

# WOODHULL & CLAFLIN'S WEEKLY.

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Vol. VII.—No. 7.—Whole No. 163.

NEW YORK, JAN. 17, 1874.

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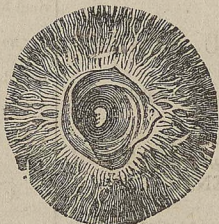
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## SYNOPSIS OF TABLE OF CONTENTS.

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The Physiology of Menstruation.  
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The Law of Sex.  
The Theory of Population.  
Hereditary Transmission.  
Rights of Offspring.  
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### INDUSTRIAL JUSTICE.

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

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

Gen. Ep. James, v. 1.

### RESOLUTIONS PASSED BY THE FEDERAL COUNCIL OF I. W. A.

NEW YORK CITY, December 28, 1873.

WHEREAS, The country is suffering for money to replace the credit destroyed by the suspension of our industries; and

WHEREAS, The property of the country is mortgaged (real and personal) to one-tenth of the people, who hold not only these securities, but also the money in circulation in the country, and who are driving the business portion of the community into bankruptcy, through excessive interest of from 40 to 365 per cent.; and

WHEREAS, The government does not adopt the simple plan of relieving the business of the country, by employing its citizens and paying them in legal tender currency; now, therefore, be it

*Resolved*, That this Council, in its official capacity, petition Congress to issue, through the sub-treasuries of the large cities, \$500,000,000 of legal tender currency, and loan it on real estate security at seven per cent., and thus relieve the people from the usurer's exorbitant interest, and thereby aid the government to pay its expenses.

*Resolved*, That these resolutions be given to the Associated Press, and published in WOODHULL & CLAFLIN'S WEEKLY, and a copy forwarded to the President of the United States, and to the Secretary of the Treasury, and Benj. F. Butler, M. C.

Attest, WM. A. A. CARSEY, President.  
G. W. MADOX, Secretary.

Also this series of memorials were adopted by the Federal Council of I. W. A., and ordered that copies be sent to all the sections throughout the country.

By order of F. M. C. of I. W. A.

Every person receiving a copy of these memorials is requested to circulate them for signatures, and return them signed to G. W. Madox, Secretary of the "U. O. I.," No. 42 John street, New York city.

### MEMORIAL No. 1.

To abolish the Senate of the United States, and transfer the veto power from the President to the people, the principle of popular sovereignty, as intended by the authors of the Declaration of Independence.

*To the Senate and House of Representatives of the United States in Congress assembled:* The undersigned citizens of the United States, believing that the principle of popular sovereignty enunciated in the Declaration of Independence was thereafter grievously departed from by the framers of the Constitution of the United States, who, by the terms of that instrument, conferred absolute power upon Congress (subject only to the veto of the President) to "enact laws, grant privileges and appropriate public property without submitting their acts to the people for ratification;" and believing also that the corrupt use of this power threatens the extinguishment of those other popular rights and liberties confessedly guaranteed, and to-day menaces the very life of the nation, do hereby respectfully request

1st. That measures be at once taken to amend the Constitution of the United States, so that the Senate, now elected by the Legislatures of the several States, and neither directly nor indirectly representing the people, shall be abolished, and the entire legislative power of the nation confided to the House of Representatives, subject only to the veto of the people. And

2d. That similar measures may be taken to amend the Constitution of the United States, so that all acts of the National Legislature (save and except those which may exclusively relate to the decorous and efficient transaction of its business) shall be absolutely void until the same shall have been submitted to the citizens of the several States and duly affirmed by a majority thereof.

### MEMORIAL No. 2.

To prevent pauperism and crime, by authorizing the United States Government to employ labor.

*To the Senate and House of Representatives of the United States, in Congress assembled:* The undersigned citizens and inhabitants of the United States, believing that all peniless, homeless, involuntary idle persons, without regard to

nativity or previous condition, are properly the wards of the nation, and should not be suffered to roam through the streets of our towns and cities uncared for and neglected, do hereby respectfully request:

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

### MEMORIAL No. 3.

To repeal the charters of the several Pacific Railroad Companies, and authorize the government to run the cars on these roads.

*To the Senate and House of Representatives of the United States in Congress assembled:* The undersigned citizens of the United States, believing that considerations of natural equity and public policy forbid the appropriation of lands and money belonging to the nation to private citizens, to be used for their own private gain, regardless of the rights of their fellow-citizens, because the professed objects thereof are thereby invariably defeated, the general welfare disregarded, the rights of the people set at defiance, and legislative, judicial and executive corruption engendered, disgraceful alike to legislator, judge and executive officer, do hereby respectfully request:

That the several grants of lands made to the Pacific Railroad Companies be at once revoked; all indebtedness incurred for labor, material, etc., discharged; the roads completed, repaired and improved at the public expense; and the entire business of the transportation of merchandise and passengers over the roads transacted by government at reasonable rates.

### MEMORIAL No. 4.

To prohibit the sale of public lands, and provide for their settlement and cultivation.

*To the Senate and House of Representatives of the United States in Congress assembled:* The undersigned citizens of the United States, believing that the public lands of the nation should never be converted to the uses of property, and made the subject of traffic and monopoly, as are the products of labor, but that they should be preserved for the use of the actual cultivator, in such a manner as to secure to all who may wish to settle thereon equal opportunities, do hereby respectfully request:

That the further sale of the unoccupied and unimproved public domain be at once prohibited, and that the government shall either employ thereon the actual settler and superintend the cultivation thereof, or dispose of it in limited quantities to actual settlers, and aid such settlers by loans of money, implements of industry and provisions necessary for immediate use.

OGDEN CITY, UTAH, December 25, 1873.

MR. G. W. MADOX:

Dear Sir—After reading the many words and steps of wisdom as chronicled in WOODHULL & CLAFLIN'S WEEKLY, I venture to take the bonds of mutual or universal justice as the connecting link to draw and bind us together. I am not one who need feel from necessity the monopolizing oppressor's hand; yet sooner than be the willing servant thereto, I too will try the laboring paupers' sphere. I cannot here give the whys and wherefores of my present position on the many questions of the hour; suffice it to say, I feel to see, hear, speak and work—yes, strike, in defense, if needs must be. Yet, O spare this last, if possible.

Now, to be plain, and feminine in expression, I will say I admire the steps and expressions of the "I. W. A.," as understood through the WEEKLY, and would know in full about them in so far as possible. With none other than universal justice can I combine. With me, 'tis down with priests, popes, lawyers, doctors, monopolists, and recognize only those who build and support the whole human fabric—the laborer. I have stood and been reared amidst abundance, and seen stealing, robbery—legally so—carried on in various shades and phases, until I have cried from very shame to know men must bow down to such baseness as to even recognize such unjust legislation as we, the people, are the serfs of to-day. Shall we always be servants of law, or have law to serve us? To be honest to-day is to be a beggar in the streets. To be independent, to be wealthy in worldly goods, is to be as a highway robber, to pounce, prey and take from all that come your way, caring, giving, nothing as a recompense therefor other than a promise in shape of paper or coin, either of which is worthless as rags when not sufficient to procure the necessities of this life.

I wish to gain, if possible, all information I need and desire. I have started a subscription-list to appeal to Congress that we may have institutions organized throughout this country for the benefit of earth's noblemen—the laborers of all castes and colors. Now, if there is any information needed that I may become a collaborer in universal justice, 'tis for such I ask, and I will forward you what names I can procure to the above-named petition. I have procured upward of twenty names now, and have but just begun.

Eternally for justice,

FRANK DYGERT.

42 JOHN STREET, N. Y., January 2, 1874.

CITIZEN FRANK DYGERT, Ogden, Utah:

My Dear Sir—Yours of 25th ult. is just at hand. In reply would say, that the principles of the I. W. A. are as broad as the human race and as deep as justice; therefore all who desire to co-operate with this institution, will get together as many persons as will stand upon our platform, and at once organize a section of the I. W. A., forward the fact to our Corresponding Secretary, Mrs. H. M. Walton, 222 State street, Brooklyn, N. Y., with ten cents for annual dues from each member of your section, and then we will be happy to have you select a representative, here, or at your place, who will be in constant correspondence with the Federal Council of I. W. A. of North America, I publish this, together with

the most of your letter, through WOODHULL & CLAFLIN'S WEEKLY, that not only you may be put into working order with the the head of the order, but that others may at once organize.

I have but one word to say to those who stand upon our platform, viz.: Organize! Organize!! Organize!!!

Glad you are securing names. Get as many as possible. We are in correspondence with all parts of the country, and the ball is moving slowly in the right direction.

Rest assured of this, that we are not for blood, but for peace, justice and the human race.

When you have organized a section of I. W. A., then you may proceed to organize a section of U. O. I., which is secret in its workings.

Work! Organize!

Your co-worker,

G. W. MADOX.

### THE VOICE OF THE TIMES.

BY CHAS. MACKAY.

Day unto day utters speech—  
Be wise, O ye nations! and hear  
What yesterday telleth to-day,  
What to-day to the morrow will preach,  
A change cometh over our sphere,  
And the old goeth down to decay.  
A new light hath dawn'd on the darkness of yore  
And men shall be slaves and oppressors no more.

Hark to the throbbing of thought,  
In the breast of the wakening world:  
Over land, over sea, it hath come.  
The serf that was yesterday bought,  
To-day his defiance hath hurl'd,  
No more in his slavery dumb,  
And to-morrow will break from the fetters that bind,  
And lift a bold arm for the rights of mankind.

Hark to the voice of the time!  
The multitude think for themselves,  
And weigh their conditions, each one.  
The drudge has a spirit sublime,  
And whether he hammers or delves,  
He reads when his labor is done;  
He learns, though he groans under penury's ban  
That freedom to think is the birthright of man.

But yesterday thought was confined;  
To breathe it was peril or death,  
And it sank in the breast where it rose;  
Now, free as the midsummer wind,  
It sports its adventurous breath,  
And round the wide universe goes;  
The mist and the cloud from its pathway are curl'd,  
And glimpses of glory illumine the world.

The voice of opinion has grown;  
'Twas yesterday changeable and weak,  
Like the voice of a boy ere his prime;  
To-day it has taken the tone  
Of an orator worthy to speak,  
Who knows the demand of the time,  
And to-morrow 'twill sound in oppression's cold ear  
Like the tramp of the seraph to startle the sphere.

Be wise, O ye rulers of earth!  
And shut not your ears to the voice,  
And allow it to warn you in vain;  
\* \* \* \* \*  
The day has a tongue—aye, the hours utter speech—  
Wise, wise will ye be, if ye learn what they teach!

—Labor Reformer.

[Washington Dispatch to the St. Louis Globe.]

### RAPID GROWTH OF THE FARMER'S MOVEMENT.

The weekly circular issued here from the office of the National Grange gives a statement of the number of subordinate and State granges, which illustrates in a striking manner the rapid growth of the organization. On Saturday, the date of latest dispatch, the total number of granges was 8,574; the membership being 643,125. From the 1st to the 22d ult. the number of granges organized was 789. During the last year the number of new granges organized were 6,257, distributed as follows: January, 153; February, 347; March, 666; April, 571; May, 696; June, 625; July, 612; August, 829; September, 919; October, 1,050; November (22) 789. The highest number organized during any month of 1872 was 120; the lowest, 54.

The following States have as yet no State granges: Alabama, 266 subordinate granges; Delaware, none; Florida, 18; Kentucky, 68; Louisiana, 88; Maryland, 14; Maine, 1; Massachusetts, 14; New Jersey, 21; New Hampshire, 9; Virginia, 9. Of Territories, there are Colorado 24 and Washington 5, while Canada has 8 granges.

State granges are organized in the following States and Territories, while the number of subordinate granges names are included in each jurisdiction: Arkansas, 93; California, 117; Georgia, 395; Illinois, 748; Indiana, 633; Iowa, 1,833; Kansas, 679; Michigan, 130; Minnesota, 379; Mississippi, 480; Missouri, 1,097; Nebraska, 350; New York, 24; North Carolina, 120; Ohio, 218; Oregon, 45; Pennsylvania, 48; South Carolina, 190; Tennessee, 229; Texas, 37; Vermont, 31; West Virginia, 22; Wisconsin, 251, and in Dakota, 30. The total number of granges in the South, or rather former slave States, is 2,946.

In New England there are but 44 granges organized, and none are found in Connecticut or Rhode Island. Delaware is the only other State without a grange up to date. The order has grown with great rapidity in the former slave States, especially those in the further South. Singularly enough, the order has its largest existence in South Carolina, as far as the South is concerned. No question of color has yet arisen, and it is believed that that matter is easily controlled. The largest number of organized granges are found in Kansas, according to population, while Iowa and Missouri give the largest percentage of membership. So far the Southern adhesions are from the small plantation holders, and appear to be a desirable acquisition.



## THE INTERNATIONAL WORKINGMEN'S ASSOCIATION.

At a recent session of the Federal Council of the International Workingmen's Association, held in this city, the following memorial to the Hon. B. F. Butler was adopted:

B. F. BUTLER, M. C.:

Sir—We would respectfully call your attention to a bill reported by Senator Pierce, Chairman of the Committee on Public Lands and Labor, in the last Congress, and laid over under the rules, providing that the United States government shall provide all citizens of the United States who desire to settle on the public lands, with transportation for themselves and families, and also lumber, seeds, tools, food and all other measures for their establishment as farmers on the public lands for the term of one year, the cost of the same to be a mortgage on their farms, payable, with interest at seven per cent., in 7 or 14 years, and a violation of this contract by the emigrant to be a misdemeanor. The passage of this bill would build up the Western States and Territories, and relieve our cities of thousands of strong men, with willing hands, who are now starving in enforced idleness while able and willing to work. It is mockery to tell our idle laborers who have to struggle day by day for the means of existence to go West. If they would they could not, for they have no means, and are thus compelled to crowd our cities and be idle half the year through inability to better their condition. Give to the laborer the opportunity to escape from the tenement-house, the filthy streets, the slavish life of our cities, and you will receive the thanks and blessings of thousands of poor men, women and children, whose condition to-day is worse than negro slavery ever was. We would call your attention to the fact that the Canadian government made arrangements with Joseph Arch to give to every English laborer who emigrated to Canada 160 acres of land (five acres cleared), a good house, food, seeds, tools and work on the public roads at good wages. Brazil, Australia and other countries do the same for its people. We hope this government will not refuse to do as much at least for its idle, starving, homeless citizens.

W. A. A. CARSEY, President.

G. W. MADDOX, Secretary.

The foregoing elicited the following reply:

Boston, Dec. 26, 1873.

Dear Sir—Your communication containing valuable suggestions as to colonization has been received and shall have careful consideration.

Accept thanks for the interest in public affairs which dictates your communication. I am yours, truly,

BENJAMIN F. BUTLER.

W. A. A. CARSEY, Esq., No. 42 John street, N. Y.

## SOCIALISTIC.

## A PROTEST AGAINST MARRIAGE.

READ AT THE CONVENTION OF SPIRITUALISTS HELD AT JACKSON, MICH., DEC. 12, BY H. J. NEWCOMER, M. D.

Under the new dispensation, we, Drs. Geo. and H. J. Newcomer, from a legal point of view husband and wife, release each other wholly and unreservedly from all claims which the law, as such, gives either party over the other. We utterly repudiate and refuse allegiance to any and all man-made laws that assume to hold control over body or soul of either man or woman. We hold in horror and contempt the present marriage system, that enslaves women, sanctions prostitution in its most hideous forms, rapes, murder and the transmission of diseases and crimes to future generations. We welcome any departure from the old system of despotism, and will do what we can to inaugurate in its stead an era of individual freedom.

Further, we pay just as little respect to divorces as we do to marriage laws. Recognizing the fact, that where the positive and negative forces of the two individual lives do not chemically assimilate, there is divorce; therefore, we have nothing to ask of legislators or self-constituted authorities in matters that concern our personal interests alone.

We have got along with entire satisfaction to ourselves, acting upon these principles for the last two years, with, of course, all due credit to Mrs. Grundy's oversight. She will doubtless elevate her brow and roll up her eyes in horror, at this added evidence of total depravity, but her facial contortions give pain to no one but herself, for we cannot be reached through our sympathies. We object to her having the feminine appellation entirely; he is quite as appropriate. We are very sure, as to sex, the old lady is hermaphrodite, and at a loss to know which most becomes her, petticoats or breeches.

As for myself, individually, I have nothing but uncompromising war to wage against the institution of marriage as it is. I cannot feel otherwise as long as I see, as I do daily, the abominations it covers with a pretended sanctity in the name of law and religion, when the whole earth is filled with the wail of agonized hearts in bondage worse than death, and the atmosphere loaded with the stench of its pestilential exhalations. I could give "clinical cases," as the profession say, from now till next week this time, of the horrible diseases and miseries, direct results of the beauties of the system, that have come under my observation in the years I have given attention to these things; but instead of this or any elaboration of the special functions of generation, which would be serviceable to the student, I will give a few ideas only, suggestive of thought, on basic principles; hoping that Mrs. Woodhull's prediction may not prove true, that it will never be necessary to lift the curtain and expose to view the dark secrets of the respectably married. When the desire was first born in me to be a physician I was lying at death's door from malpractice at the hands of a young man with M. D., attached to his name, who knew about as much of the office of maternity or his duties as obstetrician as a tadpole, and the desire grew into determination in the months following that I was obliged to spend in a water-cure to regain my health. A large proportion of the patients, as a matter of course, were women, and in the multitudes coming and going in that time, not one but was suffering from disease of the

sexual system, and I presume every man was too, but that I did not have the same opportunities for learning. Though attending physicians prohibited patients relating to each other their aches and pains, the atrocities causing these were often communicated from one sympathetic soul to another; and having been behind the scenes more or less in the intervening eighteen years, I can speak advisedly, when I say the same things cannot exist to-day to the same degree, thanks to the few brave women who have emancipated themselves and made possible the emancipation of all women, just as the stripes from the driver's whip fell less heavily upon the bleeding back of the black slave, when those old innovators and agitators began to talk of freedom for the negro. Then my wishes reached no further than to relieve these women, suffering at the hands of men and their own ignorance, placed in the hands of men for medical treatment, to be tortured in many instances by unnecessary examinations and exposures. And right here let me tell you in strict confidence, that there are many respectable married women who go to men to be debauched, and are eager for speculum examinations and to have pessaries introduced to support the womb who are horrified with the idea of social freedom and go into spasms if they hear Woodhullism mentioned.

Since then my aspirations have grown and my vision taken a wider scope, and instead of tinkering at symptoms, I propose, with surgeon's knife, to lay bare the evils that are sapping the foundations of life and making a return to health impossible. I may be dubbed quack, if nothing worse, for my heterodoxy, but I assure you I am a "regular," however irregular I may speak or act. I believe and know that all the diseases in all their varied forms and manifestations that afflict all humanity, including crimes and insanities, are the direct results of perverted, inverted and misdirected sexuality, that have their fountain-head in our present marriage system. This is why I deal blows at marriage: I would direct my efforts at the source of supply. The true physician studies the pathology of his case as well as the symptomatology, and I am entirely convinced that Mrs. Woodhull's investigations have led her to correct conclusions as expressed in her "Elixir of Life," that it is only through the sexual functions that the world can be redeemed and the race saved. This subject is occupying the best minds of the profession, as well as the head of this little woman. Prof. Bronson, of New Haven, in an address before a medical convention three years ago, said: "The prevalent belief that the sexual faculty cannot be restrained or directed; that it must always be left to the guidance of senseless instinct; that debauchees, scoundrels, cripples and other incurables should have a right to be represented in the next generation is irrational, not to say monstrous." And he further adds: "Our national welfare is in greater peril from reckless breeding than it ever was from rebellion in arms." The question, "What shall we do to be saved?" is ascending from earnest hearts all over the land, and it has a deeper significance than it ever had before. While the profession are muddling their brains over the how, a woman steps forth and points the way.

It will not be gratifying to their self-love or personal interests that the people be taught truths in advance of what the profession have; the question of bread and butter is largely involved in this agitation of the social question. If the people in more natural relations become healers of each other, the next question to settle will be, What shall we do with the doctors? Whatever the various theories declare as to methods, one truth is potent, stands out clearly defined, and that is, that we must come back to first principles—fundamentals. Our theories have all gone to seed on soul salvation. The salvation of what bodies are capable of being saved and generating others that will not need regenerating is the thought of the present. Physiology of reproduction has just begun to unfold its hidden wonders and possibilities—hidden only because of want of insight. Our teachings on these subjects thus far have been from men, whose declarations have been based upon their observations of phenomena from an intellectual standpoint alone. It is eminently fitting in this time of the world's great need, that woman's keen intuition, based upon knowledge gained from experience, should come to the world's aid and bring new revelations in the laws that govern sex, and as highly fitting and proper that she give these truths to the people from the rostrum, the people's educator.

The world's great need is informed women to teach sexual science; and the time will come when men will not think it beneath their dignity to sit at the feet of woman and learn wisdom from her lips and be obedient to her commands.

The scalp reveals organs, their location and attachments, and may claim to, all of nerve and tissue, but not the fact that spirit is generative in a larger sense than the body. It is my opinion that the most far-sighted have caught but faint glimpses of the possibilities that inhere in the cultivated powers of a perfected maternity; nor can they till all restrictions be removed that prevents full use of her powers in experiment.

Maternity is drawn in with the first breath of the female infant, if not before, and is manifest at a year old as the little mother embryo caresses her first doll with wise direction, during the formative period of girl-life. This germ in womanhood would blossom into beautiful fruitage in a state of freedom.

Objectors to social freedom, compare this with the precious young lady of the period, of ten years, conversant with all the methods of preventing conception and producing abortions! Child-murder comes only from the enforced state of ownership. When woman assumes her inheritance and with it the right, while doing society its highest service, to draw from its resources all the aids to best perform her work, she will not trifle as now with the highest privilege, but instead will tremble with awe in view of the responsibilities of starting on the road of the eternities an immortal, whose destiny is fixed, to an immeasurable extent, by the bias she has given its ante-natal life;—with a divine consecration she would bring all the best powers of body and soul to the work.

This can only come from the enlightenment that will result from entire sexual and social freedom. Seeing this, let every lover of his kind lay ax to the root of the old upas tree, marriage, and hurl it root and branch into the oblivion it merits—a relic of the worst form of barbarism that ever cursed the race. Let not conservatives, trembling in fear of losing their respectability, waste their time and energies in trying to purify and resuscitate the decaying old system; there is not vitality enough to bear the amputations, it is sealed all over with death, and left to itself would fall with the weight of its own rottenness. We would remove it only to make way for something better before the race is any nearer doomed. Austin Kent says in a late number of the *Crucible*: "We as radicals will never succeed in this war against despotism until we welcome the harlot to our ranks as the North did the negro; I ask, why not welcome the prostitute? Do not let us make ourselves ridiculous, as the boys in blue did at the opening of the rebellion, by refusing to fight beside the nigger. We are all of a color; if there is a shade of difference it is in favor of the public woman. I have far more respect for her than I have for the one who hangs on to the coat-tail of a man she calls husband, because it is so respectable, and practices what she don't preach. To men of the same ilk, too, if there were any, I would suggest what may possibly be the cause of no male prostitutes; that is, men have not far enough to fall from their normal standard."

Let all join hands—prostitutes, married or otherwise—and heaven only knows how many forms there are that body and soul are subject to. None have any reason for saying, I am whiter than thou! So labor for universal emancipation; work to make conditions that prostitution will not be a necessity; then it and the evils which are its offspring will vanish like mist before the rising sun. Light is in direct antagonism to the conditions that foster and perpetuate it; hence the call is light, more light.

## THE STREET WALKER.

[Read before the Primary Council of Chicago, Dec. 23, at Union Hall.]

Out in the night! hurrying past,  
All in the wild and the pitiless blast,  
Walks a young maiden, stricken and sad,  
The world it looks on and calls her "Bad;"  
And brutes in human form reel by  
With drunken oath and leering eye—  
Her slight form shivers, shrinks with fear,  
As their hideous curses fall on her ear.

Out in the night and out in the snow,  
Onward and on with her burden of woe!  
Down past cathedral and sanctified dome,  
In all the grand city, poor soul, she's no home!  
Churches, O, Churches! who knocks at your door?  
Not the wretched and hungry, the sinning and poor;  
Icy and cold gleam the spires of the town,  
Seeming to shriek, "Frown her down, frown her down!"

Out in the night out in the snow,  
Onward and on with her burden of woe!  
Do thoughts of a happy home rise o'er her way?  
Thoughts of an innocent youth far away,  
Ere the tongue of the tempter had taught her to stray,  
And turned into darkness the light of her day?  
Ah, yes, she was once the joy and the pride  
Of the sunny-faced mother who long ago died.  
Woe, woe, Christian mother, there's something amiss,  
What if your little daughter should e'er come to this?

Out in the night and out in the snow,  
Onward and on with her burden of woe!  
Where are the priests and where are the saints?  
Have they no ear for her heart-broken plaints?  
No; they're asleep on their couches of down,  
What do they care for the girl on the town.

Out in the night and out in the snow,  
Onward and on with her burden of woe!  
Leaving her lair in yon low, drunken den,  
Filled with the fallen ones, women and men;  
On past the hell-hole where nightly they meet,  
All those poor out-casts, just from the street,  
With a sigh for forgiveness, a last prayer to Heaven,  
On, on to the river she's recklessly driven.

One splash! thank God she's courage to sink  
Down 'neath the river's cold, icy brink;  
Sinking to soar and falling below,  
All her deep bitterness, sorrow and woe.  
Down fall the snow-flakes over her face,  
Veiling her brow with a beauty and grace,  
Printing a kiss on her bosom of snow,  
The only pure kiss since the days long ago.  
On the cold wave, with a smile on her brow,  
Floats the abandoned one, happier now;  
Icy and cold gleam the spires of the town,  
Seeming to say "Cast her down, Cast her down!"  
He, the All Father, living and kind,  
Can see where humanity's vision is blind;  
She whom men cursed as a "strumpet and bawd,"  
The angels have borne to the gateway of God.

HATTIE CARPENTER, 706 W. Monroe street, Chicago.

Under the heading of "A Happy Couple," the San Francisco *Figaro* sends us the following report. It is a singular specimen of insane legislation on the Social Question:

"Anastasia Holt brought suit for a divorce against her husband, Thomas W. Holt, on the ground of cruelty. Thomas filed a complaint against her, alleging intemperance, violence and cruelty to him. Judge Dwinelle has decided that it would never do to separate this happy couple, and has denied the divorce. 'Those whom God hath joined together let no man put asunder.' Now the only resource Mr. Holt has, is to keep his wife well supplied with the worst quality of whisky, and in course of time death will divorce these two happy ones. It is sometimes necessary to grant a divorce when one of the parties to the marriage contract is made miserable by the other; but when both desire its dissolution, it would merely encourage immorality to grant their petition. The divorce law, as it is interpreted by Judge Dwinelle, does not afford much relief to married people who have



estly agree to differ, and ask the law to dissolve the contract which the law recognized."

If a man and woman can be united on the principle that "both parties are agreed," it ought to obtain also when both parties are agreed upon an annulment of their contract also. At least, people who are not justices of the peace have the right so to believe.

#### THE TEMPLE OF SOCIALISM.—No. II.

A true science of society must be based upon three propositions:

1st. Human institutions should harmonize with the nature of man, and supply our collective or common wants.

Underlying this proposition is the still more general one—that the social faculties are governed by natural laws. The proof of the latter will develop as we proceed. The truth of our first proposition will be admitted by every one, unless by those who accept the doctrine of total depravity and who believe that the nature of man should be crucified instead of developed.

Our first business is to learn what classes of wants are to be supplied by any and every social organization. To ascertain this we must find out what are the sources of our wants, and this leads to proposition

2d. Each want of the individual or of society must arise from or be related to some faculty.

That this is a truth, no one can doubt who thinks of the subject for a moment. Yet, as no socialist has noticed this truth, we must illustrate it briefly, although we have already done so in a previous article. We are led at once to an analysis of the faculties themselves, for these are the factors which produce all social action. What person would expect to discover and learn the science of chemistry if he did not study carbon, oxygen, hydrogen and other chemical elements? Yet Herbert Spencer has talked a whole year about Sociology in the *Popular Science Monthly* without once touching these faculties, these elements of all social life. How much longer shall we be humbugged by pretenders to social science, who snuff the dust of history and blow it in our faces, instead of studying the living man and living needs of to-day? Let us exercise our common sense in the matter.

"But," says some one, "this method is so abstruse and difficult and new." Indeed, we answer; is it difficult to understand when we say that because we have a faculty of Reason therefore we have a need of science and a right to know the why and wherefore of things; that because we have Friendship we have also a need of friends; that our Integrity relates us to the principle of justice and makes that a need of our being; that Parental love relates us to children and gives us a right in this respect, and so on to the end of the catalogue of twenty-four leading faculties? If this method is not the simplest possible, then we would like to have the simpler one pointed out. How did Lewis and the modern gymnasts devise a system of gymnastics which calls into action and develops every muscle of the body? They did it simply by considering what muscles composed the body and what motions belonged to each muscle. If they had omitted to note one-third of the muscles, their system would have failed to just that extent. It is equally evident that in social science we must analyze the faculties from which our wants spring before we can know whether any proposed institutions are adapted to them.

It is very true that this method is a new one. And we have a right to ask if the old method has been or can be successful. That method consisted in consulting history and experience, and learning what provisions men have made for supplying their social wants through organizations of all the various kinds. They have tried this method for at least six thousand years, and they point to the United States as its best exemplification. Now, all thinkers and scientists agree that our faculties consist of three great classes—Intellect, Affection, and Volition. These, in practical life, give rise to knowledge, association, and industry. It is an indisputable truth, that from each of these classes society has common or collective wants, which can only be met by concerted action, or, in other words, by organization. Our government has three departments—legislative, judicial, and executive. The legislative department decides what the laws shall be; that is a function of the intellect. The judicial determines when the laws have been transgressed; that, also, is a function of the intellect. And the executive department carries the laws into practice; that is a function of volition. The government has two departments to represent the wants of the intellect, and one to represent those of volition, while it has none at all to represent affection or the social faculties—the central member of this great trinity. What warrant had the framers of our Constitution for this fatal omission? Simply that the statesmen who preceded them had all made a like mistake! They violated a fundamental law of man's nature and of all organization whatever. If Nature had left the social faculties out when forming the mind, then men never would have associated; we would have had no society at all. Yet even Mrs. Woodhull, in her proposed "Constitution of the United States of the World," notwithstanding all of its admirable provisions for reform, still clings to the defective trinity of legislative, judicial, and executive departments.

But it may be urged that our government has wisely left the wants of the social class to be supplied by the action of the people themselves. Were it true that they could be answered in this way, it would still be a false and abortive method. Nature has united intellect, affection, and volition in the constitution of the mind, by one system of laws, and by equally inseparable laws has she united the practical spheres of knowledge, association, and industry, which are their outward expression. So long as we separate in the constitution of society what Nature has so firmly united in the constitution of man, just so long will the structure of society fail to meet the wants of humanity, and disappoint our expectations.

Besides, it is not true that the people have provided or will

provide for this great omission, as we shall see while considering proposition

3d. Every leading faculty of the mind must be represented in the structure of society by an officer.

This is based upon the universal law that all action in nature takes place around central points. Every crystal, every organic cell, every world, and every system of worlds has its centre or centres of action. Our government says in theory "we leave you perfectly free to secure integral culture and harmonic lives if you choose." But it is not enough that outward restraints be removed. Freedom means more than that. It means that there be definite means and instruments for securing the gratification of our wants. Whenever nature requires a function to be filled, she provides an organ for it. She does not say to man "I will leave you free to breathe, but will give you no lungs; you may be free to see, but I will give you no organs of vision." Can man rise above his own nature, above all law and all sense?

All history testifies that whenever and wherever men have acted together they have had leaders, either tacitly or openly chosen. The officers of society should represent and lead in supplying the wants of society. That this is true, is at once seen by making the opposite proposition, that the officers should lead in supplying what we do not need. Men cannot act in concert without having a pivot of order, and to supply this want every society or association elects a Chairman, President or Chief. Societies need common wealth to use, and to supply this want arising from the organ of Acquisition, they choose a Treasurer; they need records, and for this want springing from Memory, they elect a Secretary, Clerk or Recorder. In like manner they have represented Integrity by judges; Destruction, Baseness and Defence by the army; Feeling by sentinels and a signal corps; Appetite by cooks and sutlers. Every officer represents some faculty. We find by a critical examination of every kind of association or society (including the civil government also), which exists in our present civilization, that there are officers which represent twelve of the leading faculties, while no provision whatever is made for the other twelve.

Represented Faculties.	Unrepresented Faculties.
Form,	Attention,
Color,	Reason,
Memory,	Prevision,
Feeling,	Devotion,
Appetite,	(conjugal)
Acquisition,	Fidelity,
	Parental love,
	Filial love,
	Fraternity,
	Reform,
	Philanthropy,
	Serendity,
	Laudation.

No person ever has given or ever can give a reason why the faculties on the right of this table should not be represented in the social structure as well as those on the left. The social wants arising from them are no less imperative and no less universal. We propose to organize a form of society in which each of the twenty-four leading faculties and of the two brain centers shall be represented by an officer or leader. We would carry out to its complete and harmonized result that which men have been doing in a partial and discordant way from the earliest times. ARTHUR MERTON, M. D.

#### ANOTHER ORTHODOX LIE NAILED TO THE CROSS.

It has long since become a settled fact that the trinity in the Godhead is a Catholic lie, made only by the authority of the Catholic Council of Nice, where they made the Christian God conform to the Hindoo Vishnu, who had three faces on one pair of shoulders; so they, by putting Jehovah and Jesus and the Ghost of the latter into one person, made it conform to the image on the Ganges, and wove Pagan idolatry into Christianity. It was not difficult to do it, since all the persons were imaginary, both in trinity and unity of Godhead. Science has long since, with mathematical certainty, nailed this fable to the Catholic cross, where it will be crucified with other falsehoods.

Next comes the dual unity of two persons made into one by the marriage ceremony of a priest, which usually makes the one, the man, by, so far as it can, extinguishing the woman, dropping her paternal name, and, as far as possible, her personality in law and in business transactions. Long and sad experience has proved that the two are never made one. They do not both die at once, as they would if they were one. When the husband murders, the wife is not hanged if he is, as she would have to be if they were one. When the man gets drunk, she is often sober, which would not be if they were one. When one dies, the other often gets a second or a third in their place, which could not be if both were one. They often quarrel with each other, which proves they are two and not one. However much they may love each other, they are never one, and never can be, since they are born separately and die separately, and are two souls and bodies forever, if they have existence at all. The wife is not a relict of the dead husband any more than the husband is a relict of the dead wife. Husband and wife are never one, hence the Church told a lie when she declared it so. The twain are not "one flesh" nor one spirit, and hence the individuality of each should be protected the same in marriage as out of it, and the same in person against the partner as against any other person.

A wife of a clergyman lately told a friend of ours that her husband, by authority of the Bible and its command, committed rape on her, often almost causing her death, and yet she had no legal remedy and no sympathy from her Christian sisters. He insisted that she was his property and must obey. Were they one?

Mathematically, this is false; socially, it is false, and in every sense in which it can be viewed it is false; and now it is time we had woman fully and fairly and equally represented and protected in the marital relation, and that can best be done by repealing all special laws of marriage and divorce, and putting matrimony into the general law of civil contracts, allowing the parties to make and unmake the contract themselves, and then the prospective children will be provided for by the mother, and she will not submit to rape nor to unwelcome maternity, as she will have the law to defend her person, and the contract also, if she is wise in making it.

As marriage now is, there is no provision for the children, and the mother seldom has power to limit the number or to

prevent undesired maternity, and consequently has more children than she desires.

Every day we read of severe or fatal effects of man's supposed property in woman under the marriage law, which pretends to make the two into one by giving the woman to the man and placing her person in his keeping; and yet we are told there is no need of a Woman's Emancipation Society, because woman is not enslaved. If ownership is not slavery, we do not know what is. We have just read a case in point. A husband and wife quarreled and separated, and had not lived together for over two years; but the woman had found a man that she loved, and he loved her, and when the legal owner found they were enjoying the company of each other, he lay in wait and murdered the man that she loved, and the law, no doubt, will justify him. WARREN CHASE.

#### SPIRITUALISTIC.

[From the Chicago Tribune.]

#### LECTURE OF GERALD MASSEY ON JESUS CHRIST AS A SPIRITUALIST.

Gerald Massey, one of the most popular of English modern poets, delivered a lecture yesterday evening at the West side Opera House, on the corner of Randolph and Jefferson streets, before a very full audience. The lecturer was expected to solve a problem in which the bulk of mankind are deeply interested, viz.: "Why does not God kill the devil?" but a change of subject was made, and the discourse treated of Jesus Christ from a Spiritualistic point of view. The lecturer gave the audience a very different Saviour from the one they had been accustomed to, he denying to the Redeemer the divinity which Christians invest him with, and characterizing him as a medium. As a proof of Christ's not possessing God-like powers, he instanced his cry on the cross of "My God, my God! why hast thou forsaken me!" stating that if he himself had been God, he would not have submitted to the fearful torture on the cross. As a proof that Christ was only a spiritual medium, such as are to be found at the present day, he spoke of the miracle of the conversion of the water into wine, and said that the answer of Christ to his mother, "Woman, what have I to do with thee, mine hour is not yet come," was given while he was in communion with the spirits. The lecturer thought that the twenty years of our Saviour's life of which no account is given in any of his biographies was spent in learning the mysteries of Spiritual experts, by the means of which he was subsequently enabled to gain a supremacy over the minds of his disciples. The lecture was quite interesting, and at times touched upon the verge of eloquence, but the lecturer's utterance was rather too rapid, and his diction at times too flippancy, to allow of a favorable impression being created throughout.

#### SPIRITUALISM IN THE WEST.

The advent in California of the wonderful medium, C. H. Foster, has caused quite a revival in Spiritualism. Hundreds, who were inclined to believe that their friends who had died were in an entirely different sphere from that which they occupied while alive, have become convinced that they are within speaking distance, and that there is no great gulf fixed between the dead and the living. People who are thus convinced will not make such a fuss about dying. It is absurd that people have not yet got used to dying, when it has been going on for so many years. No one has ever "exposed" Foster yet, and all who visit him are convinced that what he does and says, though inexplicable by any ordinary means, is simple enough if it is at once admitted that a man when he gets out of his body does not fly off into illimitable space, but is still attracted to this earth, and remains round taking considerable interest in the affairs of this life, which he once shared in. People who believe that John Smith, when he dies, becomes an angel and loses all recollection of ever having been plain John Smith, cannot imagine his talking through a medium to people who still live. Those who are convinced that John Smith, when dead, is still John Smith, and still retains an interest in all that pleased him before he shuffled off this mortal coil, think it the most natural thing in the world that Mr. Smith should talk to his friends in much the same way as he was accustomed to when alive. According to the old theology, Shakespeare, immediately after his death, lost all his intellectual power and became an angel. Now, an angel is very good, no doubt, very lovable and much to be respected, but we have no revelation concerning the intellectual powers of any angel, save one, and we are told that his brains got him into trouble. Seriously speaking, if we believe that departed spirits retain their individuality, is there anything strange in their being able not to revisit this earth, for perhaps they have never left it, but to communicate with those whom they love? If this be not true, then Foster must know everybody that anybody else ever knew, and be able to tell all their secrets. It is very lucky that he did not live two hundred years ago, if he thinks long life a blessing.—*San Francisco Figaro*.

LAWRENCE, Kansas, Dec. 25, 1873.

The following is a specimen of many letters and more verbal messages I have received since the Chicago Convention. This one is from one of the most active and prominent Spiritualists of Illinois; and it is not only like the words of encouragement I get from persons in this life, but the universal expression to me from the spirit world is of the same kind on the social question; and whoever deserts the cause of the spirits, he or she need not look for me to accompany them, especially on the subject of social freedom, which I have advocated for over twenty years nearly as I do now, viz., to make no distinction between the sexes in the laws, and make marriage a civil contract by general and not by special law. WARREN CHASE.

MR. WARREN CHASE:

Dear Sir—Excuse this impulsive letter from a stranger. I am prompted to write you a few words of cheer, sympathy



and commendation—yes; admiration, love and esteem. Yesterday one of our oldest leading Spiritualists in this place remarked to my query after your health and whereabouts: "O, Mr. Chase has ruined himself! He has gone with the Woodhull faction—that abominable clique." This friend is quite feeble. I had called to see how he was getting along, and thought it best not to introduce any criticism upon the "social question;" but if ever I drew a sigh for our cause, it was then drawn. My heart ached for blind and imitative man—thoughtless, unreasoning, confiding creature! And while I blush with shame at the intimidation and reserve of those who have lived to know the truths as enunciated by Mrs. Woodhull, I feel impatient, to call it no worse, to see one-half of those calling themselves Spiritualists so firmly wedded to old orthodox usages, and so tenacious of customs that have proved inadequate to reform and improve the physical and intellectual man. As the germ, so the plant; as the plant, so the fruit. How pure, how simple, how plain! Procreation is as much a legitimate province in Spiritualism as bathing is in hygiene. Now, it is refreshing to see that all the barking is being done by the "poodles"—not one mastiff has the opposition got. Do not be afraid to throw yourself into this breach in the spiritual ranks. The second sober thoughts of the people will extol your efforts and honor that name they now seek to anathematize. The "reasoning fanatic" of to-day will be the "sage" of to-morrow and the "saint" of coming time.

Rest assured I read your articles in the WEEKLY and the Banner and other papers with much pleasure, and count it only a question of time when all intelligent Spiritualists will join you heart and hand.

Respectfully yours,

S. D. G.

#### MICHIGAN STATE SPIRITUAL ASSOCIATION.

##### REPORT OF THE EIGHTH ANNUAL MEETING OF THE MICHIGAN STATE SPIRITUAL ASSOCIATION, IN CONVENTION ASSEMBLED.

Agreeable to notice, the Convention met in Union Hall, in the City of Jackson, on the 12th ult., E. C. Manchester, President, in the chair.

On motion, the usual committees were appointed by the President.

While the committees were arranging business for the convention, the time was occupied in short speeches on a variety of subjects. Elijah Woodworth opened the conference upon the religions of the past and present. He said "Ancient Paganism had two administrations, one pertaining to the real and another to the ideal world, but the latter developed only blind idolatry; while Judaism ended in unprofitable superstition. The Christian churches combined the two, but with no better results for the development of true knowledge. That a new era has dawned on earth; the spirit world is brought nearer and must be better understood and more fully realized."

Daniel Hull said he had lived more than three score and ten years in experience since he last lectured in Jackson, but it had served to make him more firm in all the present movements of our radical reformers. The social reform being one of the basic principles upon which to establish a free and independent nation, he stood firm for its advancement, asking no quarter and giving none.

Benjamin Todd said his reputation had been kicked about until he had thrown it away as worthless, but his moral character had passed unscathed, and no man would lay a hand upon it. [Cheers.] The question of socialism is not a side issue. Spiritualism must be broad enough to include all liberal ideas and all progressive movements, or it will fail in its struggle to lay its foundation upon Nature and Nature's God. Salem witchcraft was only an effort of the spirit world to introduce itself among men, but it had to be abandoned. The world was not ready for it. Spiritualism is too universal to ever become a sect. The great contest between Protestant sectarianism and Spiritualism and Liberalism, must end in one or the other being driven to the wall, and we believe the victory for Spiritualism is inevitable. [Cheers.]

Mr. E. Sprague said Spiritualism is a high and holy issue. Its object is to improve and spiritualize all that is low, gross and sensual. There are none, however degraded and debased, but have aspirations to become more like the angels or Deity himself. How can we become so, if not through the beautiful teachings set forth in our philosophy? How can we—how can I live a better life?

Mrs. L. E. Drake said she did not know as she could answer the brother's question satisfactorily, but if he could not live a better life, doubtless it was owing to his peculiar organization. Those who have not the higher organs sufficiently developed to control the lower ones, must struggle on, giving the right conditions and applying the remedies nature has provided, and leave time to do its work. Spiritualists have lived too long in the ideal, talking about the angels and beautiful flowers in the spirit world, to the exclusion of practical work. What we propose to do in the future, is to lay hold on the errors of the present, and wherever we find an abuse, correct it, whether in politics, religion, domestic life, or anywhere else.

Mr. C. D. Grimes said the only way to live right is to live out the Divinity that is within you. No soul but has a germ of God in it; but it must be fostered and not checked, and men should be left to live out their own individualities, and not forced to accept any model or creed.

The committees not being ready to report, on motion the Convention adjourned to meet on Saturday morning at nine o'clock.

#### MORNING SESSION.

Meeting called to order by the President.

Elijah Woodworth, in behalf of the committee appointed at the last Annual Convention to visit Spiritual Conventions in other States, made a verbal report. He stated that he found everywhere the cause in a more flourishing condition than he had expected; that all seemed anxious to promote the interests of spiritual truth, but not in proportion to their respective abilities. Those who were most willing to give

had a scanty store from which to draw, and often those who had much gave the least. Notwithstanding such hindrances, he predicted prosperous times ahead.

Mr. Todd made a report of the missionary labor during the year. A good number of mass meetings had been held in different parts of the State, all of which had been well received by the people, and the missionaries kindly and hospitably entertained. Though the way was small the prospects were hopeful. Mr. Todd also reported as a delegate of the National Convention at Chicago, recommending the plan of organization there adopted.

Mrs. Marion Todd, being the first speaker in order, took the rostrum, and, after reading a poem entitled "I Wish It were Respectable," spoke for half an hour, in an earnest, logical manner, characteristic of this popular lecturer and writer.

Mr. M. L. Sherman, of Adrian, then spoke for half an hour, in which time he spoke of his late arrest on a charge of blasphemy. He also pictured many of the inconsistencies of the Old Testament and Bible; quoted the passages, one of which says that anger rests only in the bosom of fools; another, that the Lord is angry with the wicked every day; still another, that if the prophets be deceived, I, the Lord, have deceived them. "If," said Sherman, "to call such a being a fool and a liar is blasphemy, then I am a blasphemer."

Your humble servant then spoke for a short time on the present movements of the united Protestant Churches to amend the Constitution of the United States so as to establish the Jewish Bible as the basis of all law, and Jesus Christ as the king of nations. All seemed ready to give their protest against such a movement.

#### AFTERNOON SESSION.

Meeting called to order at 2 o'clock, by the President.

The committee on resolutions reported as follows:

Resolved. 1. That we renew our devotion to the cause of Spiritualism and human progress, honoring all men and women in holding and advocating their highest convictions upon any and all subjects; and that we earnestly recommend organized efforts on the part of all liberalists in defending the great principles of liberty, regardless of all minor differences.

2. That the agitation of the political, religious, social and commercial world, shows plainly that our institutions are rotten to the core.

3. That perfect freedom, united with justice, is the universal panacea for our present ills.

4. That proper generation requires the philosophical attention of all, as being of more importance than regeneration.

5. That the only open door out of our social difficulties is the entire abrogation of all merely man-made marriage laws, leaving the sexes free to seek harmonious associations under the laws of nature.

6. That the virtues of life are never pretentious of show; hence that the claim of any Spiritualists by resolutions in a convention to a distinguishable purity, is only the despicable shift of Phariseism; and that a covert or avowed refusal to discuss any question of social reform is but a positive evidence of cowardice and hypocrisy.

7. That the late course of the *Religio-Philosophical Journal*, in misrepresenting the friends of social freedom, and belying its great principles, meets with our unqualified disapprobation, and that it is unworthy of support in any shape whatever.

8. That we heartily desire the success of *Our Age*, and all other journals devoted to the cause of Spiritualism and human progress.

Each resolution was taken separately and passed with little or no opposition, save the fifth, which caused a stormy debate.

An amendment was offered by Dr. Merton, of Battle Creek, defining somewhat the marriage laws as understood by social reformers, and after many remarks, *pro* and *con*, was adopted. The motion was then made by Mr. Todd, to reconsider the amendment, which was carried, and the original resolution was again before the house for discussion.

Mr. Merton said the original resolution was a good one, but the world would not understand it, and hence his desire for the amendment.

Miss R. Augusta Whiting thought the same, and said she wished all such resolutions could be more explicit in their character, then so many bitter accusations with regard to our social position would cease.

Mr. Todd said he did not care for the curses of the world. He had ever sought for truth in every system he felt called upon to investigate, and had long since resolved to speak and act from the standpoint of truth as he saw it, and if the world did not understand it he was not to blame; that the marriage law as it stands to-day is a curse to both the present and coming generations, and prostitutes many a feeble woman to the vile abuses of a debauched and brutal husband. [Cheers.]

Mrs. Waisbrooker said the world had been cursed long enough by social ills; that the present system of marriage had proved a failure, and the marriage bed was oftener a couch of pain and suffering than a place of rest; that attraction is the only natural law of marriage.

Mrs. Drake said we cannot vote truth up or down; and as we believe the laws of love and attraction are the only laws that can bind the husband and wife in true marriage, what we want to know is: Can our legislators make such laws or not?

D. W. Hull said he believed that marriage was the grave of love; that he had torn up his license to solemnize marriage, and will never again be guilty of marrying two by the law as it stands to-day.

Dr. Spencer said he believed it right to stand by the laws of this country until better ones could be produced; that as far as he was concerned the marriage law was all right; and if we can get along without the marriage law we can without other laws, and by the abrogation of the marriage law we will lose our influence in society.

Prof. Lyon said he believed the present marriage law detrimental to the progress of the human race, and through its

oppression the race was physically and morally degenerating.

The hour having arrived for the election of officers for the ensuing year, the discussion closed, and the election resulted in the nomination and election of the following officers: For President, Mr. E. C. Manchester, of Bedford; for Secretary, Mrs. L. E. Drake, of Plainwell; for Treasurer, Mrs. Mary P. Cummings, of Battle Creek; for Trustees, Frank McAlpine, of Breedsville, Dr. E. Woodruff, of Grand Rapids, Mrs. Stockholm, of Jackson.

On motion, the meeting was adjourned, to meet again at seven o'clock in the evening.

#### EVENING SESSION.

President in the chair. Meeting called to order. The place for the holding of the Eighth Semi-Annual Convention came up for consideration, and Marshall was agreed upon, and the Semi-Annual Convention is to convene in that city on the second Friday of June, A. D. 1874, at nine o'clock P. M.

Professor Lyon, of Adrian, gave the lecture for the evening, upon the subject, "The changes that Spiritualism has brought about in twenty-five years." He said that spirit communion was not all that Spiritualism had taught us. It has also taught us (the opposition of the numerous geologists notwithstanding) that there is not surface enough upon the face of this earth for the people who will come to live upon it for two hundred years longer. That this globe is hollow; that in the future the people who now live upon this globe will become world builders; that the teachings of the past had said that science was the handmaid of religion, but now science had got the better of old theology, and would yet bring about wonderful developments. That spirit, being composed of a much finer element than the physical, it could penetrate all grosser matter and devise ways and means to accomplish every reform it deems necessary for the development of earth and its inhabitants.

The Convention adjourned, to meet Sunday morning at nine o'clock A. M.

#### MORNING SESSION.

President in the chair. Meeting called to order.

A motion was made to use the time for conference in reconsidering resolution five, which was supported.

Another motion was made to lay the reconsideration of the resolution on the table. Carried.

A spiritual conference for half an hour then ensued, every participant talking for or against said resolution, which has evidence of an unwillingness with some that said resolution should stand approved, or a misunderstanding of the principle involved in the same, while others seemed to understand the true intent of the resolution, indorsing it wholly, but wished for a reconsideration for the benefit of those who did not, while others seemed determined to carry their point at all hazards. Conference adjourned.

Frank McAlpine, the first speaker for the morning, was called forward. He stated he was young in the cause, having belonged only three years; that he was frightened in the first Convention he attended at Marshall, and doubtless would have been in this had he not attended other conventions during the intervening time. He then took up the authority of the bible, giving the acknowledged fact of Mr. Bell that there are 24,000 errors in it. We have worshiped myths and characters long enough, now let us throw them aside and take up principles instead.

Miss R. Augusta Whiting, the next speaker, gave a short lecture on "Laying the corner-stone for a religious despotism." The speaker claimed that the corner-stone was already laid in America, and all that was lacking was the grand parade, the pomp and show that always follow such events to make it public to the world. Liberty is known only in name.

Convention adjourned, to meet at two o'clock P. M.

Afternoon session called to order by the President.

Lois Waisbrooker gave the first lecture, and as we are informed said lecture is to be printed in full, we will not attempt a synopsis.

Benjamin Todd gave the closing lecture for the Convention, subject, "Freedom vs. Tyranny and Policy." When, said Mr. Todd, has this nation ever known what it is to be free? When will it? What has its freedom been? Let the martyrs of New England answer! Let Victoria C. Woodhull in Ludlow-street jail answer! Let George Francis Train answer from the filthy Tombs in New York city. Let M. D. Sherman, who has been tried before the courts for blasphemy, answer! And the cry will be, "freedom is still but but a name."

No individual whose heart and reasoning powers are padlocked by the superstition of the age, can be a fit character for the inspiration of the angel world. A true reformer cannot use policy.

After the announcement that Mrs. Victoria C. Woodhull would give her lecture on the subject, "Elixir of Life; or, Why do we Die?" the Convention adjourned *sine die*.

I have thought best not to mention the two lectures of Mrs. Woodhull in the report of the Convention, as it has been somewhat lengthy, and therefore shall prepare an article for publication in regard to Mrs. Woodhull's lecture on Friday evening and also on Sunday evening, together with her arrest by Judge Videto, and the discharge and protest of the better portion of the citizens of Jackson.

MRS. L. E. DRAKE, Secretary.

[From the N. Y. World.]

#### SPORADIC SPOOKS.

##### CARNIVAL OF DISEMBODIED SPIRITS IN ALL PARTS OF THE COUNTRY.

Like Banquo's uneasy spirit that would not be laid—like the apparition of Hamlet's father which indulged a perverted taste for midnight peregrinations amid terrestrial scenes instead of passing his hours among celestials, so there are in our day ghosts that persist in wandering in and out of houses in lonely localities; but whether this *penchant* for making unseemly noises and appearing in places and at times quite improper is the spiritual method of displaying affection, is one of those mooted points which our philosophy has failed



to determine. If they would only stop to reflect, if the sober second thought is the correct thing over there, or if a modicum of common sense finds a place in their ethereal composition, a decent regard for the opinions of mankind would require a modification of the decidedly monotonous demonstrations which, with chronic regularity, they impose upon a long-suffering and terrified public. If, as some say, we all carry across the border the same passions, habits and tastes as characterize our finite existence, it is easy to understand what infinite longings such a one as George Francis Train, Susan B. Anthony, Colonel James Fisk, Jr., and other fellows of that ilk, would feel to continue a publicity achieved in mundane circles, accompanied by an insatiable itching of their bright, angelic eyes, to see their names in print. Taking this supposition—which may readily be conceded a reasonable one—as a logical basis, the entire catalogue of rappings, voices down cellar, the claspings of clammy hands in dark rooms, spectral “appearances” and manifold “manifestations,” too numerous, etc., are readily explained, and the animus of those invisibly so near, and yet from visibility so far, is at once apparent.

#### ROCHESTER RAPPINGS.

Those perturbed spirits in the neighborhood of Rochester are again making night hideous, and just when every one interested fondly imagined them quietly meandering about the green pastures of the pale moon (keeping a sharp lookout not to fall into the yawning abyss which is gradually extending along its surface), they suddenly turn up in their old haunts, with a blood-curdling, “Here we are again!” Why Chili, a burg eight miles from Rochester, should be selected, has not been stated, but the omnipresent reporter has been there, the fact has been chronicled in the *World*, and that ghost, if deserving of public patronage, should now retire and give the one in Oshkosh a fair show. In the house selected by our very thin friend for his carnival, a Mrs. Gascoigne took up her residence, several years since, as a housekeeper. “Mr. A.,” as the proprietor himself is designated, shuffled off this mortal coil a few months since, leaving Mrs. Gascoigne, her son, aged twelve, and several smaller children, the only inhabitants of the house; and shortly after the trouble began. One night as Mrs. Gascoigne was abed with the children up-stairs, she was awakened by the sound of heavy footsteps down-stairs in the room where Mr. A. had slept and died. She got up, and, with the children, thoroughly searched the house, but found nobody. On retiring again, the same sound was heard, and a sleepless night for the occupants of the house was the result. Night after night the same demonstrations continued, varied in such a way as to render them still more alarming. Mrs. Gascoigne is not a woman to be easily disturbed by imaginings of supernatural influences, yet so regular and persistent were these disturbances that she informed some of the neighbors, who very naturally laughed at her. She then besought two men with whom she was acquainted to pass a night in the house, which they did, and the same hideous demonstrations occurred and baffled all their attempts to unravel the mystery. The men came night after night, and resorted to every means to detect the cause of the unnatural sound. Yet they were repeated, never missing a night, beginning between eleven and twelve o’clock and continuing till about two A. M. The footsteps, as described by Mrs. Gascoigne, are in perfect imitation of the familiar steps of the late Mr. A., and many other sounds of such a character as tends to enforce the belief, against all reason, that they are produced by him. Sometimes it appears, by the creaking noise of the slats, as if he were sitting upon the bedside, as he was wont to do in pulling on his boots, the stamping of his feet being distinctly heard; and he is then heard to walk through the rooms and ascend the stairs. Even the little rat terrier, an old member of the family which sleeps with some of the children, is aroused nightly, and jumps from the couch to bark at the supposed intruder. All the doors and windows are kept tightly barred, and there is no avenue of escape for any person. Sometimes the moving of chairs and other ponderable objects is plainly heard, but on immediately going to the locality of their disturbance, they are invariably found in the same position in which they were left. At times a single whistle of an apparent human voice, shrill and distinct, has been heard, to which the dog has promptly responded. This has been kept up for months, and as a *dernier resort* Mrs. Gascoigne has consulted a Rochester lawyer. Perhaps she has heard that lawsuits last forever, and so expects to get a tangible hold upon Mr. A. before the case is terminated in the assizes of eternity.

#### BUFFALO WANTS ITS SPIRIT, TOO.

There is nothing more intense than the rivalry of small towns for pre-eminence in the matter of sensations. No sooner had Rochester got its ghost dressed up in good shape for the public, than Buffalo, with a pride which none can fail to respect, discounted its neighboring city with a supernatural appearance that evinced a remarkable fondness for his old apartments over a stable—hardly a compliment to his new place of abode. As the story ran, two or three months since, B. F. Sherman, a popular and well-known citizen of Buffalo, died suddenly from apoplexy or something of that nature. He was agent of the American Express Company, having charge of the transfer freights and the house of the company. He had rooms over the stables of the company, fitted up elegantly. He enjoyed the respect and esteem of the company, and his death was sincerely lamented. The company permitted the widow to keep the rooms. Everything passed along as usual after the funeral until two or three weeks since, when Mrs. Sherman one evening was startled at hearing the footsteps of her husband on the stairs. He walked invisibly into the room, sat upon the bed and pulled off his boots. She fled in terror from the room, but soon made up her mind that her imagination had conjured up the scare, and she returned to her room. The next evening the thing was repeated, and this time the men in the barn plainly heard the steps of the departed man on the stairs. Friends were called in who heard the same thing and the noise of his sitting upon the bed and pulling off his boots. Mrs. Sherman at last, thoroughly alarmed, fled the house,

and positively refuses to return under any condition. This was the newspaper version, but the iconoclast of the Buffalo *Commercial Advertiser* knocks the bottom out of that story, by asserting that the only fact stated was the respect and esteem entertained for Mr. Sherman. A simple dream of Mrs. Sherman’s gave rise to the remainder of the fiction.

#### THE GUINEA HILL GOBLIN.

Pottsville, Pa., has a feminine spirit, which has an uncomfortable habit of crying out, “My God! don’t kill me! I didn’t do it!” to accompaniment of what resembles in sound a pair of heavy boots stamping upon a human body. And all this, too, just as people happen to be passing at midnight. The men who first heard these terrific cries for help ran to a neighboring house for assistance, and upon returning they were greeted with a repetition so much more frightful that they effected a Bull Run retreat, tumbling pell-mell down the hill in their excitement. Finally the party returned. Arriving at the house the horrible sound greeted their ears again, but this time they nobly stood their ground, and the battle was opened by one of the number throwing a stone at the third-story window. In a few moments the window went up, and a hand holding a candle, behind which was a face as black as Erebus, was seen. The face looked down and said: “What you want down dar?” The owner was informed that there were spooks in the house, which was a new piece of information to him, and he manifested his courage by lying in bed and peeping through an air-hole in the blanket. The house, however, was searched, and as usual there was nothing revealed to the gaze of the suspecting parties. Others who were passing the house at midnight state that they distinctly heard the noise, and as this is the house in which Alvina Saylor met her death at the hands of Buck Shultz, there is no reasonable doubt as to the genuineness of the manifestations.

#### A WEIRD BOATMAN.

A Detroit paper tells a terrible tale of a boat that was recently discovered in that port. There was a man at the stern with the rudder clutched in his hands. Motionless he sat, while the boat drifted nearer and nearer by the action of the waves. Two farmers were driving along the beach and watched the incoming craft. Horrible sight! The man at the rudder was dead! His legs were almost covered with ice as far up as the knees, and the spray had dashed over his back and shoulders and frozen there. No one could say how long he had been afloat or when death overtook him; but he must have been dead at least three days or more. There was neither mast nor sail to the boat, and there was nothing in but the one oar, showing that the poor fellow had not intended a long trip anywhere, and that he must have been blown off the shore. He had used his oar to keep before the wind, and had died at his post.

#### A CALIFORNIA HOUSE FULL OF SPIRITS.

The “Spirit Artists’ House,” as it is called, located near San Francisco, is exciting an uncomfortable degree of excitement on the coast. A private letter to an Eastern journal says of it:

“The house stands in a retired spot, and was occupied by a spirit artist. Since he left it has been rented by a very fine family—no believer in Spiritualism. Of late a great many faces and forms are seen on the window. Different countenances constantly come and go. Some visitors can see many, while others cannot see any. When we arrived we looked at the windows, and they seemed clear and shadowless. The lady of the house said that if we wished to see anything we must look from the outside. We all went out, and there were the faces. We saw an old gentleman, who appeared to be about seventy years of age. We could see just below his shoulders. He had long white flowing beard, and was perfect in form. I saw on another pane of glass another elderly man’s head, with side whiskers. After gazing at him a minute a little girl came and leaned against his cheek. All could see the man’s face, but no one could see the little girl but myself. She seemed as life-like to me as though a child stood there. She would come and go, and sometimes I could distinguish her and sometimes I could not. The lady of the house would go in and pass her hands up and down the window, and the forms would seem to be in the room and not on the window. It all seemed very strange. This lady has two sons—young men—and they make all manner of fun about it, saying it is all imagination. The mother told me that one evening, one of her sons was sitting in the room, laughing about it, and there came two faces on the window right before him. One was a young lady and the other a little girl. I asked her if they were faces he had ever seen before. She said the young lady’s face was very familiar to many in San Francisco. She remarked that he did not laugh any more about it.”

#### A SPORTIVE SPOOK IN MISSOURI.

As a rule, when

Old faces glimmer through the doors,  
Old footsteps tread the upper floors,

it occurs after the sun has fled, with all the accessories of darkness to give additional *eclat* to the affair. In fact, it has from precedent become *de regieure* for the late lamented to make his, her, or its appearance at the witching hour when cemeteries are engaged in performing an act which one W. Shakespeare has vulgarly described in an old book of his as a yawn. But old habits and requirements along with the ten commandments and ancient faiths and creeds, have gone to the dogs, which may satisfactorily account for the heartfelt earnestness and cur-ageous determination with which they “bay the moon.” There have been skeptics who would not believe their senses—possibly with valid reasons for doubting—insisting that none but angels from a place the mention of which causes ears polite to burn in anticipation, would choose the night-time for their coming. No longer can such lay this flattering unction to their cowardly consciences, for in Missouri an intangible Samson has made himself manifest in broad daylight. There is nothing of a sneak about him, but with a soul so big that a body was quite out of the question, he loafs around on L’Oms Creek, about twelve miles west of Chamois, in the State mentioned. Delightfully un-

orthodox in his visiting hours, so is he in his other habits. Instead of coming up to the door of Mr. Rufus Burchard’s “Moated Grange,” and knocking thereat, he playfully hoists a stone from the yard, and when it is high enough over the roof for his purpose, lets go of it. The result is it drops down, and the family who are quietly at dinner jump up. At least, they did at first, supposing some one was fooling them. But they have learned better than that. For he kept up a regular shower of rocks till Mr. Burchard came home, and then he sat down on the rail fence, quite likely to have a laugh as he listened to the stories told of him by the affrighted women and children of the establishment. He took a rest for a few days, until Mr. Burchard went to town to take his seat in the court-room as one of twelve good men and true, and then he paid the lady of the house another call. This time he employed the same unique method of announcing his presence as before, and they rushed out to stand in petrified and open-mouthed wonder, watching the stones lifted by invisible hands, only to come crashing down on their staunch roof-tree. Finally, tired of this, he went into the house, tossed pillows from the beds, sent the clothes after them, and then went to work and folded them all up as neatly as a German chambermaid could have done it, just to let them know he was there. They never offered to help either, but stood around as if they didn’t belong there anyhow. Then he gave them a pretty broad hint by opening a dusty Bible at the twentieth chapter of Ezekiel. He kept doing this and many other things till the family was obliged to send to town for the absent husband and father, and upon his return temporary peace was declared. But a few days ago Mrs. Burchard—who, by the bye, is the second wife of her husband—saw the bed-clothes turned down, and underneath was a large piece of cardboard, on which was reassuringly written, “These things shall continue forever.” It was not in the handwriting of Samson, if the autograph books are to be trusted, but in the chirography of Mrs. Burchard No. 1. And so the matter stands to-day, but the end is not yet.

#### A FRIGHTFUL APPARITION IN SALT LAKE.

Careful readers of the dispatches in the dailies will recall the recent announcement of the self-destruction of a Utah editor, superinduced by horrible influence of the mediumistic Foster. But this was not all that this spirit-conjuring man accomplished during his brief stay in that Territory, and a Salt Lake bar-room is the scene of a regular visitation, before which all those previously related sink into insignificance. Seven times of a day and seven times of a night are the peaceful patrons of the place affrighted by the entrance of a ghost which walks up to the bar, demanding, in a voice from the sole of his boots, “More gin!” And he gets it, for he has a seven-shooter and a bowie, and is a man whom Foster’s gibberish drove into the jim-jams.

#### A BRITISH ADDITION TO THE ABOVE, FROM THE SAME PAPER.

A singular circumstance came to light in the Bristol Police Court on Tuesday. Mr. Thomas B. Cumpston and his wife, Mrs. Ann Martha Cumpston, of Virginia Road, Leeds, were brought up for being disorderly at the Victoria Hotel and with letting off fire-arms. It was stated in evidence by the landlady of the hotel, Mrs. Tongue, that the defendants took apartments at the hotel on Monday evening, and retired to rest about twelve o’clock. About four o’clock in the morning she was awoke by loud screams and shouts in their bed-room, succeeded by a report of fire-arms. She went down and found that they had both leaped from their bed-room into the yard below—a depth of upward of twelve feet—and then made their way to the railway station opposite. Mr. T. Harper, the night Superintendent on the Bristol and Exeter Railway, said the parties rushed into his office partly dressed, crying out “Murder,” and they were in a terrible state of excitement. They told him they had escaped from a den of rogues and thieves, and they had to defend themselves. They were under the impression that some one was following them, and they made him search the waiting-room to see there was no one there. Upon his sending for a policeman Mr. Cumpston was searched, and a revolver and three knives were found upon him. When asked by the magistrate what he had to say in explanation of the matter, Mr. Cumpston, who had an impediment in his speech, said he and his wife had been staying at Clifton, but, intending to proceed to Western-super-Mare that morning, they came down and engaged a room at the Victoria Hotel, being near the railway station. They were alarmed at about four o’clock in the morning by terrible noises which they could not explain and which frightened them very much. The bed seemed to open and did all sorts of strange things. The floor, too, opened, and they heard voices. They were so terrified that they opened the bedroom window and leaped out. Mrs. Cumpston also gave her version of the affair. She said they heard terrible noises about four o’clock in the morning. The floor seemed to be giving away. It certainly opened, and her husband fell down some distance, and she tried to get him up. What they said was repeated every time they spoke. Being very much frightened, she asked her husband to fire off his pistol, which he did, into the ceiling. The noises continuing, they got out of the window, but she did not know how. When they got outside she asked her husband to fire off his pistol again. They then ran up to the railway station. In reply to the bench, the lady said she did not hear the noises so plainly as her husband. Ultimately a Mr. Butt, who had been telegraphed for from Gloucester, attended the Court, and in reply to the bench said the parties occupied a very good position in Leeds. He offered to take proper charge of them if they were handed over to him, which was ultimately done, the defendants being discharged from custody. No explanation can be given of this strange affair, and the belief is, that it was a hallucination on the part of the husband.

ASPASIA, Cleopatra, Zenobia, Hypatia,—what names of women were these that graced the classic era! In all ages when there have been great men there have also been great women; for half of man’s greatness is derived from woman’s wit, woman’s tact, woman’s inspiration, woman’s influence,



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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. 17, 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:

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.

## INDUSTRIAL JUSTICE.

## THE SYSTEM OF INTERNAL IMPROVEMENTS.

The most powerful system of this country, so far as pecuniary and legislative influence is concerned, is the railroad system. It has now reached to more than sixty thousand miles, at a cost of over three billions dollars—an immense power, even a dangerous power, when wielded as it virtually is by a few men. This immense power has grown up almost wholly within the past twenty years, and is one of the most conclusive evidences of the almost terrific rapidity with which the country has developed. A few years ago the great West, which now furnishes yearly many millions of bushels of grain and pounds of meat to the markets of the world, was wild and desolate of inhabitants. Now there is scarcely a single county in any State east of Kansas and Nebraska that does not have its railroad, furnishing easy and rapid access for the disposition of its products.

Nobody pretends to doubt the benefit to the country generally that railroads have been; but there are many who are beginning to question the manner in which they are conducted. Their effect has been, evidently, to do more than any other system to concentrate large wealth in the hands of individuals; and this always is to make a larger number of poor, which is contrary both to the theory of our government and the spirit of our popular institutions. Moreover, the general interests of the country are at war with concentrated wealth, because as our industries are now organized it becomes tyrannical and oppressive to labor; and to labor, originally, all advance is due, though as a people we have not yet practically recognized this fact, attributing it rather to the means through which it has been accomplished.

It is the failure to recognize this fact lying back of all wealth, that now makes it possible for the railroad interest, having risen through labor to its present position, to presume upon it to oppress the laboring interests. And the people have not been altogether able to rise above the benefit that the system has been to the country to the consideration of its true relations to themselves now. Theoretically, the railroads are to promote the public interests, and were permitted to be built upon this idea. Safeguards were thrown about them by legislators, thoughtlessly ignoring the possibility that the privileges granted them might be abused. The whole purpose was to encourage them and to put no restrictions upon their power; and this has now become of such extent that the entire country is often seriously affected by their exercise of it. Nothing that has as yet occurred has called such universal attention to the real extent to which the people depend upon railroads as the strike now in operation on the roads controlled by the Pennsylvania Railroad Company in the Western States. The refusal of a few hundred men to run their locomotives paralyzed the current business of almost the whole country. People on urgent errands were prevented from reaching their destination, while large quantities of express and mail matter were detained at immense inconvenience and in some instances at great loss to their consignees. Suppose this strike had extended, as it might have done, to all the main trunk railroads, what might not the general as well as individual interests have suffered? Should a case of this kind occur it would at once rouse the people to the necessity of such action as would put it out of the power of the railroads to produce a strike; in other words, it would show the people that it will not do to permit a system in which the entire commercial and financial interests of the country are so seriously involved, to be controlled by those whose individual pecuniary interests are immediately at stake. Outside of all other considerations, these are sufficient to demand that the system be conducted in the interests of the people, both as to primary and to ultimate considerations.

But there are other and really more vital reasons why the people should have the control of this immense system. In its incipient stage, when there were but few roads which were scarcely prophetic of any future general system, it was not desirable, nor perhaps even possible, that the general government should develop its possibilities; but now that it is practically a general system, having virtually a single head, its conduct ought, as all other general interests are, to be in the control of the people, so that the use for which they were intended cannot be prostituted to mere purposes of gain. Doubtless, originally, the people who embarked in railroad enterprises were public-spirited persons; but all the later schemes have been undertaken purely for speculative purposes, and have resulted in speculation both in their construction and management. Parallel roads are built having the same termini. The business of one of them will be purposely ruined by its management and all its traffic diverted to the other. This would increase the latter's earnings and advance the price of its stock. When this reaches a satisfactory point its holders, the managers, sell it out and realize immense profits, with which the depreciated stock of the other and competing road is bought, and straightway the management is so changed as to throw the business upon the other road, the earnings of which in turn increase and its stocks appreciate in value, while the other decrease proportionately. Thus they operate, at every movement, putting from ten to twenty per cent. profit upon the stock into their pockets, all of which comes from the uninitiated; those who are not acquainted with the "bulls and the bears" of Wall street, where the whole railroad system of

the country is manipulated for speculative purposes, and where a few bold speculators can at any time so unsettle the financial interests of the country as to produce a period of general distress, such as was inaugurated in September last, and which has resulted so disastrously to the industries of the country, and caused so much suffering among the laboring class, to whom all speculations at last come home for settlement.

The assumption of the railroads by the people would at once abolish stock gambling and tend largely to abate the general speculative mania which has been introduced among the people through the facility offered for such operations by railroad stocks; while the adoption of a greenback system of currency would also abolish the Gold Exchange and by so much more tend to do away with the most terrible enemy with which productive labor has now to contend. This consideration alone is sufficient to demand the restoration of the railroads to the people as a matter of general policy merely, and will, when it comes to be realized, cause the people to wonder why they endured it so long.

But again, and something which appeals directly to the industrial interests. When the business of any road becomes so large and productive that the profits warrant a larger dividend than eight per cent., instead of reducing the passenger and freight tariffs the managers "water" the capital stock; in other words, increase it without adding any more real capital to the company. This is done so that the increased profits may be absorbed and no more than common dividends be paid. If roads were to pay twenty per cent. dividends upon a capital stock of fifty millions the people would growl and make such a noise about the ears of the company that it would be compelled to reduce its rates. To avoid this and to hoodwink the people the stock is doubled to one hundred millions, and only a ten per cent. dividend is paid. The ignorance and stupidity of the people is thus played upon to the tune of millions of dollars every year, and the railroad kings quietly pocket the swindle and laugh at the ignorance that makes it possible for them to practice it, and at the stupidity which asks, "why it costs so much to transport our crops to market?"

In view of all these abuses that have grown out of the railroad system, as now conducted, what ought to be the verdict of the country regarding it? There can be but one common-sense conclusion, and this is that a system which in the hands of private corporations can be used to swindle and deceive the people who are its patrons, should be managed by the people themselves through their paid agent the government. We might go on and show that it ought to be maintained from the public treasury rather than by levying duties upon passengers and freight; but the scope of this article was not intended to treat upon a condition of society, when the promotion of the interest of each individual will depend upon the general welfare of the community. Therefore we leave it at what ought to be done under the present organization of the people, well knowing when this is gained that a further movement having wider and more general interests in view will then be possible.

## WILL THE TRUTH DO ANYBODY ANY HARM?

We answer unhesitatingly No! But there are thousands who shrink from hearing an unpalatable fact stated, and thousands more who pretend to think it obscene to state certain classes of truths. Especially does this hold good of many facts connected with the present sexual condition of the people. If any dare to make public anything that serves to bring the present system of marriage into condemnation, an indignant howl goes up from its upholders, who claim that the system is of God and therefore not to be questioned even if it have its ills. A large part of the vituperation and abuse that is being continually hurled at us has its origin in the fact that when we cite any case in marriage that is manifestly wrong we lay it at the door of the institution. We might state the case and receive no abuse, if we would leave marriage out of the indictment. So we are compelled to the conclusion that the so-called Christians are determined to uphold the institution in any event, let its abuses be ever so apparent.

Having come to this conclusion we remember, however, that we have been the recipients of the vilest abuse from the press because we have advocated social freedom, or more properly sexual freedom, more generally denominated free love, when equally as radical and ultra views have been presented in highly respectable and very widely circulated journals in a shape that appeared to us should be more obnoxious than our own. For instance, almost simultaneously with the Steinway Hall speech—known as the first freedom speech—there appeared a remarkable poem in *Harper's Weekly*, a journal of civilization, in which free love was advanced in the baldest and boldest manner, and upon a plane that we had never presented it; nevertheless, our speech was condemned everywhere by the press and the clergy, while *Harper's Weekly* was recommended to the reading public as a most instructive print. Ever since then the question has remained unanswered as to whether the Harpers were to be permitted to print free-love poems from the pen of the poet laureate of England, while we were to be prosecuted for obscenity for doing nothing more in the WEEKLY. Or has it come to be known that these things in any other journal than the WEEKLY are taken as poetry merely, and as having no practical meaning, while



it is equally well known that we mean business and are uncompromising as to practice?

We have frequently said that marriage in which love is absent is worse in its consequences to women than so-called professional prostitution; and the hue and cry has gone out that we advocate prostitution. We merely mentioned a fact, and if it be a fact ought it not to be told? If marriage, the divine institution, is more deleterious than prostitution, is it not enough to condemn it? Prostitution is bad enough, heaven knows; but if there is anything worse in which the people not only freely indulge, but which Christianity, public opinion and public law uphold, ought it not to be shown up in its true character and the people rescued from its fatal snares? We say, yes; a thousand times yes! But this same Christianity, public opinion and public law exclaim with still more emphasis, No! a thousand times no! Let the curse be as black as Erubus no one shall dare to mention it; and if any one dare let her be anathema; and we have been anathema.

But what will the holy ones say when it comes to their knowledge that what we have said as reformers merely is being confirmed by science? And what when this confirmation is found in a no less authority than the *Popular Science Monthly*, and in an article from a no less recognized authority in science and philosophy than Herbert Spencer?

Turning to the number of this excellent magazine of October, 1872, we find an article entitled "Difficulties of the Social Science," in which Mr. Spencer shows how given are the people to overstating facts regarding things that are under the ban of public opinion; indeed, if not stating as fact something that has no real existence at all. The special point in the quotation that we shall make is this: There is a general opinion that prostitution is the most terrific enemy to health that there is in the world, and Mr. Spencer takes the ground that it will not do for him to rely upon the general opinion for data upon which to base a social science; hence he went to the hospitals and the physicians; and here is what one of the most eminent, Mr. Holmes Coote, F. R. C. S., Lecturer on Surgery at St. Bartholomew's Hospital, London, England, says:

"It is a lamentable truth that the troubles which respectable, hard-working married women undergo are more trying to the health and detrimental to the looks than any of the irregularities of the harlot's career."

Now, remember, here is an eminent physician and surgeon who says that, so far as health and looks are concerned, any of the irregularities of the harlot's career are to be preferred to the condition of respectable, hard-working married women. Should not such an admission consign Dr. Coote, Herbert Spencer and the *Popular Science Monthly* to the eternal damnation of all the virtuous (?) people in the world, and especially so in view of the fact that for saying far less we have been adjudged too infamous to be permitted to be at large? All of these facts have been long known to the medical profession. Every well-informed physician knows that three-fourths of all female sickness is the result of woman's servile condition in the marriage institution, which in the majority of cases is nothing more and nothing less than a system of license that permits men to prostitute women whenever they feel so inclined, and whether the women consent or not. Think of it as they may, the people sooner or later will awaken to this horrid fact. It will be impossible for the self-styled moral conservatives of society to much longer hold up the hypocritical veil at which reform is now pulling with such desperate earnestness; and it will be futile to much longer attempt to force down the unpalatable truth. It is a truth and it won't be ignored. It stands staring the world squarely in the face, and it will not down; and it is simple foolhardiness to deny that the horrid fact is there.

If the case as stated above is true of respectable, hard-working married women, let us ask what is not true of the class of respectable women who do not work at all, who as a class are in worse health than the poorer class. If marriage has this effect upon the latter class what is it but the curse of marriage that has a worse effect upon the former class? These are vital questions and have got soon to be met and answered. Will the people dare take hold of them and learn their meaning; or will they permit the curse to continue its ravages until the race is totally blotted out, merely because it is held by Christians that the institution of marriage is the safeguard of society? A pretty safeguard indeed, is this, that is undermining the health of all the mothers in the world! Out upon such infernal, such damning hypocrisy! Let the worst be known, and then for a remedy. In the name of humanity stand not by and see a terrible scourge pass over the whole race merely because a set of self-elected ministers of God tell you that marriage, as now practiced, is divine and not to be interfered with.

In conclusion, we will make another assertion, since we find our former one so fully confirmed. This one will be more startling than anything that has yet been advanced. The so-called professional prostitutes who never drink and who never permit themselves to become diseased from carelessness, are the healthiest class of women in the world. If any doubt this, inquire and learn the truth. We are well aware that statistics show that the average life of prostitutes is but four years; but this is not because they are prostitutes, but because they debauch themselves by drink and become entirely corrupted by disease which they might avoid. And the world needs to know this fact.

Leaving out of the question these things which kill the body, we reaffirm that the sexual intercourse to which prostitutes submit for money is not so damning in its effects as is that which married women, as a class, endure. Now, here are the facts. What are you going to do with them? Will it be declared that we advocate the substitution of prostitution for marriage? Most likely it will. But we will deny the charge in advance, and repeat that these are the facts which we find, and which anybody can find who will take the trouble to inquire.

But we will presume to explain the meaning of these things and to say what we do really teach, and we can assure all that it is not prostitution. We make the broad and sweeping statement that whenever a woman submits to sexual intercourse that is not desired and that does not ultimate naturally, she is simply committing suicide, and it makes no difference whether this is in or out of marriage. It is not necessary that we attempt to prove that four-fifths of all intercourse in marriage is not desired by women. Every married woman knows this to her sorrow, but she has no choice in the majority of cases except to submit; and here is where the prostitute is not in so degraded a condition as the married woman. She can refuse whom she pleases; the married woman, never—a condition of slavery to which negro slavery was a blessing. Now what we advocate and for which we labor is this: First, woman must be made pecuniarily independent of man for support, so that she shall never have to sell her body either in marriage or prostitution to obtain the means and comforts of life; and next, that she shall never be compelled to submit to sexual intercourse by any law or at any time except when it shall be her choice and desire to do so. Let the canting world call this what they may, it is the demand that we are making for our sex; and so long as God gives us breath, so long shall the demand be sounded wherever our tongue can obtain a hearing, and wherever our pen can find readers. Sexual freedom for woman! Sexual emancipation from a slavery that makes her condition worse than the harlot's. Call this vile if you please, but it is our demand. And when the women of the world attain to a realization of their own condition, the institution of marriage will go down into eternal oblivion, receiving the imprecations of the millions whom it has consigned to lives of misery with which there is nothing in the world to be placed in comparison. Women of America—of the world! Rouse ye and think of these things, and boldly take and maintain your God-given right to the use and disposal of your bodies at all times, in all places and under all circumstances, remembering that

"They have rights who dare maintain them."

#### FREE SPEECH AND A FREE PLATFORM.

It is understood that Miss Jennie Leys has declined to lecture in New York under conditions limiting her right to Free Speech. Last Sunday evening her letter of refusal to submit to such an imposition was read at Robinson Hall, and elicited thunders of applause from the audience. How can people claiming to be Spiritualists make themselves so supremely ridiculous by thus trying to gag the utterances of the spirit world? Are they so ill-read in the science of Spiritualism as not to know that their speakers generally cannot be muzzled? They ought to appreciate the fact that any inspirational or trance speakers, who should accept of any restrictions with regard to the matter they are called upon to deliver, are simply impostors, proving themselves, by their acceptance of such limitations, to be self-convicted liars.

What the savans of Robinson Hall seem to need is a self-regulating inspirational medium who will preach to order. But the large majority of the audience, it is believed, prefer to hear what the spirits have to say through the speakers. They do not desire any manipulation of the liberty of the platform. No one doubts but that the New York College of Cardinals issued their card in the *Banner of Light* with the best intentions, with an earnest desire to conserve the proprieties, and keep Spiritualism *en rapport* with Society. But it cannot be accomplished. Spiritualism is the grandest reforming agent the world has ever seen, and every day will witness the broadening of the gulf that separates its living faith from the dead creeds of the past. It has forced the issues that are now convulsing the nations, and it must fight the battle; it is also certain that it will eventually conquer.

Vain, then, is the effort to bind with threads of tow this female Samson of the platform. Where is the Spiritualist, even including those who signed that melancholy card in the *Banner of Light*, who does not listen to the inspired utterances of Jennie Leys with delight? Where is the Spiritualist who ever came away from one of her lectures dissatisfied? Why do the people like to hear her? Because she is inspired; that's why! No outsider who listens to her needs to be told that she is an "inspirational" speaker. He hears it—and he feels that it is so. To fetter her with imbecile resolutions would be to serve her as the Philistines served Samson. But she cannot be bound with cords and made to grind in their mill. She is a songster who will only sing in the wild woods, in the Robinson Hall cage she would pine and die.

When will those calling themselves Spiritualists understand that spiritualism and freedom are synonymous terms? that the glory of spiritualism is its freedom? It is our individual liberty that prevents or obstructs our better organization. Combine our elements, send out indorsed speakers

from a miserable parody on the College of Cardinals at Chicago, and our people will laugh at them. Why? Because they demand instructors who hold their letters of fellowship from spiritual beings. Consequently our people have been fed on good, nourishing mental food, and object to slops, though they may have been blessed by the Pope. If the feast is abundant, our people will partake of it without asking Mrs. Grundy's opinion of its excellence; if it is worthless, Mrs. Grundy's indorsement will not render it palatable to them.

It is a disgrace to the Spiritualists of New York that they have not a really free platform to which they can invite lecturers. Although, with our instructors, money is a secondary consideration, the laborer is worthy of his or her hire. It would be easy to introduce a system which would be just, both to the lecturer and the public. A popular lecturer would rather deal with the public than with a committee. Only the less-gifted would prefer the latter system. Let, then, a meeting of Spiritualists be called, and a committee appointed to hire a hall, and notify approved lecturers that they can occupy it on these terms: 1. That ten cents be the price of admission. 2. That the expense of the hall and advertising be first paid out of the proceeds. 3. That the surplus up to ten dollars be the fee of the lecturer—all over that amount to be divided between the lecturer and the committee in charge of the hall. This would be just to the public and just to the lecturer; the public could not lose by the operation, and well-appreciated lecturers would gain more than they do at present, under a system in which the people are not in power to express extra approbation.

#### GOVERNMENT WORK.

To defend the rights of the individual and to point out the duties of the individual are parts of the work of the WEEKLY; but it has other tasks to perform, viz.: To mark out the sphere of governmental power, and to show what are its duties to the people also. Under the latter head the WEEKLY has claimed that the telegraph, the railroads, the ferries and all the means of transit should be held either by the national or the State governments, as the case may demand; and also that the government should control the currency of the country, and not farm out to individuals that great power which may be and is by them used as an instrument of oppression. As steps in the right direction, the WEEKLY now presents to its readers a description of the far-famed English postal system, and also of the people's money and life insurance systems, of which it is the parent. To these the British governmental telegraph system is also added. We are indebted to *Harper's Weekly* for the article, which is from the pen of Eugene Lawrence:

"Once the appanage of a noble family who preyed upon the people and scoffed at their complaints, the British Post-office, through the labors of a series of reformers, has become the most perfect of the English institutions. England might lose its establishment or part with its hereditary rulers with no lasting pain, but its post-office has become the common friend of all the people. In the midst of the lingering shadows of the Middle Ages, of palaces and royalty, of caste and prerogative, this institution is wholly popular and singularly democratic. It obeys and serves all classes alike. It first offered to the world the example of a cheap transmission of knowledge thirty years ago; it has forced all other nations to admit the necessity of cheap communication. Europe and America have yielded to its dictation. The people of all civilized lands owe their cheap postage to English reformers. But not content with distributing nearly a billion of letters annually at a most modest rate, with sending out books, pamphlets and newspapers in an almost limitless stream, with its throng of servants and officials, its countless appliances devoted to the public service; with its ceaseless vigilance in gratifying the wants or assuaging the complaints of those it seeks to serve, its prudent managers have never hesitated year by year to add to its round of duties. The post-office has become the chief means by which the government can directly promote the general welfare of the nation. It collects debts and dividends, transmits funds from place to place, opens savings banks for the poor at four thousand postal stations, manages the telegraphic system, insures the lives of all who can pay a small premium, grants annuities, and has taught the people industry and thrift as well as the love of knowledge. When its powers are enlarged it is difficult to see why it must not engross a large share of the capital of the country that is not in use, supply the State with all the money it needs, and the people with a ceaseless tide of information.

"As the sole manager of the telegraph, the post-office has proved singularly successful. The government purchased the lines at an extravagant rate, and was misled by the owners as to the amount of the returns. Yet with all the disadvantages of an imprudent bargain, the new system promises to be profitable as well as useful. For a small sum, that does not vary with the distance, a message may be sent to any part of the kingdom; it may be dropped in a letter-box or left at a postal-station. The uniformity of the rate, like that of postage, has proved a strong attraction; the messages, according to the last post-office report, have increased to 15,000,000, or at the rate of 3,000,000 yearly. Unusual accuracy is obtained. The press is enlarging its



use of the wires with extraordinary rapidity. The telegraph is constantly becoming a constant mode of communication for all classes; and the avarice of stockholders or the extravagance of directors no longer impedes the intercourse of Englishmen. The charges will no doubt be gradually reduced, and telegraphic communication be made almost as cheap as postal. Nor can it be long before our own government will be obliged to adopt the popular system, and enable its people to converse with each other at any distance at moderate rates, unrestrained by the exactions of private monopolies; and the still wider prospect of an international telegraph is suggested, that may spread cheap thought over the habitable globe.

"But the most novel of the uses of the English Post-office are its double service as the life insurer and the savings bank of the poor. As a life insurance company it insures lives within a moderate amount, grants annuities, accepts risks. Its life business advances steadily; it has already twenty-seven hundred annuitants; the security is perfect, the rate low, and the people are slowly learning to provide by a safe insurance for the wants of old age or of their families. Still more popular and successful has been the establishment of postal savings banks. More than four thousand of these places of deposit have been spread over England. They are designed to receive small sums, not under one shilling nor over thirty pounds. A moderate interest is allowed; the money is withdrawn by letter; the wants of the industrial classes have been carefully observed; and every secluded rural district may now have its savings bank, life insurance company, money order and collecting department, easy of access and perfectly secure. By the last report of the post-office it is shown with what readiness the people confide their earnings to the State, and how naturally they prefer the faith of the community to that of any private institution. Under the former system of savings banks defalcation was common, and clerks and presidents were seldom beyond suspicion. Under the government plan, I was assured by the comptroller of the department, that the whole loss since its creation had been less than £3,000. The old savings banks are gradually passing away. One hundred and seventy have closed their doors and transferred their deposits to the post-office. The number of postal depositors increased last year from 1,300,000 to 1,440,000, or to nearly one-twentieth of the total population. The whole amount deposited in small sums has risen to £19,000,000. It is proposed to lower the amount to one penny and raise it to a much larger sum than its present limit. Tenderness for the old banks has heretofore prevented the government from entering upon an open rivalry with them; but with the advance of the postal facilities there seems no doubt but that the amount deposited will increase so rapidly as to form a large part of the national resources. The government will employ and make productive the people's savings. Instead of hoarding their money or lending it to doubtful institutions, it will entrust it to the community. The depositors will escape the constant alarms, the fear of breaking banks, the strange panic that almost annually drives the throng of small depositors to call back their loans only to replace them. In the postal banks they have a certainty that could nowhere else be obtained. In the days of Tweed, in the city of New York, the worst, though least known examples of fraud and cruelty were committed through the defaulting savings banks. To trust companies and private institutions thousands owe their poverty and their ruin. England in her Gurneys, and America in her Brooklyn Trust Company or her New York defaulters, have felt the common need of safety. The postal savings banks must soon spread over the New World, and the immense earnings of our people will supply all the wants of an economical rule. France, M. de Malarce tells us in the *Revue des Deux Mondes*, is anxious to profit by the experience of England and imitate its postal banks; and the English Post-office has discovered a new method of binding the people to their government and making them zealous guardians of its honesty."

When government controls the distributing and financial processes, as it ought, there will be no Stewarts and no Rothschilds. It is a monstrous wrong (proving the folly of our present system of political economy) that one man like A. T. Stewart shall be able in a generation to amass \$100,000,000 by distributing goods, when nineteen-twentieths of the men who manufacture the finest wares he sells, the Spitalfield weavers, live poor and die in the poorhouse. It is a melancholy fact, degrading to Christian nations, that the financier is the Kaiser of their Kaisers; for those who are behind the scenes well know that two of the most important wars of this century, the Anglo-French and Russian, and the French and Austrian war, were eminently Hebrew financial wars. And this unjust and miserably degrading state of affairs must continue until the workers and wealth creators of civilized nations are sufficiently enlightened to do their own distributing and their own banking, through their respective governments.

#### THE HOLLOW GLOBE; OR THE WORLD'S AGITATOR AND RECONCILER.

This is the title of a most wonderful work, presented through the organism of M. L. Sherman, M. D., and written by Prof. Wm. F. Lyon.

It treats upon the physical conformation of the earth and kindred subjects. Its four hundred and forty-seven pages are literally packed with original matter, which is intensely

interesting and requires deep thought in its perusal. The chapters upon Igneous Theory; Material and Spiritual Forces; Inherent Powers; Who are the World Builders? and Vision, are wonderful, and contain ideas never advanced to the world before; in fine, it is, in our opinion, a book which should be in the hands of every thinking man and woman in the land, for it contains in every sentence common sense and reason; and I believe, after a careful and candid perusal of it, that no book which was ever given to the world, in ancient or modern days, by inspiration or otherwise, contains so much wisdom and true philosophy as "The Hollow Globe."

Its authors have cut entirely loose from the rock-bound shores of old geology, as well as old theology, and have pushed their bark out into deep waters, away from the contentions of geological as well as the ological ignorance; there, in the midst of quiet nature they have laid the foundation for a world, and have reared thereon a mighty structure, which all of the theological or geological hells can never gainsay or destroy. The superstructure, resting upon their own base, laid in their own lime and mortar, becomes invulnerable to all opposition. "The Hollow Globe" has cleared away from our mind many doubts, opened new avenues of thought, and demonstrated, without a doubt, the truth, that "this earth is a hollow sphere, with a shell of some thirty or forty miles in thickness; that the interior surface is in a more highly-developed condition than the exterior, and is accessible by a circuitous, spirally-formed aperture, which may be found in the unexplored open Polar Sea; and this opening affords easy navigation, by a broad and deep channel leading from one surface to the other, and that the largest ships or steamers may sail or steam either way with as much facility as they can pass through any other winding or crooked channel." The authors handle Prof. Denton with ungloved hands with regard to his method of extinguishing volcanoes, which is simply ridiculous and impossible.

"The Hollow Globe" is fairly launched upon the world, and must stand or fall upon its own merits. It has dared to attack and has vigorously maintained its arguments against theories which seem to be well established, and which are indorsed by the most eminent scientific men of the present day; and yet no one can reasonably venture a reply in opposition.

We cheerfully and urgently recommend "The Hollow Globe" to reflecting minds, promising them a rich and varied treat in its perusal, and a safe investment of their money. The books can be had of M. L. Sherman, Adrian, Mich. Retail price, \$2.

#### LET THERE BE LIGHT.

Elsewhere, under the heading of "Sporadic Spooks," we publish a long account of spiritual (but not supernatural) visitations occurring here and in Great Britain. As Spiritualists we have had no hand in making the collection, which is extracted from the *New York World* of the 28th Dec., 1873. The paper quoted, after having long treated Spiritualism with scientific contempt, appears now, like an unwilling witness, or like Hamlet's guilty uncle, to be forced

"E'en in the teeth and forehead of its faults  
To give in evidence;"

in other words, to be compelled to declare the truth of that which it dares not attempt to account for. Alas; it is not without allies in this matter. Notwithstanding a thousand statements similar to those we have reprinted, the "savans" think that they can pooh, pooh the question of spiritual manifestations out of court. In spite of the singular modern attestation of millions of Catholics as to the truth of such expositions, the learned (with a few noble exceptions) decline to examine and report upon the subject in any way whatever.

It would be well if the scientific world was willing to maintain a passive position as regards Spiritualism; we do not ask of it that "where it can't unriddle it will learn to trust;" that would be too much to expect from it. But we have a right to object to that superciliousness which treats these gravest subjects with ignorant contempt; we have a duty to perform in exposing the arrogance that is not content with refusing to enter the enchanted ground itself, but seeks to prevent bolder men and women from exploring it, and in rebuking that perversity that distorts truth rather than acknowledge its inability to analyze or measure it.

It is not too much to claim that our second-class mediums know more facts concerning spiritual matters, and are far better acquainted with those sciences that may be termed "spiritual," than our college professors or our book-learned divines. It is with the spiritual development as it was with the Christian in days of yore. The weak things of the world seem to be selected to confound the mighty, and we believe also that the stone of Spiritualism at present rejected of the builders, is bound, in the near future, to become the head of the corner.

#### STRONG ENOUGH FOR THE "WEEKLY."

From a review of Dr. Clarke's book on "Sex in Education," the following extract is taken. There are only two words in it with which any fault can be found. They are the words "vicious" and "depraved," which we have taken the liberty to print in italics. Possibly the author of the article was a very good Christian, and, as such, felt qualified to condemn many, very many, men and women. We neither can nor desire so to do. While believing that

the monogamic is possibly the higher order of social communion, we dare not assert its necessity and condemn hundreds of millions of both sexes, whose acts prove that they think otherwise:

"It is because woman has been excluded from the management of her health and of her offspring, and from responsibility for her virtue, that she is to-day broken down in health, frivolous in aim and insolvent in honor, so far as she is so at all. The big-brother theory, according to which every girl has a champion to back up her indiscretions—the theory of man's ownership in woman, and his natural protectorate over her—this is one great occasion of woman's weakness and woman's degradation. There are bad men, too—men whose years of education, wherever they may have been spent, were years of vice. 'The vices of men,' says Mrs. Dall, 'imperil the populations of the earth far more than the unwise studies of women.' Too true is the pity, but we have never yet had but half of woman's strength in the suppression of these vices. Woman, as yet, only has the faculty to frown upon the depraved sister; the vicious brother still enjoys her smiles."

The protectorship of man over woman has been dearly purchased by the latter, as the above states. In the near future woman will protect herself, and wise communities will guard her when she is performing for the State the worthiest services, viz., those of parturition and gestation. That we have no public institutions for the care of women bearing and nursing children, nor asylums for neglected little ones worthy of our people, proves that we are neither enlightened nor even Christian. Were women united, things would be soon different in these particulars. Alas! they are not. Some of them, too many at present, "have only the faculty to frown upon their sister." It is woman's hand that runs the knife deepest into her bosom; and, if there be "depravity" in the case, the knife-holder not unfrequently monopolizes it. This is a sad state of things, but it must continue until woman wills it shall be otherwise. When her eyes are opened to the effects upon herself of her present cruel and unjust folly, social order will rise out of chaos, and our present social miseries will pass away.

#### TALL PAY.

In these days of financial artificial famine in our cities, there is a melancholy satisfaction in learning that there is one man who has good reasons for rejoicing. We allude to our worthy President. History tells us that Nero fiddled while Rome was burning, why should not President Grant feast while the workers in our cities are fasting.

"In these days of distress and want among the poor, it is interesting to know that the increased pay of President Grant would support fifty families in all the ordinary comforts of life, and that his total yearly salary and perquisites, as figured up last summer by Congressman Willard, of Vermont, are equal to an income of two hundred and fifty workmen's families, supposing that the heads of those families work steadily in snow, frost, rain and heat the year round, without any chance for relaxation at Long Branch or elsewhere."—*N. Y. Sun*.

When will our wealth-producers be able to appreciate the fact that the only platform beams strong enough to bear the weight of the toiling millions are fraternity, equality and justice. Would our people annihilate the wretched distinctions in the money payments awarded to our public servants, they must first annihilate such distinctions among themselves. There is no valid reason why the mason should receive more for his daily labor than the laborer, or the mechanic more than the agriculturist. The wants of both are similar, and the services of both are equally useful to the community.

#### AN INDICATION.

The following is extracted from the columns of the *N. Y. World* for the purpose of showing that the people are beginning to comprehend and to accept the doctrines so long advocated by the WEEKLY as regards the duties of governments:

"The northwestern organ of the administration does not give forth a doubtful sound upon the subject of paternalism. It says in a recent article:

"Where, as in this country, the people are the state, the king, the government, there is no danger in paternalism. In union there is strength—as much so in the prosecution of great national works as in waging a successful war. One man cannot span the continent with a railway nor build a magnificent cathedral; but a union of many makes these things possible and they are done. A company of private individuals cannot operate vast lines of telegraph at cost, but the nation may do it and should do it. Whatever the people, acting together, can do better than when acting separately, they should not hesitate to undertake. \* \* \* A government that punishes but never helps its citizens will gain neither their gratitude, their love, nor their respect. Paternalism is what the country needs."

Of course we object to the term "paternalism." The government is not the father of the people but their servant—that is, it should be so. Lest it should forget its place we propose to hold over it, in order to keep it within the line of duty, the whip of the "referendum." But we have no desire to further limit the power of government, for that which is not potent for ill is also powerless for good. The government should represent and use the power of the people; it does not do so now, because it is bound up with red-tape chains, and also because in it the better half of our people are not represented.



## BLUEBEARD'S MARCH.

If this department of the WEEKLY, which is devoted to a recapitulation of the social horrors which permeate modern society has been neglected, it has not been for lack of matter to fill it. In proof of this we present an article of news as printed in the N. Y. *Herald*, of Dec. 30, which shows that the community are going into the wife-beating business wholesale instead of retail:

## "THREE WIFE BEATERS IN COURT."

"John Heine, John Mathias and William Boff were arraigned on a charge of beating their respective and respectable wives, Catherine Heine, Catherine Mathias and Mary Boff. Justice Flammer, after making some remarks on the nature of the crime and the great prevalence which it is of late obtaining, imposed a fine of \$10 on each. The wives paid the fines after a short conversation with their husbands, in which the latter promised 'never to do it again.'"

Three at a time before one Justice, and all convicted. The public will perceive from this item, that, to collect from all parts of the Union, the accounts of the woman and wife beatings, and murders that daily occur, would overtax the space that can be devoted to such reports in the WEEKLY, and accept that as an excuse for our seeming neglect.

## 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.

We respectfully present the compliments of the season to our readers in the words of the first of England's poets, words which to us, and we trust to them also, will seem almost prophetic.

## NEW YEAR BELLS.

BY ALFRED TENNYSON.

Ring out wild bells to the wild sky,  
The flying cloud, the frosty light;  
The year is dying in the night;  
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,  
Ring, happy bells, across the snow;  
The year is going, let him go;  
Ring out the false, ring in the true.

Ring out the grief that saps the mind,  
For those that here we see no more;  
Ring out the feud of rich and poor,  
Ring in redress to all mankind.

Ring out a slowly dying cause,  
And ancient forms of party strife;  
Ring in the nobler modes of life,  
With sweeter manners, purer laws.

Ring out the want, the care, the sin,  
The faithless coldness of the times;  
Ring out, ring out my mournful rhymes,  
But ring the fuller minstrel in.

Ring out false pride in place and blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good.

Ring out old shapes of foul disease;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

## NEW CATHOLIC CHURCH.

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

Reported by Ghiradini.

Mr. Andrews pleasantly alluded to a newspaper article in the *Herald* of Saturday, January 3d, which he had intended to read but had forgotten to bring. It gave an account of a recent meeting of the scientific and literary elite of Boston, prominent among whom figured R. W. Emerson, Wm. R. Alger and Prof. Buchanan, and recalled the recollection of his audience to the presence of several of these distinguished personages, from time to time among us. One gentleman sent his only less distinguished friend to the speaker, to get his thoughts in a three-hours' conversation, he would not say with what success, but to his audience he would say that for its full presentation and elaboration he should demand not only close but long and continuous attention. Introducing a few incidental matters as still further preparatory to the more immediate presentation of his own peculiar theories, which, by the aid of proper charts, he hoped to be able to begin to do on the next Sunday, he would take the opportunity to illustrate a little further what he means by *orchestration*.

Many methods and measures will develop themselves practically under this head as we proceed with the organization of the Pantarchy; but the aim of all is to cultivate an efficient spirit of co-operation and sympathy. This has hitherto been almost wholly wanting among reformers. They have been, in fact, very like a bag of crabs, each clawing at the other. This semi-hostile condition has been, however, perfectly legitimate, the first steps in reform being always destructive; but personality being achieved, the time comes to centralize by a co-operation and sympathy, which shall become religion on a higher plane. Nor are reformers wholly at fault in failing to secure this, even after they aspire to it. They have the spirit and aspiration after truth, but it requires the investigations of science to ensure success. To illustrate by example: The young gentleman, our musician (young Master Benedict), whose pleasant face and skilled fingers have for a number of weeks shed a benison upon our morning gatherings, though so young, is already a highly-gifted musician, trained for and fully re-

solved to devote himself to the teaching of music. Now, we in the spirit of Orchestration should take him to our hearts, make his interest ours, and in every possibly-available way forward his interests as we would our own. This would be, in part, my idea of Orchestration; and, in carrying it out, I hope to make of this rostrum a sort of social and Orchestral brokerage shop.

A few evenings since, in company with Mr. Charles Bradlaugh, I was called upon to define Orchestration. Mr. B. seized at once upon the idea, and said, while cautiously declining to commit himself to any new system of ideas, that it was the system of Organization to which he had been practically brought in his movement in England; that he, for some time past, in his political measures at home, had depended wholly upon the power of attraction without formal organization; and as illustrative of the same idea, Mr. Bradlaugh here read from his own paper and organ, the *National Reformer*, published in London, an extract from a letter written by himself, which he then handed over to me, and which I will now read to you:

Thursday last I attended a reception given to me by Mrs. Sargent, at which most of the Boston notabilities were present, and on Saturday, Senator Smith gave me a dinner, at which the Mayor of Boston, the Governor of the State of Massachusetts, several of the principal senators, President of the Senate, the Honorable Charles Sumner, Ex-Governor Washburn, William Lloyd Garrison, and other prominent men were present. Senator Joshua B. Smith, is the great example of a slave who has become a Senator of his State, and who has maintained his position and won the respect of his fellow-citizens.

NOVEMBER 13, 1873.

Among the various churches and chapels to which I have paid impartial visits, was the Boston Church of the Disciples, the officiating minister to which is J. Freeman Clarke, the author of a tract against Atheism, which has been widely circulated in England. Mr. Clarke, who professes not to be called reverend; is a Liberal Unitarian, and he somewhat surprised as well as pleased me, by an invitation to visit his Sunday school, lunch with his teachers and address the children. On Sunday last at one o'clock, I found myself at table with a pleasant company, ministered to by Miss Putnam the enthusiastic and amiable conductress of the school, who, at my request, furnished me with the following written statement, which may be interesting to some of my readers, as illustrating a kind of school not very common:

The Sunday school connected with the Church of the Disciples is in a great measure composed of poor children. They come to it from all parts of the city, and entirely of their own accord. Nevertheless, it is neither a mission nor a charity school. It is simply a free school, open to any child who chooses to come to it, and the children of the parish come with the others.

One of its first superintendents was John A. Andrew, Governor of Massachusetts during the war. At the beginning it was a small school, but it grew with marvelous rapidity, until it numbered over three hundred children, boys and girls in about equal numbers.

That a good many girls should come to us seems natural enough; but the number of boys who come, boys, too, of an age and of a class to which the least restraint is usually burdensome, was at first a matter of surprise to us, as well as pleasure. And yet the explanation is a simple one.

[TO BE CONTINUED.]

## MISCELLANEOUS.

VINELAND, N. J., Dec. 31, 1873.

WOODHULL &amp; CLAFLIN'S WEEKLY:

Greeting—May the "vital spark of heavenly flame," which keep thy pages "all aglow," find in all the year 1874, those congenial combustibles so important in physical and mental life that it may be indeed "A Happy New Year."

I have just returned from a lecturing tour in Bucks Co., Pa. At Carversville, in addition to the great lecture hall of the Champion Liberal Institute, Bro. Wm. R. Evans, has fitted up a neat little hall by his residence, where circles and conferences are held and lectures given freely to the people. Bro. Evans' family and associates are great workers in the different departments of reform, but more particularly in the healthful education of body and mind. Bro. Evans is at present sole proprietor of said institute, but would like to have it controlled by an association of persons, male or female, who could work together harmoniously for the advancement of the true welfare of humanity. The building with its various accompaniments will accommodate about one hundred boarders, pupils or invalids, besides the resident teachers and physicians. It is a fine location, in a rich farming country, about two miles from Bull's Island Depot, on the Belvidere Railroad, some thirty miles from Philadelphia, or twenty miles from Trenton; nearest way from Philadelphia, by North Pennsylvania Railroad to Doylestown, thence by stage seven miles.

The reform school was commenced in September last, and is the outgrowth from an old Presbyterian "normal," and promises to do good service in health and social reform, under the able management of Prof. S. W. Walker, A. M., principal; Maud C. Walker, M. D., physician; Geo. P. Betts, M. D., chemical demonstrator; Mrs. Emma Griswold, musical director. Persons desiring more specific information should address any one of the parties named.

I am told Jennie Leys is to lecture in Philadelphia during January. The New York folks offered her \$40 a Sunday if she would not speak on the social question, and she told them \$400 a day would not muzzle her mouth. And Dr. Child last Sunday, in Philadelphia, said "their platform was free; and if it should not be so, will leave it." How about selling the R. P. J. and excluding the WOODHULL & CLAFLIN'S WEEKLY from the Hall, and signing the condemnation resolution against the Conventions at Vineland and Chicago? Surely, the waves of truth do roll on progressing, as through the nostrils of Fate flows the breath of our God.

Yours truly,

L. K. COONLEY,

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[From the Independent, St. Johns, Mich.]

### THE WOODHULL LECTURE.

The happiest moments of my whole life were those in which I listened to her who is considered the great shining light of the Woman's Rights party. In this party there exist three classes, viz.: those who believe in and preach free love; those who believe and practice on the sly, but dare not preach; and those who neither believe, preach or practice. The speaker, Mrs. Victoria C. Woodhull, believing in the doctrine of free love, is supposed to occupy the first and highest sphere, and as those of the lowest sphere become educated up to the proper standpoint, 'tis expected that they will all eventually occupy the one and higher sphere. As for myself, I have always held that a man had a right to love any woman, or as many as he may please. And I can see no reason why any woman—except my own—may not love any man that shall please her.

A few of the lower sphere order of Woman's Rights who would be glad to have others take them as the standard of respectability, asserted that no respectable person would attend the lecture of Mrs. Woodhull. But their prediction proved incorrect, for the audience were highly respectable, observed the best of order, and the receipts at the door were very satisfactory. "Vic." is a well-built woman and a fluent speaker, but her looks are not near so fascinating as her language. 'Tis hoped that the ignorant will yet be educated so as to comprehend the great truths by her taught.

SIMON.

### PIG IN THE POT.

Young Paddy McShane—sure no lad could be bolder—  
Coaxed Biddy O'Shea to be sharing his lot;  
And Pat had a lively young pig on his shoulder,  
And she on her head bore a big iron pot.

From the town, just at night-fall, as home they were walking,  
(Through a dark, lonely thicket their winding path lay),  
Biddy sat down the pot, stopped her laughing and talking,  
Paddy turned round and ax'd her the cause of delay.

"Och," said she, "I'm afraid ye'll be acting uncivil;  
I'll not go alone through the thicket wid you;  
For, Paddy, avick, you're as wild as the devil.  
You'll be kissing and squazing me, that's what you'll do."

"But the pig," replied Pat, "that I've lugged so securely,  
If loose, back to town like the devil he'd trot."  
"Och, Paddy," said she, as she looked up demurely,  
"Sure, couldn't ye put the pig under the pot?"

DECEMBER 29, 1873.

You invite criticism. Permit me to make suggestions to your platform:

1. An educational system, constituting schools of life—teaching and practicing industry, economy, utility, *i. e.*, how to earn a living and use life—just the opposite of the present.
2. The abolition of all honorary titles of distinction—relics of divine authority and governments—as Esq., Hon., Rt. Hon., Rev., D. D., LL.D., Excellency, etc., placing all upon the same level, and doing away with aristocratic distinctions.
3. Opposition to the sovereignty of the servant or agent over the master, and therefore the graduating of the salaries of all public servants to the average as determined by the census of the wages among the masters whom they have the honor to serve—the average of the master being the minimum of the servant; the abolition of class-privileges, perquisites, sinecures, etc., and with it the corruption in office and the reformation of politics—that school of vice and iniquity.

Yours for reform,  
HANNIBAL, Mo.

D. JENKINS.

### FRANCIS WRIGHT TO VICTORIA C. WOODHULL.

Brave and Noble Sister—Time is precious, and I do not wish to detain you long or myself either. Yet I accept with pleasure the present opportunity to express to you my warmest approbation of your great labors. Go on, and spare not the free use of the dissecting knife. Plunge it in to the hilt, that the impurities may have a chance to escape. Angels see the necessity and so do you, and right bravely are you doing your work. Your mission is a noble one, though unpleasant in the extreme, viewed from a personal standpoint. But angels know the secret throbbings of your heart, and know it is not self-gratification that prompts your labors, but a high resolve to elevate the down-trodden and prostituted ones of earth. 'Tis a gigantic work, for prostitution is everywhere. Women prostitute themselves to the shrine of fashion; men to money's shrine. How degrading to the soul of true womanhood and true manhood. You have struck at the root of the evil; keep the wound fresh by constant agitation until it becomes purified. You will not want for help. A host are ready to sustain their standard-bearer, and while your feet are treading the thorny path of revolution, bearing aloft the banner of equal rights, the angels will weave for thy brow a garland of immortal beauty, and free love for thee will prompt the labor.

We are mostly free lovers in spirit life and we wish all were in earth life. Success shall crown your efforts, and Victoria will come off victorious. Fear not, for the gates of heaven are ajar as well as prison gates.

Your sister in love,

FRANCIS WRIGHT.

### THE BIBLICAL DRAMA.

Wilkes' *Spirit of the Times* has the following:

"Salvini's really excellent drama, 'Samson,' founded in all its incidents upon a Biblical story, suggests the thought—Is it not possible to draw further from this source for the stage? Would not the effect of Biblical plays be of incalculable benefit to the stage in attracting to the theatre a class

who can only occasionally now be induced to visit it? Would not such patronage raise the standard of our plays and players, in giving managers a new and cultivated taste to which to appeal? The stage is all-powerful for good or evil, and it aims naturally to please those who most support it."

We have often thought of this, and even suggested it in print. At the time when Sunday circus performances were forbidden in San Francisco, we proposed that Scriptural subjects alone should be illustrated in the ring on Sunday. We proposed the flight of the Egyptians, and pursuit by Pharaoh and his hosts, as a splendid finale to a Sunday circus performance. Then, again, how well the menagerie could be worked into a piece representing the landing of the Ark on Mount Ararat, and the issuing forth of the beasts—in fact this has been done by Barnum. The Bible is full of subjects which might be successfully treated on the dramatic stage. Joseph and Potiphar's wife would be a good enough subject for a "society drama," which would suit the present day as well as the time in which the parties are supposed to have lived. Joseph might be objected to as improbable, but a hideous and comic make-up for Mrs. Potiphar might be sufficient to justify him in the eyes of the audience. Elijah ascending to heaven in a chariot of fire, would be a grand finale to a spectacular piece. There are, of course, stories in the Bible which would be improper on the stage. These should not be meddled with. An operatic version of Solomon's Song might, however, be arranged, the most objectionable passages being cut. The *Spirit of the Times* being an eminently religious paper, we are convinced of the rectitude of its motives in making this suggestion. We enlarge on the subject, with the hope that the biblical drama may spring up in San Francisco, and may receive the support to which it is entitled from the Y. M. C. A. and other devout Christians.—*San Francisco Figaro*.

### MY LOVE.

BY GERALD MASSEY.

No jeweled beauty is my love,  
Yet in her earnest face  
There's such a world of tenderness,  
She needs no other grace.  
Her smiles and voice around my life  
In light and music twine,  
And dear, oh, very dear to me  
Is this sweet love of mine!

Oh joy! to know there's one fond heart  
Beats ever true to me;  
It sets mine leaping like a lyre,  
In sweetest melody.  
My soul upsprings, a deity!  
To hear her voice divine,  
And dear, oh, very dear to me  
Is this sweet love of mine!

If ever I have sighed for wealth,  
'Twas all for her I throw;  
And if I win Fame's victor-wreath  
I'll twine it on her brow.  
There may be forms more beautiful,  
And souls of sunnier shine,  
But none, oh, none so dear to me  
As this sweet love of mine!

### FASHION VS. FREEDOM.

Recognizing the fact that this base of "Woman's Freedom" is financial independence, the WEEKLY hails "Dress Reform" as a means to that end. The following testimony, taken from the columns of the *Daily Graphic*, proves that the movement has friends in England as well as here at home:

"TROUSERS FOR WOMEN—AN ENGLISH GIRL'S VIEWS ON THE SUBJECT.

"The *Englishwoman's Domestic Magazine* is addicted to the discussion of rather startling subjects. A year or two ago it devoted its attention to the subject of whipping young ladies, and proved by its disclosures that the practice was common not only in English families, but in young ladies' seminaries. More recently, it has published a series of letters from Englishmen upon the question of trousers. It seems that a curious yearning for this garment has seized upon many Englishwomen, who have no sympathy with the woman's rights movement. The desire for trousers is rather inexplicable, except upon the theory of an extreme attenuation, which long trousers can alone be depended upon to conceal at all times and in all circumstances. Nevertheless, there is evidently a large number of English girls who are really anxious to hide the curved lines of beauty with the hideous perpendicularity of the straight-cut, columnar 'pantaloon.' The following extract from a letter written to the magazine in question by 'Minnie'—only fancy so prettily named a girl in broadcloth trousers—shows the tone of the discussion. Minnie writes:

"Madam—You make but one objection, I am pleased to find, to the revival of the fashion of long trousers for girls, and that is the chance of their being splashed. This does not appear to have been considered a drawback in the many years during which they were in fashion. Surely it can hardly be a greater objection now, when the high heels would keep the trousers further from the ground than formerly, for shoes and sandals would not be worn in wet weather. I really do not remember that long trousers were so glaringly objectionable on this score when in vogue, and I would suggest that, in their absence, the stockings and boots receive the splashes, which I take to be equally unpleasant in every way. I am pleased that 'Mamma' likes to see girls somewhat more childishly dressed than they are at present, and that we agree about the shortness of their skirts. I am not insensible to the beauty of color and form in the limbs of our children which she mentions, and I should be as sorry as herself if those little girls who are young enough to have the legs bare were to hide them by long trousers, for I have distinctly said I did not think quite young children looked well in them; and, in fact, there are few girls under nine, or perhaps ten, to whom they are suitable; it is when they are

a year or two older that I think them so pretty and becoming. Nor do I see why they should be regarded as masculine habiliments; they were certainly not so considered while they were in fashion, which was also a period when the lady's costume had not nearly so many hints of the dress of the other sex as it has had of late years. A garment cannot be otherwise than womanly which is made of and trimmed with such feminine materials. I am sorry, though not surprised, that 'Mamma' does not like girl's trousers to be visible. I was prepared for adverse expressions of opinion, but I think the adjective 'dowdy' inappropriate, unless, indeed, they were worn soiled, muddled or limp—a state of things no one would tolerate; but if they are beautifully fresh, white and crisp, and stiffly starched, so as not to look creased, mamma may not think them pretty, but they are certainly neat and bright and smart. As Mamma speaks of a daughter of seventeen, she is perhaps old enough to have worn long trousers herself when a girl, in which case I doubt if she thought them masculine, or dowdy, or ugly. I think it probable she was as satisfied with her own appearance in them as any young girl of the present time who is nicely dressed in the fashion of the day. I do not think that girls of twenty or thirty years ago regarded their style of costume with aversion. I believe they were as proud of their trousers and their shoes and sandals as their daughters are of their striped and colored stockings, their high-heeled buttoned boots, with the white stitching, and their slippers with bows and buckles. Few ladies under thirty can remember, much less can they have worn, long trousers, for they were rarely seen after 1853, and were, in fact, going out of fashion the previous year, and I take this to be the reason for Edith Kate's strong objection to them, for there is always a tendency to speak of obsolete fashions as ugly, particularly on the part of those who are too young to have known anything about them; therefore, as I do not suppose Edith Kate ever saw any girls dressed in long trousers, she is scarcely qualified to give an opinion, and I think it probable that the majority of those who really did wear this costume when the girl's dress was generally, and in this respect in particular, at its prettiest, viz., from 1848 to 1852, will think as I do; so I hope yet to read many letters in your columns favoring my views, including others from Caroline, who is silent this month."

ANAMOSA, IOWA, Dec. 30, 1873.

Dear Weekly—The following is designed only for a certain class of men, and when they have read it, they will not need to inquire of any second person if it means them.

I have a friend, a bright-eyed, intelligent, open-hearted little woman as there is in the State. When but a child, circumstances over which she had no control forced her into the manufacture of cigars. Later in life the same relentless hand of destiny forced her into the same channel again. But having arrived at the years of discretion, and being an intelligent and conscientious woman, her judgment rebelled against it. But necessity was pressing, and there seemed no avenue of escape. So she reasoned thus: It must be the least of two evils. Besides, if it is right for good men to smoke cigars as a means of personal gratification, it must be right for a good woman to make and sell them as a means of living. She accepted the situation and went bravely to work, hoping to do as much good and as little harm as possible. A gentleman (?) of the class of which I am speaking, hearing of her occupation (which is unusual for a lady in this part of the country), and that she was a Spiritualist, Woodhullite, Free Lover, etc. (which, I am happy to say, was all true), called upon her with two sets of jewelry, and asked her to say which she preferred. Suspecting the situation, she replied that she thought them both very pretty. But he insisted that she should designate which she liked the best; whereupon she did so, but added that she did not wish to purchase. He smilingly and obligingly replied, that she could have them "cheap." "But," said she, "I do not wish to purchase; in fact, I do not care for jewelry;" and added, "Ladies nowadays, or a few of them at least, care for other things more than jewelry." "What is it?" he inquired, anxiously. "Dresses?—bonnets?" "No," she replied. "Manhood!" with a snap of her black eyes that sent a shock over him from head to foot, like a wave of electricity, and would have made him blush had such a thing been possible to the species. As it was, he merely looked confounded, as though he did not understand the situation, and passed out. Now, for the benefit of that class of gentlemen, I want to explain a little, or whisper a word of advice to them, which is this: When you hear of a Free Lover, give them a wide berth. If you understood the term Free Love, you would know that they are not the kind of women you are in search of.

A WOMAN.

[From the Daily Union, Detroit.]

### LAURA'S LETTER.

THE MESSAGE CHRISTMAS BRINGS.

I would fain write something for those to-night who, amid all the preparations for the approaching Christmas, feel themselves forgotten and alone. Perhaps it is because I, too, walk the streets of this busy city, and rarely meet a face that looks into mine with a smile of friendly recognition, that my heart goes out to all God's desolate children, longing to bring to them a thought that shall soothe or bless. I would enter every home that death has made desolate, and say to those who, in their bitter bereavement, think that the very sunshine is cruel, and Christmas cheer and revelry a mockery of their woe, "Be comforted, those for whom you mourn are not dead, only translated; their emancipated spirits walk beside the crystal waters of the Jasper Sea, or bask in the golden sunlight of a day that knows no night."

To their enraptured gaze is unfolded the realization of every earthly dream. The student, the poet, the philosopher, find there the complement of all that their aspirations had forshadowed; the oppressed learn that justice is something more than a name; the friendless find a home, the exile a country. There, little children, "do always behold the face of the Father," and when amid these earthly mists mor-



tals record the advent of the Christmas tide, angels look down from heavenly places with sympathy for earthly woe, with compassion for human error, with recognition of earthly longing, and a tender memory of all the ties of love and kindred that bound them to us here.

Oh! lonely souls be comforted, make bright your homes, cheerful your firesides, for as surely as your crushed and bleeding hearts lean across the distance that divides the living from the dead to catch some echo from the voices so long silent, so surely your solitude is peopled by those who \* \* "hate the unreasoning awe which waves them off from possible communion," drawing near to us with an all enduring love.

I should like to bring to every abode of poverty a sense of Christmas cheer, filling the stockings of the little ones to whom Santa Claus and Kriss Kringle never come. I should enjoy giving a dinner and inviting the crowd that wait upon Mr. Willard every day. All should be made glad, and the old women should revel in the prohibited tea and sugar. The appearance of the guests might create a genuine sensation among the dwellers on Woodward avenue, but if the New Testament is not a fiction the man of Galilee would be there. I would gather all the little shivering, half-clad children, whose wistful faces, as they peer through the windows of the Alhambra at the array of toys, and other childish treasures there displayed, make my heart ache, and give them a feast without any attendant dragon to molest or make them afraid. And the boys who shout, *Free Press, Post and Sunday Union*, till they are hoarse on frosty mornings, while their drowsy patrons, oblivious of their efforts, turn over for a prolonged Sunday nap, should not be forgotten, but receive such entertainment as became young gentlemen of their marked enterprise and varied information. I would like to send Santa Clause on a special mission to the House of Shelter, and from some secluded point of observation watch the pleased surprise that would light up the young Matron's face to find that God had put it into some one's heart to remember those committed to her care.

I would send Kriss Kringle to the Wayne County poor-house, if I thought a ray of warmth or happiness could reach that drear abode. And to every prison should enter some sign or token for each desolate soul in bondage, recalling a better time when life was not a burden or their name a reproach. For one day if no more, the prison walls should disappear in a mist of tender memories and the promise of that time when man's injustice shall be lost in the mercy of God.

Once, not long ago, a young and dainty maiden, beautiful with all the graces of culture and richly endowed by nature, was asked by a benevolent gentleman of Auburn, if she would give a reading to the inmates of the State Prison, provided permission could be obtained. This young lady has afforded infinite pleasure to friends and also to impartial critics by her readings, and a brilliant future awaits her, but her heart, unspoiled by present success or anticipated triumph, seconded the petition of her old friend.

Just at the close of the convict's dinner-hour, a vision appeared to them, unexpected, unheralded; there stood a young girl of eighteen, dainty and sweet, with tender voice and flowing hair, tears in her eyes and heavenly compassion in her heart, her soft cheek flushing and paling, while the faces of her strange audience looked up wonderingly in hers, awed by the presence of a being so pure and yet so gifted, so far removed from the life of horror by which she was surrounded, and yet brought so near by reason of divine sympathy and love.

As she spoke, imparting to the poet's touching words the pathos of a personal appeal, the prisoners were strangely moved. Many a lip quivered; over faces embittered by cruelty, and some upon which many a tempest of unrestrained passion had left its trace, surged emotions long suppressed. Thus, for a few moments she stood among them, an embodied gospel; and as they rose to receive her tearful, pitting farewell, she passed into the outer world.

"I was so sorry for them, mother," she said, as all trembling with excitement she related her experience at the prison.

Yes, fair Florence; and the memory of your sorrow, your gentle voice and youthful grace hath left its impress upon every seared and blighted heart, bringing nearer to each

"Some pure ideal of a noble life  
That once seemed possible."

I would fain on Christmas Day sanctify its memory to all those in bonds by such a tender and sacred Scripture as this young girl uttered in the Auburn State Prison.

To every "outcast's" darkened life I'd carry a hope that should revive the expiring spark of self-respect, whispering to each stricken heart, "You always may be what you might have been."

But, alas! I am powerless to redeem from want, or crime, or pain a single soul; and on next Christmas Day, as on every other, the table of Dives will groan beneath the weight of rare and costly viands, while Lazarus will gnaw his mouldy crust unpitied and unknown.

Men who have watches already will have costly repeaters presented to them, and the poor souls whose only method of ascertaining the flight of time is by an occasional glance at the tower of the City Hall, will go unwatched. The happy possessor of a silver-headed cane will have a gold one bestowed upon him at once, and decrepit age will hobble along minus a staff.

The children of the rich will over-eat themselves as usual, while those of the poor will go hungry as of yore; and all on Christmas Day, the anniversary of the birth of Him who was "a man of sorrows and acquainted with grief," and during His earthly pilgrimage "had not where to lay his head." Yet I will not despair,

"Since good though only thought has life and breath."

I will look in my little girl's blue eyes and seek to learn some of her simple trust, as she reposes in the glad belief that Christmas will come laden with joy for all.

"But still my human hands are weak  
To hold your iron creeds,  
Against the words ye bid me speak,  
My heart within me pleads."

"O, brothers! if my faith is vain,  
If hopes like these betray,  
Pray for me that my feet may gain  
The sure and safer way."

"And thou, O Lord! by whom are seen  
Thy creatures as they be,  
Forgive me if too close I lean  
My human heart on Thee."

WAVERLY, N. Y., Dec. 28, 1873.

*Editors of the Weekly*—I ask a favor of you at this time to report the proceedings of the Spiritualists of this place. Not having much faith in the communication of spirits out of the flesh, which are to me as airy nothings, I cannot expect to receive as warm treatment as I naturally would if I belonged to them. There is much need of progress if the immaculates in this place could only see it. There are only a few radicals, who keep the society alive.

As Nellie L. Davis has been lecturing here this month and had engaged the hall to give a free lecture last Friday evening, the 26th ult., as I understood, on the social question, and having read some extracts of her lecture at St. Louis in the WEEKLY, I thought I would have a rich treat; and being invited by some of the more radical to go and hear her, I ventured forth and placed myself among the respectables. There was a respectable audience present, and at the appointed time the speaker stepped to the front and announced that she stood upon a free platform and the spiritual society would not be responsible for the sentiments she would utter. She stated her subject would be free love. She appeared to be at home on that question, and told some truths which have made some of the immaculates squirm, for she couched her truths in language so plain that they were easily understood. Miss Davis is (in my estimation) a reliable person to lecture on the social as well as the religious questions of the day.

She seemed at home on the marriage question, and showed it to be a barbarous institution. Why not give its proper name, and call it legal bondage for woman and legal tyranny for man?

Any society—that is, liberal society—could not but be well suited by engaging her to speak on the liberal questions of the day.

CHAS. DICKSON.

#### IN MEMORIAM OF RICHARD McDERMOT.

"Poor Dick is dead," I hear the words again  
As one hears clods that fall upon the coffin low—  
A thud, a muffled sound, and then a sense of pain,  
As if the dead were hurt that softly slept below.

He had a weary journey, ending 'mong the blest.  
His eyelids drooped in rest and closed in sleep;  
White thin hands folded meekly on his breast.  
The kingdom gained, why should the living weep.

One more is missing from the fraternal band,  
Another gained the blessed shore eterne;  
One more that by the great white throne shall stand,  
And newer songs and glorious anthems learn.

'Tis true, he had not half life's story told at best;  
But who can tell what glimpses of the future way  
Had caught his rapt vision of the heavenly rest,  
And bore him forward to the gates of day.

The daisy gathers freshness in its lowly bed,  
And new-made graves have sadness in their mold;  
But who can mourn the absence of the dead,  
Whose gain transcends this dual life of old?

Adieu, old friend! forever done with strife,  
No more we meet where oft our steps have been;  
And tho' we miss the presence of thy daily life,  
Long in the hearts of all shall be thy memory green.

HELEN M. WALTON, Brooklyn, 1873.

The *Train Ligue*, published simultaneously in Cincinnati, Ohio, and Covington and Newport, Kentucky, has again made its appearance. It comes to us printed in red ink. Well, red is a handsome color! Its platform is as follows:

1. Free speech, free press, free thought, liberty, freedom and equal justice to all races of mankind.
2. Free Ireland and Free Cuba.
3. Success to strikers!
4. Success to the Grangers! Down with the monopolies and combinations!
5. Woman's suffrage.
6. Prohibition to foreign manufactures.
7. Cotton factories South: woolen factories West.
8. Eight-hour labor co-operation.
9. Ballot to boys of eighteen.
10. Presidential term six years.
11. Capital punishment.
12. No more land grants.
13. Repudiation or Starvation.
14. Reformation or Revolution.
15. Bread or blood for the starving millions.
16. Free trade with all nations.
17. Defense of labor against undue legislative oppression for the benefit of capital.
18. A new land system, in which every individual will be entitled to the free use of a proper proportion of the land.
19. Semi-weekly general newspapers to be published by the government, and sent free to the head of every poor family in the United States. This will educate our nation; and we will not need so many jails, station-houses, prisons and asylums.
20. No more imprisonment of American citizens in the Tombs for quoting the Bible, unless all violators share the same fate.
21. No more imprisonment of brave American women in Ludlow-street Jails, for daring to expose the debauchery and crimes of "revered citizens."
22. Free banking. Down with monopoly!
23. Down with taxes!
24. Down with politicians, and up with the people!
25. Universal amnesty.

26. No foreign ambassadors.
27. Penal servitude for briber and bribed.
28. Death to all salary-grabbers by hanging to lamp-posts!
29. Inland and ocean penny postage.
30. Compulsory education in public schools, sans Bible.
31. The religion of Humanity.
32. Government postal and money-order telegraph.
33. Abolish electoral colleges.
34. Death to official thieves through vigilance committees.
35. Let Brigham alone. Admit Utah.
36. Cabinet officer in Congress.
37. Chinese immigration, but not Coolie contracts.
38. Unification of North America, or the Continental Republic.
39. Taxation of United States securities as other property is taxed, and the speedy exchange of United States bonds for United States currency, that money may be in the hands of the people, to whom it belongs.

40. General reform in Church, State, government and society, and strong advocacy of all reform associations.

41. More sympathy, kind words, courage, and willing hearts and helping hands to assist back into the world and society the "fallen" women of our land.

42. No more false God and "red-tape" business in the Constitution.

43. The immediate impeachment of U. S. Grant and all other salary-grabbers, and in their stead the election of Mr. George Francis Train to the Presidential chair, as the only person in our land that can get the country out of the dark, deep and mysterious chasm in which it has been plunged, and save our nation from the ruin that it is now so unconsciously slumbering upon the very brink of.

An addition might be suggested to the sixth resolution, viz., a demand for reciprocity; and an alteration is needed to the forty-first. With these exceptions we rest satisfied with the platform of the *Train Ligue*, and heartily wish it success.

#### PROTEST FROM PROVIDENCE.

As your readers are aware, the Young Men's Christian Association of Providence secured the revocation of the license of the Davenport Brothers by the Board of Aldermen. Subsequently, at an informal meeting of the liberal element, comprehending Spiritualists and free-thinkers, the following resolutions were adopted as expressive of the opinions of those present, and as a protest against the unwarranted and arbitrary proceeding:

WHEREAS, The Board of Aldermen of the City of Providence, without notice to the parties, has, through *ex-parte*, sectarian influences, revoked the license of the Davenport Brothers; therefore,

Resolved, That said act, done at the instance of the Young Men's Christian Association, was a violation of the rights of the Davenports and of the people, subversive of the traditional and constitutional policy of absolute freedom in all matters of religious concernment, couched in the trenchant expression of the founder of Rhode Island, "Soul-liberty," and is an evidence of the tyrannous and sectarian character of the Young Men's Christian Association.

Resolved, That in view of this and similar acts, notably the attempt to sectarianize the Constitution of the United States by incorporating theological dogmas therein, liberals of all classes are called upon to be vigilant and active in resisting the narrow bigotry which animates that body, whose policy is inimical to free thought and progress.

Resolved, That the members of the Board of Aldermen who registered the edict of the Young Men's Christian Association, are undeserving the confidence and suffrages of free-men, and if again they are up for public office they should receive a rebuke at the hands of all those who would continue to hold the state independent of priestly and ecclesiastical control.

Resolved, That inasmuch as history shows a most bloody and tyrannous record in the unchallenged supremacy of pope, priest or dogmatist, we are warned to be vigilant and persistent in resisting the encroachments of ecclesiastical despotism, whether coming from Rome or the bank building on Weybosset street, the headquarters of the Young Men's Christian Association.

We do not propose to rest idle, but shall move on the enemy's line this winter, by petitions to the General Assembly to repeal the law exempting ecclesiastical property from taxation. Wherever such obnoxious statutes exist, a movement should be made for their repeal. Strike at this as well as all other laws and usages tending to a union of Church and State, such as the employment of chaplains in the army and navy and in Congress. Let us be aggressive, for the times demand it.

WILLIAM FOSTER, JR.

PROVIDENCE, Dec. 23, 1873.

BOSTON, Jan. 4, 1874.

*Editors Weekly*—I suppose it is generally known to your readers that the hall, recently erected in this city in honor of Theodore Parker and known as the "Parker Memorial Hall," was lately refused by its owners (the Parker Fraternity and individuals belonging to it) to Mrs. Woodhull for a lecture on the labor question. The same parties, who thirty years ago secured free speech for Mr. Parker, now deny it to Mrs. Woodhull. They received to-day a fitting rebuke to their cowardly course from the lips of Rev. O. B. Frothingham, of New York, whom they had invited to preach their Sunday-morning discourse. He choose as his subject "The soul of truth," and treated it under the three heads of truth-seeking, truth-speaking and truth-living in a very masterly manner. He spoke extemporaneously, as is his wont. Under the second head (truth-speaking) he spoke substantially as follows: "A great preacher, perhaps the greatest in the country, once said 'If I should be convinced of the mortality of the soul, I would shut and seal my mouth forever after.' Why should he say this? If the doctrine of immortality is false in his opinion, why should he not say so? How does he know that a better faith would not take its place? Why should he look out for consequences? If the doctrine is true



will it fall because of his disbelief in it? If false, will it stand an hour longer because of his belief in it? Such talk betrays a lack of faith in the truth. See what it leads to. It leads to attempts to shut up and conceal the truth, to smother inquiry, to stifle investigating committees; not only this, it leads to shutting up the truth-tellers, to denying them halls, to refusing them audiences." At this point applause broke out, followed by a loud hiss. Mr. Frothingham went on: "I apologize to no one. Let the truth out, regardless of consequences? Consequences? On whom do the consequences fall? On the one who cries 'Fire' or on the one who kindles it? On the discoverer of evil or on the doer of it?"

Mr. Frothingham had the courage to rebuke these pseudo-liberals to their face. It was a brave action and one which the occasion loudly called for. He spoke so eloquently and manfully that the owners of the hall must, I think, already be ashamed of their course. If they are not, they soon will be.

BENJ. R. TUCKER.

PHILADELPHIA, Dec. 29, 1873.

Dear Mrs. Woodhull—I hope some one more competent than I am will give you a report of the Spiritualists' meeting at Lincoln Hall last Sunday, the 28th, in which Jennie Leys and her noble guides launched forth the all-important social question.

Before commencing her lecture, the President, Dr. Child, unexpectedly to the large audience, announced that probably Miss Leys, if it was the wish of the society, would be with them a part at least of the coming month, and before the words were fairly out of his mouth the building shook with a hearty applause. Miss Leys then stepped forward, and in explanation of what the President had said, stated that she was engaged to speak for the Association in New York, but that a day or two ago she had received a letter from their Secretary to the effect that she could fulfill the engagement if she would come under their terms and rules as published in their card in the *Banner of Light*, meaning, of course, that neither she nor her spirit guides must touch upon the social question. When the speaker told the audience that she had sent the Association a reply that she should subscribe to no card, rules or creed, and knew no side issues to eschew, the old hall shook again to the very foundation by the cheering.

And when again the President arose and said that when their platform was no longer a free platform he should leave it, the house tottered as though wrought upon by a young earthquake.

Isn't it funny as well as extremely ridiculous that when Spiritualists believe and acknowledge that our best speakers are given words to utter by higher intelligences, that they should insult them by dictating what they may say and what they must not say.

Yours, for out with the truth,

S. K. R.

#### A CORRECTION.

*Editors of the Weekly*—Please allow me space to say that I was misinformed about a new reform journal issued in New York, or announced if not issued, with my name as a contributor or corresponding editor.

No such paper has been issued I am now told, nor announced, nor will be at present; and had there been, my name would not have appeared, as my letter was received declining such arrangement, and my wishes would have been respected.

I do dislike and dread being thus drawn before the public gaze in explanations, or in anything demanding explanations, and devoutly hope this may be my last appearance in any such role; and so I hasten to do this deed of seeming justice, and to subscribe,

Very truly yours for every good word and work,  
PARKER PILLSBURY.

#### BUSINESS EDITORIALS.

CEPHAS B. LYNN, the able young radical, has been notified that his services are wanted on the Pacific coast. He desires calls at points on the route. We trust that our radical friends in Omaha, Lincoln, Denver, Salt Lake and other points, will invite Cephas to lecture to them. His address is Sturgis, Mich.

#### PHYSICAL MEDIUMS.

There are many physical test mediums in the Spiritualistic field, but we wish in this article to present one who, according to reports, gives universal satisfaction, both with Spiritualists and skeptics. We refer to Mrs. Annie E. Fay, formerly of Louisville, Kentucky, assisted by her husband as director of seances. Recently, as we glean from a correspondent from Toronto, Canada, they have been giving successful seances in that city; also through Michigan and Indiana. Her dark musical test seances give the greatest and most universal satisfaction, the company being limited. Her light seances, where the company is not limited, are astounding and marvelous to all present. They intend this winter and spring to make a tour through the principal cities of the Eastern States, giving their test seances. We speak for them a cordial welcome from friends and inquirers. In Louisville, Ky., and Cincinnati her test musical seances have always been in great demand, seats having to be engaged weeks in advance. For the private dark seance, the Louisville *Courier Journal*, the Cincinnati *Enquirer and Commercial* sent their reportorial corps night after night, and the verdict of this press was always good.

Mrs. F. and her husband intend to visit Harrisburg, Pa., Philadelphia, Baltimore, New York, Newark, Bridgeport, Hartford, New Haven, Springfield and many of our principal New England and Eastern cities next spring and summer. We have no doubt that they will leave behind them a good record of work well done. Mrs. Fay has already been some years in the field, and in some of our American as also Canadian cities—St. John's, Halifax, Tor-

onto, etc.—her name is familiar as household words. We trust, then, that previous success will follow them in the future, and that their efforts may be the means of comfort to many bleeding hearts and doubting souls.

#### 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.

#### MR. MADOX,

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

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."

Price of the "Proceedings" and the "Elixir of Life" 50 cents; or the "Elixir of Life" alone 25 cents. Orders for the same addressed to Woodhull & Claflin, P. O. box 3,791, will be promptly filled.

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#### DR. L. K. COONLEY.

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

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

#### ADDIE L. BALLOU.

In response to pressing calls from California, this firm and eloquent exponent of Spiritualism and advocate of all reforms, expects to start for the Pacific coast about the last of this month, and will make arrangements to speak at important intermediate points—Omaha, Lincoln, Ogden and Salt Lake—if the friends desiring will take steps accordingly. Parties wishing one, two or more lectures from her, can have them by applying promptly by letter at Terre Haute, Ind.

The Geneva (O.) *Journal* thus speaks of her lectures in that city:

"The lectures of Mrs. Addie L. Ballou, given here last week, were very largely attended by the citizens of this place, regardless of religious faiths and beliefs. Mrs. Ballou is a very pleasant speaker, a good elocutionist, and handles her subjects very ably and clearly, and we may say, exhaustively from her standpoint. More so than any speaker of her faith we ever heard."

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

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.

#### A CARD.

Applications having repeatedly been made to us by many different parties on the subject of securing for them rational amusement for private entertainments, we beg to notify the public that we have with us an able elocutionist who is desirous of giving evening readings from the poets. We know he has an almost unlimited repertoire of recitations (without book), comprising selections from the first English and American classics, together with translations from Swedish, Moorish, Spanish, French, German, and even Persian and Turkish authors. Proprietors and proprietresses of houses of amusement and recreation can arrange for evening readings and recitations by applying to J. F., care of WOODHULL & CLAFLIN'S WEEKLY, P. O. Box 3,791, New York.

#### PROSPECTUS.

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5. A new financial system, in which the government will be the source, custodian and transmitter of all money, and in which usury will have no place.
6. A new sexual system, in which mutual consent, entirely free from money or any inducement other than love, shall be the governing law, individuals being left to make their own regulations; and in which society, when the individual shall fail, shall be responsible for the proper rearing of children.
7. A new educational system, in which all children born shall have the same advantages of physical, industrial, mental and moral culture, and thus be equally prepared at maturity to enter upon active, responsible and useful lives.

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VICTORIA C. WOODHULL and TENNIE C. CLAFLIN, Editors and Proprietors.

COL. J. H. BLOOD, Managing Editor.

All communications should be addressed

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#### A. BRIGGS DAVIS,

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





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For West Philadelphia, 8 and 9:30 a. m., 12:30, 4, 5, 6, 8:30 p. m., 12 Night.

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

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

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

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

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

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## Condensed Time Table.

WESTWARD FROM NEW YORK,

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

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.
" Binghampton	4.40 "	9.20 "	" Binghampton	3.35 "
" Elmira	6.30 "	12.16 A. M.	" Elmira	5.35 "
" Hornellsville	8.30 "	1.50 "	" Hornellsville	7.40 "
" Buffalo	12.05 A. M.	8.10 "	" Buffalo	11.45 "
Ar Suspension Bridge	1.00 "	10.00 "	Ar Suspension Bridge	12.27 P. M.
Lv Suspension Bridge	1.35 "	1.35 P. M.	Lv Suspension Bridge	1.35 "
Ar St. Catharines	1.35 "	2.00 "	Ar St. Catharines	2.00 "
" Hamilton	2.45 "	2.55 "	" Hamilton	2.55 "
" Harrisburg	3.35 "	3.53 "	" Harrisburg	3.53 "
" London	5.35 A. M.	5.55 "	" London	5.55 "
" Chatham	7.55 "	8.12 "	" Chatham	8.12 "
" Detroit	9.40 "	10.00 "	" Detroit	10.00 "
Lv Detroit	9.40 "	10.10 "	Lv Detroit	10.10 "
Ar Wayne	10.21 "	11.25 P. M.	Ar Wayne	8.55 "
" Ypsilanti	10.45 "	11.43 "	" Ypsilanti	9.27 "
" Ann Arbor	11.00 "	11.43 "	" Ann Arbor	9.50 "
" Jackson	12.15 P. M.	1.00 A. M.	" Jackson	1.00 A. M.
" Marshall	1.15 "	1.25 "	" Marshall	1.25 "
" Battle Creek	2.03 "	2.15 "	" Battle Creek	2.15 "
" Kalamazoo	2.55 "	3.05 "	" Kalamazoo	3.05 "
" Niles	4.32 P. M.	4.40 A. M.	" Niles	4.40 A. M.
" New Buffalo	5.25 "	5.35 "	" New Buffalo	5.35 "
" Michigan City	5.45 "	5.55 "	" Michigan City	5.45 "
" Calumet	7.18 "	7.27 "	" Calumet	7.18 "
" Chicago	8.00 "	8.00 "	" Chicago	8.00 "
Ar Milwaukee	5.30 A. M.	1.50 A. M.	Ar Milwaukee	11.50 A. M.
Ar Prairie du Chein	8.55 P. M.	9.05 P. M.	Ar Prairie du Chein	8.55 P. M.
Ar La Crosse	11.50 P. M.	7.05 A. M.	Ar La Crosse	7.05 A. M.
Ar St. Paul	6.15 P. M.	7.00 A. M.	Ar St. Paul	7.00 A. M.
Ar St. Louis	8.15 A. M.	8.15 P. M.	Ar St. Louis	8.15 P. M.
Ar Sedalia	5.40 P. M.	6.50 A. M.	Ar Sedalia	6.50 A. M.
" Denison	8.00 "	9.10 A. M.	" Denison	9.10 A. M.
" Galveston	10.45 "	11.55 A. M.	" Galveston	11.55 A. M.
Ar Bismarck	11.00 P. M.	12.01 P. M.	Ar Bismarck	12.01 P. M.
" Columbus	5.00 A. M.	6.30 "	" Columbus	6.30 "
" Little Rock	7.30 P. M.	8.30 "	" Little Rock	8.30 "
Ar Burlington	8.50 A. M.	9.45 A. M.	Ar Burlington	9.45 A. M.
" Omaha	11.00 P. M.	12.00 P. M.	" Omaha	12.00 P. M.
" Cheyenne	1.00 "	2.00 "	" Cheyenne	2.00 "
" Ogden	1.00 "	2.00 "	" Ogden	2.00 "
" San Francisco	1.00 "	2.00 "	" San Francisco	2.00 "
Ar Galesburg	6.40 A. M.	7.45 A. M.	Ar Galesburg	7.45 A. M.
" Quincy	11.15 "	12.15 P. M.	" Quincy	12.15 P. M.
" St. Joseph	10.00 "	11.00 A. M.	" St. Joseph	11.00 A. M.
" Kansas City	10.40 P. M.	11.40 P. M.	" Kansas City	11.40 P. M.
" Atchison	11.00 "	12.00 "	" Atchison	12.00 "
" Leavenworth	12.10 "	1.10 P. M.	" Leavenworth	1.10 P. M.
" Denver	7.00 A. M.	8.00 A. M.	" Denver	8.00 A. M.

## 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.

7.30 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.

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

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

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

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

At Jackson, with Grand River Valley Branch, for Eaton Rapids, Charlotte, Grand Rapids, Nunda, Pentwater, and all intermediate stations. Also, with Air Line for Homer, 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 Fort 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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