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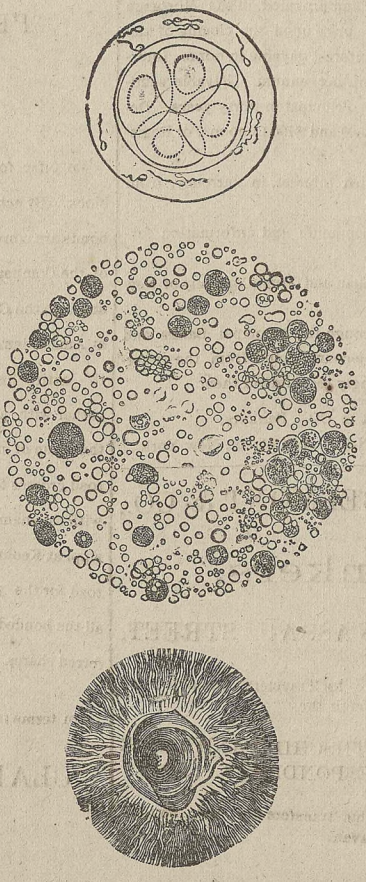
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1. Go to, now, ye rich men; weep and howl, for your miseries that shall come upon you.

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

Gen. Ep. James, v. 1.

THE MONEY SYSTEM.

PHILADELPHIA, Dec. 15, 1873.

Editors Weekly—I am a little surprised at the plan you propose for the creation of a financial system for the country. I refer to the article in your issue of December 20, entitled, "Industrial Justice," and "The Money System." I find in the same number an indorsement of a passage from a letter written by Mrs. E. Cady Stanton which increases my surprise. The passage is as follows: "The fewer laws we have the better. This is true alike in the home, the college and the State, for there is a strange perversity in human nature to do what is forbidden."

As I understand your system of philosophy, it implies a perpetual outcry for freedom. You are a rebel against the tyranny of law. You assert that society and its individuals are bound down under a despotism of statutes and enactments. What you demand is that these shall be taken away; that all artificial rules shall be abolished, and humanity left free to work out its own character in such acts and relations as its unfettered nature would prescribe and adopt. In this you have strong claims to have reason and right upon your side. No sane person, endowed with average perceptive faculties, can believe that humanity is not self-conservative in a state of freedom; that it needs to have its morals or its economies regulated by law and enforced by authority in order to maintain an existence. Therefore your petition, like mine, is for repeal. Take away the burdensome trammels which the past has accumulated, which were founded originally upon degrading superstitions, which had never any title to obedience, and which have only served to perpetuate the superstitions in which they originated and the ignorance which is essential to their continuance in authority.

But in curious contrast with this, is your scheme for a money system, in which you propose to endow government with the function of creating the circulating money of the country. You advise the repeal of the National Bank law, which is proper, because it was originally unjust, and because its injustice has brought about this natural and just result in disaster. But you propose to prohibit, or virtually to prohibit—by the establishment of a government monopoly—all individual banking, either of issue or deposit. In short, you propose to circumscribe the liberty of the citizen, by saying: "Here is a branch of business, a field of occupation, a road to gain into which you shall not enter."

Now, in what respect, I beg leave to inquire, is government a safer regulator of the money than it is of the social or the domestic system? Your scheme proposes that government shall be the sole currency manufacturer and money-lender; that it shall do a general banking business; and, in order that there be money enough to lend and circulate, that it call in its bonds, replacing them with currency—paying the public debt in paper, and compelling that paper to enter into the channels of trade as currency.

This letter is written, not to argue the question of a national currency, but to protest against political limitations to natural human rights and natural activities. Nevertheless, a plan so startling as that which would flood the country with, say, two and a quarter thousand millions of dollars of inconvertible paper, will justify some examination. Such a plan, in order to lay any claim to acceptance, must assume that the circulating medium so created will never depreciate; and how, when it seems to be a law of economy that a redundant currency depreciates in proportion to its amount, can depreciation be prevented? Must there not be laws again—more laws—to forbid the purchase and sale of paper money at less than its face in gold? And when legislation begins in that direction, where can it be expected to end?

But as I said, this is a plea for freedom: the most valuable of all things, free agency. Freedom is right, it is justice; it always leads in the right direction. If there is any hope of human progress it is in this line of liberty. All movements for the amelioration of the condition of mankind, whether in whole or in part, that begin with "Be it enacted," end in disaster; and there never was a shackle invented, however costly the material or elegant the workmanship, that did not bite and gall and degrade and damage in the sequel.

MATTHEW WALBRIDGE,

[We should be glad to make a lengthy review of this article, but time and space forbid; moreover, the answer to its criticisms has appeared several times in these columns. The rights of individuals and communities are enjoyed and protected, or ignored and abrogated, in proportion as the community remands to individuals those things which of right belong to them, and as it takes charge of those things that of right belong to organization. It is the failure on the part of our correspondent to rightly distinguish between these two classes of rights, that has led to this criticism. A common currency is something that belongs to the people as a whole; and this of itself is sufficient reason why there should be no laws protecting individuals in dealing in it. It is a function of the people; but if individuals choose to issue and receive money, there can be no rightful law to prevent them; but they must pursue it without the protection of any law. Another reason, perhaps, why the fallacy is possible, is, because there is no distinct recognition that the government is or ought to be The People. We have come so generally to regard government as something outside of the people, that we argue as if it were a power independent of them. This is indeed the fact; but when we discuss principles we do so from the standpoint of a republican government. In such a government a safe money—and the only safe money—would be such as we have advocated.]

WENDELL PHILLIPS.

We extract the following from the lecture of Mr. Phillips, as reported in the New York World of Dec. 14:

* * * * *

America has been for the last seventy years the focus of the world's interest, and the channel in which the world is moved mainly has been that of material growth. With the single exception of our having worked off the poison of the slave system, the growth of this country for the last seventy years has been material. It has added nothing otherwise to the philosophy of government; it has thrown little or no light on social questions; the last fifty years have shown us material growth such as it is impossible that any other fifty years will ever show. If I were to say that the last seventy-five years in the world has shown progress such as three centuries previous could not show, and such as it is extremely unlikely that two more centuries will show, I should not overstate the truth, because this lavish development of steam power and telegraph, and the immense development of the co-operative effort of wealth—moulding production, facilitating production, cheapening production; these four great elements of material progress have made such an exhibition of mental force as it is not at all likely that any two centuries will ever see again. But for these the British government would have ceased to exist at least a generation ago. The next century will show us social changes not material in my opinion. Great changes in the relations of capital and labor; great changes in the position of woman; changes in the nature of government, in the relations of church and state—these are to be the prominent facts of the next hundred years. If they come, well. If they do not come, that boy is born to-day who, like Gibbon, when he wrote the "Decline and Fall of the Roman Empire"—that boy is born to-day who will write the decline and fall of the American Republic. Because to any thoughtful man it is evident that the grasp of associated wealth in an age when the sin of not being rich is only atoned for by the effort to become so; the grasp of associated wealth of bank and railroad and manufacturer on legislative independence, on the possibility of individual independence, is so rigid and despotic and inevitable, that unless we evade it by some great social changes it won't be possible for this great republic to survive. We see a power infinitely grander than that of the feudal barons of 500 years ago—infinite more irresistible than that. To-day Mr. Gladstone said, speaking of the Church—the disestablishment of the English Church—"We cannot trust the Church beyond the clasp of the Government's hand; as a rival power wielding £90,000,000 sterling, it is too grave a charge for the British Government." £90,000,000—\$450,000,000—too grave a charge to the British Government, three times as strong as ours; and yet one man, the head of the Pennsylvania Railroad, Mr. Scott, wields \$450,000,000, and the very sweep of his garments as he marches east from San Francisco to Philadelphia is more than sufficient to sweep down Legislatures as he goes. I look for no safety here except in great social changes. I believe that the day is gone by in this country when you can get half a man's power out of him on a system of wages; it was possible 200 years ago. Ignorant, short-sighted, narrow-viewed, the dependent laboring class accepted the best they had offered them, and lived from day to day and hardly overlooked the margin of another week; they were contented with the system. But intelligence, education, responsibility, the ballot, a share in the government, has dispelled all that content, and unless we have co-operation, unless we have labor taken into a great partnership with capital, labor will tear capital to pieces. That is in the future. I believe that we at home are to see another great social change, so to speak. God forbid that we should ever return to that delusion of specie payments; I do not think that the American people will ever wander back to those Egyptian flesh-pots; it is a delusion long since dispelled by the practical experience of the world. We have the best currency in the world now, and I don't believe the utmost effort of any minority will ever bring us back to the old channel. I hope it never will. I look forward to a currency double in volume, resting only on the credit of the government—(applause)—with no check and balance of commodity, wheat or gold, to disturb the natural relation of its volume. I look forward to the result from that, that shall bring down the interest of money in this country to the level of Great Britain—3 per cent.—so as to shut out the necessity for a tariff and deprive

wealth of half of its desire of increase, and put within the reach of the masses all the fruits of the earth. To-day the Englishman puts \$1,000,000 in land out of which he gets 3 per cent. in money and 3 per cent. in aristocratic social institutions, and is content. Unless we launch our vessel in the same channel and fight Great Britain with her own weapons we shall go under.

THE FARMER IN POLITICS.

We are indebted to Horace Day for the following:

CHICAGO, December 18, 1873.

The Illinois State Farmers' Association spent yesterday in the consideration of papers on transportation, agriculture and the creation of wealth, varied by the introduction of various resolutions declaring political independence. Among the latter the following evoked great applause, and best indicate the spirit of the gathering.

We look upon the present system of choosing candidates through nominating conventions as being one of the fundamental causes of our political corruption, and believe that it has become a buying, bargaining, bartering and selling system that every American citizen should be ashamed of, and that it is fit for nothing else but the body-guard of a king.

Stealing is thieving, whether done by persons in the low walks of life or by high officials, and we demand the utter repeal by Congress of the law known as the Salary Grab—entire—Presidential, Congressional, and all.

Whereas, The political parties of the country have criminally neglected the agricultural interest and shamefully disregarded the rights of the people; therefore,

Resolved, That the farmers cut themselves loose from all party association and rally under a banner broad enough to embrace all in favor of just laws and opposed to monopolies, to corruption, to extravagance, to the further gift of public lands to railroads and to the creation of uncontrolled monopolies.

To-day the debate on political independence was long and spirited. The Committee on Resolutions reported on the platform the following resolutions, which were adopted:

Resolved, That we demand the immediate reform of abuses in the Civil Service, through which the patronage of the government is dispensed as a reward for particular service rather than with regard to the public necessities.

Resolved, That we are opposed to a protective tariff.

Resolved, That we deprecate any further grants of public lands or loans of the public credit, and of national, State or local subscriptions in aid of corporations.

Resolved, That we favor the repeal of our national banking law, and believe that the government should supply a legal tender currency directly from the Treasury, interchangeable for government bonds bearing the lowest possible rate of interest.

Resolved, That the existing railroad legislation of this State should be sustained and enforced until thoroughly tested before the courts, and that we oppose any legislation by Congress under the plea of regulating commerce between the States, which shall deprive the people of their present controlling influence through State legislation.

Resolved, That the right of the Legislature to regulate and control the railroads of the State must be vindicated, established and maintained as an essential attribute of State government, and that those holding the doctrine that railroad charters are contracts, in the sense that they are not subject to legislative supervision and control, have no just appreciation of the necessary powers and rights of a free government, and we will agree to no truce, submit to no compromise short of complete vindication and the re-establishment of the supremacy of the State government in its rights through the Legislature to supervise and control the railroads of the State in such manner as the public interest shall demand.

[From the Workingman's Advocate, Chicago, Ill.]

IDLENESS AND STARVATION.

Why is it that we see men and women asking vainly for work when work is the only support of the community? Why is it we see men and women asking for bread, hungry, starving, in the midst of plenty? Why are cold and nakedness prevalent, when both fuel and clothing exist in profusion? Why, too, were those public journals so eloquent when a few hundred laborers struck work because they were allowed but a pittance of their earnings? How loudly they howled over the crime and folly of the laboring class, in thus wasting the means of the capitalists and their own time, and in some instances demanding a law against such conspiracies.

Where is the religious press that descanted so much on the immorality of strikes and the consequent idleness of both capital and labor, protesting that idleness was death to the community? Where is now their virtuous indignation against idleness, when millions of men and capital are idle, at the expense, too, of actual suffering, actual hunger and cold, and a loss to the community incalculable? Do these editors suppose that laborers cannot see this difference in their treatment of idleness and loss, brought on by laborers and idleness, and loss brought on by capitalists? Yet one involved but few men and but little capital; the other involves millions. Not a word is said about the wickedness of those whose knavery or stupidity has caused this enormous evil. When did laborers ever refuse a reduction of wages, if the employers could show it was just, and according to the reduction made on his profits? Journalists, religious journalists who could reproach a few laborers who struck work, knowing themselves robbed of their dues, have not a word to say against the authors of this national loss of millions. They are chop-fallen and silent as the skull of poor Yorick. Why do they not demand a reason for this enormous loss, and the punishment of its authors? It is inconceivable that the present trouble is owing either to the blunder or the knavery of capital. Why, then, should not capital be punished, and compelled to sustain the men and women they have deprived of work?

If laborers had been thus guilty, what terrible denunciations would have been hurled at them, what punishments

too severe for them? But they will not even candidly discuss the subject, but attempt to screen the capitalists by transparent humbugs and lying pretences of causes which have no foundation in truth. Do these journalists suppose the laborers too ignorant to know that their present position is not their fault, or that they can be made to suppose it a visitation of God? The laborers know full well it is a visitation of stupidity or knavery; that in either case it is the fault of those who pretend to be the controlling power, the brains of the community, and of them only.

It seems to be expected in some quarters that laboring men must "accept the situation," and contentedly starve, with their wives and children, in the midst of plenty, and that, too, when the National Legislature is debating, yes, actually debating, with an audacity in crime as uncommon as it is disgraceful, whether they shall return to the treasury the money they took from the people—money earned and paid by the very class now suffering for food and clothing. Had Congress the reason for theft that they were suffering for food or clothing; had they even the pretence for insufficient, inadequate compensation, the case would be different. But every laborer knows that previous to their stealing their pay was fully four times more than they earned; whether their earnings were estimated by the hours they were employed, the hardship of the employment or the benefit to the employes. Had ancient Athens seen such a state of things as now exists, the government that produced it or suffered it to be produced by the knavery or stupidity of its wealthy citizens, would in less time than has now elapsed paid for the crime with their lives. The starvation of citizens in the midst of plenty was unknown to the republics of Greece.

Is it expected that men, reasoning men, will sit down quietly and contentedly starve amidst plenty? a plenty their own hands have created; a plenty which is dissipated by plundering legislators in luxurious revelry, knowing, as they do, that the present distress resulted from the want of money, insufficient money to do the business of the country; knowing, too, that the government controls the amount of money, and knowing further that the government is controlled by capital and run in the interest of capital, of men who, many of them, desire to reduce the rate of wages and others to extort 1 per cent. a day for the use of money, or buy up property at half cost.

We hope that workingmen now out of employment will make good use of their leisure. There is nothing so discouraging to labor reformers as the apathy and want of interest in their own welfare, so often manifested by laborers. Often they will hardly go to hear a free lecture on the subject of labor reform, let alone paying the lecturer for his pains. They will hardly read a book that is given them on the subject, to say nothing of paying for one, yet the capitalist has his lecturers, his writers and his preachers. He pays them liberally, and they serve him faithfully. Let the laborer learn who are his friends and adhere to them. Let them not neglect the assembling of themselves together; let them draw more closely the bonds of union, mutual trust and reliance, for now more than ever is union needed. In proportion as they act together will they be powerful and respected. In proportion as they divide will they be weak and despised. Let them debate the best means of procedure, the best means of avoiding the tyranny of extortion of capital; the true social condition of men, the various steps to be taken, that the social condition shall be improved.

[From the N. Y. Times, Dec. 23, 1873.]

THE UNEMPLOYED IN CHICAGO.

DEMONSTRATION BEFORE THE AUTHORITIES—NO MONEY AND NO WORK—BENEVOLENCE TIED WITH RED-TAPE.

CHICAGO, Dec. 23, 1873.

The workingmen out of employment, to the number of six thousand or eight thousand, assembled at an early hour this evening and marched through the streets to the vicinity of the City Hall, while their special committee was before the Common Council. Speeches were made to the crowd from several stands. Some of the speakers were inclined to give good advice, and counseled forbearance on the part of non-laboring classes, but a majority have urged them in a highly inflammatory style. In the meantime the committee entered the council chamber, and when their presence was made known, business was suspended and they were invited to state their grievances. The Chairman of the committee said he came at the earnest request of thousands of suffering poor people to ask the City Fathers bread for the hungry, clothing for the naked, and houses for the homeless. He said it was not the intention of the vast crowd, whose manager he was, to make any disturbance, but in the name of humanity, they demanded help. He then presented a series of resolutions adopted at the Sunday meeting. Speeches were made by several Aldermen, and finally the wishes of the workingmen were referred to the regular Finance Committee, together with the Mayor and a special committee of nine, to deliberate in joint session with the workingmen's committee. Before the committee retired, Mayor Colvin addressed them a few remarks. He had no doubt that there were many suffering families in the city, and he promised to do all in his power to give them speedy relief. He counseled them to act with moderation, and in conclusion said that while the city was at the present time out of money, negotiations were pending by which they would be able to raise six to eight hundred thousand dollars before the end of the week. Notwithstanding the great crowd in the streets there was hardly any noise, and certainly there was no demonstration calculated to terrify our citizens. Perhaps the presence of four hundred policemen and a battery of artillery had a quieting effect on the procession.

It is believed that the end is not yet. Hundreds of men, women and children are suffering. The Relief and Aid Society have about \$600,000, but it is bound up with red tape. The poor people will starve while the Relief Society are investigating and reporting. The poor say they are willing to work, but there is no work. They want bread, but they have no money. An endeavor will be made to solve the terrible question to-morrow. The Joint Committee are to hold a meeting at 2 o'clock.

SOCIALISTIC.

THE SUPPORT OF CHILDREN.

Aside from the question of such adaptation between parents as will secure healthy, harmonious and beautiful offspring, by such sexual selection and conduct as is well known to science, there can be no more important question than the support of children.

Republican America, with its prudery and shams, might well learn a righteous lesson from monarchical Russia, which erects its founding hospital, overlooking in architectural proportions the palaces of her kings, supported at an annual expenditure of millions of dollars, employing thousands of nurses and teachers, having constantly under their care tens of thousands of children, in many cases accompanied by their mothers, and with its doors always open to receive such as apply without question of their previous condition, whether married or single, virtuous or prostituted wives, or the virtuous or the prostituted mistresses of honorable men.

The old barbarism of total infantile depravity as once taught by the churches has nearly passed away, and even the creed-bound are to-day repeating the beautiful benediction enunciated by their master, "Of such is the kingdom of heaven;" and the brave woman who advocates that they be gathered into beautiful harmonic homes, and supported and educated by society, but pleads that these poor suffering innocent and out-cast ones shall be gathered from the hells of cellar and garret, from cold and hunger, sickness and death into heavens of beauty and goodness, flowers, sunshine and gladness on earth.

The indications of present civilizations are toward some such consummation. It is not long since the State has taken upon itself the education of all its children, furnishing for this purpose beautiful structures, and doing their work so well, that but few, even if they possess unlimited wealth, can impart to their children in such branches as are taught, and a better education than is afforded in our public schools, not by an infringement of the right of the parents to educate their own children if they so choose, but by offering better schools than the private citizen can afford. In England some provision has already been made for the clothing by the State of such children as are too ill clad to attend the school.

Individual benevolence is even now in many of our cities erecting and supporting beautiful homes for friendless children, as well as homes for the aged and infirm of both sexes. These are examples of better social conditions, and prophetic of what will some day be done for all of the uncared for.

Perhaps the day will never come in which the good mother, who has within the intricate sanctities of her own being wooed into life a new birth, desired, and the product of mutual and divinest love, will not care to direct her child into ways of pleasantness and paths of wisdom and love; but to-day somebody's child, without their fault, suffers, and our humanity must go out beyond those of our own house. My child, my sister, or my brother are becoming to-day terms of world-wide significance; and inasmuch as ye have done it unto the least of one of these, ye have done it unto the great All-Father and Mother.

L. K. JOSLIN.

PLANO, TULARE CO., CAL., 1873.

Editors of Woodhull & Claflin's Weekly—I bless God and the good spirits for having thrown into my hands a copy of the proceedings of the Tenth Annual Convention of the American Association of Spiritualists. For sixteen years have I been an avowed Spiritualist, and so little have they done toward remedying the existing evils of society, that I had almost become ashamed of the name. Oh, how I have longed for a tongue of fire, accompanying a voice of thunder, to burn deep into the brains of the people the very sentiments and principles that were uttered at that convention upon the social condition of our land! Alas, my organization prevents me from doing much. I am no public speaker; neither can the Angels make me one.

J. P. FORD.

[Reported for the Banner of Light, by John W. Day.]

THE LOGIC OF HISTORY AS TO SOCIAL REFORM.—No. II.

On Sunday afternoon, November 30, Miss Jennie Leys, inspirational medium, concluded her engagement at Music Hall, Boston, by a lecture which further continued the consideration of the subject named above.

As the geologist reviewed the varying strata through which the formation of our planet had been gradually compassed in the past, so, on the present occasion, the lecturer said, the differing life strata—social, religious and political—would be reviewed, by which man had arisen to the height which to-day seemed calling upon him to verify the prophetic inspiration: "a little lower than the angels." The nations of the past might be considered as strata, and, as the social system was the most important, we only needed to know of the condition of this in each, in order to judge of the other departments among the varying peoples. First, then, in the social state, came the polygamic relationship—one man ruling despotically over many women—in which the entire subjection of woman was clearly pointed out by the expression, *fe-male*, indicating a something held in *fee* by a male. Out of this prolific fountain of evil came the slave system in the family, arbitrary authority in the church, and military despotism in politics—the climax of this condition being but the precursor of its destruction, at least as far as the Western nations were concerned, where monogamy at last replaced polygamy. The despotism of polygamy then became the monopoly of monogamy—the supremacy of one man over many women being reduced to his tyrannic control over one. In the same course of change, military despotism gave way to money monopoly, and cannon and bayonets retired before specie and bank bills. In the Church the despotic supremacy of one man or set of men over the consciences of the rest, had received many shattering blows and was thrown into a disturbed state, but monopoly still existed there in some form.

That we were on the eve of another widespread change in

all departments of life—social, religious and political—the signs of the times were emphatically declaring. Monogamy, so far from proving to be a fountain of liberty, purity and peace, had been found to be the source from whence sprung all the co-dominant evils which were making this, one of the gloomiest epochs the world had ever seen. Prophetic souls could sense the dark hours to come, when this morning star of freedom, Columbia, would feel the dreadful results of ingrained, unjust monopoly in all the departments of life; and when the nation's cherished liberties were trampled in the dust of years of ruins and war, the words now spoken for freedom would be recalled to mind. "We are working for the near future," said the speaker; "we would save you if we could—we cannot; do not think our words too sharp!"

In the next movement toward change for the betterment of human affairs, the process must begin, as it had done in the past, with the great physical centre of life—the family—which was the source from which all other developments were outworked; and amidst multitudinous evidences of corruption equal to those which awoke the wailing of the Jewish prophets, the way was being revealed, and voices were sounding the coming of a better, purer epoch. And as the coming of Jesus introduced to the Jewish people, and finally throughout the Western nations, a new system of social life—superseding polygamy by monogamy—so to-day, in this nation, the harbingers of reform, through Spiritualism, the Christ of this generation, were summoning the world to the acceptance of a purer dispensation, and proclaiming the beginning of the end of monogamy and its co-dominant errors. "As surely as God lives," said the speaker, "the whole economy of life is ordained to reconstruction!"

And why? asks some startled soul, fearful of general disruption. Why! Because monogamy, having the name of an angel of light, has proved to be a demon of darkness to the world; because monogamy, having its root in slavery, has borne to the world fruits bitter, deforming, corrupting; because monogamy is but disguised polygamy; because monogamy is a failure, a disappointment, a lie! Monogamy was a hypocrite; but God's grace was no hypocrite, but was descending through the power of the broken law into the depths of the system, and openly demonstrating its living bondage; and His love was calling the long-enslaved to come forth and claim their heritage of purity and peace! With each successive step in advance, woman's thralldom had been diminished; a woman was enslaved, in polygamy, perhaps to the one-hundredth part of a man—if he had that number of wives; in monogamy, to one man, whether she possessed his love or not; and the divine promise of the new dispensation was, that progress would go on till the last chain was stricken from her neck. Man in the past had been revered as prophet, priest and king, but Spiritualism, coming to this continent, had exalted woman to become a second Christ, the proclaimer of a fairer and more peaceful era, an apocalypse transcending the visioned glories of John at Patmos. Love, the sublime verification of that apocalypse, could never be attained till woman arose to a recognition of her own selfhood; becoming clothed with freedom in her life's every condition and department, thus making man more free; becoming immaculate in all her being, thus advancing man to a purity not yet known; having none to make her afraid in her own special realm—the divine one of motherhood!

Upon woman, to-day, was laid a more sacred and solemn responsibility than any preceding age had ever placed upon her; and she must awaken to the fact, and apply her every power to its correct discharge. The speaker referred to the social corruption now existing in the country, to the cruel and unnecessary death of one-half the children born before they attained the age of five years; to the prevalence of infanticide, murder and the constantly multiplying evils which were afflicting the community, and said that it could be physically and psychologically proven that all these terrible conditions came directly from a perverted and polluted system of monogamy. In view of these awful results of a mistaken and depraved materiality in man, was not woman, the mother of the race, called upon, as by the voice of God, to a higher and holier plane of life? The disappointed hearts, full of sorrow, and, it might be, degradation, the pitiful shams called homes, in which souls starved, minds decayed and bodies suffered and even stooped to sin, were dark and solemn indices that something should be done to annihilate this sorrow called life, this shadow called love, this passion and sin called by the holy name of marriage! Thousands of hearts, reading in secret their own life-history, were saying: "Let the light come, if there be any," and many more would do so in coming time. The speaker would have it remembered that she desired to denounce no one—each soul must act according to its light; but as each age of the world had received more mental and spiritual illumination through the gradual process of human development, so would the case result as regarded the reception and appreciation of the present dawning epoch of reform, and the multitudes of earth would yet hail it with joy unspeakable.

The light had come, and it pointed the way to a true order of adjustment; and where was it to be found? Not in monogamy as it was to-day interpreted—the clouding, deceptive letter, the law so barren of love that love leaps beyond law, and seeks its sustenance outside legal limits; not in monogamy, which to-day, disguised by its name, was cloaking with its smooth face a multitude of sins abroad and a world of misery at home; not in this marriage system, one half polygamy and one half monogamy. Either revolution, sorrow, or a better form of education must come—and all three would come—before this system could pass away, and the true state of social life be received and acknowledged, wherein marriage would no longer be a state where parties, held together by law, should eat the bitter dust of hopeless, helpless bondage, but a condition based upon the free and harmonious union of two persons; the true marriage would be monogamic—the blending of two beings in body, mind and soul, love free and undefiled consecrating their union. The speaker desired it to be understood that the words spoken meant no impurity either of flesh or soul, but a union

of independent equals, held together so long as love lasted, but utterly relinquished and dissolved when love departed, whether that time involved a duration of six months or millions of years, only these two interested parties having the right to decide as to the continuance of this contract. This state would bring a freedom to woman, whereby she, in marriage as well as out of marriage, should have the right and power to refuse the creative act when undesired, and to repeat it only under such conditions as would produce angels and not demons. This right inhered in the very nature of woman, who alone was the rightful sovereign in the realm of maternity—the dictator of those divine procreative functions over which men, under past systems, had usurped the control, and by which step, redolent of selfishness, they had oftentimes quenched the love in trusting hearts, who had given up their bodies to them under the man-made law of marriage.

The light must come. Spiritualism, the Bethlehem-star of a nobler epoch, has risen upon the social horizon of life—a harbinger of freedom to woman, as well as upon that of theological darkness bringing to the race a demonstrated knowledge of the soul's victory over death. The lips of women were proclaiming all over the land a nobler gospel than that of Paul, and teaching the grand truth that man alone—though he had done nobly all he could—could never save the world: woman must be allowed to rise to the full stature of a womanhood co-equal with man in all respects. The excelsior of the coming epoch was freedom, and this time full freedom, individually and socially. It would come in answer to the demand, gradually rising all over the world of to-day, that every individual, whether man or woman, should be free, in the presence of God, to control the functions of the entire being—to walk the path of life untrammelled, save that they infringed not upon the sacred rights of others; the demand for the absolute freedom of every man and woman from what to-day was called marriage, so that no external command of church or person should have power to unite lives already joined by love, and no external law have the slightest right to hold any man or woman to such union when love had departed; such a course of life being a sin not to be wiped out from the nature save through much tribulation, either here or in the spirit-world—the unpardonable sin against the offspring of such distasteful bondage, against God and against the world, tending to desecrate the higher laws of the soul, which should have the freedom and power to protect both man and woman from the oppression of mere external enactments. The new epoch was to bring with it a freedom in which every soul could rise to a position in which the nature should have the right to accept what was love, but also the sacred right to reject all the world called love, if only so the life could reach the altitude demanded by that soul; an absolute freedom in marriage for woman—no person in marriage, or by marriage, having the slightest right or authority to command any element, function, act or product of her life, save only as she elected, and love could always win. Such provisions did not exist to-day in the law—we called the law sufficient, and under its stern decrees love departed.

The speaker again stated that these doctrines did not favor or inculcate impurity, but, on the contrary, a higher and holier chastity than earth had ever known. Till men and women could be freed in this way, and be made co-equals in the varied departments of life, the world could not be saved from sin, sorrow, disease and death. The monopoly of woman in the present system of monogamy must be destroyed before the money and other monopolies affecting the race could be overcome. Man not only to-day assumed control of woman's person, but in all the avenues of life he held the female upon the plane of pecuniary disadvantage. The speaker then instanced one case in proof, where a female principal in one of the New York schools was working for two thousand dollars a year, with the same responsibilities placed upon her as the male principals of other schools there who received three thousand dollars—she, therefore, being obliged to pay to the city the sum of one thousand dollars per year because of the mere accident of sex in being born a woman. Such a state of affairs was a blot upon the escutcheon of this free land. Many young women, looking out upon the turmoil of existence, were prone to consider the wedding ring as the golden Pactolus encircling life, and therefore hastened to its protecting borders only to find, when too late, that marriage was but another name for slavery and degradation. The, in a majority of cases, utter failure on the part of husbands to allow to their wives even a small portion of their gains—earned by the woman equally with the man—for their personal use, was one of the saddest features of the present system, leading, as it did, women to outside temptations of which their male partners but little dreamed, and to whose seductions, perhaps, not a few at last might yield.

What was the effect produced upon the offspring unfortunate enough to be born under these sad, depressing and repressing conditions? Each life-atom, whether of body, mind, or soul, had its own determinate law; to deny it was but to exhibit the egotism of ignorance; and each, under the subtle chemistry of generation, would surely produce results in the child legitimate to the domain of that law. Therefore from the darkened, degraded birth-chamber, where lust and undesired maternity vied with each other in a strife for supremacy, what wonder is it that a being came forth naturally fitted to rob and even murder his kind in a strife for coveted treasure?

With freedom for woman, in and out of marriage, would come a self-governing power, and then if a woman wished to labor at any employment outside the marriage state, it would not be looked at as something strange, but she could help to bear, if she was so disposed, the pecuniary burden of the household without reproach. The speaker would have the girls of this and coming generations educated to be self-supporting and individually free; and then the spectacle of thousands of men obliged to work from dawn till dark, in a hopeless slavery of labor, to support thousands of women in

idleness and dependence, would give place to one more in accord with the divine provisions of equity for both.

The word *freedom* had an ominous sound to many ears, but the truth was it had never had a right interpretation, but had been subjected to much and varied abuse in its application among the people. It was the great birthright of all, but one-half of the race had been kept out of its prerogative concerning it. To-day the world had fastened its gaze upon the lowest form of the question—that of social freedom—unmindful of the sublimer heights, far reaching into the ether of divinity, to which the soul, becoming by development ruler of the entire nature, could ascend. Woman could alone teach the divine significance of the term. Promiscuity was characterized by the speaker as anarchy, while the true love-union of one man and one woman was the type of the to be.

The dark shapes of crime and lust, the terrible forms of vice, the revelations which to-day made pure hearts blush for their kind, were not the products of the new dispensation, but only the evidence of its presence and deep-reaching power. The angels had stirred the waters of Bethesda, and the world was troubled by the spectacle of what it beheld around the borders of the pool; but the angels did not bring the shapes which so lacerated the sympathy or complacency of society. Oh, no! these were the wild fruitage of monogamy—they were not the results of social freedom, but marriage. Baptized in the living waters which the new gospel pointed out for the healing of the nations, these waiting forms would go forth cleansed and made whole. From the prostitution of marriage to lust had come forth natures which, lustful by birth, could never reach a higher position till these inhuman tendencies were remanded to their true place in the economy of life by suffering and trial, through which alone the soul could become conqueror of the lower nature.

Social freedom, comprehending that all must live according to their peculiar development—abnormal or otherwise—came not to condemn any life, since to do so presupposed the power and right to judge; and to judge justly, one must occupy the position of the object so adjudged—a thing impossible of accomplishment; it rather imitated him of Galilee in saying: "Neither do I condemn thee; go and sin no more." There were heights and depths in life's development, and who should condemn those who had just started in the upward path. Rather we should hail each soul as one of life's divine atoms, allied to the rest by the all-embracing unity of the Supreme; knowing that beyond us there were more transcendent possibilities tempting us in the upward path. Souls, however, must be left free to climb, and by the exercise of this right, woman, in the light and glory of the coming epoch, would lead the world back to the lost Eden—that Eden of love and truth which existed in marriage, but claimed no kinship with law. Fenced about by law, the garden of love ran to weeds in the present unreasoning system, because no attempt was made to keep love alive; but when the right interpretation was reached, and love was recognized as the maker and master of marriage, the old Eden would be restored, and parentage be a joy and a blessing, where now in homes without love it became a bane and a disaster. Then would come the hour when woman would have the power to say to her beloved: "It is the time appointed;" then would the temple of life be beautified and protected during that highest work of an immortal—the generating of another immortal, and a deeper significance be added to the Scriptural statement that Joseph "knew her not until she [Mary] had brought forth her first-born son."

The lecture closed with a prophetic picture of coming glories for humanity, when development and experience should fit it for their reception.

Dear Madam—I beg to request the privilege of occupying a portion of your space with a few comments on the modesty of society, and most prudently that of Great Britain. The oracular *nosce te ipsum* is practically ignored, and in ninety-nine cases out of a hundred the age of puberty finds the youth of either sex so ignorant of their functional organism that they are almost sure to become the victims of physical derangement. The separation of the sexes, especially in youth, is an error that eventually produces a morbid degree of contemplation of the other sex, and too fervid sensibility; whereas free mixture with the other sex removes the angularities of character generated from separation, or prevents their growth entirely. Thus are modified the masculine and feminine natures, so as to produce an adaptitude between the sexes which must ultimate in happier unions than now too often take place with those whose hearts have been prevented from pulsating to the stirring emotions of "sexual magnetism," so ably handled in your periodical a short time since. Parental love, blinded by creed and custom, blights the healthful throbbings of the heart's tendrils, so to speak, as they stretch forth in search of a mutual embrace—in search of an appreciative and worthy soul in whom to delight and whom to truly love.

The people here are frightened to be told how they are made. Museums for students are even suppressed; and a short time since Dr. Khan's museum, in Tichborne street, was robbed of forty of its best wax models, by the society for the suppression of vice. Now, every one must agree that vice ought to be suppressed; but where on earth is the vice connected with the sober study, from models, books and lectures, of the human body? The only answer that can be given falls back to the old point which is the cause of most of the warpings of society—creed, bigotry, blindness. More than half the world is yet enslaved by an ignorance of Nature, and a belief in an incubus which has been set up by the crafty religion-makers to falsify Nature's free and beautiful domain.

Sham modesty exists in many forms. The postulate is established in Great Britain (I trust not in America), that in respect to sexual differences, greater care should be taken with a female's sensibilities than a male's. This is practically upheld in almost every school and throughout society; and to assert the immorality of such a recognition, results in

the truth-speaker becoming the target at which are furiously hurled the anathemas of thousands of simpering sustainers of custom. Though there be a difference made in the nurture of the sexes, yet in our museums Apollo is *fully* represented, while Venus is defective. We ought to get so philosophized as to enable us to dash aside all this mockery, and become true men and women; but it will require Spiritualism to be a pioneer by way of correcting even the blundering notions of society with respect to materiality.

I am, dear madam, yours truly,

ANDREW CUTHBERTSON, Spiritual Institution,
London, Eng.

ELKTON, MD., Dec. 7, 1873.

Class in natural history stand up!
How many kinds of females of the human animal are there? Three.—Correct.

How are they divided? Into three classes—torrid, temperate and frigid.

What are the characteristics of the torrid females? Warm hearts, great souls, grand natures, numerous indiscretions.

What of the temperate? Good management, worldliness, fruitfulness, respectability.

What are the prominent points of the frigid female? Angularities, stiff necks, straight backs and great virtuousness, by means of "squelching" all naturalness. They seldom marry, and if they do, breed sinners.

Very well. Take your seats; and when next you come up, bring an original essay on the frigid female.

ESSAY ON THE FRIGID FEMALE.

The frigid female is native of New England, of the "good old puritan stock," her ancestors having come over in the Mayflower. But she sometimes goes West, in the hope of achieving the chief end of woman, and to "grow up with the country," though, dear knows, she needs not to *grow up* any more, for she never fails in height, however much she may lack in depth.

The frigid female has not much affinity for the male animal; in fact, the word affinity always disgusts her, for it suggests something naughty. But she can be induced to marry for a home, and because she has a constitutional horror, inherent in all constitutional old maids, of being known as one. Though, were she as much married as a Mormon elder, she would still inevitably be an old maid, since being tied to a man don't make a wife, only in the school of Grundy. Many a hopeless old maid is married, being as barren of marital essence as ever Sahara was of fruitage.

Yet the frigid female bears children. Some demon of perversion presides over her birth and endows her with the capacity to reproduce herself numerously. Still the supply is not equal to the demand; for men who have been addicted to sowing a plentiful crop of wild oats mistake frigidity for virtue, and think they've won a prize when a frigid female congeals in their exhausted arms.

Frigidity is at such a premium in the market of respectability, that many a dear little, warm-hearted woman takes the advice of Hamlet to his mother, and assumes the virtue, though she have it not.

Virtuous! is written all over the frigid female in white, not scarlet letters, though to the intuitive mind the color is always in the interpretation of the meaning. Virtuousness squeaks in the frigid female's shoes, exhales from the pomade she uses on her hair to make it slick like her virtue. She never frizzes, nor puffs, nor curls her hair, and to wear it short would be a positive sign of abandonment! She never, never, never wears a loose wrapper, for none but a loose woman would wear such a loosely-suggesting thing!

The frigid female thinks if a man finds a woman with a loose wrapper on, he ought to lose his coat-tails to flee away, unless, in fact, he be, like most men and ministers of the gospel, rather loose himself.

The frigid female sometimes stoops from her high estate to converse with women of whom she is uninformed as to their chastity—she so relieves the tedium of travel in waiting-rooms, on steamboats, in public parlors. She is sure to ask direct questions whether you are a married or a single woman, and if you are single, she is a little suspicious, from the cut of your jib, that you ought to be married.

One of the species, on reading my last letter in the WEEKLY, seemed exercised over my assertion that I had dared climb the world's forbidden heights and taste the fruit of the tree of knowledge. She wished to know what I understood by the tree of knowledge, or whether, if I used it according to the Adamantine interpretation, I was speaking *paragorically*. I told her yes!

She didn't seem to understand me, and remarked that some vulgar people mean something awful by the "tree of knowledge;" but as for her, she never thought of such things. I asked her to please give me the benefit of the virtuous meaning of the tree of knowledge, for if she never thought anything bad about it, she was not in charity to infer that I did. But green suspicion of the chastity of other women is another characteristic of the frigid female, chastity meaning with them, not all our powers in good attune, holding lawful balance with the rule of nature, but all our faculties paralyzed to put the basic principle of our being out of countenance.

The frigid female is never unfortunate, according to the accepted meaning of that term applied to women; and she thinks her utter lack of impulse a sign manual of her purity, consequently she is merciless toward her who is tempted of nature and falls.

Recently, an unfortunate girl with a quick apprehension but no comprehension, was heard to attribute her misfortune to Woodhullism, when, in fact, the Beecher paper is the only one she read before the developments in her case. The only way I can get revenge upon her is to ask her if Woodhullism taught her where to procure those devil's drops she used to commit ante-natal murder. The school of Woodhull don't teach her that; but it does teach her that if she is in the way of nature to keep fast hold of the hand of nature, and not employ the infernal Christian outcropping, "the end justifies the means."

The frigid female has never any need for drops or powders. She eats her meals and says grace, but never gets fat—not even rounded out. She sleeps well in spite of bones, for she never fails to be respectable, though she is jealous of her husband, who is a Christian minister. It would do the soul of a departed Puritan good to see the frigid female walk up the aisle of a church, unconscious that "virtue is its own reward."

The frigid female paves hell with unborn infants' skulls, and pokes the red-hot fires; and if she don't go there herself, to be *en rapport* with her disposition, it will be for the reason "there ain't no such a place, no how!"

HELEN NASH.

SPIRITUALISTIC.

THE VILLE DU HAVRE.

A SCENE IN THE NEW YORK OFFICE.

NEW YORK, Dec. 1, 1873.

At about 10 o'clock, Mr. A. Binenger, a well-known importer, rushed into the office with a wild, scared face, and begged to know what information had been received of his wife and daughter. The clerks were unable to tell him anything, and on asking him if he had received any tidings himself, he replied in a hoarse voice, full of agony, "Yes; my wife is dead. My wife is dead." He then threw on the counter a cable dispatch, signed by his daughter, and containing simply the words: "Alone saved. Going to Paris." He repeated from time to time, "My daughter is saved and my wife is dead," and seemed almost overpowered by his emotion. Once he started up, and said: "Last Monday night I was sitting in my parlor, and a vase of flowers, standing where it was left by my wife, moved from its place on the mantel-piece while no one was near it. I said then, 'That is a touch of my wife's hand,' and they laughed at me; but that was the night she died."—*Chicago Times*.

MATERIALIZATION;

Or, the Power of Spirits to Reclothe Themselves in the Semblance of the Flesh—Its Modus Operandi and the Laws of Spiritual Chemistry that Underlie its Successful Operations.

The power of spirits to temporarily assume the material form, and become visible to the natural eye of men and women, is patent to many, but how it is produced is as yet a secret, known only to spirits themselves. But as we purpose to unfold to the gaze of the world the mysteries of life in the realms of spirit, as far as it is qualified to make good use of the same, we would say to the Spiritualists and Social Scientists of the day that the laws governing this power are very simple in their operations when once understood.

The power of spirits to reclothe themselves again in the semblance of the flesh is done by a power or force that is found in its latent state in every man and woman's soul—viz., the magnetic aura of the soul itself uniting with the electric emanations given off from individuals who have an abundance of phosphorus in their brain-structure, and more or less of the same in their whole nervous system.

A person desiring to become a subject for spirits to reclothe themselves in material forms before them has only to comply with the requirements of a set of simple rules and regulations that we will now explain for the good of all who desire to test the matter for themselves, and are willing to sacrifice their present enjoyment for the future good of the race of mankind, by taking upon themselves the burden of living in a world of sin, sorrow and misery contrary to the established customs of the world.

In the first place, you must be obedient to the laws of life in all your physical being—in eating only wholesome food in proper quantities and at proper times, devoting a portion of each day to physical exercise, recreation and rest, Blending your magnetic auras and emanations with those of the opposite sex, who are genial to you, in loving kiss, as well as tender caress, and when you have found your true soul-mate, yield to him or her your entire personality whenever the circumstances and conditions indicate a full and free interblending of the magnetic life-currents, or focalization, which is the only true marriage. But says one whose soul has not yet got rid of its selfish tendencies, "This is opening the door of enjoyment to the unmarried."

Well, suppose it is, what are you going to do about it? Must souls that cannot find true counterparts in earth-life (all will, ultimately, in spirit life) be wholly cut off from the enjoyments and pleasures that this life affords because they have not found their true mates as counterparts? We tell you nay!

But there is this restriction forever defending this condition: only genial souls can blend, and only blended souls can reach that condition of happiness that is harmony or heaven.

But to return to the subject of materialization. A society of mated souls dwelling together in harmony, would supply conditions necessary to give spirits the power to materialize themselves at will, and that is just what we intend to do, to bring together a company of men and women who are truly mated, and others who are genial and loving in their natures and show to the world that the spirit world or heaven has come down on earth. And if we don't make a "shaking among the dry bones," of "old theology," then our names are not Galen, Solon, or the beloved John of the Spiritual Congress of Nations.

AND AT SUNDOWN THEY STONED HER TO DEATH

BY CHAS. G. BARCLAY.

PITTSBURG, Dec., 1873.

Dear Weekly—We read with disgust and indignation an article published in a Pittsburg paper, taken from the Virginia City Chronicle, of the stoning to death of a witch. The article referred to does not give a detailed account, but simply states the fact. We had hoped that the day for such deeds was past. It seems not the case, however, and at once the question arises, Are we to have revived such scenes as disgraced our country in the days of "Salem witchcraft?"

Truly, we have no assurance that such will not be the case. Religious opinions of to-day tend in that direction more certainly than they do in any other. The spirit that then prompted the burning of innocent and defenseless women is by no means extinct. Because our mediums have not been burned at the stake is no evidence of the Church becoming more tolerant. Because we are not persecuted and driven out of the country, it argues not that the Church has become less bigoted than it was in former days. Neither is it because the "law of the land" protects us that we are permitted by the Church to worship God as our conscience dictates; for did the Evangelical Church think it had sufficient numbers to carry on a war of utter extermination, think you the law would restrain them? By no means. But we thank God that He has vouchsafed to us sufficient numbers to hold them in check and thus prevent ourselves from being made into bonfires, by the light of which they might see to read again their favorite passage, "Glory, glory unto the most High, and unto us that we have done His will."

The fact that the inclination exists among them is very clearly shown by hundreds of acts. Thus, in the present case of the stoning to death of the witch; in the persecution and final driving out of the country a woman, living not 100 miles from this city, a year or two ago, for the same cause—witchcraft; the persecution of Mrs. Woodhull in New York; also as witnessed by the plan now under consideration by the several Churches to persecute the "Oneida Community;" and the God-in-the-Constitution movement.

To that confiding class of people (of which class there are many) who say that at this advanced period it is impossible for the clergy to usurp the rights and liberties of the people, we would say, trust them no further than you can see them. Remember that when you entertain them best they become most dangerous; for then, by the confidence you repose in them, they, by soft words, lull you to sleep, and waking, you find that you have been robbed of your religious liberties, and that they who took them were the clergy in whose arms you permitted yourself to rest for a few moments.

Do not let the lessons of the past be lost. Read the history of Christianity, written, as every page of it is, in the blood of millions, shed to establish the faith; and say whether or not you will trust them. They are now, and have been from the days of Constantine, the most dangerous class, because, being well fed and with nothing else to do, or, more properly perhaps, with nothing else that they will do, they spend their time in hatching and planning and carrying out their infernal schemes for the destruction of all those who do not believe as they do, and the enslavement of all those who do. This has been their history, and in the face of it will we sleep on our arms until we are made the prisoners of the clergy, the most merciless and relentless of all foes?

But yesterday they stoned to death a poor, helpless woman for being a witch, or if they did not do it, we have no account of their trying to prevent it, and by not so doing sanctioned the act. If this was done, I ask in all sincerity what assurance have we, did they but deem themselves strong enough, that to-morrow they will not, in "church conclave," declare the Spiritualists witches, and as such attempt to exterminate them. And I answer that between high heaven and low hell we have no assurance except our numbers. And this being the case, we are, in duty to our God, ourselves and children, called upon to see that the little we have be not stolen from us. Let watches be placed in the towers and upon the outer walls of Spiritualism. Let the alarm be sounded by every true liberalist in the land, and let us, united as we are in a common cause, force them to guarantee us our rights and our liberties forever.

THERE IS NO DEATH.

BY BULWER LYTTON.

There is no death! The stars go down
To rise upon some fairer shore,
And bright in Heaven's jeweled crown
They shine forevermore.

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit,
Or rainbow-tinted flowers.

The granite rocks disorganize
To feed the hungry moss they bear,
The forest leaves drink daily life
Form out the viewless air.

There is no death! The leaves may fall,
The flowers may fade and pass away;
They only wait through wintry hours
The coming of the May.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best-loved things away,
And then we call them "dead."

He leaves our hearts all desolate,
He plucks our fairest, sweetest flowers,
Transplanted into bliss, they now
Adorn immortal bowers.

The bird-like voice, whose joyous tones
Made glad these scenes of sin and strife,
Sings now an everlasting song
Amid the tree of life.

And when he sees a smile too bright,
Or heart too pure for taint or vice,
He bears it to that world of light
To dwell in Paradise.

Born unto that undying life,
They leave us but to come again;
With joy we welcome them—the same,
Except in sin and pain.

And ever near us, though unseen,
The dear, immortal spirits tread;
For all the boundless universe
Is life—there is no dead.

QUESTION AND ANSWER.

The following is reprinted from the WEEKLY of November 22, 1873:

"In the Message Department of the *Banner of Light* of the 8th inst. there are two important communications from Brigadier-General Charles R. Lowell and Adjutant-General Schouler. The first of these contains a special communication to Oscar C. De Wolf, who, during the war, served as surgeon in the Second Massachusetts Cavalry. The deceased Brigadier-General says: 'If he will come privately where I can communicate with him, I will first satisfy him of my own identity, and then lead him, step by step, to a knowledge, a positive knowledge, of the truths of modern Spiritualism.'"

"This is to the point, and we trust that Oscar C. De Wolf will heed the call of the spirit, and through the medium of the *Banner of Light* give to the world a full account of the interview. We ask this for the benefit of science and for the instruction of mankind?"

We are pleased to report an answer to the above as it appears in the *Banner of Light* of Dec. 27:

"In the *Banner of Light* of Nov. 8th appeared a message from Brigadier-General Charles R. Lowell, addressed to Dr. Oscar C. De Wolf, advising him to investigate Spiritualism, which he denominated the 'Science of all other sciences.' My object in calling attention to the above, is to bear witness to the truthfulness of the entire message. It is another link in the chain of evidence which honest seekers after truth, candid investigators, are constantly receiving. A few evenings since, Dr. Oscar C. De Wolf attended one of my seances, and Lawyer W. L. May, a friend who accompanied him, in looking over the *Banner* (after they entered the house,) accidentally saw the above-mentioned message, and gave it to Dr. De Wolf to read, which he did, carefully, and declared that the statements therein contained were all correct, and that the characteristics were indeed those of General Lowell. Dr. De Wolf has never investigated Spiritualism, but this message and manifestations witnessed immediately after its perusal, will undoubtedly lead him to thoroughly examine the phenomena."

ANNIE LORD CHAMBERLAIN.

This is to the point, and we shall be glad to hear further from Mr. Oscar C. De Wolf.

[From the New York Times, December 23, 1873.]

A NUT FOR SPIRITUALISTS.

After a lapse of twenty-four years, Rochester promises to become once more a centre of attraction to investigators of spiritual phenomena. In 1849, what is known as modern Spiritualism may be said to have had its chief start in that historic city. The Fox sisters, after having "raised" the spirit of a murdered peddler from the malarious atmosphere of a cellar at Hydesville, Arcadia Township, Wayne County, N. Y., proceeded to Rochester, as they asserted, by spiritual advice, and opened public seances at Corinthian Hall. A committee of respectable citizens was appointed to inquire as to the nature of certain noises which were heard by the audience, and a report was rendered to the effect that although a thorough inquiry had been instituted, it had been found impossible to discover the source of the noises. This was accepted by thousands of persons at the time as proof positive that the spirits of the departed might, under favorable conditions, return to earth and do unlimited table-turning, "stamping," and bell-ringing. The Foxes, having thus cunningly acquired a reputation for wonderful "mediumship," were enabled to visit the principal cities in the country, and to draw a considerable amount of gold into their purses. A few years subsequently, mysterious noises were heard at a house in the vicinity of Rochester, but they were soon forgotten, the curiosity and astonishment produced by the Foxes elsewhere having proved the greater attraction. But now that the fame of these "girls" has been so thoroughly eclipsed by other "mediums," the American Spiritualists may find it profitable to make use of some "manifestations" which are said to be at present in full operation at the residence of Mrs. Gascoigne, in the town-land of Chili, within a short distance of Corinthian Hall. We have it on the authority of the Rochester *Union* that Mrs. Gascoigne, "with her family, consisting of herself, her son, twelve years of age, and several smaller children, have been driven to the very brink of despair by the nightly occurrences of the most terrible noises during many months."

Some years ago, it appears that the mysterious mansion at Chili became the property of a person, the initial of whose name has only been published by the *Union*. He made it his residence, and, for a reason which has not been explained, took Mrs. Gascoigne into his service as housekeeper. In this capacity she continued down to about five or six months ago, when Mr. A. died, leaving her in possession of his effects. For a few nights after his demise, "the stillness of death reigned." Scarcely an entire week had passed, however, when Mrs. Gascoigne's repose was disturbed by "the familiar footsteps" of the deceased. At first, she, of course, thought it was fancy, and tried to compose herself to sleep, but it was no use. She distinctly heard the creaking of the door of the room which had formally been occupied by A., and presently she was still further alarmed by the bed-slats, which seemed to yield to the pressure of a human body. Then she heard what seemed to her like sounds that would be produced by a person engaged in the act of putting on tight boots. As soon as the last stamp was given to the floor a noise was made as if somebody was ascending the stairs. On the following night the manifestations were more varied. The chairs and tables in the parlor were tossed about freely, and at certain intervals "a single whistle, of an apparently human voice, shrill and distinct," was heard by every person in the house. Mrs. Gascoigne adds, that night after night a little dog which had belonged to the deceased responds to the whistle in the most eager manner, but never gives evidence of seeing anything. To these singular pranks, doubtless lest they should become monotonous, the "ghost" very often adds the more exciting one of snatching the bed-covering with lightning quickness from the almost paralyzed

body of the twelve-year old Gascoigne. Four men, neighbors of the Gascoignes, it seems, have repeatedly undertaken to solve the mystery. One of the number states positively that a form, which in every respect resembled Mr. A. in the flesh, on one occasion passed before him as he lay upon a lounge. He immediately jumped up, and had just begun to propound a number of questions, when "the spectre, if such it were, soon disappeared." Mrs. Gascoigne remains in the house by the advice of counsel, for the purpose of making good her claim to it in law. Otherwise, she declares she would prefer to gather her children around her, and take shelter in a barn.

Surely facts like these cannot be allowed to go uninvestigated. The peddler's depressed spirit in the Arcadian cellar, as material for an "excitement," was as nothing compared with the whistles, clothes-snatchings and boot-pullings of this Chili ghost. The opportunity afforded for a revival at Rochester of the scenes of 1849 is decidedly tempting, and we shall be very much surprised if it is not taken advantage of. Moreover, it would be doing a kindly service to a much-afflicted family to relieve it of the presence of one of the most trying of annoyances.

REFORMATORY LECTURERS.

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

C. Fannie Allyn, Stoneham, Mass.
J. I. Arnold, Clyde, O.
J. O. Barrett, Battle Creek, Mich.
Chas. G. Barclay, 121 Market st., Allegheny City, Pa.
Capt. H. H. Brown, 592 West Chestnut st., Louisville, Ky.
Mrs. H. F. M. Brown, National City, Cal.
Addie L. Ballou, Terra Haute, Ind.
Warren Chase, St. Louis, Mo.
Mrs. Jennette J. Clark, Montpelier, Vt.
Prof. J. H. Cook, Columbus, Kan.
A. Briggs Davis, Clinton, Mass.
Miss Nellie L. Davis, North Billerica, Mass.
Lizzie Doten, Pavilion, 57 Tremont street, Boston, Mass.
Mrs. L. E. Drake, Plainwell, Mich.
R. G. Eccles, Andover, Ohio.
Dr. H. P. Fairfield, Ancora, N. J.
James Foran, M. D., Waverly, N. Y.
I. P. Greenleaf, 27 Milford street, Boston, Mass.
L. A. Griffith, Salado, Bell Co., Texas.
Anthony Higgins, Jersey City, N. J.
E. Annie Hinman, West Winsted, Ct.
D. W. Hull, Hobart, Ind.
Charles Holt, Clinton, N. Y.
Mrs. Elvira Hull, Vineland, N. J.
Moses Hull, Vineland, N. J.
R. W. Hume, Hunter's Point, L. I.
W. F. Jamieson, 139 Monroe street, Chicago, Ill.
Miss Jennie Leys, 4 Tremont Temple, Boston, Mass.
Cephas B. Lynn, Sturgis, Mich.
Mrs. F. A. Logan, Buffalo, N. Y.
Anna M. Middlebrook, Bridgeport, Ct.
Dr. Geo. Newcomer, Jackson, Mich.
Mrs. L. H. Perkins, Kansas City, Mo.
J. H. Randall, Clyde, O.
A. C. Robinson, Lynn, Mass.
Wm. Rose, M. D., 102 Murison street, Cleveland.
Elvira Wheelock Ruggles, Havana, Ill.
Julia A. B. Seiver, Houston, Florida.
Mrs. J. H. Severance, Milwaukee, Wis.
C. W. Stewart, Box 1306, Janesville, Wis.
Laura Cuppy Smith, Daily Union Office, Detroit, Mich.
M. L. Sherman, Adrian, Mich.
John Brown Smith, Amherst, Mass.
Mrs. H. T. Stearns, Corry, Pa.
Dr. I. D. Seely, La Porte, Ind.
Russell Skinner, Lyle, Minn.
Mrs. C. M. Stowe, San Jose, Cal.
Dr. H. B. Storer, 137 Harrison avenue, Boston, Mass.
C. W. Stewart, Janesville, Wis.
J. H. W. Tozhey, Providence, R. I.
F. L. H. Willis, Willimantic, Ct.
Lois Waisbrooker, Battle Creek, Mich.
Elijah Woodworth, Leslie, Mich.

WHOM SHOULD I PLEASE?

Mankind are so diverted into outside life and its perpetual demands on them, that they never get time to inquire into either the probabilities or possibilities that the whole of this life, the way it is pursued, is not a terrible mistake. If man reflected there would have been at least suspicions that something fundamental in the rules and schemes by which the race consents to pursue life is radically wrong. And this conclusion would have been easily confirmed by the conscious experience of every one from the fact that to turn which way he will, under the appointment of his rules, he is just the same distance from feeling satisfied at one point in his legal planisphere that he is in another. Indeed, so acknowledged is this, that all our platitudes, in complimenting our theories and hunting consolation for ourselves, repeat the old song, or some of its first cousins, that "there is rest for us in heaven." People do not seem to see that the very fact of wanting what they have not, so far as the inmost conscious soul wants a pleasure, is a certain indication that there is a fraud somewhere, through which man is diverted from pursuing life in the easy naturalness of those fitnesses

that always place a response to a necessary want, but second to the laughing assurance that stands upon the threshold to greet it.

We may make apologies for our faults, to call them by no worse name; but we may, at the same time, take note that these apologies do not improve the condition under which these faults stand, pledged for repetitions as certain as the successions of day and night. Meanwhile, we have groaned in dismay over our inability to hope for anything better, from which it is easy to see that our difficulties are neither in nor of ourselves; for the soul that produced them as a legitimate result could never regret them as a wrong, since its appreciations could have no other rule than its own characteristic qualities. To go beyond these would be to go beyond its own depth, and to fall in a judgment where there were no possible reasons for expecting it to have any. And hence that kind of knowledge in all ages that man would never get without teachers, and those rules he would never attempt to follow as a pleasure, are the abstract follies that sport with him at his own expense; for, living as all do under acquired knowledge and abstract rules, they throw away the compensations of a beautiful existence. To repeat this is to be sustained by the experience of the race; for our acquired knowledge has forced us into its shadow, and our rules, religious or governmental, statute or municipal, have but one significance, and that is, our obedience at any and every cost. The conscience, profit or pleasure of the individual is never thought of. The claims of abstractions are all we get from governments and laws.

I am not forgetful that the ostensible design of law is to benefit society by tyrannically keeping the individual down. This is only another step from the real interests of the human soul—abstract and ruinous. To attempt to better these rules by improvements would be a new stride in the direction of the craft that has universally beat man.

The soul is spirit substance, and these rules the abstractions that throw it into surface life, where, to make an importance of such a life, the soul could never be intelligent enough not to be confounded by the act, simply that it loses itself in glorifying the rule. This is not a play upon words, but the statement of a fact. And the fatal spell of deeming abstract rules important, with here and there an exception, has swamped every well-intentioned individual who has lived upon the planet. The sage of Athens, who lighted a candle to search through its highways and byways to find an honest man (one honest with his own artless nature) did not see that the only difference between Diogenes and others was, that he lived in the holiest quiet by discarding all outside rules, while all others lived in confusion by justifying them. It was this same easy independent way of living that made Jesus of Nazareth what he was, and marked him to be the certain victim of the rules he disallowed. For "law and order" were as great meddlers then as now, and never less than tyranny. The very creatures (unseen) who found him bad to manage, and therefore prompted his crucifixion, threw dust in our eyes by claiming him to be essentially better than other men, when it was his soul freedom from embarrassing rules that made him the superior of those who have always been fettered by their ill adaptation, and as a consequence, under the villainous influences of those unseen powers who invented them.

Now to the question, "Whom shall I please?" It is to be expected that every individual, religiously educated or converted to believe in the sacredness of dogmas, will say the great Mogul foisted into a consequence by the flourish of notions, while those who have less veneration for mystical abstractions, but who have a pet theory (the infamy of ages), would see some important *on dit* in the foibles that have upset themselves, to which I should consecrate myself, and by this one act lose every interest within myself that justified the ownership of an intelligent soul. Perhaps mankind do not see the absoluteness of the difficulties (never to be overcome) in the substitution of any abstract rule for governing one another, or any supplemental contract for living in harmony together. For these rules and contracts could only secure even the appearance of being important through the obligation and terror they held over their victims, not by any attraction that should mould a pleasure for itself. If I attempted to please some abstract power whom this world calls its God, I should never be able to know when he was pleased. My faith might be put to the strain, but really I am as far from knowing as I am from being the God whom I am trying to please. For all real pleasure is that which speaks within the soul pleased, and never outside of it but by reflection. And this will hold equally good in our attempting to please one another, or the subscribing to any rule to please them. For what I mean by a pleasure is not that arising from a success or an advantage (as capricious as the varying winds), but that solid soul of worth that originates in sweet content. For just here I am in a mood to mind my own business, and no devil could make me feel it important to invent a plan for regulating somebody's else, since it is in the absence of all plans that I find myself regulated.

Indeed it is just as impossible to originate a law, or rule to please another, as it is to tell when they are pleased. And the only way to be positively certain of this, is to be the one pleased. For just here is the absoluteness of all facts in the matter; that to know a pleasure, is to realize it for myself. We feel a pleasure, and it is just all we know about it. The impress it makes within ourselves tells its own story. A law may subordinate, but it can never unite. Even an effort to please another will always fail. We may pity the man who strains himself to be agreeable to us, but we can never love him without becoming the selfishness that prizes a sacrifice. And this heartless privilege has only been patented for a God. And there is a secret in all this that can never be understood, while we are under the influence of abstract rules. Yet, here it is. When we are pleased all the way through, when we live in the melting music of beautiful satisfactions that stills every disquiet within, we do not regard it difficult to please others. And when we feel the opposite, do what we may, we cannot realize that any body is pleased with us. And this is not

from a want of any exertion, or from any indifference on our part, but for lack of congeniality. Easy artless, and unaffected with ourselves, we are so to others.

Again to the question, "Whom shall I please?" The answer needs no pettifagger, is no tax upon ingenuity; for it is sufficiently transparent to puzzle no one, viz., the only being in a universe who can inform me when he is pleased. And that is myself. And this is the only certain way of pleasing any body besides myself. For ill, at ease myself, I am just in the condition to affect others unpleasantly. And to please myself is to feel that no one ought to feel displeased with me. And just here is the extent of my accountability. For no being has any business to saddle me with the job of pleasing him. For I could never tell where it was accomplished. Let us group the fairest inferences growing out of this position. If I please myself and every body else does the same, the result is that every body is pleased, and the world is in harmony. The great significant law that permeates a laughing universe is that of individual happiness or personal harmony.

When the individual rounds out in satisfactions too holy for utterance, the condition of a world of such individual completeness may not be inaptly illustrated by the grandest picture that ever found its perfection from the hand of a master artist. Where all the lights and shades blend in the most exquisite harmonies, and where the outlines and grouping all inform us that the work could not be bettered. If each member of the human family would make it the first object to be attained and the last to be desired, to find the harmonies of what they are in stead of worrying themselves to be what they are not and what they could never appreciate if they attained it, this world would present a finer picture than any ever yet born in an artist's brain, where each soul would fairly represent in the mingled, wholesome, grand characteristic, that would eclipse the rarest imagery that ever fondled with the finest tastes of the human brain. To find a happy world is for the individual to begin with himself, just where he can realize that something is gained. Any direction from this will end in smoke. For to seek another's good, without realizing my own, could but stamp me as a meddler.

E. WHEELER.

AUBURN, Dec. 23d, 1873.

The following three items are taken from the *Banner of Light*, of Dec. 28, 1873:

WOMAN.

The governor of Wyoming, in his message to the Territorial Legislature, bears emphatic testimony to the good results of woman suffrage as follows: "The experiment of granting to woman a voice in the government, which was inaugurated for the first time in the history of the world by the first Legislature of our Territory, has now been tried for four years. I have heretofore taken occasion to express my views in regard to the wisdom and justice of this measure, and my conviction that its adoption has been attended only by good results. Two years more have only served to deepen my conviction that what has been done has been well done, and that our system of impartial suffrage has been an undoubted success."

THE NATIONAL WOMEN'S SUFFRAGE ASSOCIATION, Susan B. Anthony, President, holds its semi-annual Convention in Washington, D. C., on January 15th and 16th, 1874. This Association holds that the Constitution of the United States has already guaranteed suffrage to female as well as male citizens.

"KLEPTOMANIA AMONG SCHOOL-GIRLS IN CHELSEA." Under this mild heading the Boston Herald recently gave a statement that three school-girls, fifteen years of age, and of highly-respectable parentage, had been detected in purloining gold rings, perfumery, etc., etc., from the stores of several Chelsea merchants. On being taken before Justice Bates for legal examination, they confessed, and presented the following extraordinary line of defense, viz.: *that they took the things for a table at the coming fair of the Young Men's Christian Association.*

Where rests the responsibility for the false system of education under which these young misses seem to have been reared, by which theft was hoped to have been pardoned if only its fruits were to be devoted to the "glory of God?" Can the Church or the Young Men's Christian Association reply? Society has the right to an answer!

SALT LAKE CITY, U. T., Dec. 14, 1873.

I wish to urge attention to and see published a more clear, regular and concise method of giving humanitarian direction to individual and federal representation than has yet been made public, based on the principles of natural growth, as already announced in the WEEKLY.

I hold that school districts, as the smallest political divisions of States, are the local points where the selection of primary representatives by a majority of the citizens must be made, and then be graduated through township, county, judicial districts, State, National and International Conventions by delegates first chosen by the people and afterward selected by and from the body of said deputies through their several conventions to the most central Congress of nations. Thus the people can bar officious speculators from the political arena, and the several conventions will not be over-crowded, either by members or business, and opportunity will be secured for meeting frequently in town, county and State councils to devise and provide means of safety, support and happiness, which cannot be done through a system converging direct from primary to State conventions. But, for the purpose of experimental association and the acquisition of political and social influence, small primary societies or lodges can be formed without regard to legislative divisions. In conclusion, I sincerely hope that the first principles of human rights and self-government will be extensively studied and agitated, that potent means may be discovered to remedy prevailing evils, and speedily bring a redress of governmental grievances.

S. HUDSON.

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

NEW YORK, SATURDAY, JAN. 10, 1874.

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 DOWN TOWN OFFICE.

For the convenience of publication and of our friends in the business part of the city, we have established an office at No. 111 Nassau street, Room 9.

RENEW! RENEW!!

Clubs that expire in the coming two or three months should begin to move in the matter of renewals. Those who interested themselves a year ago in getting them up, and who thus rendered us so valuable a service, will put us and all friends of human progress under additional obligations by again interesting themselves about the renewals, and in adding new names to the lists of last year. So far the WEEKLY has suffered less from the panic than almost any other paper of which we have any knowledge. Some secular weeklies have fallen off one-half in the last six months; but the WEEKLY holds its own, has even gained in regular subscriptions since the panic set in. Now, if our club agents will but be active in returning renewals, we shall begin the year under the most favorable circumstances.

LECTURE ENGAGEMENTS.

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

Kansas City, -	January 3.
Lawrence, -	" 5.
Emporia or Junction City, -	" 6.
Topeka, -	" 7.
Atchison, -	" 8.
St. Joseph, -	" 9.
Leavenworth, -	" 10.
Nebraska City, -	" 12.
Lincoln, -	" 13.
Omaha, -	" 14.
Council Bluffs, -	" 15.

There may be some variation from the above so far as dates are concerned; but friends will be able to learn this from the local press, in which they will be duly announced.

In reply to the several inquiries received from St. Louis, we hope soon to be able to announce an early date, for her appearance there. Preliminary arrangements are now in progress.

THE N. Y. "HERALD" SEES IT POLITICALLY ONLY!

We have frequently said within the past three years that there are various evidences on every hand, which, if given their proper significance would show, that our present systems, political, industrial and social, are at their culminating point; and that there must be either sudden and sweeping reformation or else there will be sudden and sweeping revolution. But when we have written this in the WEEKLY, even the great majority of reformers have seemed to think that we were fanatical on these points, while, when we have said it on the rostrum, the local papers have scouted the idea and ridiculed the speaker.

We have always given what appears to us to be valid reasons for our conclusions. Politically we have again and again averred that present things must fall because they have ultimately everywhere in corruption, fraud and speculation. A return to honesty and purity from such conditions was never known in the history of any nation; even the spasmodic revolution against Tammany and its downfall, only the more certainly foretell the general destruction that is just ahead, since what have the citizens of New York gained thereby? When a structure, let it be of whatever kind, becomes rotten through and through, the replacing of a few of its worst or more evidently bad parts by new material, results in making the whole structure only the worse. New wine put into old bottles bursts them, and so also does the putting of sound material into the old and rotten political and social structures, make the general rottenness only the more perceptible and hastens their decay and downfall.

When the *Herald* permitted the following editorial to appear, we do not believe its editor took into consideration the extent of what it virtually admits; nor that what it asserts of the political condition is equally as true of both the social and industrial, to say nothing of the religious condition which we realize is about to tumble:

GENET AND THE DETECTIVES.

"It is part of the general political demoralization of the community that the authorities should not only contemplate robbery with a lenient regard, but that in their view of society the fundamental distinction between honest men and rogues should be broken down and disappear. If half the officers of the law are found to be dishonest, if office proves to be only a standpoint from which to operate against the public treasury, it can scarcely happen that the atmosphere of political life should continue pure; or that those who may not be actually thieves should be able to keep themselves so far above their daily associates as to regard them in the only way in which honest men should regard dishonest ones. They who habitually treat as honest men those whom they know to be rogues will lose the perception of nice phases, and will, sooner or later, treat all other rogues also on the same terms; and thus the authorities will acquire that easy indifference of demeanor, that tolerance toward all violators of law that is one of the worst facts in our public life. In this way the line is drawn, not between one man and another—dividing honest from dishonest—but it is drawn at the threshold of the State Prison or the Penitentiary. One must have passed that line to feel himself cut off from the ordinary political fellowship. As for the offense, the political philosophy clearly is that it is just as innocent to steal as not to steal unless one is caught; and even then there is nothing to be greatly regretted unless one is convicted; and if there is still hope for escape between conviction and incarceration, why, it is just as good to be safe as to be guiltless; for to the ordinary political mind the only valuable feature in guiltlessness is immunity from the molestation of justice. It is only when a political magnate really becomes an inmate of the prison that his glory is gone in the eyes of his former fellows. There is not a point of our political system that is not affected by this looseness of thought on points that the people outside of politics regard as corner-stones in the fabric of life. It is this that makes possible all our public misdoings from greatest to littlest—from the Louisiana usurpations of the National Executive and the Credit Mobilier down to a common assault in the streets, which cannot be punished if an influential friend can buttonhole the proper authorities. And with this condition before us everywhere, what a mockery it is for the public to be told that the detectives are set to discover Genet! Who and what are the detectives? Are they like the rest of our public functionaries? Are they also what is called 'human'? Is not the universal recognition of their character such that no one can for a moment doubt but Genet's escape, if caught by half the detectives in succession, would be a question of what he had with him?"

If this be true, what help is there? Evidently the *Herald* does not go so far as to inquire; perhaps it has never entered its mind that any immediate remedy is required. We, however, give warning that—taking things just as they are stated to be in this article—present conditions cannot last another year. Why does not the *Herald* draw its conclusions from the proposition that "The political philosophy clearly is, that it is just as innocent to steal as not to steal, unless one is caught; and even then there is not much to be regretted unless one is convicted?" In all honesty, can such a condition continue? No! and the *Herald* ought to know it—indeed does know—but it has not the hardihood to come out and bluntly tell the people that the situation is alarming. It will leave the people to learn this by bitter experience, as it has always been the custom of great journals when any great national disaster is impending. It pretends to see only so far as the Genet case is concerned, and as applied to criminal prosecutions of public officers; while really these are only a part of the general and sweeping evidence that the culminating point is really just at our doors.

In our lectures through the West, we have said, every night, that "after a century's trial, our government has proved a failure; it is rotten and ready to fall, and it ought to fall, and it will fall;" and some of our best friends have thought it had better have been left unsaid, even if it be true. But such is not our method of reform. We should fail in our duty as reformers if we left a single act undone, a single word unsaid, that will tend to rouse the people to such a sense of the impending danger as will compel them to look about for some way to avert the calamity and the inevitable anarchy that will ensue. Therefore, so long as the revolution is stayed, so long shall we continue to urge the people to avert it, and in case of failure, to be prepared for its coming, with something to take the place of that which shall be swept away when the structure tumbles. Nor do these facts exist politically to any greater degree than they do socially and industrially. It is equally as true in both these departments, that crime consists in being found out, rather than in the fact of its commission. Everybody knows that men have as little regard for the present social standard of sexual morality as they have for political morality. Nobody pretends that men, as a class, do not habitually ignore the marriage law in their sexual practices; and in this class of practices it is becoming no crime to be found out, even, which clearly shows that society has outgrown the present social system and demands by its practices, in stronger terms than any words could make, a system having less restriction and that is better adapted to the status of mankind. This status will no longer admit of coerced sexual restrictions. Think of it as they may, the people have outgrown marriage according to present theories, and demand reform; demand that the old clothes, tattered and torn by the wear of many years, be replaced by larger ones, fitted to their larger growth, to their wider ideas of freedom, and to their more refined and purified conceptions of proper sexual relations.

Industrially, the same rottenness is not less evident. The practice is to get money. Get it honestly if you can; but get it in any event; and he who has it is never questioned as to how he obtained it. So then, the three systems, the political, the industrial and the sexual, which make up the present social system, are rotten, and ready to fall, and they ought to fall, and they will fall, and nothing can save them. The most that can be done is to prepare wisely for the future, for that which must come afterward—a system based upon the principles of freedom, equality and justice; not politically merely, but industrially and sexually as well. Political freedom, equality and justice are merely so in name if they are not accompanied by industrial and sexual freedom, equality and justice, which, together with the political, make up the social trinity, and which, when evolved in a new social system, will show with unerring certainty why our present system failed.

THE PUBLIC SCHOOL QUESTION.

(Continued.)

If the readers of the WEEKLY were at all surprised at the position of Gerret Smith, as shown by the portion of his letter to the N. Y. *Sun*, published and commented upon in these columns a few weeks ago; what will they be at the sentiment contained in the following, additional from that letter:

"The meddling of the State with the schools is an impertinence little less than its meddling with the Church. A lawyer, than whom there is no abler in the land and who is as eminent for integrity as for ability, writes me: 'I am against the government's being permitted to do anything which can be intrusted to individuals under the equal regulation of general laws.' But how emphatically should the school be held to be the concern and care of individuals instead of the government. It is not extravagant to say that government is no more entitled to a voice in the school than in the Church. Both are or ought to be religious institutions, and in the one important respect that the average scholar is of a more plastic and docile age than the average attendant on the Church. The school has greatly the advantage of the Church.

"I admit the great importance of having the common school education as well nigh universal as possible. Nevertheless it is better that this education should not reach as many than that the hand of government be in it. Nothing serves so much to maintain a manly independent spirit in the people—nothing indeed is so essential to their national life—as the keeping of government within its normal and narrow limits. A people who hang helplessly on government, and instead of doing their own work, look to government to do it for them, make a usurper of their government and children of themselves. And, just here, let me say that while every work in the department of morals and religion, including especially the training of children, if to be done by the people, the sole work of government is to yield its brute force for the protection of the people."

This is purely the aristocratic view, that one which we should naturally expect from the wealthy classes under a monarchy; but that a well-informed citizen of a country, that is a republic even in name, should hold it, is something that we cannot comprehend. What is the State, indeed, that it can do anything to be called "meddling with the schools" in a country where government pretends to be the people themselves? Perhaps Mr. Smith takes the view that the people are not the government in opposition to our theory; but we admit it is too true as the practice; and so viewing, argues that there will never be a change of practice to the proper theory.

But the facts are against him if he do this, since whatever may be the practice of the government in regard to other

things, it conforms to the true theory so far as the schools are concerned; the chief thing to be desired, being that the same practice should be inaugurated in all things else in which the common interests of the people as a whole are involved.

But the idea that the schools and the Church have the same relations to the government, and that one may as well as the other be placed under its control, is of such a preposterous character it scarcely needs to be alluded to to make its fallacy evident. Before assuming this position Mr. Smith should have considered the relations that exist between religion and education, since it is upon these that the Church and schools are based. Mr. Smith, even, will not presume to say that the character of any person as regards good or bad citizenship, depends upon what his religion is, because he knows there are many as good citizens as the country boasts, who have no religion at all, and we are not so credulous as to imagine that anybody will attempt to decide the status of any citizen, by the peculiarity of his religious belief; nor that the real status of the people is severally, as are their religious beliefs; that is to say, citizenship does not consist of different grades, varying according to the numerous systems of religious worship. Nevertheless, Mr. Smith virtually assumes all this when he says that the people, through their government, have no more right to meddle with the education of the children than they have to do the same in their religious training.

Again, note the distinction between education and religion. Education is the acquisition of demonstrated knowledge, and of the capacity to reason upon facts and theories which involves religion itself; while religion, according to the prevailing and popular acceptance, is a faith in something about which there can be, from its very nature, no demonstration at all. It seems to us simple foolishness to say that the people, as a whole, have the same right to teach the children that their salvation depends upon being "dipped" instead of "sprinkled," that they have to teach them to form letters into words and words into sentences; and we think that Mr. Smith will take the same view of it when he gives a sober, second thought about it. A large amount of the confusion that exists to-day in the thought of the world has its origin in the fact that they who advance theories do so before carrying them out to their logical sequences to see in what they will ultimate, and what is involved by them—a forcible illustration of which is found in this attempt of Mr. Smith to show that the Church and schools stand upon the same foundation, and should be regulated by the same means.

But still another reason exists why it is utterly impossible that Mr. Smith's theory can stand a single moment. Religion consists of various systems and forms, any one of which, enforced by government, could at best receive the support of a very small minority of the people; while education is one for all people, and may consistently be managed as a single system, and receive the active and merited approval of the people as a whole.

It is a sufficient answer to the loose statements of the second paragraph to say that everybody who knows anything about the philosophic statement of the science of evolution, knows that the more individualized the members of a society become, the more inter-dependent they also become—that is, the more distinct people become as individuals, the more need there is for definite and specific organization; or, to express it in common terms, the individualization of a people in specific trades makes the different branches of trades more dependent upon each other than are a people who are jack-of-all-trades on their own account. Therefore it is not true that a people need to do everything themselves as individuals that they may "maintain a manly and independent spirit." This was the condition of the world when its individuals knew no higher form of government than resided in the heads of families, and could not be produced to-day in any civilized country. Indeed, to such manliness and independence civilization is an impossibility. The highest order of civilization is that which secures most inalienably every individual right, and, at the same time, most thoroughly organizes all individuals. We recommend "Buckle's History of Civilization" to the earnest study of Mr. Gerret Smith before he again attempts to write upon the public schools.

A MODERN DANIEL WHO WOULD COME TO JUDGMENT.

We are in receipt of several letters from persons in whose intelligence and good sense we have heretofore had considerable faith, who are asking us to "repent of our evil ways, and by a public confession, ask the pardon of an injured people." If we had not had intimation of the source from which all this noise originally emanated, we should certainly think these writers insane; as it is, they are only foolish enough to have permitted themselves to be made asses of by the rant and ravings and the falsehoods of a mind upset by disappointed ambition, and which seeks the hypocritical cant of the genuine Pharisee under which to vent his spleen and get his revenge for wrongs which he supposes he has suffered from the manner in which we have felt it our duty to conduct the WEEKLY, and the movement, so far as we affect it, for social freedom.

We are unable to call to mind any injury that we have done the public that needs to be confessed and repented of,

but we would kindly suggest to these anxious persons if it would not be well for them to stop a moment and think if they are not just the least bit impudent in their demands that we do as they insist we ought to do? By what right or authority, we ask, are we impeached; and of what? If they can show us the indictment, and the right to "find" it, and the evidence upon which it is based, then we may feel in duty bound to answer to it. But if they imagine that we can be diverted from our work to take notice of the rant, ravings and falsehoods referred to, we are induced to think they will be mistaken. We have better business to attend to; indeed, we have extra work to do to replace the support that was weak enough to be led away by this would-be Daniel by better and more trustworthy material, which will be able to see that it is supporting a principle and not an individual.

No! no! we have no time. If we had on all occasions stopped to notice the stings of the venomous wasps that have buzzed about our pathway, during the past two years, social freedom had not been launched upon the world for general discussion, as it now is, and there would have been no "cause," about which certain individuals are now shedding tears so plentifully, fearing that we shall "ruin it;" nor any WEEKLY for disaffected reformers to wrangle over. To those who can afford to wallow in slime and filth continually, and who from association can see nothing but filth in any one else, we say we wish you joy of your callings; but please excuse us from meddling with the mess. When it shall be precipitated over us, it will be time for us to cleanse ourselves of any impurities that may stick to us which are offensive.

But out of consideration for some good people who have been blinded by the "outraged virtue" that the leading spirit in this matter so well assumes and wears, we would ask them to pause a moment and look over their own lives and see if there be not something therein of which they should purge themselves before presuming to become our judges and executioners; for, before we shall quietly submit to any compulsory measures we shall defend ourselves, as those who know us know we are able to do, and we have the ammunition with which to do it. We shall not be easily provoked to retaliation, but if we are, we shall strike to hurt.

Finally, we reared and maintained the WEEKLY before we knew or ever heard of any of these persons who are now so alarmed for "the cause," and without their support; and we haven't the slightest doubt that we shall be able to continue to maintain it in spite of the withdrawal of their approval, and in spite of all their underhanded, sneak-thief attempts to stab us in the dark, and in the house of our friends. The very person through whom this revengeful spirit is endeavoring to dethrone the WEEKLY, so that a new paper may rise upon its ruin, never knew the moving spirit until the WEEKLY resurrected him from the oblivion into which he had previously deservedly fallen. As Parker Pillsbury very wisely remarks: "If such attempts ever succeeded, I have read history to no purpose." We respectfully ask that our correspondents regarding this matter will excuse us from replying personally to their effusions, and accept this as a general answer. As for ourselves, we are off to Kansas to labor for the cause over which they are fighting, in a way which, we think we have a right to suggest, will advance its interests more rapidly than the methods that a certain class have been pursuing for the past two months. At many places where we have been, the letters of this clique have been handed us, with the inquiry, "Who is Treat?" We reply, we have forgotten; and thus we dismiss the case from our minds, and refuse to be further annoyed by it.

POTS AND KETTLES.

The Catholic papers have latterly been declaiming against what they term the immoralities of our public schools, and it is for that cause that the latter are specially anathematized by the Catholic clergy. While admitting that Protestant pastors stand A. 1. in our criminal records as committers of sensual crimes, and being more desirous of attacking false systems than the individual crimes they generate, it is proposed here to look into the question and see what right our Catholic friends have to throw stones at their neighbors in this particular.

The increase of the sexual bestialities which disgrace the age we trace to two causes—First, the barbarous one-sided Mosaic edicts which most unjustly discriminated against woman in regard to sexual aberrations. This atrocity Christian churches have legitimately inherited, and the stern and cruel marriage system added to the financial consequences attendant upon the failure of young girls to walk up to the letter of society's law, have intensified, in their cases, the ancient penalties of the Jews in the time of Moses. It is no wonder that thousands of our young women freely suffer martyrdom sooner than discover the consequences of an act which a member of the law-making sex often considers an honor rather than a crime.

The second cause is attributable to the separation of the sexes in early youth, introduced by the Catholic Church and founded upon the celibacy she demanded of her clergy, and in her monasteries and nunneries, members of which, in the dark ages, had the main charge of the education of youth. We are only just beginning to outgrow that folly, but even now it is a very difficult undertaking to establish successfully a private school open to the admission of both sexes. There are few experienced teachers who do not

appreciate the evils of the separate system, but still fewer who care to sacrifice their personal interests for the good of the public.

If Catholicism had really succeeded in suppressing the requirements of nature and etherealizing her male and female votaries, there would be something like justice in permitting a prolongation of her system. But Catholicism has done no such thing. True, she has an admirable method of instituting the "suppressio veri," when she deems such suppression of unpalatable truths necessary to the well-being of her Church. Three centuries ago when her power was overthrown in England, the public got an inside view of her monasteries and nunneries which was not at all creditable. The following statement of the report of the visitors appointed by Henry the Eighth to inspect the monasteries and nunneries of England is from the pen of the historian Robert Henry, D. D.:

"The visitors, having received their commissions and instructions, were dispatched into different parts of the kingdom at one time, that the monks might have as little warning of their approach as possible. They executed their commissions with zeal and diligence, and made some curious discoveries in almost every house, not much to the honor of its inhabitants. In making these discoveries they were greatly indebted to the violent factions and animosities which reigned among the monks and nuns, who informed against one another and against their superiors. Accounts of their proceedings were transmitted by the visitors to the vicar-general, and contained sufficient materials to render the monasteries completely infamous, and the subjects of universal detestation for their gross and absurd superstition and idolatry, their infernal cruelty, their shameful impositions on the credulity of the people, their abandoned, unnatural incontinency, their drunkenness, gluttony, and other vices. Some of the old abbots and friars did not attempt to conceal their amours, which they knew to be impossible. The holy father, the Prior of Maiden-Bradley, assured the visitors that he had only married six of his sons and one of his daughters out of the goods of his priory as yet; but that several more of his children were now grown up and would soon be marriageable. He produced a dispensation from the Pope permitting him to keep a mistress, and he acquainted them that he took none but young maidens to be his mistresses, the handsomest that he could procure; and, when he was disposed to change he got them good husbands."

The fearful consequences of the futile attempt to overthrow the laws of nature, appear at that time to have pervaded all ranks in the Catholic Church. Even the great Cardinal Wolsey was not free from the charge of gross licentiousness. In one of the articles of accusation brought against him by the House of Peers in 1529 appears the following item:

"That, knowing himself to have the foul and contagious disease, 'lues venerea' (the Latin is ours, it is in very plain English in the original) broken out upon him in divers places of his body, he came daily to your Grace (old Harry) rowning in your ear and blowing upon your most noble Grace with his perilous and infective breath, to the marvelous danger of your Highness," etc.

But we need not quote further the histories of the period when such institutions underwent public inspection to prove the impolicy and impracticability of effecting the separation of those who, if the Bible be correct, as it is believed to be in this instance, were especially formed by nature for a purpose of a character exactly and diametrically opposite.

Neither are modern instances wanting as a set-off against the attack so virulently and persistently made by our Catholic neighbors against the immorality of our public schools. The following, which is taken from the Lansing Republican of Michigan, proves that everything is not always serene under the separate system:

"While the Roman Catholic Bishop of Detroit has been ordering all the children of his charge out of the public schools and putting them in priestly schools as fast as possible, and while the Home Journal has been scenting 'hotbeds of vice' and 'dens of sexual immorality' in the public schools, the most criminal and indecent actions have been going on in a Catholic school in Warren township, Macomb County, about ten miles northeast of Detroit. The Tribune of Tuesday gives the particulars.

"It seems that a teacher, selected for his sound Catholicism, and of course approved by the priest, has committed a 'series' of outrages upon young girls between ten and twelve years old, who attended his school. He took them alone and at different times into the church adjoining the school; and, after committing his crimes, held the crucifix before them and made them swear not to divulge anything that had happened until they were sixteen years old.

"This is the way they do it under priestly management—we do not say in convents, but those who have lived in convents say such things are common enough. This teacher has run away to escape the popular vengeance, and the Catholic priest advises the people 'not to make any disturbance, but drop the matter.' We presume the Home Journal would like to have the matter dropped too; but as it has raised the question of the comparative virtue of public schools and church schools, let it stand up to the rack. We hope it will stick to the controversy, and relish the truthful revelations which are from time to time made of the debasing sins that spring naturally from superstitious reverence for mere men, and dependence on mere men for guidance in morals—which is the Romish system."

It becomes the WEEKLY, which does not hold sexual unchastity to be always a crime, to decant upon these mat-

ters. The world knows our role. We propose to fight bestiality with nature, and believe that it is the only plan under which the sexual horrors which are decimating mankind can be mitigated and extinguished. The other plan has been tried for centuries by the Catholic Church, and we have given an ancient and modern instance of the effects of its system. Whether our position in the matter is correct or not let the world judge. In the meantime we are perfectly satisfied to behold our Catholic and Protestant fellow-citizens exposing each other's enormities, and to return our thanks to them for so doing; for in dragging such monstrosities into the light of day, we feel that they are fighting the battle for us.

WHAT CONSTITUTES A LEGAL MARRIAGE.

BEFORE JUDGE DAVIS—SUPREME COURT—SPECIAL TERM.

"A trial has just been concluded in this Court which settles an important point in regard to what may constitute a legal marriage. The suit was brought by Nanie Binger against Abram N. Binger, as administrator of his brother, lately deceased, and was for right of dower in the estate. It appeared from the testimony that the deceased brother lived for eighteen years with the plaintiff; that they passed as man and wife under the name of Mr. and Mrs. Sonfield, and that their living thus together was unknown to the family of the deceased. Parties with whom they had boarded testified to their living as man and wife, and various letters were submitted from the deceased to her, addressed to her as 'My dear wife.' Judge Davis held that this evidence was sufficient, and entitled the plaintiff to assume the name of Mr. Binger and sue as his wife. He ordered a dowry to be given to her from the estate."

The above, which we clip from the N. Y. Herald of the 27th inst., is only one more indication in the long list already existing pointing to an early solution of the marriage question. The special point made evident by this decision is this: If living together for "eighteen years," and having "various letters," addressed "My dear wife," constitute legal marriage, then living together any less number of years, months days or hours, and having any less number of letters of same character, must necessarily also constitute legal marriage. But the more important part of the case remains to be told, which perhaps Judge Davis did not see. If it require the action of two people only, with no interference of law or form, to constitute marriage, it logically follows that by precisely adverse action it can be annulled. Thus, step by step, is the law coming to recognize what ought to have been seen long ago, that marriage at most and at best is only a civil contract, to be taken on or put off at will by contracting parties. And this is still more evident when we remember the recent Chicago decision, "that the ceremony of marriage is not mandatory." If the ceremony is not obligatory, and the mere living together of men and women constitute marriage, why the whole question is solved already when followed to the logical sequence referred to above. All that is now wanting is that the people who have manhood and womanhood break loose from the unnecessary forms whose necessity, even in a legal sense, has passed away, and, as a requirement to respectability, has no longer any force. The sanctity of marriage has departed, and the people are passing from that stage of development to the higher and more perfect condition of The Sanctity of Love, in which, being the fulfilling of the law, the race as individuals shall find perfection.

AN APPROPRIATE PRESENT.—There can be no more appropriate New Year's present to a friend than the WEEKLY for the ensuing year. Read the prospectus in another column and then see if anything more beneficial can be imagined than the acquisition of the principles upon which there may be a harmonious society formed of perfected individuals. This is the mission of the WEEKLY.

CHRIST CRITICIZED.

The New York Herald, in its report of last Sunday's sermons, gives us the following sketch of the Rev. O. B. Frothingham's discourse at Lyric Hall. It handles the great Nazarene pretty freely, and exposes His weak points, but there is no doubt but that the speaker has far greater respect for the great Jewish reformer than the Pharisees of the day, who, paying absurd reverence to the letter of His laws, as by themselves interpreted, forget entirely the spirit of His teachings; and who, indeed, have "made His words of none effect, through their manipulations and traditions."

"Mr. Frothingham, whose passion as a preacher is selecting eccentric themes and propounding profoundly philosophical conundrums, discoursed yesterday morning upon the question, 'Why Celebrate the Birth of Jesus?' After a high-flown introduction, in which he bore his hearers away with the swoop of his magnificent pinions amid the starry splendors of the limitless universe, he descended all at once precipitately, like a balloon that had suddenly collapsed, into the classic regions of Baxter street.

"To the denizens in this squalid thoroughfare, this world and humanity, he said, are not a cursed world and a cursed humanity. Having made this bold declaration, with no effort to prove its truth beyond a poetic allusion to what he calls the spark of our better nature, he announced our Saviour to be conscience, wisdom and truth. From this he switched off to the modern man, who, he says, cannot look into the future without regarding it as a better stage of existence than the present and as a time and place for more happiness. From these premises he deduced the fact that there was no

necessity of a special saviour to come to the world. He did not consider Christ a saviour nor a redeemer. If Christ had glanced at the theology of some of our modern churches it would have been utterly incomprehensible to Him. Christ could not have believed in total depravity, predestination, the trinity and such like theological absurdities. Men believed in God ages before Christ's foot touched our planet. The doctrine of God, to us modern men, was an idea that the Judean youth could never have entertained. We do not, therefore, celebrate the birth of the bringer of revelations. Do we celebrate the birth of a reformer? Christ was one who would bring people back from the letter of religion to the spirit. Did He abolish the temple? Did He abrogate the laws of Moses? Did He preach a truth as broad as the world? It is doubtful. Christ was a reformer, and a sincere one, for He died for His belief. Was He such a reformer as our modern world needs? You can find in all His language a word that goes to the heart of man. We modern men have abolished slavery, whereas Christ never spoke a word for its abolition. As to the great woman question, Christ never thought of women otherwise than in their condition of inferiority. He never said a word to elevate the condition of woman. As to that other great question becoming more and more vital every day—the labor question—it never occurred to Christ. What sympathies Jesus might have had with our modern workmen, they did not know. They could not celebrate the birth of a reformer. Why, then, was the birth of Jesus celebrated? Say because he is the type of a new man. He is not the ideal man, nor the perfect man, for the ideal man is in the future and the perfect man is more unreal than a dream. We celebrate the birth of a typical man. Here is one who, standing on the threshold of His manhood, conscious of great intellectual power, and yet He refuses to make himself rich or famous. If Jesus were living to-day, how long would He escape going to the madhouse? How long would He escape being taken up as a vagrant? How can we fancy Him doing business in Wall street, or being a lawyer? Last of all, how can we conceive of Christ as a politician? His life would be shorter than in Jerusalem. Yet is it not a lovely image? Think of society without fraud or violence or a policeman! If all men were like Jesus, the learned professions would soon be neglected.

"In conclusion he dilated upon the ethics of our present life, quoted the views of Strauss upon Christianity, pronounced Mendelssohn, Mozart, Handel and Beethoven, as having contributed something to make life more sweet and beautiful, declared the New Testament to be a splendid dream, and wound up by proclaiming as a most delightful vision the thought of heaven as a future kingdom and home."

The points against modern Christians (or rather people calling themselves such) are well taken. Just previous to the election of Abraham Lincoln the Protestant churches declared that slavery was not *malum in se*—putting their devilry in Latin. As regards the woman question, even in the case of the woman taken in adultery—"in the very act"—the Great Reformer was lacking, or He would have asked the Pharisees for the male delinquent also. But Jesus was a Jew; and, under the Mosaic and Christian dispensations, women have but few rights that men feel bound to respect.

THE ERA OF REVOLUTIONS.

Our exchanges inform us that we are now really entering upon a great industrial revolution; but, great and fundamental as it unquestionably is and will prove to be in its effects, it is but one of a band of reforms which sustain it and will be developed by it; for, indeed, the fountains of the religious, political, industrial and social depths of the civilized world are already broken up, and the wise are anxiously awaiting the physical and moral deluge which such disturbances portend and herald. It is purposed in this article to glance at the present position of the civilized peoples of the globe as regards the matters above specified, commencing with the religious movement.

No one can deny but that the present state of the religious world is chaotic. Pio Nono, the head of by far the largest body of professing Christians, is deprived of his temporal sovereignty, a prisoner in Rome, and Church and State forever effectually severed by the decree of his infallibility, which it is beyond the art of even the Jesuits to either modify or annul. But while schisms in consequence are dividing the Catholic Church in Europe, it is making here such progress that the five largest Protestant sects are compelled, in spite of their differences, to unite under the auspices of the Y. M. C. A. for the purposes of mutual encouragement and protection against its inroads. In the meantime, the thinking people stand aghast at witnessing the battles of the priesthoods, from the division of the "Old Catholics" in Germany to the fight of the "New Catholics" of the Congregational Churches in Brooklyn, and asking themselves the question as to why the followers of the Prince of Peace do not cultivate charity and leave to outsiders the fighting business of life? Meanwhile, standing outside of all creeds and basing itself on science, Spiritualism, the latest development of human faith, is silently sapping the foundations of the blood-stained temples of the past, and working out a plan which shall unite and not sunder the great family of mankind. Neither has it appeared before it was needed, for the peoples everywhere perceive the uselessness of pulpits, high-bottomed on the dollar, to prevent wars and tumults, or compete successfully with crimes.

Neither is the political world less broken and disintegrated than the religions. By the overthrow of France and the rise of Germany the old map of Europe is torn into shreds, whilst in the Union we witness the fall and destruction of the party that has ruled the Union during the greater part

of the present century. Its successor seems destined speedily to follow it, and for the same reasons. The country appears to have lost all confidence in either the Democratic or Republican parties, and, for the first time, the tillers of the soil appear to be determined to make their voices heard in the halls of legislature. No statesman is there but understands that the commingling here of the two great sections of laborers, agricultural and mechanical, portends certain revolution.

The financial aspect of the times is likewise unstable and changeable. Our British money system has suffered two paralytic strokes and will hardly tide over a third. It is true that, since the wicked and uneconomic legalization of usury or interest for money, which occurred first among Christian nations during the sixteenth century, and which was speedily followed by the institution of the infamous national debt system and its consequent necessary issues of paper money, the power of mammon, based upon the over-stimulated industries of the people, has made itself the master of the field. In Great Britain we find it omnipotent in the House of Commons (which really less represents the will of the people of England than the lawyers in our House of Representatives, represent that of the toilers in our republic); it has limited the power of the Crown and overthrown that of the Peers. Here it seems to permeate all orders of society and mould all peoples to its will. Pecuniary success is our national ultimatum, everything else—nowhere. But, notwithstanding money is daily becoming more and more a paper power, existing only in the breath of the peoples, and, when they are sufficiently awake to their best interests to unite firmly to overthrow it, it has no real force to avert its own destruction.

It is impossible to overrate the horrors that the accursed legislation of the past three centuries, on the subject of money, has wrought upon civilized mankind. It is no longer the servant but the master, yes, even the god of a large majority of the peoples. It is the key that unlocks the secret chamber of kings, and the sceptre that sways the halls of legislature. Aided by intemperance, its ally, it rules our cities and makes our vices the road to public promotion. The Supreme Court at Washington ignores the Constitution and stultifies itself at its bidding, as seen in its reversal of its decision making paper a legal tender in payment of debt (in spite of the Constitution), and it previously compelled the Court of Appeals in this State (N. Y.) to maintain the trade of the liquor seller after the people had condemned it at the polls. It instructs the churches to minister to it at their feasts, and instil vice into youth by the introduction of "wheels of fortune," lotteries, post offices, grab bags, etc., and gives us now, in place of the ancient freedom of our sanctuaries, churches built and pews lotted out for gain, or disposed of yearly at the auction block, as a fitting sacrifice to their god, mammon. Its exactions have consequently largely ruled the poor out of our temples, while at the same time its officiating priests in them throw wide open the needle's-eye gate of heaven not only to camels but to mastodons.

Surely it is high time that the wealth-producers should combine their forces to write "Tekel" upon the false, unjust and corrupt money system, which daily robs them of three-fifths of their earnings, and is now starving them in the midst of the plenty their willing hands have created. Search the records and you will find that to it ought to be ascribed the far larger part of the immoralities and crimes that exist among us. Through the luxury and idleness it has introduced among the few, and the poverty and misery to which it has condemned the many, it is sapping our morality, annihilating increase and threatening the continued existence of our people. At no period of the world's life have atrocities become so alarming and so general as they are now. Patricide and even matricide, crimes against which the Pagan Romans refused to legislate, as being too horrible to be committed by human beings, are becoming with us every-day occurrences; while other homicides have become so frequent that the N. Y. World, reported 1,314 in that city in one year, or nearly four per day. The philosopher who seeks the cause of this fearful increase of horrors, will find that in the majority of instances, it is directly traceable to the infernal pressure of money upon mankind.

It would, however, be incorrect to assert that we have not also benefited by the unnatural and forced enhancement of the volume and power of money, which is the special characteristic of the legislation of the last three centuries. It has stimulated the industrial and scientific world to unprecedented exertions. It has rendered possible the advent of the toiling masses to their full rights. With the enormous requirements of civilization, the degradation of numbers of men and women to servile toil was once a necessity. Neither the Greeks nor the Romans could introduce a republic not based on slave labor on that account. But the science and skilled industry of the nineteenth century has mastered the difficulty. The use of inanimate agents has now added a thousand fold to the productive powers of man. The markets are over-stocked with goods. The selfish demands of the most luxurious are not only gratified but forestalled. Unprecedented means of communication have been devised and put to use which have reduced days to hours and degrees to furlongs. The marvelous dream of Shakespeare in which the fairy Puck exclaims,

"I'll put a girdle round about the earth
In forty minutes."

has been more than verified by the invention of the telegraph.

Hand in hand with the industrial movement is coming in that of social reform which is based on the emancipation of woman. Her large claims as a laborer cannot be and are not ignored by laborers. Her right to a voice and a seat in their councils has already been heeded, and she is advancing into the trades and professions with alacrity and power. Her right to recognition as a legal and political unit of equal weight with her helpmate, man, are conceded now in acts which will soon be crystallized into laws. In a state of perfect freedom, the sexes will soon naturally select their proper spheres of action, from which woman is now and has been from remote antiquity "cabinéd, cribbed and confined" by unjust and partial edicts based on the foolish theology of a past age. But the claims of woman do not monopolize the social revolution of the present time. Emancipation has changed the face of modern society. In removing the slavery which has degraded humanity from time immemorial, we have also removed the foundation of our present industrial system, and it is consequently toppling to its fall. With it, its adjuncts, religious, political, financial and social, must soon crumble into dust, as systems which have been perhaps useful in their time, but which an educated world has long outgrown.

With us, then, the important question should be, are we prepared to institute other systems in the place of these which are rapidly passing away? Are our masses ready to undertake the task of rebuilding the Republic on a truly democratic and republican basis, with all its systems conforming thereto. We trust they are, and to that end honor the unions and granges which have been established among us. As a means to an end they are worthy of all honor, but when that end is attained we trust there will be no further need of instituting British classifications in our nation. One law, with no sexual distinctions whatever, is what we demand for all human beings; one language is a necessity in a properly developed community; it is the best consolidation a people can have; and the proofs are extant that one race—the leading race of the future—is now rapidly being constructed out of the European, African, Asiatic and American elements among us. In the near future we hope also to dethrone "money," and put "man" in its place, writing the latter word so large that all creation shall read it and bless us also for emulating our forefathers in improving the condition not only of ourselves but of all the peoples in the world.

THE FORMATION OF PRIMARY COUNCILS.

Attention is being called to the plan of organization that was adopted by the late Chicago Convention, and many inquiries are made as to the method of procedure in the formation of Primary Councils.

Very many think it a serious task to attempt to organize under it; but instead of being this, it is so very simple that children even ought to have no difficulty in working by it. The chapters having reference to Primary Councils are as follows:

CHAPTER II.

ON MEMBERSHIP.

ARTICLE 1. Any person eighteen years of age may become a member of any Primary Council of the Universal Association of Spiritualists by subscribing to the principles of the Association, and paying the regular initiatory fee.

ART. 2. Membership shall continue during the pleasure of the member, unless the name be dropped from the rolls by the order of a majority of the Council to which the member belongs, for the non-payment of dues, the member having first had a month's notice of such intended action; and no member shall be expelled from this Association for any other cause.

CHAPTER III.

ON PRIMARY COUNCILS.

ARTICLE 1. A Primary Council may consist of not less than fifteen regularly initiated members.

ART. 2. Each Primary Council, upon perfecting its organization by choosing a Recording Secretary, a Corresponding Secretary and Treasurer, and sending the same, with a list of its members, to the Council of the District in which it is located, shall be recognized as a regularly organized Council, and allotted a designation by number.

ART. 3. The Primary Councils shall hold regular weekly meetings for the discussion of, or lectures upon the principles of the Association; and whenever possible, shall organize, maintain and conduct a Children's Progressive Lyceum as a model system of education, in which ultimately to merge all other systems of education.

ART. 4. The Primary Councils shall make regular quarterly reports to District Councils, setting forth their progress, condition and prospects, accompanied by the quarterly dues and fees hereinafter provided.

ART. 5. Primary Councils shall exercise control over all matters which specially relate to themselves; always providing that the principles of the Association shall not be transcended or infringed.

ART. 6. Primary Councils may make propositions to District Councils relating to matters concerning the District, and to the National Councils or Universal Congress upon subjects of a more general application.

CHAPTER XI.

ARTICLE 1. The President of the American Association of Spiritualists, by and with the consent of the Board of Trustees, shall appoint an Advisory Council of twenty-five members, which, together with the Trustees, shall constitute a Provisional National Council, which shall have the powers

and functions, and perform the duties provided for the National Councils, and which shall hold their offices until the regular National Councils shall have been duly organized as hereinbefore provided.

ART. 2. Until the regular State or District Councils shall be organized (which they may do whenever there shall be ten or more Primary Councils within the limits of a State or District), the Primary Councils shall make their reports, as herein provided, to the Secretary of the Provisional National Council.

From this it will be seen that fifteen persons may assemble anywhere and organize, by choosing officers and reporting the organization to the Secretary of the Provisional National Council until the State organization is completed. Mr. Jamieson, as Secretary, however, requests, since he is continually in the field, that these earlier organizations be forwarded to the President, Victoria C. Woodhull, Box 3,791, New York City, who cheerfully proposes to attend to whatever inquiries may be made in reference to the general organization and to the reception of and action upon the organized Primary Councils.

For the benefit of those who are inquiring, we are happy to inform all, that in Chicago and Boston large councils are already in full operation, and that they will be followed by many others in various cities and towns. We would suggest, however, that the numerous parties who are waiting for "somebody else to begin" should begin themselves at once, and thus dissolve the inertia that has existed since the Convention. By active work a large organization can be formed which will make the next annual meeting such a convention as was never held before in the world. If the friends who are in earnest do only one-half their duty, all this can be; but if their timidity permits them to watch what others do, remaining themselves in a comatose condition, the opportunity will go by and the basis of a future organization pass into other and worthier hands.

Therefore we say, delay no longer, but at once get together and form Primary Councils wherever there are a sufficient number ready for action, and let us see which State will have the first organization. Where it is proposed to organize, a few copies of the Proceedings of the Convention at Chicago should be procured and the General Plan thoroughly studied. This book, of nearly 275 pages—price 25 cents—together with answers to whatever inquiries may be made, can be procured on application at this office, instead of to the Secretary, who is busily engaged in the field, where letters often fail to meet him in season to insure prompt replies.

THE NEW CATHOLIC CHURCH.

SCIENTIFIC SERMONS BY STEPHEN PEARL ANDREWS, DE GARMO HALL, CORNER OF FOURTEENTH STREET AND FIFTH AVENUE.

The following is a condensed and inadequate report of Mr. Andrews' discourse, Sunday Morning, December 23, 1873.

Your reporter was delayed in arriving and found Mr. Andrews engaged in an exposition of the system of the classification of the sciences by Prof. Louis Elsberg, after having, as appeared, considered that of Ernst Haeckel, of Germany.

GHIRADINI.

Elsberg, by carefully collating, rejecting and compiling, has arranged a system of classification embodying the product of the present scientific knowledge.

Elsberg recommends the restriction of the suffix "ology" to the various branches of concrete science and the adoption of the termination "ics" for the abstract. Recognizing the constant intersection of divisions taken from different points of view, he would indicate two special kinds of subdivision by calling them Aspectual and Departmental. Each aspectual subdivision of science is applicable to all departmental divisions and *vice versa*; for instance, zoology which is a departmental subdivision of physiology is divisible into zoogeny and zoography; and morphology which is an aspectual subdivision of physiology is divisible into geo-morphology and Meta-geo-morphology. The terms "general" and "special," applied to a subdivision of science, refer to the consideration of that subdivision either as a whole, or in its parts; and corresponds, says Elsberg, with what Andrews calls analytical and observational; the former dealing (though not exclusively) with generalizations and principles reasoned out, and the latter with facts observed. The first grand departmental division of science is into the concrete and abstract. Quoting Spencer, Elsberg says: "The broadest natural division among the sciences is the division between those which deal with the abstract relations under which phenomena are presented to us, and those which deal with the phenomena themselves. *Relations*, of whatever orders, are nearer akin to one another than they are to any objects. *Objects*, of whatever orders, are nearer akin to one another than they are to any relations. Whether, as some hold, space and time are forms of thought; or whether, as I hold myself, they are forms of things, which have become forms of thought through organized and inherited experience of things, it is equally true that space and time are contrasted absolutely with the existences disclosed to us in space and time, and that the sciences which deal exclusively with space and time are separated by the profoundest of all distinctions from the sciences which deal with the existences that space and time contain. Space is the abstract of all relations of co-existence. Time is the abstract of all relations of sequence. And dealing as they do entirely with relations of co-existence and sequence, in their general or special forms, Logic and Mathematics form a class of the sciences more widely unlike the rest than any of the rest can be from one another."

Concrete science, the science of the objects of nature, is "physics" in the widest sense; but the previous appropriation of this word in a limited sense precluding its use, Elsberg suggests dropping the "i" out of Physiology and using the word Phys-ology.

Abstract science or the science of space and time he then divides into departments, Mathematics and Logics. The Concrete includes objects. It is very important clearly to distinguish between the concrete and abstract.

The Concrete world is the world of *things*, and, as it were, outside of that is the abstract world, the world of *relations*. When we say 10, 5, 4 and 9, we are not dealing with things, but with pure abstractions; but when we say 5 apples and 10 pears, we are dealing with the concrete, for the mind fastens upon 5 objects; so 5 is in the domain of the abstract; apples in the concrete. Spencer makes this difference the foundation of his system of the Classification of the Sciences.

Excluding, for the present, the abstract and confining ourselves to the consideration of the concrete, we perceive that it is the same as Nature or Physics; whence we have Phys-ology. This is then divided into Phys-ogeny from the Greek *geny*—to beget, and gives answer to the question, "How came you so?" "How or what were you before?" and is used to designate development or growth, and relating to time has a tempic existence.

The second division, Physiography, answers the question, "How or what you are?" On the other hand, or aspectually, Physiology is divided into Hytology, Dynamology and Morphology each and every "ology" having its "ogeny" and "ography." Matter and space are infinite, Hytology is Chemistry proper; Dynamology is used for Natural philosophy, or physics in its restrictive sense; Morphology is the science of form, and its "ography" has been more investigated than its "ogeny." Bio-morphegeny or anatomy has been divided by Haeckel into ontogeny (the science of the development of "onta," i.e., organic individuals)—embryology, and phylogeny (the development of "phyla," i.e., organic stocks or races)—Paleontology or the science of fossils or organic remains.

Considering the principles underlying classification, we have as the result, Man and the World—Anthropology and Cosmology; or Microcosmology and Macrocosmology. Science, then, divides between these two extremities, as above shown, into Abstract and Concrete. Setting aside the Abstract, we turn to the physical or concrete. Physiology is divided into Biology and Abiology. The prefixes *in* and *un* are consciously or unconsciously universally recognized as signifying negation; thus *unmerciful*, *inconstant*; but except to the scholar it is not so generally known that a class of words are similarly modified by the Alpha privative, the prefix "a," as "a"-tom, meaning the *un*-out, etc.

Haeckel first makes use of this prefix "a" from the Greek applied to the word *bios*, signifying life, and from which we have Biology, the Science which treats of life. He prefixes the Alpha privative, this, "a," and we then have Abiology for the science treating of the concrete world without life. It is sometimes said "there is nothing without life;" so we may say there is nothing without heat; yet it is not only convenient, but necessary, would we be understood, that we have a recognized Freezing Point to our thermometer, above which we say warm and below cold. So in physiologic science it is well to recognize as dead or inorganic all outside of animal and vegetable life. Organic and Inorganic refer to the same difference as Biology and Abiology, which I have, otherwise named Organismology and Inorganismology.

Classification going out in all directions like the radii of a circle, we can only get on by confining our attention to it in one direction or upon a single radius. Let that now be the science of life. Haeckel divides Biology into Zoology, Vegetology and Protitology, making of the latter a sort of scientific waste-basket into which to throw those organic beings which, from their imperfect development, might otherwise give rise to endless and unprofitable dispute as to whether they are vegetable or animal. Zoology is subdivided by Elsberg into Vertebratology and Evertibratology—vertebra meaning (a segment of the) "back-bone." In Vertebratology we have the divisions Pulmonatology or lung-breathing, and Branchiatology or gill-breathing animals. Pulmonatology gives us Mammalogy (animals who suckle their young), Aviology or Ornithology (birds), and Reptilology.

The Mammalian Class divides into the Placental, the young being nourished by means of a placenta within the uterus itself; Marsupial, who carry their young in a pouch or bag of the abdomen, like the kangaroo; and the Monotrematous, who more nearly resemble the birds in their peculiar formation. Placentalology is divided into Disco-placentalology, Zono-placentalology and Villi-placentalology. This latter distinction Mr. Andrews thought rather unfortunate, and suggested to the several learned heads engaged in scientific explorations, who were present, the propriety of basing the distinction upon the position of the mammary gland (the milk-bag), and for terms, the use of "post-lacteal," "medio-lacteal," and "pro-lacteal." The pro-lacteal would then include the Primates, Subprimates and the Prosimiae (men and monkeys). The primates give us Anthropology (men) and Anthropoidology (the man-apes). Anthropology in its subdivision gives Individuology and Sociology.

Returning to some of the past discriminations, he would say, in view of Morphology, Hytology and Dynamology, that these are really Illimitology. Taken as contrasted with departmentology, which is finite or bounded by lines of limitation, aspectology is infinite, unlimited. This grand truth has never hitherto been made to assume its relative place in science, but at an early day Mr. Andrews, by the aid of Charts hopes to so present the subject, that he who runs may read.

Dr. Elsberg draws largely from, and gives due credit to Auguste Comte, Herbert Spencer, Ernst Haeckel and Stephen Pearl Andrews; and so brings the science of classification, and classification itself, down to its latest expression. Haeckel himself, as well as Mr. Andrews, has given in his very complete approbation of Elsberg's system, as a practical guide to the subject.

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 West, reaching as far, probably, as Salt Lake City.

MISCELLANEOUS.

SALEM, OHIO, Dec. 24, 1873.

Publishers Woodhull & Claflin's Weekly—I hear of rival papers and rival societies, even outside of the Spiritualist Associations, intended to supplant the WEEKLY. Such, as seems to me, can be forgiven, only on the ground that "they know not what they do."

Reform history is full of such attempts. But the right always triumphed at last; and the most radical is always found to be most right.

We may welcome all new methods, on the platform, or in the press, or in the field, unless they turn their weapons on the old. If one acting thus ever succeeded, I have read the history and philosophy of reform to little purpose. P. P.

BALLADS OF THE STREET.

A PANIC POEM—BY BEN BENT.

The Secretary sat in his easy chair,
Smoking cigars with the breezy air
Of a man for whom life is no wheezy affair,
But whose bread is exceedingly well buttered.
His head had a desperately knowing shake,
Which constantly seemed a suggestion to make
As clear to a mind the most opaque
As though 'twere a sentence uttered.

Not a caller that day by any chance
But saw that his forte was pure finance.
You could see by his Double-Eagle glance
That gold could neither fall nor advance
But he'd have a reason to offer.
His brand-new neck-cloth (isn't it strange?)
Suggested a recent "Stock" Exchange,
And his slightest cough—so suggestive of 'Change—
Made you think of a banker's coffer.

His very breath had a smell of the mint,
His broad, full chest, too, seemed to hint
Of ample investments doubled by dint
Of interest paid to the lender.
By the way he offered his wife a chair
(With a sort of a Forty-Four Million air,
And a kind of Reserve), he gave the affair
The appearance of a Legal Tender.

Perhaps it is best not to mention his name—
Though its very first syllable spells the aim
And object of all financial fame,
With its bulling and bearing and bickering;
And strangely enough a hint's conveyed
Of his cognomen, in the term we've made
For a thing of which he is fond, it is said—
We call it financial Dick-ering.

This Secretary felt satisfied quite
That his financial views were right,
And that the nation was at the height
Of well-deserved prosperity.
He had heard of the failure of Kenyon Cox,
That Canada Southern had got in a box;
And he wondered that people should buy their stocks
Of brokers so very unorthodox—
He wondered at their temerity.

So long as such firms kept open books
As the righteous Clews and the holy Cookes—
Who feed the clergy in quiet nooks
And look with scorn on the Sheridan Shooks
Of our wicked city society—
Why should men take risks terrific,
Or Hatch the schemes of the Fisks prolific
So long as the priestly Northern Pacific
Was offered by Men of Propriety?

It wasn't so strange that he should grieve
Just at this moment to receive
A telegram dated on Friday eve
Announcing—in briefest terms, you perceive—
That Clews and the Cookes were "busted;"
That the hurly-burly had fairly begun,
That the race of fraud and corruption had run
It's legitimate, natural course, till none
Would trust or were fit to be trusted.

The banks had suspended—that is to say
They would certify checks, but wouldn't pay
A cent of their currency notes away
To satisfy creditors greedy;
And so in this sad condition of things
They telegraphed on to the King of Kings,
The great P'shah of American rings,
To help them out with the "needy."

For the financiers of Wall street knew
Perfectly well that the Treasury Jew
From Massachusetts had still a few
Millions of greenbacks hoarded.
Some forty-four of 'em stowed away
In the Treasury vaults for a rainy day;
And they clamored aloud in their vigorous way,
About his Policy Sordid.

So Grant and his affable Secretary
Sped to New York both far from merry.
The circumstances were serious, very,
For the Nation's head and his pillow.
Clews was a regular Third Term Man,
And the head of the Murphy-Hoey clan,
And the Cookes did much by the way they ran
Their summer hotel on the pious plan,
On the island where droops the willow.

So they held a regular big chin-chin
At the great Fifth Avenue temperance inn,
Where the Commodore over his sugar and gin
With a ten-million ante scooped 'em in;
And laughed at their want of nerve.
Calico Claflin, too, was there
(Not she of the curled and scented hair),
And smiling Rufus stood on the stair
Writing notes to the Powerful Pair
To draw upon the Reserve.

And Tappen, too, of the Gelatine bank,
With hundreds of others of lesser rank,

Debating whether to turn the crank
Of the greenback currency mill.
These men knew that a million then
Would do what couldn't be done with ten
A few days later, you see, and when
A river had grown from the mill.

But Taylor and Vail, "disinterested,"
Who "hadn't a single cent invested,"
Wanted to see the thing "legally tested."
They "didn't believe it was proper
To help a lot of those Wall street fellows
Who had blown up stocks with their big bull bellows,
And scraped the bears like violincellos
Till they hadn't left 'em a copper."

Cutting and Work had done their best,
And Reverdy Johnson with equal zest,
To stem the tide against the rest,
But the Fates were sour as acid;
And, finally, Calico Claflin swore
By all the muslin gods in his store
That the Great Financial Interests wore
An appearance serene and placid.

So the President went to drive in the Park,
And presently under the cover of dark
He took the Washington train,
And Murphy and Clews, who went along,
Heard the hum of the Treasury song,
And bowed to the Power that can do no wrong,
While they bulldozed their castles in Spain.

TREASURY SONG.

Hippity hop,
The panic we'll stop,
By paying out specie five dollars a pop;
We've four hundred thousand hidden away,
And we'll give every man of 'em one cent a day,
One cent a day,
One cent a day,
That's the way for a Nation to pay.

Silver and gold
Silver and gold,
With currency bought and for greenbacks sold;
But we'll hold this ravenous crew at bay
By Specie Resumption at one cent a day,
One cent a day,
One cent a day,
That's the way for a Nation to pay.

The very next morning a telegram
Was handed the Secretary with a salaam
By a dusky descendant of Father Ham,
Along with other letters.
From a Massachusetts cobbler it came;
It said: "Stand fast to your little game;
Stand fast as Plymouth's rock and name;
New England's eye is all aflame
With an honest pride to see you tame
To submission these Wall street betters."

But when the panic was over and past
This Secretary, whose intellect vast
Had for a time been overcast
With a fog of legal opinions,
Opened his eyes to the palpable fact
That "the boys" whose policy he'd attack'd
Had weathered the storm, while he now lacked
The money to pay off his minions.

Then away to the winds went his legal lore;
He declared that the cobbler had waxed a bore,
And he swung wide open the Treasury door,
And scattered the greenbacks flying.
To be roasted alive is a terrible fate,
So is freezing to death at a rapid rate,
But its worse than either to alternate
Betwixt the two, and die while you wait
To learn which way you are dying.

So Wall street swears a tremendous swear,
Each sorry bull and each needy bear
Vows by the Holy Pokers
That never, never so long as they live
Will they ever even try to forgive
The Secretary who ruined the brokers.

—N. Y. World.

THE PRESS.

"The press," says James Russell Lowell, "should be a fierce and a terrible mastiff, with a keen scent for wolves in sheep's clothing and asses in lions' skins."

Says Rev. Dr. Stone, of San Francisco: "The newspaper is more feared to-day in Congressional halls and the high places of corruption and villainy than laws and courts, the stings of conscience and the thunders of Divine wrath. God is a great way off, and the judgment waits; but the ubiquitous reporter thrusts his sharp gaze into all covert and hidden schemes—an unerring detective. The pestilent spy will tell all he sees—tell it on the housetops; print it for a nation of readers. Good! Give us more of this! Long live the reporter. Let every public man who meditates a little piece of gainful fraud understand that he is 'shadowed' at each step by this unbought espionage, and, though he may not be converted, he will be restrained."

The crime of the schoolmaster in a neighboring county, by which a score of girls under the age of fourteen were debauched, might be made a text for denouncing Roman Catholic ecclesiastical schools; for this was a Catholic school. But it was a crime for which no sectarianism is responsible, and which is possible, as experience has proved, to any man with a vile heart and tempting opportunities, no matter what may be his religious pretensions. It is a glaring reply to the Roman Catholic objections to free schools—that they are the nursery of crimes, and that the true Catholic ought to withhold his child from their immoral influences. If any one hears the Catholic bishop or any Catholic priest urging the establishment of the ecclesiastical schools lately ordered in this State, because of the horrible immorality of our public school system, let him retort by asking, and he can do it fairly, what protection the church threw around the eighteen

young girls, who, almost within the neighborhood of the Bishop of Detroit, were subjected to the most revolting treatment the foul imagination could conceive of. In what respect is such a school better than a public school? It would not be fair to charge immoral teaching or practice upon ecclesiastical schools because of the one terrible instance that has just come to light. But just now, when the superstitious are to be frightened into an attempt to overthrow our free school system by appealing to their fears for their children's souls, it is opportune to ask what protection the church can give them which other schools cannot? It is a legitimate question, and we hope will be unsparingly put to the enemies of Michigan free schools. If the young lambs must be protected in the fold of the church, let the shepherds first prove that the guardian dogs will not turn out to be devouring wolves.—*Detroit Post*.

[From the Saturday Morning Journal, Port Huron, Mich.]

What consummate fools some of the opponents of Victoria Woodhull make of themselves. The other day, at Jackson, in this State, Judge Videto caused the arrest of that lady on the charge of selling obscene literature, but when she appeared for trial her accuser was found to be absent. At Ann Arbor a crowd of roughs hailing from the University crowded into the hall where she was lecturing, and by their hooting, yelling and indecent remarks, actually forced her to quit speaking and leave the stage. We do not indorse all of Mrs. Woodhull's doctrines, particularly her views on the social question, but we do think that such conduct on the part of her opposers is outrageous. We are glad to see that it has shamed even the *Daily Times* of this city into a denunciation of their course. But will our neighbor look over his files and see if he cannot find where he published the *Detroit Tribune's* comments of her lecture in that city, just on the eve of her lecture here. They were unjust, unfair, full of misrepresentation, and would naturally incite just such conduct as the Ann Arbor students exhibited and the *Times* denounces. The *Times'* report of her lecture here was just as unfair and spiteful, and would naturally lead to the exhibition of just such disgraceful scenes. We consider it as criminal to excite men to commit outrages as it is to be directly implicated. In this country every one, regardless of sex or condition in life, should be allowed to speak their sentiments, either in public or private, without molestation or hindrance, and to unfairly misrepresent, prejudice and purposely falsify a person's position, is intolerance of the meanest type, and illy becomes a journal claiming to advocate Republican doctrines.

[From the Grand Rapids Post.]

"Mrs. Woodhull believes that the present laws relating to the marriage relation are outrageously unjust toward women. Although she and Col. Blood have lived together as husband and wife for ten years, and always expect to so live, they will not show these unjust laws sufficient respect to go through the marriage ceremony they prescribe. She would have no objection to laws controlling the marriage relation if woman was allowed an equal voice in making them. Her own preference, however, is for no law that would under ordinary circumstances prevent the dissolution of the marriage contract at the will of the parties to that contract. The law of honor among men and women would better regulate this question, she believes, than the law of the statute book. She is not in favor of promiscuity, and appears to honestly believe that there would be less of it under her system than now prevails under our present one. The *Post* thinks that if only saints walked this earth, Mrs. Woodhull's theories might not be disastrous."

[From the Detroit Commercial Advertiser, Dec. 20, 1873.]

FREE SPEECH AT ANN ARBOR.

Victoria Woodhull attempted to deliver a lecture at the Opera House, Ann Arbor, on Monday evening, but was prevented by the roughs of the University. These young men are considered gentlemen in some quarters, because their parents are sufficiently endowed with funds to make the attempt to cram their pates with knowledge. If their acts on this occasion, as well as upon others, are the results of the knowledge imparted at the State University, that institution might better be abolished. Talk about the dangerous classes in the lower walks of life; they, in their ignorance, are less to be feared than these dandy rioters, who have yet to learn that if they do not wish to listen to a lecture themselves, they should refrain from attendance, and peaceably permit those who do wish to hear the lecture listen to it in quiet.

The lecture proposed to be delivered, and the delivery of which was interrupted to such an extent by the hooting, yelling, and indecent remarks of a lot of blackguards in good clothes, was the same that Mrs. Woodhull delivered in this city, and which was attentively and quietly listened to by ladies and gentlemen of our own acquaintance, among others, against whose title to the names ladies and gentlemen, in their truest and purest meaning, there cannot be brought the slightest opposition. The contrast between the audience Mrs. Woodhull addressed in this city and that she attempted to address at Ann Arbor is very marked. While the former, even if they could not agree with her, could listen to her quietly or leave the hall, the latter could or did do neither of these, thereby showing their true nature as bigoted fools and blackguards, putting themselves, with all their education which should teach them better things, on a par with the shoulder-hitters, pimps and other low-lived pests of our larger cities. This is the view the action of the Ann Arbor students forces upon us, notwithstanding the address they interrupted was one from Mrs. Woodhull.

We neither uphold nor denounce Mrs. Woodhull, but we claim that many, very many of the citizens in most places of any size in the country would go to hear her should opportunity offer, and as they elect in this matter their choice should not be interfered with, and is not, we feel certain, by any one who can justly lay claim to the title of good citizen under our Constitution and Declaration of Independence.

[From the N. Y. Herald.]
CHRISTIANITY IN ITS DOTAGE.

There are many indications that we are approaching a period during which the truce which has so long been preserved between science and religion will be broken, and that, whatever the result, the fight will be general and severe. Religion thrives, the churches prosper; but in spite of all appearances to the contrary, there is, it must be admitted, a large amount of skepticism widely diffused among all ranks and classes of the people. The researches of Darwin, the experiments of Tyndall and the teachings of Huxley, Carpenter and others have done much within the last ten years to sap the foundations of religious belief. In these days the apostles of science are men of great ability and learning, and these high qualities are quite equaled by their industry and daring. A fresh illustration of the daring of the scientific teachers was recently furnished in the neighborhood of London. At Stion Hill College it is the custom of the authorities to invite, from time to time, prominent men to deliver lectures on one or other of the leading questions of the hour. On such occasions the audiences are select, and the clergy are generally well represented. Dr. Carpenter, it appears, some few days ago, was the honored lecturer. The Doctor is not one of those who have openly broken with the Church; hence, no doubt, the honor and the privilege. The audience was large, composed mainly of leading clergymen and prelates, with a sprinkling of the professors of science. Among the latter was Dr. Tyndall, who is present sometimes where he is not wanted, and who never loses his opportunity. Dr. Carpenter took for his subject the "Reign of Law," a subject which has been largely discussed from the Christian standpoint by the Duke of Argyll. The Doctor made short work of the Duke and his accommodation theories, declaring, to the amazement and alarm of his audience, that nature had never been invaded by anything arbitrary, preternatural or supernatural; and, as if this was not enough, adding that liturgies, litanies, collects and prayers never had influenced, never could influence the course of the universe, nor mankind, nor a single individual, in the slightest degree. A fierce and prolonged discussion followed, the clergymen loudly protesting against such monstrous heterodoxy. The worst, however, had not yet come. It was Tyndall's turn now. "I am speaking," he said, "to men of education and men of learning—to men who have read history and observed the course of nature—and I feel constrained to ask you, as gentlemen of culture, whether it is really possible that you can have any belief in the efficacy of prayer to affect this universe in the slightest degree?" It is not to be wondered at that a motion for adjournment was immediately made, and that the meeting somewhat abruptly came to an end. Time was when such language would have sent a man to the stake; but that time has passed; the age of reason has begun to dawn, and the Church, if she is to survive and be a power in the world, must be sustained by reason and sound argument. The clergy must take warning. The enemy is up and ready for battle. There have been giants in the Church in the past, and we have no doubt there are giants in the Church still. They must no longer conceal themselves or remain inactive. It is time for them to confront and confound the foe.

THE MYSTERY OF NATURE.

BY THEODORE TILTON.

The works of God are fair for naught,
Unless our eyes, in seeing,
See hidden in the thing the thought
That animates its being.

The outward form is not the whole,
But every part is molded
To image forth an inward soul
That dimly is unfolded.

The shadow, pictured in the lake
By every tree that trembles,
Is cast for more than just the sake
Of that which it resembles.

The dew falls nightly, not alone
Because the meadows need it,
But on an errand of its own
To human souls that heed it.

The stars are lighted in the skies
Not merely for their shining,
But, like the looks of loving eyes,
Have meanings worth divining.

The waves that moan along the shore,
The winds that sigh in blowing,
Are sent to teach a mystic lore
Which men are wise in knowing.

The clouds around the mountain-peak,
The rivers in their winding,
Have secrets which, to all who seek,
Are precious in the finding.

Thus Nature dwells within our reach,
But, though we stand so near her,
We still interpret half her speech
With ears too dull to hear her.

Whoever, at the coarsest sound,
Still listens for the finest,
Shall hear the noisy world go round
To music the divinest.

Whoever yearns to see aright
Because his heart is tender,
Shall catch a glimpse of heavenly light
In every earthly splendor.

So, since the universe began,
And till it shall be ended,
The soul of Nature, soul of Man,
And soul of God are blended!

A SUGGESTION TO DRESS REFORMERS.

WAUKEGAN, ILL., Dec. 22, 1873.

I am rejoiced to read in the WEEKLY a notice of an anti-fashion convention to be held in Plimpton Hall, Vineland, New Jersey, on Tuesday and Wednesday, January 20 and 21, 1874.

We frequently hear the remark that "the short dress is dying out," from the fact that many noble women who once adopted it have, for various reasons, laid it aside. There are a few brave women scattered over the country who still adhere to this free, healthy costume; and I think our short-dress army is larger than we suppose. I suggest that each one of these send her name to Olivia F. Shepard, with whatever words of encouragement she may be impressed to pen. And I also suggest that our brother reformers who are willing to encourage their own wives, or sisters, or daughters to appear in public with the short dress will send their names forward also, as we are tired of hearing from fashionables the remark that "men do not admire this costume." Come, sisters and brothers, let us bid godspeed to the brave, true women who meet in that convention for the furtherance of this most important work in the glorious cause of freedom.

SADA BAILEY.

COUNSEL.

If thou dost bid thy friend farewell,
But for one night, though that farewell may be,
Press thou his palm with thine. How canst thou tell
How far from thee
Fate or caprice may lead his feet
Ere that to-morrow comes? Men have been known
To lightly turn the corner of a street,
And days have grown
To months, and months to lagging years,
Before they looked in loving eyes again.
Parting at best is underlaid with tears—
With tears and pain.
Therefore, lest sudden death should come between,
Or time or distance, clasp with pressure true
The hand of him who goeth forth; unseen
Fate goeth too!
Yea, find thou always time to say
Some earnest word between the idle talk,
Lest with thee henceforth, ever, night and day,
Regret should walk.

—Galaxy.

MORE BOSTON VIRTUE.

Surely the saints are getting demoralized when stealing has become fashionable in the Hub. The latest accounts from that ancient seat of virtue report a fraud on the revenue to the amount of a million and a half dollars. The delinquents are a firm well known for their attachment to piety and tea. They have attended all the pious meetings to exalt the Hub, and have turned up their eyes until only the yellow was visible in holy horror at the mere mention of ungodly New York. It is very unkind of Norman H. Bingham, an uncompromising special agent, with no affinity for tea and crackers, to seize on the saints' accounts and expose their little game. What will become of the Hub if saints are to be treated like mere sinful Gothamites? We suggest to the authorities in Washington that this Bingham should be sent to the Rhine or other foreign parts. He evidently does not know how to distinguish the godly from the sinners. Such a man is evidently quite unfit to be a special agent, and ought to be got rid of without delay. We sympathize with the Hub; the pious varnish is all getting rubbed off, and the pious inhabitants are beginning to look morally seedy. Some unkind people, with no respect for appearances, declare that "if we scratch the Hubite we find a fraud," and the present developments of revenue robberies are certainly enough to damage seriously even the reputation of the saintly Hub.

IS IT TRUE?

BY O. F. SHEPARD.

The resolutions of the recent Emancipation Convention at Ravenna, Ohio, reaffirm woman's basic right to herself, but denounce those movements which insist on her duty to take possession of herself as absurd and contemptible, and as stumbling-blocks in the cause of woman's emancipation. I think the framers of those resolutions seriously mistook the animus and aims of the reforms to which they allude, and that it is always in view of woman's broadest claim to herself that the laborers in them seek its recognition in their various fields of work; that without this inspiring faith they could not indeed work at all. As a dress reformer, I do not hesitate to say that I believe woman's claim to herself will be respected just as soon as she consistently makes it, and that she may assert her right to equality and personal sovereignty until doomsday without effect, if, by her attire, she continues to perpetuate and advertise the inefficiency and helplessness which do not attach to her nature, but are a result of the dress.

Dress reform knocking at the door of her prison-house asks her to strike off with her own hands the chains which custom, not law, has forged, and walk forth the robust, self-sustaining sovereign which men must of necessity respect and deal justly with.

Girls are by nature as vigorous as boys, and there is in the whole catalogue of crimes against the sex none so accursed and inexcusable as that which puts them in clothing which restricts motion, wastes vital power and makes consciousness of appearance such a constant necessity, the care to be pretty such a perplexing and absorbing one as are fatal to all nobler ambitions.

If woman has an inalienable right to her lungs and her legs, can she too soon adopt a system of dress which will enable her to breathe rather than pant, and walk rather than flounder? If her right to control motherhood is unquestionable, her duty to make it a healthy one is correspondingly so. A resolute defiance of barbaric customs and fashions would strengthen her grandly to make successful resistance against unjust legal enactments.

Winship would never have lifted twenty-seven hundred if

he had not put to the fullest use each day's increasing and accumulated strength; and woman will only make her power felt in the world by the persistent use of every item of it which she already has at command.

Men have always recognized the advantage which the use of pants gives them in throwing all their energies into any trade or business pursuit; and so those who ignorantly suppose their happiness is made secure by woman's weakness and inability to compete with them as an equal, reserve their most bitter sarcasm for those who choose pants rather than petticoats.

I am satisfied no more beneficent reform was ever broached than that which insists upon woman's right and duty to the unrestricted development and use of her physical powers, and that to secure such development and make such use possible by a natural system of dress, is to take possession of herself.

PROTEST FOR 1873.

AGAINST TAXATION WITHOUT REPRESENTATION AND SOCIAL OPPRESSION WITHOUT JUSTIFICATION.

Again, in spite of my earnest protest, the annual robbery of a government, based on man's claim to be sole dictator in politics, even to the taxing of woman's money, has been perpetrated on my property under the threat of seizure. And, baser still, here in a nation boasting of the light of liberty for a century, the same tyranny of sex also usurps sole power to control social affairs; and, by legislation, men hold possession of the persons of all women whom they win, by any means, into marriage.

As this outrage thrusts its degradation directly on my soul and body as well as through my earnings, I defiantly protest against it, and will not socially submit to any law but my consciousness of right.

MARY E. TILLOTSON.

VINELAND, N. J.

FREE SPEECH.

At a regular weekly meeting of Primary Council No. 1, of Illinois, of the Universal Association of Spiritualists, held at Union Hall, corner of Clark and Monroe streets, yesterday evening, the following preamble and resolutions were unanimously adopted:

WHEREAS, The students of the Michigan University, at Ann Arbor, Mich., (Dec. 15) made an outrageous and unwarrantable attack on free speech as represented in the person of Victoria C. Woodhull; therefore,

Resolved, That their action in so doing (thereby violating the Constitution of the United States) merits the execration and condemnation of all lovers of republican principles and government, and is a stigma of shame and disgrace to any civilized community.

Resolved, That we will to the utmost of our power, and with our lives, if need be, maintain the right of free speech as guaranteed by the Constitution.

H. AUGUSTA WHITE, Cor. Sec.

ABOLITION OF CAPITAL AND LABOR.—NATURAL GOVERNMENT.

Reform of labor is conservative. Reform of society is destructive. What is needed toward the reform of society is the abolishment of labor and capital. Their relations are those of master and slave, and the idea of their adjustment is an absurdity, for there is no justice in them. They can be abolished only by destroying all artificial law, for that is the cause of them, as it is of all other social wrongs. Artificial government is disorder. Its unavoidable effects are overgrown wealth and suffering poverty, luxury and fashion, ignorance and priestcraft. Natural government is freedom, equality, fraternity, justice, order, knowledge and happiness—it is the whole of social science. What is called "anarchy" is true order. Everything is always right when nature can take its course. Her healing power pervades alike the material and the mental or social world. Mankind naturally incline to goodness. If they incline to evil, they would not make laws to prevent it; and the fact that they make such laws proves they are not necessary. A healthy constitution of society is a spontaneous growth. If human speech can regulate itself without artificial law, and is good as it is, under all the bad influences of law-damned society, then of course human actions can do the same. Under natural government the most virtuous have most influence; under artificial law the most wealthy have it.

All debts would be honestly paid if there was no law to collect them. It would be free honesty. Legal oaths, by treating everybody as liars and making use of fear, stifle veracity and promote falsehood. Free veracity is what is needed. Natural marriage and an equal chance for women would put an end to prostitution, venereal disease and lust; because the marriage law, with the inferior and helpless condition of women, is the cause of them. Esteem is the foundation of love. Free love is free esteem. Without esteem it is lust. The marriage law is free lust. Natural government is freedom of goodness and restriction of evil. Artificial government is restriction of goodness and freedom of evil. In entire freedom from legal restraint, all the virtues are called into use, and the bad traits are inactive. Under artificial government it is the reverse. The expression "liberty and law" is contradictory nonsense. "Law and order" is another. If nobody claimed to own land, everybody would occupy what they needed, and nobody would trouble them. Of course, there could be no disputes about land when nobody claimed to own it. It would be the same as it is when a company of men go on the water together in boats to catch fish, or on the hills to pick wild berries. Water and wild berries are free, and that prevents the possibility of disputes and of monopoly. Roads and bridges would be built spontaneously if there was no law for it. Parents would educate their children at home as they ought to. Natural government would destroy commerce, and it ought to be destroyed. Merchants are the poison of society. They introduce luxury and fashion, inequality, dishonesty, aristocracy and crime. The merchant princes will be the nobility of this country and govern it, unless the working people unite, take the government into their own hands and then destroy it entirely and forever. The early degeneracy and decay of

this Republic has been hastened by commerce. Under natural government and without commerce love of money would be almost unknown. Plainness and simplicity would be the style. All would work, and only a little labor would be necessary. Scarcely ever a person would think of wronging another; but if he did, the whole weight of society would be turned against him and force him to do right. Freedom for every one to do what he pleased would be protection to all.

The separation of the brain into its different organs fits man for society, and that is government. Statesmanship is ability put to a bad use. Artificial government is called a necessary evil. This is nonsense. Nothing evil is necessary. Nothing necessary is an evil.

A more foolish contrivance than representative government could not be. It tends necessarily to corruption and monarchy, as in our own country. Representatives cannot and should not be trusted. If the people are foolish enough to want laws, it is their business to make them and keep the power in their own hands. Nothing could be more imprudent and fatal than for the people to give up their own judgment and the management of public affairs to a few men. Even if they were good men it makes no difference, but the people know little or nothing of the candidates they vote for. Trial by jury, we all know, is worthless and scandalous. Natural government and true democracy is this: when a crime is committed or a wrong attempted, for all the people of the neighborhood to do what they please about it. The people, by practice, would become good judges and jurors. No people on earth can maintain a republican government many years. The fault is not in the people. The people of one country are as capable of it as those of another. Natural government would maintain itself in purity as long as it was natural government. Every person living is fit for natural government, and it rectifies the conduct of the worst men.

All human contrivances to regulate society ought to be swept away at once, and nothing "built up" instead. Let Nature do the "building up," and then this world will be a good one. Nothing short of this is reform. There is no such thing as carrying destruction too far, nor doing it too suddenly. Insurrection of the working people is order. Society under artificial government may be compared to an habitual drunkard. The distress he feels in giving up the habit is a necessary means that nature uses to restore his system to its natural and healthy state. Just so with law-drunken society. The disturbance, and sometimes violence, that would follow from the destruction of artificial government would be necessary for the removal of great social wrongs. Nature's cures are always sudden and violent. In diseases of the elements, her cures are thunder and lightning, hurricanes, earthquakes, volcanoes. In diseases of the human body her cures are fevers, pain, eruptions, dysentery, vomiting and discharge of blood. The unreasonable people consider them diseases, when in truth they are not; they are the cure of disease. Society that is thoroughly diseased can only be cured by abolishing all artificial law and letting social thunder and lightning, hurricanes, earthquakes, volcanoes, fever, pain, eruptions, vomiting, dysentery and bleeding have their course. Legislation can never do it; the cause cannot be the cure.

Belief in the necessity of artificial law is lack of reason. It is a traditional prejudice, like belief in hell-fire, which few persons have judgment enough to throw off. On nearly all subjects that require the use of abstract reason, the people in general are in the dark, and their belief is wrong. He was a fool who first used the expression, "What everybody says must be true." The belief of forty millions of people in the United States is of no weight whatever against the belief of one truly rational person. The belief of such a person is proof, and his assertions are proof. He knows he is right and never changes his belief. Those who need proofs have only to read the history of the last three thousand years. Artificial government has been the general course of the world, and it has had more than a fair trial. Its effects have always been a hell upon earth. Wherever natural government has been in force, it has worked well. That the object of artificial law originally was never equality and justice, but power and plunder, is proved by the fact that monarchy was the first government of every people. In no country has the first government been republican. A republic is only monarchy made a little better—a political Protestantism—a step toward natural government. Artificial government was never established to protect the weak against the strong, because there are no weak ones until that has made powerful ones. It is entirely inconsistent with the self-government of the universe, of which man is part. The boundless and eternal universe pronounces against it.

ELIPHALET KIMBALL, Orford, N. H.

December 20, 1873.

MASSING FOR THE FIGHT.

The *World* of December 28 gives an account of a meeting held in London, Great Britain, at which an organization was effected which has taken the name of the "National Federation of Associated Employers of Labor." This, we are told, "is a combination of employers established to counteract the influence of trades' unions." Sympathizing as we do with the masses, we hail this organization with delight, being convinced that, in the near future, it will be met by a "National Federation of Laborers." This latter should embrace all the sons and daughters of toil, and amalgamate the unions with the granges. When such a classification of mankind can be fully carried out, in our opinion the workers and wealth-creators will be in a position to obtain their rights without fighting for them, for, depend upon it, when the two armies are arranged, on one side the employers and on the other the employees, the "National Federation of Associated Employers of Labor" will find it the part of wisdom to surrender without a battle."

BUSINESS EDITORIALS.

ANTI-FASHION CONVENTION.

In view of the alarming indifference of woman to the pressing demands of the hour, and believing it to be the result of her absorption by fashions of dress which are destructive to physical health, mental vigor and moral power; and being convinced that she cannot make a successful demand for the full equality which Nature bestowed, but man has denied her, until she accumulates power by the use of that now within reach; and hoping by discussion and concert of action to encourage some in the adoption of a natural system of dress—one comporting with all the duties of woman—we invite the lovers of truth to meet in convention in Plum-street Hall, Vineland, New Jersey, on Tuesday and Wednesday, January 20 and 21, 1874.

As an important aid to the work proposed, we respectfully urge that every woman who can, come to the convention in such costume as will best express her thought of a rational dress for woman.

Mary E. Tillotson, Lucinda S. Wilcox, M. D., Susan P. Fowler, Ellen Dickinson, Olivia F. Shepard, A. W. M. Bartlett, M. D.

Friends desiring entertainment will please write either of the above.

Names of speakers will be duly announced.

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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.

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

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

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

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

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

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WARREN CHASE lectures the four Sundays of January in Des Moines, Iowa, where he may be addressed during the month. He will receive subscriptions for the WEEKLY and for our books or pictures.

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

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STATIONS,	Express.	Express Mail.	STATIONS,	Express.
Lv 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Lv 23d Street, N. Y.	6.45 P. M.
" Chambers street	8.40 "	10.45 "	" Chambers street	7.00 "
" Jersey City	9.15 "	11.15 "	" Jersey City	7.20 "
" Susquehanna	3.40 P. M.	8.12 P. M.	" Susquehanna	2.43 A. M.
" Binghamton	4.40 "	9.20 "	" Binghamton	3.35 "
" Elmira	6.30 "	12.16 A. M.	" Elmira	5.35 "
" Hornellsville	8.30 "	1.50 "	" Hornellsville	7.40 "
" Buffalo	12.05 A. M.	8.10 "	" Buffalo	11.45 "
Ar Suspension Bridge	1.00 "	10.00 "	Ar Suspension Bridge	12.27 P. M.
Lv Suspension Bridge	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge	1.35 "
Ar St. Catharines	1.35 "	2.00 "	Ar St. Catharines	9.50 p. m.
" Hamilton	2.45 "	2.55 "	" Hamilton	10.12 "
" Harrisburg	5.35 A. M.	5.55 "	" Harrisburg	11.20 "
" London	7.55 "	8.12 "	" London	2.35 a. m.
" Chatham	9.40 "	10.00 "	" Chatham	5.00 "
" Detroit	9.40 "	10.10 "	" Detroit	7.00 "
Lv Detroit	10.21 "	11.25 P. M.	Lv Detroit	8.10 "
Ar Wayne	11.00 "	11.43 "	Ar Wayne	8.55 "
" Ypsilanti	12.15 P. M.	1.00 A. M.	" Ypsilanti	9.27 "
" Ann Arbor	1.15 "	1.25 "	" Ann Arbor	9.50 "
" Jackson	2.03 "	2.55 "	" Jackson	1.00 A. M.
" Marshall	2.55 "	3.53 "	" Marshall	1.30 "
" Battle Creek	4.32 P. M.	4.40 A. M.	" Battle Creek	12.50 p. m.
" Kalamazoo	5.25 "	5.45 "	" Kalamazoo	1.25 "
" Niles	5.45 "	5.45 "	" Niles	2.35 "
" New Buffalo	7.18 "	7.47 "	" New Buffalo	4.40 A. M.
" Michigan City	8.00 "	8.00 "	" Michigan City	5.00 "
" Calumet	5.30 A. M.	11.50 A. M.	" Calumet	6.02 "
" Chicago	8.55 P. M.	7.05 A. M.	" Chicago	6.25 "
Ar Milwaukee	11.50 P. M.	7.00 A. M.	Ar Milwaukee	8.00 "
Ar Prairie du Chein	11.50 P. M.	7.05 A. M.	Ar Prairie du Chein	8.45 "
Ar St. Paul	6.15 P. M.	7.00 A. M.	Ar St. Paul	5.30 a. m.
Ar St. Louis	8.15 A. M.	7.00 A. M.	Ar St. Paul	8.55 p. m.
Ar Sedalia	5.40 P. M.	7.05 A. M.	Ar St. Louis	7.05 A. M.
" Denison	8.00 "	7.00 A. M.	Ar St. Louis	7.00 A. M.
" Galveston	10.45 "	8.15 P. M.	Ar Sedalia	8.15 P. M.
Ar Bismarck	11.00 P. M.	6.50 A. M.	Ar Sedalia	6.50 A. M.
" Columbus	5.00 A. M.	8.00 "	" Denison	8.00 "
" Little Rock	7.30 P. M.	10.00 "	" Galveston	10.00 "
Ar Burlington	8.50 A. M.	12.01 P. M.	Ar Bismarck	6.30 "
" Omaha	11.00 P. M.	7.00 P. M.	" Columbus	7.00 P. M.
" Cheyenne	7.45 A. M.	7.45 A. M.	" Little Rock	7.00 P. M.
" Ogden	12.50 P. M.	7.45 A. M.	Ar Burlington	7.45 A. M.
" San Francisco	5.30 "	12.50 P. M.	" Omaha	7.45 A. M.
Ar Galesburg	6.40 A. M.	12.50 P. M.	" Cheyenne	12.50 P. M.
" Quincy	11.15 "	5.30 "	" Ogden	5.30 "
" St. Joseph	10.00 "	8.30 "	" San Francisco	8.30 "
" Kansas City	10.40 P. M.	4.45 P. M.	Ar Galesburg	4.45 P. M.
" Atchison	11.00 "	9.45 "	" Quincy	9.45 "
" Leavenworth	12.10 "	8.10 A. M.	" St. Joseph	8.10 A. M.
" Denver	7.00 A. M.	9.25 "	" Kansas City	9.25 "
			" Atchison	11.17 "
			" Leavenworth	12.40 noon.
			" Denver	...

Through Sleeping Car Arrangements

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

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

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At Harrisburg, with branch for Galt, Guelph, Southampton and intermediate stations.

At Paris, with G. W. R. branch for Brantford and with Goderich branch Grand Trunk Railway.

At London, with branch for Petrolia and Sarnia. Also with Port Stanley Branch for Port Stanley, and daily line of steamers from there to Cleveland.

At Detroit, with Detroit & Milwaukee Railway for Port Huron, Branch Grand Trunk Railway. Also Detroit, Lansing & Lake Michigan R. R. to Howard and intermediate stations. Also Detroit & Bay City R. R. Branch Lake S. & M. S. R. R. to Toledo.

At Wayne, with Flint & Pere M. R. R. to Plymouth, Holy, etc.

At Ypsilanti, with Detroit, Hillsdale & Bel River R. Rs, for Manchester, Hillsdale, Banker's, Waterloo Columbia City, N. Manchester, Denver and Indianapolis.

At Jackson, with Grand River Valley Branch, for Eaton Rapids, Charlotte, Grand Rapids, Nunclia, Pentwater, and all intermediate stations. Also, with Air Line for Homer, Nottowa, Three Rivers and Cassopolis. Also with Jack, Lansing & Saginaw Branch, for Lansing, Owosso, Saginaw, Wenona, Standish, Crawford and intermediate stations. Also with Port Wayne, Jack & Saginaw R. R. for Jonesville, Waterloo, Port Wayne, and Port Wayne, Muncie & Cin. R. R. to Cincinnati.

At Battle Creek, with Peninsular R. R.

At Kalamazoo, with South Haven Branch, to G. Junction, South Haven, etc. Also with G. Rapids & Ind. R. R. for Clam Lake and intermediate stations. Also with Branch of L. S. & M. S. R. R.

At Lawton, with Paw Paw R. R. for Paw Paw.

At Niles, with South Bend Branch.

At New Buffalo, with Chicago & Mich. Lake S. R. R. for St. Joseph, Holland, Muskegon, Pentwater and all intermediate stations.

At Michigan City, with Indianapolis, Peru & Chicago R. R. Also with Louisville, New Albany & Chicago R. R.

At Lake, with Joliet Branch to Joliet.

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