman. Nor is the Gospel milder in the case of marriage, for the edict of the bachelor Paul is, "Wives, submit yourselves to your husbands;" which, by Christian women, is held to be the language of inspiration. Such, however, is no inspiration to us. We wish to see this and all other laws made by man on the subject abrogated, and the full and just claim of woman to hold entire sway in the domain of the affections established on the earth. When this is done we shall indeed expect to behold, if not "a new heaven," as the Scriptures promise, at least "a new earth, wherein dwelleth righteousness."

AN APT ILLUSTRATION.

Women, who do not perceive how marriage, cumbered and complicated as it is with human laws, operates on the female partner in the firm; and those who do not credit the necessity for its abrogation, as advocated by the WEEKLY, will probably be more ready to hearken to the teachings of a Catholic priest on the subject. For these reasons we insert the following extract from a late oration of Father Burke on the subject of "Self Government for Ireland." It is extracted from the columns of the *Irish World*, November 23:

"Irishmen are not a distinct people. We are a distinct race, if you like, but we are not amidst the people of Europe a nation or a people having a position or an individuality so to speak—distinct from others. We are not a nation among the nations of Europe. To illustrate this truth, let me take a drop of water from this glass vessel and hold it apart from the rest of the water; it is, while apart, a distinct thing in itself, and complete in its state. But as soon as I unite it with the rest of the water in the cup it loses its character of being a single, complete, independent body—in a word, it is lost in the body of the water with which it commingles. If the whole cup of water is poured into the river or sea, it loses its condition of completeness. In marriage one of the two contracting parties, who form a social union according to the laws of the church and society, loses the family name. The wife is called by the name and title of her husband. Now, by the act of union Ireland is wedded to England. By that union our nation has, according to the teaching of philosophy and in the light of common sense, and in the judgment of enlightened people at home and abroad lost her claim to be, as she is at present, called a nation. Do you wish that she would continue so? [Cries of "No, no?"] Well, then, if you are in earnest, become members of the Home Rule Association. All men of learning and judgment admit that it is better to be independent—according to right and truth—than to be dependent; better to be complete, to be self-supporting than not to be complete, or to be hanging at the skirt-tail of any other. This proposition is admitted to be true. Why should it not be true when applied to Ireland? For this single reason alone, if I had no other to influence me, I would be for Home Rule."

Yes; "In marriage one of the two contracting parties loses the family name." That it so, though why it should be so we cannot divine. If it be intended to destroy individuality, to render woman from her birth ready to accept a subordinate rank to a man in the scale of creation, we believe it has largely succeeded in so doing. We might enlarge on this merging of the wife into the husband by, law but it is needless. It is on a par with another infamous law that obtains in most civilized nations, viz.: That honor follows the male, and dishonor the female side of the partnership. If

the father be a commoner the children are commoners, but if the father be a noble the children are noble also. It is exactly opposite in the case of a woman. The children of a slave follow the status of the mother, but if the mother be noble and not the father, she cannot confer nobility on her progeny—that is, "legal" nobility.

Father Burke, it will be seen, also deploras that Ireland by being united to England (as a wife to her husband) has lost her claim to be called a nation. What does a woman lose under similar circumstances? Her claim to be called, in law, an individual. She is "*femme covert*"—a hidden woman. The difference between Father Burke and ourselves is—that he deploras the condition in the case of Ireland, while we deploras it in all cases, especially that of woman. Nevertheless we are thankful that the great Irish orator has hit upon so apt an illustration as our present marriage system, by way of typifying the woes of his country.

ARTIFICIAL FAMINE.

There have been different kinds of famines known upon this earth. War is a great creator of famine, sometimes nature fails and the earth refuses to yield her increase. But of late years, the art of man has created famine in various countries, and to that man has the right to object. If our system of political economy is in fault, as it is believed that it is in this instance and in others that will be quoted, it ought to go to the wall. But, probably the best way to air the subject, is to show that it is in fault in this matter. Well, then, let us look into the Irish famine, which carried off its millions in the year 1847. In that fatal period, history tells us that all other crops were above the average, except that of the potatoes which was smitten with blight. A reasonable man would expect, that, in a country so prolific as Ireland, that would be of little consequence. It proved different! The oxen, the sheep, the hogs, the turkeys, the grain, the hay and the poultry went on their accustomed route to England, and left only the potatoe for the man who had raised them all. That was blighted and the result was, death by the million.

What was the consequence? Why, that all nations had to contribute to the support of rich England's poor. Like a surly beggar, the London *Times* complained, after receiving the world's charity, from Europe, Asia, Africa and America, that it had not received enough. It measured the gifts of foreign nations by English contributions, and hinted that they fell short of the mark. The Irish themselves at first refused to eat Indian meal, and hunger taught them that it was indeed good food for man, at least, so we have been informed. In India, which also is under the beneficent sway of Great Britain, famines frequently occur. As a rule the natives live upon rice, but they don't seem to get enough of that. It is not our belief that these famines are attributable to natural causes but to artificial. The fact is, the Irish peasant and the Indian ryot are too much ruled, as Artemus Ward would say, and the effect of too great care on the part of their rulers produces want in their communities.

It is our belief that it is the same with ourselves in the present crisis. The Wall and State street gentlemen have had the interests of our working people too much at heart. They do not seek their own aggrandisement—oh no! They take too much care for the welfare of their poorer neighbors. In their earnest endeavors to find work in building Pacific Railroads, they have overrun the mark. What should workmen learn from their error? Why this? That in all time future laborers should look to themselves for employment and not seek it from others who know not the true interests of toilers. But to secure this position workers must attain power. Where? Why, in the State and National Legislatures which hold the keys of power. When they obtain that, and their numbers warrant us in stating that they have the numerical strength so to do, there will be no more artificial famines like the present in the United States.

A WORD IN SEASON.

The enemies of Spiritualism find pleasure in noting the apparent division that has taken place in our ranks since the Chicago Convention. But let them not rejoice too soon; for it is our belief that it is only an ephemeral ebullition that must soon—very soon—be allayed. People who are accustomed to search for the truth are not afraid of it when it is found; and of all people, Spiritualists are the least trammelled in their opinions by adhesion to antique errors. Let them only agitate the question of personal sovereignty—a right pertaining to all human beings—and no one need doubt but that eventually they will arrive at a correct conclusion. To brave society without flinching, and to stand unblenched before the scorn of the world, was the duty of the early Christians eighteen hundred years ago: to abide by our convictions, and to carry out our conclusions under similar circumstances, is the present duty of modern Spiritualists.

Readers of history, who have traced the course of the previous developments of religion among mankind, are aware that, of all the arduous duties that pertain to mortal the most difficult (as well as the most costly) is to found or remodel the faith of a nation or of mankind. It is no matter how peaceful soever the change proposed may be, it is sure to meet with the sternest opposition. It was so with Christianity; it was so with Mohammedanism; and it will be so with Spiritualism. Wherever the lamb drinks, it will be sure to muddy the water for the orthodox wolves. On th

part of conservative Spiritualists, it is certain that

"No crooking of the hinges of the knee,
That thrift may follow fawning"

will serve their turn and permit them to establish a faith without a fight. Far better for them to accept the gage of battle, to stand right up to the mark, and defy the assaults of the enemy. There is a homely Scotch proverb which says, "The redder"—that is the pacificator—"aye gets the worst of the fray;" and it will prove so nationally as well as individually. At present the battle seems to be between the radical element of Spiritualism and the religious world, with what are termed conservative Spiritualists either looking on with apathy, or aiding the common enemy. They will get no thanks from the world for their services in its cause. Regular soldiers, whether moral or physical, usually respect each other, but to cowboys and skimmers they give no quarter.

This article is written in order to deprecate strife in the ranks of the Spiritualists. We have foes enough without quarreling among ourselves. The grave questions to be decided must be settled by argument; calling names and scolding are worse than useless, they are mischievous. Our free platform has developed among us the ablest instructors, of both sexes, that the world has ever heard. Let them examine the difficulty, for they will not be muzzled, and give us the results. Let us weigh them calmly and pass judgment upon them, respecting those who differ from us in opinion. Above all things, let us never forget, whether we are phenomenal or practical Spiritualists, or both, that we are the advanced guard of the faith of the world; and being so, it is our duty to heed the advice given by Jacob to his brother Esau, viz.: "Let there be no strife, I pray thee, between thee and me; nor between my herdsmen and thy herdsmen; for we are brethren."

A CATHOLIC THANKSGIVING.

If there be anything in our nation that is truly Christian—if there be anything that points back the world to the apostolic period when, as the Bible says, "Neither said any man that the things that he possessed were his own, but they had all things common"—that institution is our public schools. They blend and harmonize mankind, and teach the wealthy, by the strong hand of the State, their duty to the poor. It is no wonder that our people delight to honor them. If they are not perfect, they are a step toward perfection; they need improvement, and they will be improved at any cost, for who would be so base (outside of the Catholic Church) as to count pennies when they are demanded for the advancement of the children of the State? Yet, in spite of all their manifold excellencies, and as a fitting subject to air in a day set apart for general jubilation, Father Lane, of St. James' Church, thus attacked the public schools which the people delight to honor. The extract is from the N. Y. *Herald* of Nov. 28:

"Father Lane next denounced the public schools. He at once characterized them as pauper schools and godless. 'If, he said, Catholic parents continue to send their children to the public schools, by the end of the century we will find our churches deserted, and fortunate indeed will we be if these very children whom we have ruined, intellectually and morally, do not turn upon us, in just punishment of our sins, and tear down the sanctuaries of God, which have been raised with such infinite labor by our hands.'

To an American who has made the tour of Catholic Europe, the charge of pauperism, as applied to our public schools, will be amusing if not instructive. The shoals of beggars (clerical and lay) that infest Catholic countries, shrieking for alms for the love of our Lady or the blessed St. Lazarus, are specimens of human misery not lightly to be forgotten; and it is believed that the decently clad, cheerful children that crowd our public schools will, if they be paupers, as Father Lane asserts, compare favorably, either physically, intellectually or morally, with the lazzaroni of Catholic Naples.

We notice in our exchanges that the Catholic bishops are getting to be very pronounced in their attacks against our public schools. As a proof that this is so, we publish the following extract from the *Detroit Union* of Michigan:

"From the pastoral of the Catholic Bishop of Detroit, published in yesterday's *Union*, it is pretty evident that he has joined the clamorers for denominational education. He has ordered Catholic schools established in every parish, and even commands the refusal of the sacraments to those who seek education elsewhere."

In England, if an Episcopal State Church minister refuses the sacramental wine and bread to any applicant, he lays himself open to be tried for slander. Here it seems Catholic bishops can make the eucharist a club with which to demolish the institutions of the State. Verily, the thinking people of this country will soon begin to see that it will be necessary here to introduce the policy of the great German Bismarck, or at least to defend citizens against those who can see no better use for religion than to render it an instrument of oppression.

BOGUS CHRISTIANITY ALIAS SPIRITUALISM.

Henry Ward Beecher, in his lecture lately delivered at Music Hall, Providence, R. I., is reported in the *Providence Journal* of November 22d to have made the following remarks, which we hold to justify the heading above given:

"Great wastes in society, also, are old, used-up institutions and cast-iron religions. They are an infliction on society. If men are to be broader in intellect, thought and culture, they must have institutions which will themselves expand sufficiently to adapt themselves to the increasing demands of the age. We have apostolic churches that no apostle would ever dream he had seen before, could he now view them. It is supposed they are handed down in primitive form, and go on doing what they think is just, as the founders of the church did, because they call different things by old names; because they wrap themselves in disguises of custom. So with old theologies. They once had a reality. Human knowledge has grown larger. Old formulas remain. Men are determined these fundamental and sound truths shall be held on to, and how is it done? By explanations, limitations and definitions. So they think they hold to the old formulas long after they have traveled out of them. Thus are laws kept in name long after their spirit and forms are gone."

No faith, save that of the Spiritualists, admits the doctrine of progression. But, though other religionists do not admit it, they are compelled to practice it. There are five steps to Christianity itself, and probably each one of them was called in its time "a finality." The first form of religion mentioned in the Bible was that of Cain and Able, who offered sacrifice to the deity of fruits and flesh. No. 2 occurred in the time of Seth—for in his days, the same book says, "men first began to call on the name of the Lord." No. 3 may be termed the patriarchal creed; it was delivered to Noah, who in it was commanded "not to eat flesh with the blood thereof, which is the life thereof." No. 4 was the Mosaic dispensation, or the religion of force. No. 5 is the Christian dispensation, or the religion of love; that is, it ought to be so. All of these varieties were doubtless, in their day, foolishly termed, and believed to be, "finalities." Henry Ward Beecher ought to know that Christianity does not admit of improvement; if he wishes to join a progressive society he must join the Spiritualists; the first man began to write our creed, and it is not finished yet, nor ever will be, at least this side of Jordan.

A SPOT IN THE (TOLEDO) SUN.

Can there be such a thing as too much liberty? Can "Free Land Relief" reformers be too free? It appears so, seeing that they have appropriated a short leader from *Woodhull & Claflin's Weekly* without crediting it to us. To make the matter worse, it is by them headed: "Take Particular Notice: Principles, not Men," in which sentiment we, of course, entirely concur, and recommend the "Free Land Relief" reformers to practice it when they do us the honor to reprint our thunder.

IN THE WEST.

That our readers may acquire some adequate idea of the revolution that is sweeping over the Western country, we continue to reproduce extracts from the several papers published where Mrs. Woodhull has been speaking:

[From the *Evening News*, Detroit, November 17, 1873.]

Cephas Lynn, Victoria C. Woodhull and Laura Cuppy Smith addressed an immense audience at St. Andrews Hall last evening. Hundreds were unable to gain admittance. The principal speech was made by Mrs. Woodhull, who received round after round of enthusiastic applause. Her language in regard to the sexual relations was plain, direct and forcible, and the ladies in the audience, of which there were a large number, seemed—if outward indications can be taken as a criterion—to indorse her views fully and heartily. Her argument was, that the sexual relations were the great basis of society, and by a sickening mock-modesty, of which parents and preachers ought to be ashamed, the subject was hidden from the youth of the land, thus working incalculable evils to their minds and bodies.

[From the *Detroit Union*, November 17, 1873.]

MRS. WOODHULL.

A tremendous audience greeted Mrs. Woodhull at St. Andrew's Hall last night. Every inch of sitting and standing room was occupied. Her address consisted of a series of hits, some of them very pointed and some very powerful. She complained (very justly) of the fact that the editors of the morning papers all called on her to express their entire concurrence, personally, with her doctrines, and then either treated her with contempt or lied about her in their papers.

She apologized for what she had said that might be construed into a lack of veneration for Christ. She was a religious woman, and revered Him and His doctrines. But she despised the hypocrites who had His name forever on their lips, but had none of His principles in their hearts. She said it was a disgrace to the city that Mayor Moffat had to speak of the number of prostitutes living here. They must be debauched and prostituted by men. Men must be their partners in guilt. She would say to the ladies of Detroit, batter down their doors. Say to them, "Our husbands, our brothers and our fathers have debauched you; those who are near and dear to us have injured you. Therefore, you are our sisters, and we will stand by you." This, she said, would end prostitution. "Your houses of ill-fame," said she, "are not maintained by your young men and boys, but by your hoary-headed old sinners who have become so debauched that they have no natural passions left."

There was sensation for a moment among the gray-headed men. A dyer might have done a good business with a lightning article just then.

She said she asked no man or woman about their past life. Her question was, How much of God have you left in you? What can you do now?

There were a great many ladies present. Her conversation

was very plain, but not in any sense gross. She said, "To the pure all things are pure." The most revolting thing in Nature is taken by the chemist, its elements analyzed and its purposes ascertained.

But to the obscene mind everything is vulgar, because seen through vulgar eyes.

After the lecture, hundreds of men and women crowded round the stage to see and speak to her. One man claimed the attention of the audience to say it was the grandest thing he had seen during the Christian era. He didn't say whether he had seen it surpassed during Pagan times or not. On the whole she was well pleased with her audience, and pleased them in return.

[From the *Port Huron (Mich.) Commercial*, November 16, 1873.]

On Monday evening the people of this city will have an opportunity to see and hear the most eloquent woman of her time, and the most daring in the promulgation of her peculiar views. Mrs. Woodhull, of whom we have heard so much—whose utterances have shaken society to its foundations—will doubtless attract a large audience, who will be impelled by motives of curiosity, at least, if by nothing higher. Her lecture on this occasion, we believe, will touch lightly on the social problem, and will deal mainly with political, financial and industrial topics. There is no doubt of her ability to deliver a fine lecture, and she is not the dragon in human shape that many of our readers may picture her. On the contrary, she is described by those who have seen and conversed with her, to be a slight, graceful woman, with refinement in her manner, and an intellectual face which can glow with enthusiasm and determination, or light up with the soft radiance of pathos and sympathy. Whatever may be the result of her labors, she unquestionably believes herself to be intrusted with a high and holy mission to bring happiness to the human race. She may be mistaken, or the world may be mistaken. There have been people whose teachings were even more unpopular with the world than hers, while they lived, who after death were cherished by the children of their persecutors in affectionate remembrance. We would prefer not to be among the stone-throwers of this world. The most refined people of the country have listened to Mrs. Woodhull's lectures. We hope our people will not be found lacking in the spirit which prompts men and women to hear before they pass judgment.

[From the *Daily Democrat*, Grand Rapids (Mich.), Nov. 23, 1873.]

MRS. WOODHULL'S LECTURE.

Luce's Hall was well filled last evening on the occasion of Mrs. Woodhull's appearance, and among the audience we noticed a great many ladies. The lecturer appears to excellent advantage, has a good voice and handles the subject she undertakes without gloves. By this we do not by any means wish to be understood that she is vulgar, but on the contrary that she attacks the Political, Industrial and Social abuses of the day in a fearless manner, and speaks her mind in regard to them in a way not to be misunderstood. She commenced by saying that it might appear presumptuous for a woman to appear before an audience in which there were so many men, but that she had found so much of which to complain that she could not longer hold her peace. In speaking of the corruption in the present government, she said: "When a Tammany Ring converts millions of the public money to its own use, for charitable purposes, (?) and it is accounted of little significance; when hypocrisy sits enthroned in the most popular churches, and the Christians, in a holy unity that was never known until now, seek to establish a Sectarian God, Christ and Bible in the organic law of the country, and are going to succeed; in a word, when everything that is false, corrupt and damnable runs riot at the expense of the hard-working, industrial masses, and is considered too respectable to be inquired into by anybody that comes out of a Nazareth; when all these things are, is it not time that a change come? Is it not time for this Babel (which we call government, and which is growing so high as to put its occupants beyond the reach of the people), to topple over and be buried in its own ruins?"

Mrs. Woodhull then proceeded to speak especially of the wrongs of the present system of government, sorting them out and condemning them in her own peculiar and forcible manner. The social question was thoroughly ventilated, yet in a way which could not be offensive to her hearers, although the language used was very plain and to the point. The speaker claimed that it was the province of every man and woman to examine these questions, and to discuss them freely and fairly was no more than their just right, taking no heed of the false modesty of the day, which excluded them from general conversation.

On the whole we were favorably impressed with the lecture, although there were some deductions from facts stated that we did not feel like believing true. This, however, is not necessarily the opinion of all the audience, as we make no claim that Mrs. Woodhull or any portion of her hearers are not as well entitled to their opinions as we are to ours.

There were many fundamental truths presented which we could wish that the people at large were impressed with, and we trust that all who can will attend the lecture to-night.

[From the *Daily Democrat*, Grand Rapids (Mich.), Nov. 25, 1873.]

MRS. WOODHULL'S LECTURE.

On Sunday evening Luce's Hall contained the largest audience that ever assembled to hear a lecturer in this city, while hundreds of people, mostly ladies (for the men managed to crowd in somehow), were obliged to go away. In fact there was fully enough went away to fill the hall up again. The speaker did as she had promised to do, call things by their right names, attacking in a fearless manner what she believed to be the abuses of the present social system. Her ideas on this subject are those of an extremist. She advocates free love, yet without promiscuousness, as we are aware many people, who have never heard her, think. In her lecture Sunday night Mrs. Woodhull claimed that much of the misery and crime of the day was due to the

present state of our marriage laws, and that a reform could only be made in this direction by a repeal of those laws, and a resort to the system of free love which she advocated. She held that the discussion of these questions was eminently proper; that it affected the health and welfare of all, and as such deserved the earnest attention of every one. The aim of the lecturer was to give to both parties perfect freedom in the marriage relation. To let both be unrestrained, either by law or sentiment, from dissolving such marriages as were uncongenial or inharmoonious. What the result of such a course would be, we leave the reader to determine. Hardly a place we visited yesterday that we did not hear this wonderful woman discussed.

There is much of good resulting from Mrs. Woodhull's lecture, it sets people to thinking, thinking whether she spoke the truth or not. If she did, then, says the thinker, have I lived rightly? If she didn't, her words perhaps induce him to go home and treat with greater consideration the family he believed to be his own eternally.

As there were a great many of our citizens who could not, and many who would not, hear the lecture, we copy the following just description of her: "When not engaged in speaking she has a sad and decidedly thoughtful expression, and in her general appearance what the French term *spirituelle*. There is nothing masculine or sensual in her looks, and if she is the sensual, depraved woman that she is charged withal, her whole physiognomy is a glaring lie. Her manners are refined and lady-like. When strangers are presented to her she treats them with a winning cordiality which at once sets them at ease. She is a good conversationalist, and never wearies one with worn-out platitudes, but is original in her modes of expression, every now and then startling her auditors with some bold and novel proposition. She is apt to call things by their right names, and is guiltless of prudery and sham modesty, but speaks out boldly what she thinks, and we should infer that she had adopted as her own the motto of the Knight of the Garter. A close observer spending an hour in her company, and witnessing her greetings to one and another, speaking briefly to a dozen different persons, and perhaps on as many different topics, will readily understand the secret of her wonderful power over both men and women."

[From the Grand Rapids (Mich.) Eagle, November 24, 1873.]

THE WOODHULL.

HER LECTURES IN LUCE'S HALL ON SATURDAY AND SUNDAY EVENINGS.

Talk of hard times, and a dry lecture season! Why, among the most successful of the course this season, and coming fairly up with those of previous winters in point of patronage and an intelligent audience, was that of last Saturday evening in Luce's Hall by Victoria C. Woodhull. It was entitled, "Reformation or Revolution, which?—or, Behind the Political Scenes." The hall was well filled, nearly a thousand persons being present, who listened with close and thoughtful attention to her remarks for nearly a full hour and a half.

As for the matter of the lecture, it is perhaps sufficient to say that it is a declamation against the powers that be; the popular cant in a new form about corruption in high places, against the laws of the land in their regulation of social life, particularly the marriage institution as it now is, and an arraignment of wealth or of those who command wealth, as enemies of true republicanism and against the government, as a conspiracy or combination of Church and State against the well-being of the great masses of the humbler and poorer citizens of the land. Her theory is that of disorganization to organize anew; tearing down the fabric of established institutions supposed to embody the best good of society as a unit, and building anew, upon the basis of the complete freedom of the individual, male and female—equality—communism. She preaches from the starting point, if we may so call it, of the Communists and levelers, the Internationalists—holding that the acquisition of great wealth in single hands is equivalent to the robbery of the masses whose toil creates the wealth. There seems to be little need to waste time in criticising either her theories or her logic, yet the fact that scores will listen to them and go away pronouncing them all sound, is not a flattering commentary upon the average of intellectual training, the power to think, to sift and analyze, and to separate the wheat from the superabundant chaff and tares intermixed.

On Sunday evening Mrs. Woodhull gave a lecture on "The Social Question," which, to be plain about it, is with her the sexual question, or the marriage question. On this occasion the hall was literally crowded—seats, aisles and every inch of standing room, doorway and entrance-hall. Hundreds went away, unable to gain admittance. We hardly need repeat that her doctrines on this subject are the most radical of the radical—Free Love in its broadest sense; which, however, does not mean promiscuousness, as many people seem to insist that it should. The present system of legal marriage is the object of her special attack, and she charges upon the legal violations of and outrages against love, committed under cover of legal matrimony, the major portion of the unchasteness and misery and pollution existing outside of it. It was in this lecture that she minced no words, but, as she said, aimed to call things by their right names, and to hold up to sight moral ulcers, inside and outside of the marriage relation. The obscenity, she charged, was not in the subject, but in the bosoms of those who feared knowledge upon what she regarded as the most vital of all subjects as affecting the welfare and the very life and health of all people. Briefly, the object of this lecture is to break down or abolish all laws which seek to control the sexes in their relations with each other, the marriage relations, to give to each absolute freedom and equal independence, insisting that neither by law nor public opinion should any individual of either sex be held in unlovely or inharmoonious relations with any individual of the other. Upon that the reader may draw his or her own conclusions and moral.

Perhaps many readers of the *Eagle*, who have not seen her,

would like a personal description of Victoria C. Woodhull. She is about thirty-five years of age, of medium height, has a good form, stands erect and firm, regular and not unpleasing features, deep blue eyes with a changeable expression; a little pale in complexion, except when roused in conversation or in public speaking, when there comes a lively flush upon her cheeks; hair light brown, worn short, and carelessly arranged; and with a facial expression and form of forehead indicating great earnestness, strength of purpose, and more than ordinary intellectual training and mental power.

Mrs. Woodhull has a pleasant voice, and ordinarily speaks with deliberation, enunciating clearly and distinctly, and making herself heard by all in a large audience without any appearance of exhaustive or strained effort. She is very pointed and often personal in her speeches, and, to use a pugilistic simile, "hits below the belt." She is merciless—sparing neither friend nor foe; truth, as she claims, is what she is seeking, no matter where it may lead, or how many previously-accepted opinions, or former friends and associates are sacrificed. Nothing is sacred or inviolate with her if it stands in the way she has marked out. She says: "Wherever I find a social carbuncle I shall plunge my surgical knife of reform into it, up to the hilt."

As it regards consequences personal to herself, she declares she never takes them into the account; she may be shut up in prison or even led to the stake, but she will not turn a hair's breadth to the right or left from the course marked out for her own conscience and the teachings of her guardian spirit. In a recent speech in Chicago she said: "I am charged with seeking notoriety, but who among you would accept my notoriety and pay a title of its cost to me? Driven from my former beautiful home, reduced from affluence to want, my business broken up and destroyed, dragged from one jail to another, and in a short time am again to be arraigned before the courts and stand trial for telling the truth. I have been smeared all over with the most opprobrious epithets and the vilest names; am stigmatized as a bawd and blackmailer. Now, until you are ready to accept my notoriety, with its conditions—to suffer what I have suffered and am yet to suffer—do not dare to impugn my motives. As to your approval or dissent, your applause or your curses, they have not a feather's weight with me; I am set apart for a high and sacred duty, and I shall perform it without fear or favor."

[From the Journal, Hart, Mich.]

MRS. WOODHULL IN WESTERN MICHIGAN.

Mrs. Woodhull, who has produced such an uproar in the East by her publication of the Beecher scandal, and all over the country by her peculiar social theories, spoke in Grand Rapids on last Saturday and Sunday evenings to crowded houses, and on Monday evening at Muskegon. Her new and almost startling doctrines were listened to with respectful and absorbed attention, and she was frequently greeted with applause. She so dexterously weaves her statements and arguments together that she causes much more of consent and conviction to her revolutionary ideas than the public who have only casually heard of her conceive of. Whether her doctrines are pernicious and horrid, as the public mind first receives them, or whether they are pure, redeeming, exalted and saving from moral, social and physical death, as she terms them, one thing is certain, she is a woman of remarkable power, and she is multiplying devotees by thousands and tens of thousands more than the outside public will generally believe. Where she would have been hooted down one year ago, she is now received with enthusiasm.

[From the Grand Rapids (Mich.) Democrat, Nov. 24, 1873.]

GREAT MINDS OFTEN THINK ALIKE.—"Our financial system is rotten to the core."

"Our government is a failure." V. C. WOODHULL, At Luce's Hall, Saturday evening, Nov. 22.

"Our financial system is rotten to the core."

"Our government is a failure." REV. J. MORGAN SMITH.

Sunday morning, Nov. 23.

[From the Grand Rapids (Mich.) Eagle, Nov. 24, 1873.]

THE FRUIT OF THAT TREE.—By the newspaper notices last week of Victoria Woodhull, Rev. J. Morgan Smith was "reminded of a little story," which he procured published in a Sunday morning paper, as follows:

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also to her husband with her, and he did eat, and the eyes of both of them were opened."

There was a great crowd gathered at Luce's Hall, packing it almost to suffocation, on Sunday evening, of persons eager to see and hear the modern Eve and judge for themselves concerning the virtues of her "eye opener."

[From Hull's Crucible.]

THE EMANCIPATION OF WOMAN.

BY AUSTIN KENT.

The emancipation of woman is the most important question before us. Her right to the ballot is clear, but of small value in comparison to her right to herself; especially her right to the control of her womanly functions. Marriage as it is, is more or less despotism. The legal ownership of one person by another is the most absolute despotism—is slavery. Give woman absolute freedom, and for a time it must make her condition worse. Great changes generally cause an immediate increase of suffering. Wars—physical, mental and moral—cause suffering. But all these, if for a good object, must ultimately in vastly more good. Any way, there is no rest for the race on this planet. When we think we are standing and holding what we have gained, we are really going backward. The atmosphere is only kept clear by continued agitation. In the same way is freedom gained and saved.

One thing is clear: If our race is ever to be improved and much elevated, it must be through the emancipation of woman. Nothing short of this will do it. This, if anything, will do it. Holding the race under law, under control, will never produce real men and women; will never make anybody perfect. Laws are necessary to protect the rights of the weak.

Forty years ago I said: "Our Republic or slavery must go down." I now prophecy that we must secure to woman the freedom I have indicated, or lose much of the freedom we have gained during the last hundred years. We must dig deeper and lay freedom on a better foundation, or despotism will undermine it. The American mind is aroused, and must move rapidly toward despotism or freedom. Which shall it be? All Radicals, Infidels, Spiritualists and Irreligionists shout alike for freedom. But have one-tenth of these counted the cost of the coming struggle?

When Garrison proclaimed immediate emancipation for the slave, many tried to stand at the half-way house of "no more extension of slavery, gradual emancipation," and fought both ways. While many, even at the North, were staunch pro-slavery, in the final test there were but two parties. All must choose sides. Men who had hated Mr. Garrison for almost a lifetime, now fought well on the Northern side, and marched to the tune of "John Brown." So it must be in the coming struggle. The North united, not to free the negro, but to save themselves. As to what is before us, I think it doubtful if half the radicals consent to take the true ground till our Republic has gone down. But, against present appearances, I will hope that some of the best minds, who are now urging the ballot for woman, while they repudiate as heresy her absolute conjugal freedom, will see their error and unite with us. They must see it is this or nothing.

Here let me ask my most radical brothers: Are you all ready for the final test? Garrisonians alone could never have freed the slave. Few of them ever led in the final struggle. Noyes, Barry, Andrews, Kent and those on their plane, of the old guard, and Woodhull and Hull, with their comrades of the new, can never alone emancipate woman. Nor can these, with all they may gain from the conservative ranks, do it.

We must welcome the harlots to our ranks as the North did the negro. It is highly proper that we should do this. We made the black man a slave. We have made many women prostitutes. Our "white" boys did not like to fight by the side of the "damned nigger." Many of them got well over this. Now, my most radical brothers and sisters, are you all ready to join hands and to lead. Ah! to be led, it may be, by a harlot, a prostitute, in this war against the despotism in marriage? We shall see.

Since writing the foregoing, I learn from the WEEKLY, that Mrs. Woodhull and Jennie were charged in the late convention in Chicago with supporting their paper, more or less, by prostitution. Be it so; I am sorry for the necessity. All women who marry for a home or for property are prostitutes. Some of the best women do this; I am sorry it is ever necessary. Rich men will not furnish their wives means to carry on the war for woman's emancipation, nor will they or society give woman an equal chance to earn it. If any comparatively free woman has a lover who will do this, I will not judge or stone her if she accepts it. I am sorry—sorry for the necessity. But such prostitution, in itself, is light in comparison with the enforced prostitution of millions of women in respectable marriage.

Society, in its damning injustice, urges all women to marry only for love, while it counts it a disgrace if she reveals her love to the other sex. Infamous nonsense.

But why are Americans, Christians or infidels, so sensitive on these subjects? Jesus, the Christian's god-man or man-god, came into the world in a disorderly manner, and without sanction of law. His mother was worshiped.

Our late infidel President, Abraham Lincoln, who did so much for our country and the slaves, was a bastard. The great and noble Farragut was illegitimate. Let me tell men who are interested in such matters, that I think Jesus, Lincoln, Farragut, Fessenden, Chase, and such men, with their mothers, good enough and respectable enough to enter the war for woman's emancipation. No sane man, who has read all the evidences, can now doubt as to Mr. Beecher's past life; yet, to-day, he is the most popular man in America.

Many of Mrs. Woodhull's most bitter Spiritualist opponents court and fawn upon him—while they curse Moses Hull. I need not write what this proves! Let radicals, as far as able, see that they make prostitution unnecessary. I re-ask—why are you so sensitive as to woman's morals? You are ready to unite with men of the same stamp in most any capacity. The fact is, very few radicals are half saved from this unjust prejudice against women.

The churches, as organized bodies, are out and out prostitutes. I know what I write. They will take in a known adulterer, if he has money to spend freely for the society. In such cases, they prefer that the adultery be not too generally known. We Americans are always ready to pay a heavy premium on hypocrisy. The sin of Moses Hull was in telling the truth of himself. "He was a fool for telling it." Our ideas of crime are peculiar. If a boy steals a jack-knife, we send him to a House of Correction for six months. If a man steals a few or many thousand dollars, we send him to Congress where he can spend it in supporting a mistress; or more often the government supports her for him. This is not slander, but true common history. As a rule, it is the worst characters—both in and out of marriage—who make the greatest ado about loose morals, as it is generally the greatest thief who first cries thief. The prospect before our country is not flattering. I return from this digression. Radical brothers, are you ready to meet the cost in every sense; in what can be a successful struggle for woman's emancipation? I invite candid criticism of this article. No other.

STOCKHOLM, N. Y., Oct., 1873.

SPIRITUALISTIC.

The New Jersey State Association of Spiritualists and Friends of Progress met, according to adjournment and pursuant to the call of the officers in Library Hall, Newark, N. J., Saturday, Nov. 22, 1873. The sessions opened at 10 o'clock A. M., with seventy delegates present. The President, Dr. L. K. Coonley, welcomed those present with a few congratulatory remarks, and opened the Convention with a short address.

Prof. R. W. Hume, of N. Y., followed with remarks of a congratulatory character.

In the afternoon the President made the following report: *Friends and co-laborers in the cause of universal happiness*—It is now a little over seven years since this State society was organized in Vineland, May, 1866. By reference to the proceedings, I find that the society held no meeting until Feb. 16, 1870. That meeting was in Camden. From that time to Nov. 29, 1871, the society proper held no meetings; but by direction of the President, assisted by Dr. H. T. Child, of Philadelphia, several lectures were given and circles held in the vicinity of Philadelphia.

At the last-named date I was chosen President, and Mrs. Ellen Dickinson, of Vineland, Secretary. We called a meeting of the ex-committee in Vineland, in Jan., 1872. At that meeting of the committee the system of quarterly conventions was recommended, and the President and Secretary authorized to make all suitable arrangements to consummate the same. During that year we held conventions in February, at Camden; in May, at Jersey City; in August, at Atlanta City, and the annual meeting in New Brunswick, Nov. 23 and 24, 1872.

The next convention was held in Newark, Feb. 22 and 23, 1873, and, by vote, continued on the 24th, with everybody apparently well pleased. At that convention Secretary D. J. Stansberry was elected, the quarterly system continued, and the President reappointed agent to manage affairs on the same terms as previously agreed upon; and in that Secretary I have found a faithful and most excellent co-worker.

I herewith transcribe briefs from the constitution, organic act and resolutions adopted through the series of conventions held by this association, which, I think, will give you the standard claimed with reference to the revolutionary issues of the times.

First, Art. 2 and 3 of Constitution, adopted May, 1866, and readopted Feb., 1870:

"The object of this society shall be the dissemination of light and truth in regard to all subjects pertaining to the welfare of humanity, by such means as may be adjudged best."

"All persons in this or other States who feel interested in this society are invited to become members thereof."

At the convention of May, 1866:

"Resolved—That as all religious societies, however free at first, tend to sectarianism, as a preventive therefor this organization should ever provide for, and insist upon, liberty of speech and a just criticism of State measures, social customs and religious institutions. * * * Spiritualists must be firm for free thought and free speech, or they will grow into oppression."

At the February Convention, 1870, it was declared that "No dictation over speech, over thought, over action," is a fundamental proposition.

At the Convention held in Camden, November 29, 1871—introduced by Dr. H. T. Child, as chairman of business committee:

"Resolved, That we demand free speech, a free press, and the right to proclaim the truth to all mankind as we believe it is adapted to their needs.

Resolved, that the rights of man, as expressed by the fathers of the republic in the Declaration of Independence, are as inalienable to the female as to the male, and should be as sacredly maintained.

And another: "To be kind to animals as well as human beings."

At the Convention in this city last February:

* * * "That we will defend the common rights of humanity in a manner befitting the seriousness and magnitude of the objects involved."

By these statements and transcripts, it will be seen that the objects and purposes of the New Jersey State Convocation of Spiritualists and Friends of Progress have never been limited in its membership to State lines, nor to that which only sees or hears the ghost of some departed human being; and we must recognize the fact that we live in an eventful age, with Freedom and Despotism in a death struggle, and our every word and act must be in favor of the one or the other.

Man's capability for self-control is the base on which our forefathers founded our nationality; but until the enfranchisement of the slaves emancipated by the late rebellion, millions of men were not included in the Declaration of 1776! And to-day, notwithstanding the law-making powers have declared "that all citizens" of the United States are entitled to equal privileges, yet the "officials" contrive to decide that women are not included in the contract; and consequently, they are imprisoned and made to submit to degradation and abuse, to which men are not subject by law or custom!

It is a lamentable fact that the classes of humanity called "Christian," or "civilized," are woefully demoralized; or, in other words, the education and spiritual association, as outwrought to-day, have apparently no healthful influences on the morals of mankind.

The causes of this unfortunate condition may not be equally visible to all; but to me they seem plainly the results of that theological teaching which for the last fifteen centuries has been, and still is, declaring as the base of education, "That nature is not trustworthy; humanity thoroughly vile; and God deficient, or unwilling, in wisdom and power, to control the elements of His own creation." And as a consequence, duplicity, hypocrisy and tyranny, have usurped the realm of truth, love and justice. From all of

which abominations, may the angels and a better education and practice, good Lord, deliver us.

Mrs. E. R. T. Trego, of Philadelphia, being controlled, spoke as follows on "The rights of the people:"

The cry is coming up from all the departments of life for more light—from all people for the bread of life—from the oppressed under the bondage of creeds, for freedom. Freedom for all will come sooner or later; if not in this life, in the world to come; but we hope to be able by our influences here to bring light and freedom for all.

Mrs. Abby N. Burnham said:

We mediums are expected to be ready at all times to give forth the expressions of the spirit world under any and all conditions. She then requested those wishing to have their character read to stand up. About a dozen persons arose, and the speaker delineated their peculiarities respectively with great fluency and very much to the interest of the audience.

Mrs. Trego followed, saying:

We have all been taught to believe in angels—in their guardianship—and we Spiritualists to-day realize more than all others the beauties of spirit communion.

Prof. R. W. Hume, being introduced, said:

You have listened to some of the phenomenal phases of Spiritualism, but the age of practicality is advancing fast upon us, and we must now go to work for the reformation of the world. Those who are becoming convinced of the truth of spirit return must not settle down to take their ease, but go on to the new development and the higher phases of Spiritualism that are dawning upon us. The speaker here entered into an extended comparison of the truths of Spiritualism with the errors of Protestantism and Catholicism, drawing largely from the history of the past and present. It was a lengthy and learned address to which deep attention was paid.

The President closed the meeting with some very enthusiastic remarks on the duties of Spiritualists.

SATURDAY EVENING, 7 o'clock.

After an invocation by Mrs. Abby N. Burnham, Miss Anna M. Middlebrook was introduced for a ten-minute speech, and in that time said more truth than most speakers usually say in an hour's discourse.

Mrs. Burnham then read a poem, and gave further explanation of her favorite subject—Psychometry; after which she read characters of several persons in the audience without any hesitation and with remarkable fluency, told each one of his or her peculiarities. All of these readily admitted that she told them right. Some had very amusing peculiarities, and the lady created considerable laughter by her witty style of exposing them.

James M. Peebles was then introduced and proceeded to deliver a lecture on "Spiritualism in this and other countries," giving a most interesting account of his recent tour around the world, which was full of interest.

SUNDAY, 10 A. M.

The meeting opened with some stirring remarks by President Coonley on the situation. He made an earnest appeal to all Spiritualists to unite on a higher and more advanced plane of action.

Mr. Atkinson, of Philadelphia, indorsed the remarks of the President, and expressed himself in favor of free speech and a free platform. He indorsed Mrs. Woodhull because of her fearless advocacy of her ideas of truth. He was only afraid WOODHULL & CLAFLIN'S WEEKLY would become too tame in order to become popular. Herein was danger. He would support free speech wherever it appeared to the utmost of his ability.

G. C. Stewart took exceptions to the previous speakers, and was opposed to a free platform in the broadest sense, and he denied the Woodhull WEEKLY to be a free paper, as they had neglected to insert an article he had prepared. He continued at some length, and denounced the social party in the strongest terms.

Mr. Atkinson replied with equal vigor in favor of truth and free speech, wherever it appeared, on any subject.

Mrs. Trego followed, under inspiration, in a eulogy of Mrs. Woodhull and the WEEKLY.

Mr. Kenyon said he was not a Spiritualist, and feared the wrangling in conventions would not add materially to the interest.

The President explained the wrangling to come from the anomalies of our natures, and only aided to higher developments.

Miss Anna M. Middlebrook spoke of the necessity of the agitation and discussion of all reforms in order to arrive at the truth—after which the meeting adjourned.

SUNDAY AFTERNOON, 2 P. M.

The meeting opened with invocation by Mrs. Abby Burnham.

Mrs. Anna Middlebrook followed with a chapter of her experience, which was related with her usual thrilling eloquence.

Prof. R. W. Hume then proceeded to discuss the "Labor question" from a Spiritualistic standpoint. He spoke at considerable length, taking the broadest view of the labor question, and backing up his statements with statistics from ancient and modern history.

Committee on Nominations handed in the following names for officers for the ensuing year, which, on motion, were adopted and all unanimously elected by acclamation:

President, L. K. Coonley, Vineland; First Vice-President, Julia Fellows, Vineland; Second Vice-President, J. R. McCurdy, of Camden; Secretary, D. J. Stansberry, Newark; Treasurer, G. W. Hall, Newark.

Committee on Resolutions presented the following, which were unanimously adopted without debate:

Resolved, That, as Spiritualists, we recognize and rejoice in the new and progressive developments of the faith of humanity termed "Spiritualism;" that we hail with delight the steady and unparalleled advance it has made among the peoples of the earth.

Resolved, That we honor all earnest workers who are developing the science of Spiritualism; whether they are en-

gaged in examining and illustrating its phenomenal or its practical phase, both of which we believe will prove advantageous to our race; and, furthermore, that the ultimate value of Spiritualism on the earth plane consists in its capacity to improve mankind—physically, intellectually and morally.

Resolved—That the proper development of all Spiritualists consists in their earnest endeavor to advance the best interests of their fellow mortals; and, feeling that, we condemn the meaner desires for gain, or fame, or power whensoever they interfere with the former, which is the prime duty of all human beings.

Resolved—That we recommend greater attention to organization, but demand that whatever plan of organization may be adopted to aid the advance of Spiritualism, it must be based on the recognition of the equality of mankind; inasmuch as we recognize in every human being, female and male, a priest of our order, whose right and duty it is to admit all brethren and sisters as equals, but none as superiors; that while we recognize the right of all to be instructors and teachers, subject to the will of the people, we do not admit the claim of any individual, or body of individuals, to authorize or sanction special instructors among us.

Resolved—That we respectfully and lovingly return our thanks to the delegates to the Chicago Convention, and those of New Jersey in particular, for the efficient manner in which they there discharged their delicate and difficult duties; and that we accept the action of that Convention, and will strive to carry into effect the designs embodied in its propositions and resolutions.

Resolved—That the platform of the Spiritualists is open for the full and free discussion of any and every subject which in any wise affects the welfare of the human family.

Resolved—That with malice toward none and good-will to all, we endeavor earnestly to effect such changes as will best conduce to forward the best interests of our race here and hereafter.

SUNDAY EVENING.

Notwithstanding the rain, between two and three hundred men and women met at the hall to take part in the closing exercise of the Convention. President Coonley made a few interesting remarks explanatory of inspirational speaking, and then introduced G. W. Madox, of N. Y., Secretary of U. O. I., who proceeded to deliver an address on "How to start the industries of the country." He stated that he was the representative of the United Order of Internationals and of the Workingmen's Association. He read the platform of the order, which protests against all monopolies and corporations, which it was designed should be conducted by the government. With the human race as in the animal kingdom, the strong crowd out the weak. The address was exhaustive in its character and replete with statistics touching upon finance and government employ. He spoke eloquently for upward of an hour and closed with an able peroration.

Mrs. Anna M. Middlebrook was then introduced, and with her well-known thrilling eloquence held the audience spell-bound for more than an hour, closing with an earnest appeal to all to live up to their highest conceptions of duty.

The President in a few and appropriate remarks, urging all to exercise the largest charity toward every human being, declared the Convention adjourned, subject to the call of the officers.

D. J. STANSBERRY, Sec.,
L. K. COONLEY, Pres.,
Vineland, N. J. Newark, N. J.

OFFICIAL REPORT OF PRIMARY COUNCIL No. 1.
OF ILLINOIS,

FORMED UNDER THE CONSTITUTION OF THE UNIVERSAL
ASSOCIATION OF SPIRITUALISTS.

CHICAGO, ILL.

The Liberal Spiritualists of Chicago having determined to form a Primary Council under the principles and constitution adopted by the American Association of Spiritualists at its last session, a meeting was called, which convened November 20th, 1873, at the residence of Dr. C. A. Barnes, 706 West Monroe street.

The object of the meeting having been briefly stated, Mr. T. S. A. Pope was elected to preside.

Mr. Pope read an interesting essay upon the social question, claiming that all things in Nature were very good; "the very best Infinite wisdom could produce." Nature is the only real authority; the voice of Nature is the voice of God.

The natural man and woman are alone respectable; the only true patriots; the only freemen. Nature is no part of it depraved, but holy, grand and glorious. Conservative Spiritualists have one foot in the grave of orthodoxy and the other on Spiritualism, and are thus still clinging to the religious teaching of the past, which has ever reversed the order of Nature, placing the age of virtue before the age of vice, and claiming that man was first made perfect and afterward became depraved, while science teaches that he was at first but an infant in powers, coming into the world a helpless little monkey. Social reformers have no foot in orthodoxy and its unscientific teachings, but are standing firmly, as no other people are, upon Spiritualism.

After the reading of the essay the Principles and Constitution of the Universal Association of Spiritualists was read by Mr. Pope.

The Principles and Constitution was then signed by the following persons; T. S. A. Pope, J. H. Woodhouse, Dr. C. A. Barnes, Harriet Carpenter Barnes, Miss Anna Barnes, Mrs. Mary H. Charles, James H. White, Alfred Benbow Westrup, George E. Charles, Nicolai H. Jorgenson, George L. Fales, H. Augusta White, John Bentley, P. S. Replogle, Abraham Dinsmore, T. R. Newman, Benjamin Johnson.

Before signing the constitution Miss H. Augusta White said:

"Friends, do we realize what we are doing? Do we realize that in signing this paper we are writing ourselves down martyrs? Do we know that we are turning our faces toward the dungeon and the stake? That we are braving the scoffs and curses of the world? I believe that I realize this; I have counted the cost, but for truth's sake I sign this paper."

Mr. Bently, before signing, said:

"For years I have been unwilling to put my name to any document for fear of signing away my liberties. But now the time has come when I can sign, for I believe this to be a move in the right direction—the direction of freedom! For years the sea has been washing the sand away from the rugged rock, and now we are standing upon the bare rock, principle. In signing this paper I believe I am putting down my name to principles that will free the race."

Mr. Westrup said: "I believe this to be the best act of my life."

Mr. J. K. White said that this Constitution and Principles was a second Declaration of Independence, and we should meet more opposition than the signers of that instrument met. But we were fighting for principle *versus* hypocrisy, and we would be true to our cause.

Mr. Woodhouse thought we were not a bit too soon in forming for action. Already some claiming to be Spiritualists had publicly declared that the teaching of the doctrine of social freedom should be prohibited by law. We may expect that our most violent opposers will be conservative Spiritualists.

Various remarks were made by other members of the Council, all showing a realization of the importance of the work they had undertaken.

The following officers were elected:

Recording Secretary, J. H. Woodhouse; Corresponding Secretary, H. Augusta White; Treasurer, Harriet Carpenter Barnes.

A committee, consisting of Messrs. Woodhouse, Westrup and Fales, was raised to co-operate with Mrs. Woodhull in making arrangements for her forthcoming lecture.

The following resolution was adopted:

Resolved, That the Corresponding Secretary be directed to report to the various Spiritual journals the formation and proceedings of this Council.

Council adjourned.

H. AUGUSTA WHITE, Cor. Sec'y,
1633 Prairie Avenue.

OUTGROWN.

BY MISS D—.

Nay, you wrong her, my friend, she's not fickle,
Her love she has simply outgrown;
One can read the whole matter, translating
Her heart by the light of one's own.

Can you bear me to talk with you frankly?
There is much that my heart would say;
And you know we were children together—
Have quarreled and "made up" in play.

And so, for the sake of old friendship,
I venture to tell you the truth,
As plainly, perhaps, and as bluntly
As I might in our earlier youth.

Five summers ago, when you wooed her,
You stood on the self same plane,
Face to face, heart to heart, never
Dreaming your souls could be parted again.

She loved you at that time entirely,
In the bloom of her life's early May,
And it is not *her* fault, I repeat it,
That she does not love you to-day.

Nature never stands still, nor souls either—
They ever go up or down;
And hers has been steadily soaring,
But how has it been with your own?

She has struggled and yearned and aspired,
Grown purer and wiser each year;
The stars are not further above you
In yon luminous atmosphere.

For she whom you crowned with fresh roses,
Down yonder, five summers ago,
Has learned that the first of our duties,
To God and ourselves, is to *grow*.

Her eyes, they are sweeter and calmer,
But their vision is clearer as well;
Her voice has a tenderer cadence,
But is pure as a silver bell.

Her face has the look worn by those
Who with God and his angels have talked;
The white robes she wears are *less* white
Than the spirits with whom she has talked.

And you? Have you arrived at the highest?
Have you too aspired and prayed?
Have you looked upon evil unsullied?
Have you conquered it, undismayed?

Have you, too, grown purer and wiser,
As the months and the years have rolled on?
Did you meet this morning rejoicing
In the triumph of victory won?

Nay, hear me!—that truth can not harm you—
When to-day in her presence you stood,
Was the hand that you gave her as white
And clean as that of her womanhood?

To measure yourself by her standard,
Look back on the years that have fled;
Then ask, if you need, why she tells you
The love of her girlhood is dead.

She cannot look *down* to her lover;
Her heart, like her soul aspires;
He must stand by her side or above her
Who would kindle its holy fires.

Now farewell! for the sake of old friendship,
I have ventured to tell you the truth,
As plainly, perhaps, and as bluntly,
I might in our earlier youth,

To W. F. JAMIESON:

Dear Friend—After the many years that you and I have fought superstition and folly side by side, never flinching nor deserting each other, I cannot consent to let you "believe a lie and be damned."

I see by the WEEKLY, of November 22, that you have been reading the *Religio-Philosophical Journal*, from which you seem to learn that the Spiritualists of Iowa, in State Convention assembled, repudiated the National Convention, Victoria Woodhull and the social question. That Convention, which was acknowledged to be the best ever held in the State, neither discussed nor resolved on the two former subjects, and on the latter, resolved what I have advocated for the last twenty years, viz.: That monogamic marriage, with proper legal restrictions and perfect equality between the sexes, was the highest order of social life. This perfect equality, as I have often asserted, would do away with all necessity for the ceremonies of Church and State, and for all especial laws of marriage or divorce, since the general laws of civil contracts would cover the whole ground and be all that was needed, and to this I do not know that any advocate of social freedom objects.

A very large majority of the Spiritualists of Iowa, as I understand them (and I think I understand them as well as any one, except, perhaps, my esteemed friend and co-laborer, E. V. Wilson, who has done more good work in our cause in the West than any one engaged in it, and for it has, and shall ever have, my blessing with many others), are on the side of Victoria C. Woodhull, as against her prosecutors and persecutors, although they do not pretend to indorse her views on the social question, and many of them say they do not know what her views are. But they insist on her having civil and religious liberty, to speak and write her honest sentiments, so long as they trespass on no one's person or property, without being imprisoned, fined or personally abused therefor.

There is also a very general opinion that Beecher does not dare to use the laws to defend himself, and has got the Y. M. C. A. to persecute and prosecute her into silence, and that some Spiritualists are aiding and abetting this Jesuitical organization all they can.

You, Brother Jamieson, seem to infer from what you read that the Iowa Spiritualists had, or would, cut me off from lecturing, and require my services no more. In this you are greatly mistaken, as I am already engaged for the next State Convention if I am on this side of the Rocky Mountains and on this side of death's door; and I have just closed a three-weeks' engagement at Iowa Falls, and am now, November 25, giving a course of lectures at Fort Dodge, both places in the missionary districts of J. W. Shaw; and I have four more engagements in his district and plenty more calls in the State to occupy my time till spring. And, although I am wanted in Chicago and St. Louis all the time, and had resolved to go South, after giving up going to California this fall, yet I find it extremely difficult to get away from friends in Iowa, who would gladly keep me busy all the time, and whose calls and invitations exceed five or six times my capacity to meet them. If disposed I could give you nearly as good a report of Kansas, Illinois and Missouri, therefore I hope to save you from believing a "lie" about me and "being damned."

You need have no fear from the writers of Bumble-bee stories, which, like the insect, are largest when first hatched, or that they will injuriously affect either me or the cause of Spiritualism or social freedom. I have long since believed that prejudice is short lived and injures most those who entertain it. I have been in the anti-slavery fight and got toughened to persecution and ill-feeling long ago, and I have been also stoned to death several times with the snow-balls of free love from the immaculate hands of the pure, virtuous and self-righteous saints both in and out of Spiritualism, and yet I "live to fight another day." Like our noble sister, Jennie Leys, I submit to no restrictions, and allow no padlock to be put on my lips; and while my tongue can talk or my pen can write, they shall be used for both social and religious freedom, and as you see I have signed the call for an organization to emancipate woman. If she is not enslaved there is nothing for it to do in that capacity, and if she is I am for the emancipation. Let us hear from her, and we will heed her cry and listen to her story of wrongs, injustice and slavery from unjust laws.

Take my hand, old friend, and blow your bugle blast the louder. I am by your side on the rostrum and in the field, and when I go off in that chariot of fire, as I long ago promised you, you shall have my mantle and the sword also if you need it.

Sincerely and truly yours, WARREN CHASE.

GOD IN THE CONSTITUTION.

BY CHAS. G. BARCLAY.

The history of the Christian church from the day of its ascendancy is replete with persecutions, atrocities and barbarities committed and resorted to for its propagation. The gloomy past shows clearly that the church cannot be trusted with civil powers. Among the many instances we might cite, we select from the blood-stained record of the church the following examples of Christian love, mercy and tolerance: "The famous image controversy" cost 50,000 lives during the persecutions instigated in the ninth century against the Manichæans. There fell in Greece 100,000 persons. The loss of life by the "crusades," was not then less than 4,500,000 including all the expeditions, seven in number. The extermination of the Moorish nation from Spain; the persecution of the Jews in the middle ages, and the final expulsion from Spain and Portugal. The famous schism which preceded the burning of Huss and Jerome of Prague, and the war on the Hussites that followed (costing 200,000 lives); the destruction of 12,000,000 unoffending aborigines, by Cortez and Pizarro, and their priestly abettors. The massacre of St. Bartholomew costing 40,000 lives. The killing of 50,000 persons in the Netherlands, in the reign of Charles V. and thousands more under the reign of his heartless son. The burning of 31,000 and the killing or torturing of 290,000 more by the Inquisi-

tion of Spain; the burning, hanging and otherwise destroying of hundreds of thousands beside these. The persecution in England, Scotland and Ireland, and the murders in this free country are as we have said comparatively few of the enormities that can be appealed to, in illustration of the intolerance which has followed the ascendancy of Christianity wherever it has gained a foothold, and has prevailed unchecked by opposing influences.

Here we have at a very low estimate the loss of 18,100,000 human lives caused by the church in disseminating the doctrines of love and peace; and in the face of this record of their own making, they ask us to allow them to amend the Constitution of the United States by inserting the word God in it. Thus at once making the government sectarian in its character and opening the road to future, farther and still more grievous encroachments upon the already too limited religious liberty of the country.

The past, so full of useful lessons, should be our guide for the future. The past teaches us that the clergy cannot be trusted; and with this salutary fact fully impressed upon us by the lives and blood of over eighteen millions of beings, why should we say, Let bygones be bygones, and let us hope for the best. No, no, my friends; be not deceived by these hypocritical canting parsons. Truly are they wolves in sheep's clothing. The movement (the Amendment) was proposed by a few fanatical and a good many designing leaders of the sects—principally U. P. at the outset. Those who inaugurated it have quietly withdrawn from the public gaze, that they may prepare the racks and torture for us when they succeed in their undertaking, which they hope to do by (without giving time for reflection) forcing it upon the people, and carry it from the very fact that the masses do not see its tendency.

"Put not off until to-morrow what you can do to-day." To-morrow they may launch their amendment upon us, and with long faces they will go among the people and cry, "The country that recognizes not God cannot stand;" "It is an insult to God that our Constitution does not recognize him," etc. Therefore go to work at once and show the real object of the incarnate fiends; for it is only that in a few years they may have the satisfaction of putting upon the rack the Spiritualists, the Unitarians, the Deists, the Materialists, and all other liberalists.

Now is the time to fight the battle, by showing them to the world in their true light. But should they succeed by fraud in securing the amendment, through the ballot box, then let the liberalists of the world unite and meet them with their own weapon—the sword; and may we die rather than lose what little religious liberty they have seen fit to give us. And if it must come to the rifle and the sword, let the battle be waged so that they may beware of us.

The object of omitting the word God from the Constitution was clearly to guard against the despotism of the clergy. So, in addition to the fact that "No religious test should ever be required as a qualification to office," and that "Congress should make no law respecting the establishment of religion or the free exercise thereof," the framers, as a special guard against the encroachments of the church, omitted the word, so that neither the spirit or the letter of the law could be infringed upon or evaded.

Moreover, God is omnipotent and omnipresent, and being so, cannot be, either by legislation put in the Constitution, or by lack of it kept out. What is most wanted is more of the love of God in the hearts of men, and less hypocrisy in the hearts of the clergy. But this say to your congregation, beloved clergy: The liberalists will never be slaves of a bigoted or intolerant church, but will rather die in defense of their natural liberty and rights, given by God himself.

PITTSBURGH, Nov. 24, 1873.

PANTS FOR WOMEN—No. II.

BY O. F. SHEPARD.

Those mistake dress reform who suppose it has no broader purpose than the mere substitution of a better style of dress for woman than the hurtful one now in general use. Important as that part of its work is, it is supplemented by a higher—the relief of the human race from the tyranny of fashion. Dress reform will not have fulfilled its mission to the race until public opinion has become so enlightened, and its moral tone so elevated, that every man, woman and child can wear such clothing as suits the comfort and taste of the wearer, without ostracism or interference. It seems entirely reasonable to suppose that such freedom will result in costumes different from those now in use by either sex. Since I have never seen a woman who would not prefer pants to skirts if the pressure of fashion were removed: and since, also, I have never met a man whose personal tastes would incline him to the use of skirts, I am satisfied that whatever changes may be wrought, there will never be any very general going back to drapery for the lower limbs. The question of ornamentation is an interesting one. In my studies of children I find boys as eager for bright ribbons and plumes and jewels as are girls, and that it is only after repeated tellings by grown people that such things are not fit for boys, that they accept sombre fate without rebellion.

When we have learned to be trustful of Nature, and allow both sexes equal freedom in the use of brilliant as well as healthful costumes, we can better decide how much of woman's present devotion to ornament in apparel is the counterbalancing result of man's exclusion from it; in other words, to what extent she is compelled to the unjust burden of dressing gaily enough for both himself and her, while she gets from him no reward but ridicule.

LECTURE ENGAGEMENTS

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

CHURCH MUSIC IN NEW YORK.

Music in a New York church is not only an expensive thing but a very troublesome one. The best singers are Italian players, who come from the boards as late as twelve o'clock on Saturday night. Their behavior in some of the organ lofts is about as reverent as that which graces the green-room. The expense is very high. The music in one church that is run by a Wall-street broker costs \$15,000 a year. One church imports a basso from Boston. He leaves in the Saturday night express, sings morning and afternoon, and returns to Boston on the Sunday night express. He is kept at a first-class hotel in the city, has all his expenses paid, and \$2,000 a year. In a fashionable up-town church there have been two choirs—one run and paid by the church, occupying the chancel; the other occupying the choir gallery, with quartette and chorus, and run by a wealthy gentleman, who paid all the expenses. Every one knew that the thing could not last. The church might as well have two rectors, one at each end. There were jealousies, and rivalries, and collisions, till the choir end of the house had to give in, and the stock broker and his choir went out, rupturing the society and so weakening it that its life is despaired of.

Another church that had steady-going music caught the operatic fever. It introduced what is known as the Mora Choir. For a little while the thing was a great success. The church was densely crowded, and the pew-holders had to go in through the vestry. As usual, a difficulty arose between the minister and the leader. The choir left, carrying a portion of the congregation. Congregational singing was then tried and proved a failure. A choir of boys was introduced, and that offended another party. Before the year was out the minister himself had to leave. There are many congregations in New York dying from too much choir.—*Boston Journal*.

COMMENTS.

[Such is modern Christianity. If the Nazarene went into one of our fashionable city churches, in all probability they would eject him. According to Wendell Phillips, he was the "Sedition of the Streets," and the sedition of the streets is not wanted there.]

ONE TRUTH, ONE LOVE.

Altars, whose fires are cold
Temples, whose gods grow old,
Yield place to fairer, built upon their fall;
When Truth, his youngest daughter,
Shall tell what Time hath taught her—
Fair Truth, and Love her mate, young Love the lord of all!

One love the world shall fill,
And wide, and wider still,
From side to side, from end to end dilate!
Each as he lives, made one,
With father and with son,
In conscious, larger life for aye incorporate!

What art thou, then, O man!
Born for so brief a span?
Count not so dear thy pleasures, or thy pain;
The embers aye are red,
The old fire is not dead,
Thou, in an ampler age, shalt work and win again.

Fear not, thy single soul
Shall sink to serve the whole;
Who more hath loved, he also lives the more;
Each strain of generous strife
Lifts thee to fuller life—
Love lends thee wings, and wings to gain the longed-for shore.

Art thou expecting long
The Christ to crush the wrong?
Lo! he that talketh with thee, this is He.
Awake! arise and do,
We have our triumphs, too—
Nor we, nor they alone, but all in unity!

ERNEST MYERS.

LOVE UNBOUGHT.

Like Dian's kiss, unasked, unsought,
Love gives itself, but is not bought;
Nor voice, nor sound betrays
Its deep impassioned gaze.

It comes—the beautiful, the free,
The crown of all humanity—
In silence and alone
To seek the elected one.

Oh, weary hearts! Oh, slumbering eyes!
Oh, drooping souls, whose destinies
Are fraught with fear and pain,
Ye shall be loved again!

"No one is so accursed by fate,
No one so utterly desolate,
But some heart, though unknown,
Responds unto his own.

"Responds—as if with unseen wings
An angel touched its quivering strings;
And whispers in its song
Where hast thou stayed so long?"

BUSINESS EDITORIALS.

MR. MADOX.

Of the Internationals, will hold himself ready to lecture before workingmen'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." Address, G. W. MADOX, 42 John st., New York City.

The Eighth Annual Convention of the Michigan State Association of Spiritualists will be held at Jackson, Mich., commencing on Friday, the 12th day of December, 1873, at 2 o'clock P. M., and will continue its sessions for three days. Good speakers will be in attendance. A general invitation is extended to all, and a cordial welcome is assured by our friends at Jackson to all who may come.

Arrangements will be made to entertain those coming from a distance as far as possible. Come one come all, and let us reason together.

L. E. DRAKE, Secretary,
E. C. MANCHESTER, President,
Bedford, Mich.

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-communication, 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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A. BRIGGS DAVIS.

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

EMANCIPATION CONVENTION.

We invite all who desire the emancipation of woman from the slavery of all institutions, laws or customs which interfere in any manner or degree with her absolute freedom in any department of life, or in any sphere of activity, to meet at Ravenna, O., on Sunday, December 7, 1873, to organize an American Woman's Emancipation Society.

Seward Mitchell, Maine.
Parma W. Olmsted, Vt.
E. H. Heywood, Mass.
Angela T. Heywood, Mass.
Benj. R. Tucker, Mass.
Moses Hull, Mass.
Anna M. Middlebrook, Ct.
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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.

QUARTERLY MEETING NOTICE.

The next quarterly meeting of the Western Reserve Woman's Emancipation Society will be held at Citizens' Hall, Ravenna, Ohio, commencing at 11 A. M., Dec. 6.

D. M. ALLEN, President.
FRANCIS BARRY, Secretary.

PROSPECTUS.

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This beautiful picture, and one of the most thrilling sentiment, lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. Fancy fails to picture what is here made real through the artist's hand, and words but feebly express the responses of our soul, as we look upon the boat with its hapless freight of children, beautiful and fascinating in tragic attitude and expression—the silvery lighted angels in their descent so soft, their flight of ease and grace, their countenances radiant with love so tender, combined with energy and power as they hover near with outstretched arms to save.

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

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