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Vol. VII.—No. 8.—Whole No. 164.

NEW YORK, JAN. 24, 1874.

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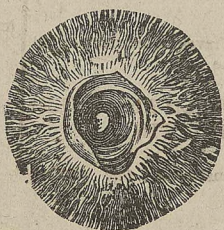


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4. Behold the hire of the laborers who have reaped down your fields, which is kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord.

Gen. Ep. James, v. 1.

EXTRACT FROM THE LECTURE OF "MADOX OF MAINE."

MADE BEFORE THE WORKINGMEN'S LYCEUM AT COOPER INSTITUTE, JAN. 3, 1874.—SUBJECT: "THE SUSPENSION OF OUR INDUSTRIES, THE CAUSE AND REMEDY."

Mr. Madox showed by statistics that railroads, telegraphs and the banking interest owned the wealth of the country, controlled all other interests, owned all the circulating currency, owned the press, the Church, Congress, the Legislatures, the Judiciary, the Executive, the social, political, moral and religious statics of the country, and that through the caprice, mistakes or interest of this conserving class, our industries are liable to suspend any time and thus throw the producing class out of work and into consequent want, suffering and all their concomitants.

Here are some of the astounding statistics in railroads:

Number of miles of railroads completed in the United States up to 1870.....	70,178
Average cost of all the roads...per mile	\$30,000
Whole cost.....	2,105,340,000
Cost as given by companies.....	3,436,638,749
Or per mile.....	48,970
The excess of stock.....	1,331,298,749
Railroad bonds.....	2,800,000,000
Thus railroads represent.....	6,236,000,000
Which gives cost of railroads per mile on which we pay a traffic for transportation pro rata.....	88,872
An excess of real cost.....per mile	58,872
The average revenue of railroads per annum.....	400,000,000
Average expense 70 per cent.....	280,000,000
And 30 per cent profit.....	120,000,000
N. Y. Central had capital in '62.....	67,575,039
It has now a capital of.....	104,661,216
Pa. Central had in '62 a capital of.....	13,724,100
It has now a capital of.....	40,000,000
Erie railroad had in '62 total capital of bonds and debt.....	40,285,265
Has now about.....	70,000,000
Vanderbilt controls the W. Union Telegraph and the N. Y. Central railroad, amounting to.....	145,721,316

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About the year 1858, the Western Union's capital stock was \$385,700, in the following eight years it declared on this stock a dividend of \$17,810,400, which with this and stock it raised the latter in 1866 to \$22,013,700. It then purchased the American, which had a capital stock of \$3,833,100, and paid that amount and a bonus of \$3,000,000 of stock in the Western Union as a dividend. Then another small company sprang up as a sort of blackmailing concern, for which the company paid \$7,016,300, making the Western Union the exclusive company in the country; having raised its capital stock from \$385,700 in '58, to \$41,060,100 in 1870. Our rates of telegraphing are twice as high as Great Britain's.

We send off annually on an average 10,000,000 messages; Belgium, which owns the telegraphs, sends off 40,000,000 per annum.

Two-thirds of the State of California has been given to railroads and individuals. Some of the estates owned by single parties are eighty miles in extent.

Congress granted to the Northern Pacific Railroad 25,600 acres per mile, aggregating 58,000,000 acres.

The wealth of the United States in 1850 was.....	\$7,000,000,000
The wealth of the United States in 1860 was.....	16,000,000,000
The late war destroyed.....	9,000,000,000
Still in the 10 years, the wealth rose to.....	30,000,000,000

In 1864 the bonded credit of the United States sank below the credit of the Confederate States 20 per cent.

The town, city, county, state and national debts of our

country, aggregate three times our assessed value of property in the country, or \$45,000,000,000, upon which the people are paying on an average 6 per cent., which is equal to four times the actual increase of the wealth of the country. Can the people stand this? Is there not danger that they will finally repudiate all debts?

One-tenth of the people own everything, seven-tenths produce all the wealth, two-tenths are speculators, licensed thieves, pensioned paupers and dishonest Christians.

Remedy—Government employ, *i. e.*, the people through the the instrument of government employ themselves.

The referendum—All laws, state and national, submitted to the sovereign people for approval or rejection. Colonization by the government of all persons who desire upon the government lands, at the government expense, taking security for such expense on the farms of the colonist. The issue of \$1,000,000,000 legal tender currency to be loaned by the government at a low rate to the people, taking collateral security in real estate. The establishment of Postal Savings Banks instead of our present system, the organization and employment of a great army of agricultural laborers. All railroads, telegraphs, water works, gas works, mines, coal, iron, etc., operated by the government in the interest of the whole people. The abolition of the Senate of the United States, reduction of all salaries, the Legislature of the government reduced to the smallest number that can codify the will of the people into form.

With these measures there can be no suspension, no rich and no poor.

INTERNATIONALS ENDEAVORING TO COLONIZE THE POOR OF THE ATLANTIC CITIES.

The following letter was adopted as the basis of colonization by the Internationals at their session, January 10, 1874:

To the Honorable Governors of the States of South Carolina, Virginia, Tennessee, Arkansas, Missouri, Louisiana, Texas, Georgia and Alabama:

GENTLEMEN—We respectfully call your attention to our method of utilizing your waste lands, enriching your States with a wealth-producing class of laborers, and thus benefiting the poor in our over-crowded cities.

You have in your States millions of acres of land unimproved and now unproductive. We have in the city of New York alone one hundred thousand able-bodied men idle and homeless. Can we not utilize men and lands to the enrichment of both?

The men are able and willing to work, but they do not possess the means to emigrate to your States, because they are scarcely able to live from day to day here.

If you, in your official or individual capacity, will aid us in our plan, we will try to solve this labor question.

We will organize a colony of from 1,000 to 100,000 men with their families—laborers and mechanics—to settle in any healthful county of your State, if the State will furnish each emigrant with forty acres of good land, transportation, food, seeds, tools, cattle, lumber or tents and other necessities to settle and cultivate the land. The money and materials advanced to be a first mortgage on the improvements and goods of the settlers, payable with a low interest in seven years.

We would call your attention to the settlement of a colony of Swedes in the County of Aroostock, Maine, at the cost and under the supervision of that State, in the year 1870, to the benefit of both State and colony.

We would also say that your State bonds, at a fair interest, issued for such a purpose, can be negotiated at or nearly par value.

Hoping this will meet with your favorable consideration, we are, gentlemen, yours to command,

Wm. A. A. CARSEY, Pres. Gen. Council of Int'l's.
G. W. MADOX, Secretary.

All papers favorable to this enterprise, will please publish this letter.

By order of Gen. C. of U. O. I.

SOCIALISTIC.

PETERSBURG, Va., January 2, 1874.

Dear Weekly—If there is one thing above another that strikes me as highly commendable under the sun, it is courage, in the face of social racks and thumb-screws, to speak out one's deepest convictions on the grand question of the incoming era—the Sexual Question. And if such courage strikes me as commendable, it don't matter two straws how it strikes you, Dick or Harry, or Henry Ward Beecher.

No one will have the temerity to deny, I presume, that even ministers' sons and deacons' daughters naturally have thoughts upon that question. Aye! the little ones of tender years, from the irresistible force of overflowing nature within them, come to conclusions and speculations ere the taste of mother's milk has been quite forgotten.

But so long as the grand aim of social life can be achieved, and all such thoughts and speculations be choked up at the well-spring—kept from the immaculate light of social day, the virgin may consume in her own fire, the young man blunt all his finer sensibilities, destroy the pure zest of manhood by secret indulgences, which are actually fostered by the narrow social lines, and all is well; while the thin crust of modern propriety covers the seething ruin, deceiving none but the victims, and not always deceiving them.

In God's name, I ask, what demon was it laid all this foundation of ignorance, leading through centuries of growth, to all the ills that flesh is heir to—to debauchery and death!

I remember, when a child of eight years, filled with curiosity concerning things that I knew older people had lied to me about. There was a social gathering at my father's house one night. In the midst of a conversation relating to a lady, not present on account of "peculiar circumstances," I, standing at my mother's knee, filled with a curiosity that had long been troubling me, asked a simple question in the simplest manner my childish tongue could frame, concerning the above-mentioned lady's personal appearance—so unlike that of any other woman I was used to see.

A rude laugh greeted me from some unwise ones in the company; but my poor mother looked so shocked, as though I were a guilty thing, and she bore me off to bed, like Niobe, all tears, for my sensitive, child's soul had been stung severely, and I was told that "little girls must be seen and not heard."

That night I cried myself to sleep, with an indefinable sense of grievous wrong somewhere, but hopelessly puzzled as to the meaning of it all. The next day a neighbor's daughter, a girl of sixteen, who had been present and listened to my unlucky speech, took me out for a walk and explained to my tender sense the "sacred mystery" of the origin of being in such an unsacred manner, that for years I regarded my father and mother with a sort of nameless contempt, for my informant failed to impress me with the sanctifying nature of social law, and the failure has not improved to this day.

Of course, from that time my head was filled with all sorts of pernicious ideas, that found ample sustenance among my companions, as cruelly let into the knowledge as I had been. As for seeking light from those able to give, the matter had been too vilely presented. And they alone, whose duty it was to educate my striving understanding and set it in the way of purely comprehending the beautiful story of our common nativity, were the ones in whom social prejudice had taken such deep and damnable root that they must needs illumine the darkness of a youthful mind with a baleful light, which cast over the sexual subject a hideous vulgarity, shocking to every pure sense.

And to-day the world is full of lit'le ones, coming on to the stage of human action, with understandings guided by the false lights on society's headlands into the very jaws of debauchery and death.

Cursed is the time-serving coward who, seeing the truth that shall redeem the children of men from their sins of ignorance, disease and death, yet shrinks from taking square in the face all the social spit-balls Mrs. Grundy has to throw!

There are plenty dull fools in my devious course, who will "rush in where angels fear to tread," and actually ask me how an unmarried woman can talk so eloquently upon a theme that most married women veil their faces before. Let their wantonness be their ignorance, or *vice versa*, only the galled jade will wince; and there are no sneaking, insinuating queries of the whole army of prudes and pedants the free soul need blush to hear, or pale to answer. There never yet was virtuous conceit but wore a draggled rag somewhere.

"If there's a hole in a' your coats,
I rede ye tent it;
A chiel's amang ye takin' notes,
And faith she'll prent it."

To the awakened soul that has dared shake off the galling chains, and stand transfigured in the light of sexual freedom, there is no sight so utterly abject as that of a sexual slave—an immortal spirit holding its earthly body a cesspool for sexual offal!

I stand in the light of freedom, and hold out pleading arms to all such slaves, whether of the legal or illegal type, all over the world, to break their accursed chains and come up higher, even beyond the Royal Arch, where no man shall dare question a woman's sexual knowledge—where he shall look higher for her purity than he does at present.

I stand declared for sexual freedom in this day and hour. I warn all meddling egotists, their prurient pity and maudlin sympathy would be lost on me. So keep your tears, ye Scribes and Pharisees, for the lame, the halt and the blind, victims to the free lust of your sacred marriage laws. And no man is to infer from this that my favors are cheap; they would cost him more than a house and home, or a blank check on his banker. His wife or his daughter can afford to lease their virtue to the highest bidder, under sanction of the law, but not the woman who counts her sexual purity the brightest gem in her crown of womanhood, who would not yield herself, save for love's sweet emotion, though hell itself should gape and rain its red-hot fires.

The average manhood of to-day is no lure for the glorified womanhood that breathes the air of freedom; she would spew it from her mouth. So let no wallowing free-luster presume upon a declaration of independence from the lips of open of any woman. The atmosphere of freedom surrounds a woman with inviolate sacredness, which no man will approach save on his knees.

I've dared talk with many men upon these themes; with ministers, doctors and lawyers, and never yet did I talk with one who failed to honor the flag of freedom under which I fight. 'Tis ever woman's mission to walk above the man she honors by her preference, and lead him up, save where the rotten law has put her under his feet to be his sexual slave and breed sinners for his lust.

I will permit no worn-out wife, old and haggard before her time, neither any suppressed old maid, with sexual famine staring from her hungry features, to question my virtue, for I'll hold them up a mirror "wherein they shall see the inmost part of them"—"such black and grained spots as will not leave their tint." Virtue is an assumption based upon local law; and my right to my assumption, based upon my idea of divine law, none shall question with impunity.

Here, in the columns of this dear Weekly, I have established my status, and to it all caviling fools may come to learn of me. But they shall not ask me impertinent questions, nor pry into my personal affairs. Let them not forget, the free soul flies high and never lights low. Suffice it, I herein invite all men, who can speak by the card, to meet in convention in the Moon, on her next quarter, to settle whether it is best to relieve the curiosity of all the knaves and fools and hypocrites who are so terribly exercised as to my interpretation of the "tree of knowledge," whose fruit I boldly declare I've dared to eat, and which has not turned to ashes on my lips, nor made drunk my brain so I cannot at all times see the skeleton under the veil of hypocrisy and deceit worn by all who have taken degrees in modern respectability.

HELEN NASH.

A SHORT SERMON.—No.

BY DR. H. P. FAIRFIELD.

"Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself."—Eccles. chap. vii. v. i.

To say that the social world has existed in a darkened and depraved state; that man has wandered from the "golden rule," and has preferred rather to grovel in the corruptions of the flesh, is but to express a truism which is in accordance with the universal testimony of human experience.

In the very heart of the social relations there gnaws a religious canker-worm which is undermining the very foundations of health, virtue and happiness.

The blessings and rights which belong to each individual member of the family and nation are not enjoyed. Monopoly of the most fearful and crushing nature is exercised by men in all the moral, social and political relations of life. The animal nature of hooking and kicking predominates, and women are thrust out as the weaker sex, or forced to bow in silent submission to their arbitrary authority. The pernicious clerical teachings of theology have done much toward fostering and perpetuating this unholy and unjust state of things. It has been preached and believed that God was a jealous being, and that man was created in the image of God. It is not strange, then, that we have jealous husbands who teach their wives an evil lesson against themselves. From the smooth and smiling countenance of the hypocritical priest, down to the sweet and honied words of the lustful deceiver, may be found the fearful poisonous stings of death, which have almost desolated the sanctuary of the social relations.

Far and wide through the winding avenues of society may be heard the sighs and groans of the oppressed, chained down upon the altar of marriage—a living sacrifice to appease the wolfish passions and selfish claims of men.

Thus the institutions of marriage have become one great mass of sensuality. They have been the means of repelling the warm, attractive influences of love which brighten and gladden the sanctuary of the free; they have had a tendency to weaken and depress, rather than to quicken and strengthen the mental and physical powers of mind and body. In short, they have given to the world a generation of vipers in human form, which seek to charm and allure the innocent and pure, their tongues deceive, their coils bind and crush the heart.

There are family volcanoes and national earthquakes from which we all suffer more than tongue or pen can describe; and now America, this bright spot of freedom's birthright, is threatened with a despotic flood more terrible than that from which Noah and his family escaped in the ark. Therefore, I would again raise the warning voice at the head of this sermon: "Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself."

Meditate upon these things. Spiritualism, social reform, social freedom and free love, they are the fruits of the spirit. Let thanksgiving and praise be given to our guardian angels and the laborers who are now gathering and arranging the elements for the reconstruction of the ark of Social Freedom, which may save the people and the nation from the flood of blood and death.

It is a truth which will not be disregarded or rejected by the searching mind, that the reform which is so much needed on the earth among the children of men is a radical social reform.

The only sure course to be pursued by the reformer of this age is to strike deep to the roots of social and political corruption, and remove the primary causes on which they are dependent. It is a great and almost incomprehensible work which has been commenced in the moral and social world. It is a work which is to melt the icy barrier of jealousy, bigotry and sordidness, which is to breathe new life into the sorrowing and anguish-stricken heart, and which is to renovate the wastes of social life with the streams of love, truth and justice.

When the blessings of the near future have been clearly revealed; when the brightness of the incoming ages shall have superseded the darkness of all bygone eras; when the beauty and grandeur of social reform has perfected the human race of freedom, then shall the united voice of humanity acknowledge that the foundations of society have been wrong; that the first issues of the social economy have been inconsistent with the principles of freedom, love and justice.

MARLBORO, Mass., January 4, 1874.

POLYANDRY IN INDIA.

An officer of the Bengal army, in an essay just published in London, describes the practice of polyandry as it exists at this day in one of the hill tribes in India: "A husband and wife are betrothed, dowries being exchanged between the husband and the father of the bride. After marriage, without any rites or ceremonies, but with the approval of parents, and in full cognizance of the village community of relatives, the wife accompanies her husband to his own house. If the husband has brothers or very near relatives all living together, they may each, if she and he consent, participate in the right to be considered her husband also, on making up a share of the dowry that has been paid. Younger brothers, as they grow up to maturity, and other brothers, as they become widowed, may each either take separate wives, or purchase shares in those already in the family. Any degree of complication in wedded life may now be met with; from the sample of the single man living with a single wife, to that of a family of relatives married to a group of wives. All their children are held to be brothers and sisters. In poor districts several men have to be content with one wife between them; but, as women become more numerous, a greater proportion of men are able to procure a wife apiece."

JOHN PAUL says, "When a man walks squarely up to the clergyman who married him three years before, takes him by the hand cordially, and without a word of reproach, inquires

after his health, it is useless for any one to maintain that Christian forgiveness is a thing of the past."

ON THE TOWN.

BY H. H. STODDARD.

The lamps are lighted, the streets are full,
For, coming and going, like waves of the sea,
Thousands are out on this beautiful night;
They jostle each other, but shrink from me!
Men hurry by with a stealthy glance,
Women pass with their eyes cast down;
Even the children seem to know
The shameless girl of the town!

Hated and shunned I walk the street,
Hunting—for what? For my prey, 'tis said;
I look at it, though, in a different light,
For this nightly shame is my daily bread!
My food, my shelter, the clothes that I wear!
Only for this I might starve, or drown;
The world has discovered me, what can I do,
But live and die on the town?

The world is cruel. It may be right
To crush the harlot; but grant it so,
What made her the guilty thing that she is?
For she was innocent once, you know.
'Twas love! that horrible word says all!
She loved a man and blindly believed
His vows, his kisses, his crocodile tears;
Of course the fool was deceived!

What had I to gain by a moment's sin,
To weigh in the scale with my innocent years,
My womanly shame, my ruined name,
My father's curses, my mother's tears?
The love of a man!—It was something to give.
Was it worth it? The price was a soul paid down;
Did I get a soul, his soul in exchange?
Behold me here on the town!

"Your guilt was heavy," the world will say,
"And heavy, heavy your doom must be;
For to pity and pardon woman's fall,
Is to set no value on chastity!
You undervalue the virgin's crown,
The spotless honor that make her dear."
But I fought to know what the bauble is worth,
When the loss of it brings me here!

But pity and pardon? Who are you,
To talk of pardon, pity to me?
What I ask is justice, justice, sir!
Let both be punished, or both go free.
If it be in woman a shameful thing,
What is it in man? Now come, be just:
(Remember, she falls through her love for him,
He, through his selfish lust!)

Tell me what is done to the wretch
Who tempts and riots in woman's fall?
His father curses, and casts him off?
His friends forsake? He is scorned of all?
Not he: his judges are men like himself,
Or thoughtless women, who humor the whim;
"Young blood"—"Wild oats"—"better hush it up!"
They soon forget it—in him!

Even his mother, who ought to know
The woman-nature, and how it is won,
Frames a thousand excuses for him,
Because, forsooth, the man is her son.
You have daughters, madam (he told me so),
Fair innocent daughters—"Woman, what then?"
Some mother may have a son like yours;
Bid them beware of men.

I saw his coach in the street to-day,
Dashing along on the sunny side,
With a liveried driver on the box;
Lolling back in her listless pride,
The wife of his bosom took the air.
She was bought in the mart where hearts are sold;
I gave myself away for his love,
She sold herself for his gold.

He lives, they say, in a princely way,
Flattered and feasted. One dark night
Some devil led me to pass his house;
I saw the windows a blaze of light;
The music whirled in a maddening round;
I heard the fall of the dancers' feet;
Bitter, bitter the thought I had
Standing there in the street.

Back to my gaudy den I went,
Marched to my room in grim despair,
Dried my eyes, painted my cheeks,
And fixed a flower or two in my hair!
Corks were popping, wine was flowing,
I seized a bumper and tossed it down;
One must do something to kill the time,
And fit one's-self for the town.

I meet his boy in the park sometimes,
And my heart runs over toward the child;
A frank little fellow with fearless eyes,
He smiled at me as his father smiled!
I hate the man, but love the boy,
For I think what my own, had he lived, would be—
Perhaps it is he, coming from the dead—
To his father, alas! not to me.

But I stand too long in the shadow here,
Let me out in the light again;
Now for insult, blows perhaps,
And, bitterer still, my own disdain.
I take my place in the crowd of men,
Not like the simple women I see:
You may cheat them, men, as much as you please,
You wear no masks with me!

I know ye! Under your honeyed words
There lurks a serpent; your oaths are lies;
There is a lustful fire in your hungry hearts,
I see it flaming up in your eyes!
Cling to them, ladies, and shrink from me,
Or rail at my boldness—Well, have you done?
Madam, your husband knows me well;
Mother, I know your son.

But go your ways, and I'll go mine:
Call me opprobrious names, if you will:
The truth is bitter. Think I have lied?
"A harlot?" Yes! but a woman still.
God said of old to a woman like me,
"Go; sin no more," or your Bibles lie;
But you, you mangle his merciful words
To—"Go, and sin till you die."

Die! the word has a pleasant sound,
The sweetest I've heard this many a year;
It seems to promise an end to pain—
Anyway it will end it—here.
Suppose I throw myself in the street?
Before the horses could trample me down
Some would-be friend might snatch me up
And thrust me back on the town.

But look, the river. From where I stand
I can see it, I almost hear it flow;
Down on the dark and lonely pier—
It is but a step—I can end my woe.
A plunge, a splash, and all will be o'er,
The death black waters will drag me down;
God knows where! But no matter where,
So I am off the town.

Dear Dr. Grasmuck.—Yours, with strictures upon Mrs. Woodhull and the cause she is advocating, has been duly received.

Permit me to thank you for the candor and kindness with which in the main you have stated your views, and at the same time to examine one or two of the positions you assume. You charge Mrs. Woodhull with indecency and fanaticism. I do not know with certainty that I am a competent judge of these qualities. We so often dispute about terms we do not fully comprehend. Then, too, if I were quite sure that I understood their full meaning, I should not be altogether certain that I know the persons to whom they apply. The character of an action depends a good deal upon the motive that inspires it. If we look at history we find it full of mistakes that have been made in the use of these terms, which often apply with much greater force to the accusers than to the accused.

To the conservative Jews of his time, Jesus "had a devil and was mad," which is about as good a definition of a fanatic as one can get. But to us of later times it seems plain that it was the Pharisees that "had the devil" and that Jesus was only guilty of telling them some plain truths.

The religious conservatives of Athens accused Socrates of "corrupting the Athenian youth." But we of this age (I do not know whether it be an "enlightened" one or not) are foolish enough to suppose that Socrates was a lofty and pure-minded philosopher, and about the only one that was teaching the youth of his time any facts or truths worth knowing.

Here, you perceive, is a wide difference of opinion in regard to fanaticism and fanatics. Which is the right one?

When Charles Lamb was one day driving out near the seashore in company with a prudish old maid, the said ancient maiden called his attention to some little folks that, in a nude condition, were at play in the surf, with the remark, "See those naughty little boys!" "And how do you know they are boys?" said Lamb. "Oh! I know they are!" "Well," replied Lamb, "at this distance I don't know the difference!" So much upon the question of indecency. To which side does it belong? Lamb's remarks were either highly moral and full of cutting rebuke, or they were simply indecent. How are we to determine? Simply by the motive that we suppose actuated him at the time.

If Mrs. Woodhull has depicted in plain language evils and wrongs that are widespread and deeply rooted, about which both the press and pulpit are dumb, or speak only to denounce those who would expose and remove them—if she has attempted to burn into the heart and conscience of the age a sense of the deep wrongs of woman—or if she has pointed out the hidden graves that lie concealed about among the grass and flowers where the children play—why it does not follow that she is "indecent," or that she "hath a devil and is mad," or that she is guilty of "corrupting the youth of Athens." She is simply telling some of the weightiest truths of the age without gloss or varnish, and fighting for the right of all others to utter and to hear them.

But Mrs. Woodhull has already gone into history, and like all the other actors that have appeared upon that mighty stage, will be judged by the motives that are supposed to have inspired her.

Do you say the subject is one that ought not to be agitated? And do you not well remember with what force the friends of Southern slavery used this argument against the Abolitionists?

It is a part of the history of every agitation and revolution the world over and the ages over. Can there be any subject that vitally concerns human life that ought not to be discussed in a proper spirit?

If the wisest maxim that comes down to us from the past is "know thyself," where shall we begin to draw the limit of self-knowledge? Shall it be where that knowledge is likely to become most vital and useful? Or shall it be extended and made large enough to include the whole circle of self-science and social science?

And if Mrs. Woodhull is fighting for the right of man to "know himself" and all that belongs to him, if she is contending for the enlargement of the domain of science, so as to include within it all that really concerns him and his, why I see nothing in this fact alone that is either "indecent" or even indelicate, or to cast reproach upon her name and fame. For this appears to be the "head and front of her offending"—to have been found guilty of pointing out certain weighty facts, evils, wrongs, that women suffer—facts and abuses long existing in society and increasing in magnitude year by year, for which neither press nor pulpit have found a voice, much less a remedy. And this agitation, if allowed to continue, seems likely to interfere with the trade of the priests and other social conservatives—classes which are always more ready to conserve wrong than to surrender privileges long enjoyed, but not founded in truth or justice.

And if this happens to her and to all those who hold and advocate similar views with her, that has happened in all ages to those who lead the vanguard in the great army of human progress, to have "their names cast out as evil," need we wonder or complain "as though some strange thing had happened unto us?"

You are opposed to the abolition of marriage, and in favor of one "regulated by law." I will quote your own words: "I have for a long time believed that marriage as a legal act needed amending, so as to place man and woman on an equal footing, but have not believed that it should be abolished. We need a marriage regulated by law." So far as this very general statement of the subject does not contradict itself, it would serve very well to express the views of Mrs. Woodhull herself.

She does not desire the abolition of true marriage, but rather to uphold and strengthen it. She believes also in one "regulated by law"—but a law that regulates it in accordance with love and reason; one that protects the person in his or her rights, both in and out of marriage, but does not act the tyrant to hinder or destroy those rights, nor immolate the individual on the "altar" of some priestly juggernaut, under whose wheels are perpetually crushed the souls and bodies of its mangled victims. She emphatically believes in the enactment of a law "that shall place men and women on an equal footing," but at the same time as earnestly protests that no law in existence does so or can do so, just so long as that law is regarded in the light of an "institution or sacrament" whose preservation is of more consequence to society than is the conservation of the highest and holiest rights and liberties of human life.

For the spirit and purpose of such an institution is this: That there is something peculiarly divine or sacred in it that renders A. and B. fitted and obliged to live perpetually together when they have once consented to, under this institution or law, no matter how great a mistake A. and B. may be supposed to have made in yielding that consent. So that had A. not chanced to meet with B. at the time he or she entered matrimony, but had proposed to and gained the consent of any one of either C, D, E, F, G or H, and had married him or her, it would have constituted just as fitting, absolute and binding a union in the one case as in the other. How greatly absurd!

Such a law admits the possibility of neither mistakes nor repentance. It takes two persons, who—with the purest and best intentions, but in utter ignorance of themselves and each other—have agreed to live together in the married state, and compels them to continue that relation until love has turned into hatred, and the stronger has gored the weaker one to death. "Until death do them part." Is it not "so nominated in the bond?" Alas! how often and sadly is the "covenant" literally fulfilled!

The Southern people, before the war that exterminated negro slavery, were wont to call it the "peculiar institution." Cassius M. Clay, with more truth than reverence, used to say that it was "d-d peculiar!" I fear that in the not-remote future, marriage, as a priestly sacrament, will be regarded as one of the "peculiar institutions" of an ignorant past that mankind has done well to get rid of.

Allow me to beg of you not to suppose me to be denouncing true marriage. There is a "higher law" that eternally weds man and woman; a law that can never be abolished, though it may be, and is, often sadly interfered with by man's vain and foolish attempts to re-enact the laws of God. This law forms the true marriage. It is one of the divine ordinances of Nature herself, and can no more be abrogated or annulled than it is possible to abolish the sexes, or the sun itself.

You are in favor of elevating woman to an equal footing with man, in the marriage relation. Has it never occurred to you how infinitely absurd it would be to attempt to place woman on an equal platform with men, under any one of the Christian laws that ever existed or could exist? The whole spirit of which is such as to place the weaker side of woman's physical organism in the complete power of man, and literally holds her there, depriving her of all right of self protection, and clothing him, in addition to his naturally superior physical power, with all the force, restraints and penalties of the law, as well as public opinion, to compel obedience to his will and desires. We fail to see any equal footing in all this. It is the equality of master and slave.

With the relative physical organisms of man and woman, no legal enactment that deprives her of full freedom as a rational, physical and spiritual being, can ever place her on an equal footing with man, in the marriage relation. You will perhaps say that this full freedom is anarchy, and gives rein to the base and sensual in human life. I contend, on the contrary, that it is in the spirit of true and rational liberty, and that it will do more, in connection with science, to allay the sexual intoxication of the time, that has grown up under Christian ignorance and cowardice, than all the marriage institutions in Christendom, with all the penal enactments the law may place around them thrown in!

Do you say that I exaggerate the evils I speak of? It is impossible to exaggerate them; they are simply and literally unspeakable!

The deepest wrongs woman has ever suffered have never appeared in any court of divorce, and fortunately for the well-being of society, her delicate goodness and divine fortitude have never allowed them to appear. Like the heroic Spartan youth who concealed the fox beneath his garments until the animal had eaten out his vitals rather than submit to the disgrace of exposure, woman draws the veil of silence over her deepest wrongs and dies rather than complain. Doctor, do you imagine that these dumb and inarticulate wrongs that woman suffers will be permitted by the witnessing heavens to remain forever voiceless? If they had not soon found a human voice to trumpet them forth to the world, the "very walls" that have so often and so long borne witness to what human souls can suffer would have "cried out!" No; the repeal of our present marriage laws and the substitution of a more rational system, would not

lead to social anarchy. On the contrary, it would have just the opposite effect.

Those angry and indecent controversies that now fill up our courts of law, together with the vast amount of the filth and garbage of social and domestic life under which our public press groans daily, would forever disappear from view. A similar argument was formerly urged against the abolition of slavery by its friends. The terrible evils that would afflict society as a result of that benign measure, were depicted in the most vivid language. But the only evils this country has ever suffered from the emancipation of the negro were antecedent, not subsequent, to that event.

With the final overthrow of that dark remnant of an ignorant and barbarous past, the negro, as an element of disturbance, disappeared forever from our political horizon.

Slavery was a forced and unnatural relation between man and man, and like all other relations of a similar nature, was a fruitful source of agitation and evil to the society in which it existed. But with the removal of the force element in those relations, leaving both parties free to form such relations as they choose, those great evils disappeared.

And a similar result would follow the emancipation of woman. Eliminate the element of force that exists in the relations between man and woman, and a like repose and harmony would follow that event in the social and domestic spheres of life.

Doctor, allow me here to state the great divine law of personal liberty, as enunciated by one of England's ablest thinkers, as it covers this whole controversy and settles it, if we once admit its binding force. "Every human being has an absolute right to do just as he pleases, provided he does not choose to do anything to interfere with the equal right of every other person to do the same thing." This is a self-evident proposition, and as easy of belief as the statement that two and two are four. And yet the failure to practically recognize this simple truth in the relations between the negro and the white races cost us four years of dreadful war, and the expenditure of whole seas of blood and treasure. And why? Simply because it conflicted with the interests and the pride of certain privileged and conservative classes in this country. Shall we re-enact within a generation the same stupendous folly, by withholding from woman her just and self-evident rights? It is not impossible that we may.

In conclusion, doctor, the whole drift and spirit of the age is against you and the triple relic of a barbarous past, which you deplore but cannot surrender.

On the statute books of the nearly forty States of this Union exist to-day nearly as many different divorce laws—some of which are very "easy" ones, and all of them are a complete departure from the spirit and tenor of the old original law, with its "one cause."

These legislative enactments are the "Personal Liberty Bills" of the new era of woman's social emancipation, and mark the advancing sentiment of mankind. They do not indicate as yet the remedy, but they point unerringly to the disease, and when one of them has been discovered the other is usually near at hand. They carry with them a greater significance, from the fact that they were not enacted by either the friends of social freedom or by Spiritualists, but by the more liberal classes of those who still cling to the old idea.

In several of the States they stopped only a little short of absolute freedom. They feared the results of the law of "perfect liberty," and failed to knock the fetters from the limbs of the slave; but they did what seemed to them the next best thing, they made the chain as long as possible.

I said, "the social emancipation of woman"—it is the social emancipation of man as well. For one end of the chain that binds the slave manacles the limbs of the master. It takes from him the liberty of the tyrant but restores to him the full freedom of a pure, loving and spiritualized manhood. It converts man and woman into divine equals—kings and queens. Releasing them from the degrading bondage of a coarse, brutal and barbarous law, it reunites them in a union of spiritual and immortal love, perpetually expiring yet voluntarily renewed forever.

To hasten forward this mutual and divine destiny of man and woman all persons and events in this mighty age are actively at work, whether intelligently or blindly it matters little. The beautiful social edifice that like the fabled Phoenix will arise from the ashes and the ruins of the old order of society, will be the mutual product alike of radical and conservative hands. Let each one permit the other to work honestly and earnestly in his own way, and cease to call the other by bad names. For only in this way shall we be able to finally adjust all these momentous questions by the divine law of reason and the enlightened sentiment of mankind, instead of the dreadful arbitration of the sword.

Fraternally yours,

S. A. MERRELL, M. D.

INDEPENDENCE, MO., Jan. 1, 1874.

AN ADVOCATE OF MATRIMONY.

MARRIAGE AND THE WORCESTERSHIRE SAUCE OF SEXUALITY—A FAIR AND VIGOROUS PROGENY OBTAINABLE IN WEDLOCK.

New York, December 27, 1873.

Woodhull & Claflin—In your issue of to-day you animadvert very severely on the "Theory of Modern Marriage." Your editorial on this subject I acknowledge is ably and eloquently written, but you overlook, or rather repudiate, some points of the highest importance to humanity. As you invite criticism I shall make a few brief comments on these points.

In the advocacy of your iconoclastic theory of the holy institution of matrimony, you deprive, to a great extent, sexual intercourse of one of the chief sources of its enjoyment; namely, *secrecy*. Old Solomon, as you can easily verify by reference to some of the amatory lucubrations of that prince of libertinism, was quite alive to the importance of this principle of secrecy as a component part of its delicious delights. The adage, "stolen waters are sweet," is just as true now

and quite as applicable to the present state of society in the New World as it was when his amative and serene highness, the aforesaid Solomon, experienced the very acme of refined indulgence by detaining in fond dalliance, at his pleasure, some of the choicest selections of the thousand select and most beautiful daughters of Judea and Canaan, to say nothing of his *affaire d'amour* with the lovely Queen of Sheba.

Now, how can this secret indulgence be better accomplished than under the present *regime* of this sacred institution of matrimony? This glorious institution pulls the wool over the eyes of the outward world in general, and while the theory of the most immaculate virtue is sustained, often by the fond and deluded husband, even at the pistol's mouth, everything that the Utopia of your Free-Love doctrine promises can be enjoyed to the fullest extent, and the secrecy and hypocrisy which are generally admitted to be the Worcester-shire sauce of sexuality, carefully and jealously maintained. Hence we see that the conditions indispensable for a fair progeny are not always so defective as your article seems to suppose. The husbands that are either despised or merely tolerated, frequently become the reputed and happy fathers of the sweet and vigorous offspring of their wives and their wives' lovers. Your system of Free Love would spoil all this.

TEUFELSDROKH.

WHENEVER man pays reverence to woman, whenever a man finds woman purifying, chastening, abashing, strengthening him against temptation, shielding him from evil, ministering to his self-respect, medicining his weariness, peopling his solitude, winning him from sordid prizes, enlivening his monotonous days with mirth, or fancy, or wit, flashing heaven upon his earth and hallowing it for a spiritual fertility, there is the element of true marriage. Whenever woman pays reverence to a man, rejoicing in his strength, and feeling it to be God's agent, confirming her purpose and crowning her power; whenever he reveals himself to her, just, inflexible, yet tolerant, merciful, tender and true, his feet on the earth, his head among the stars, helping her to hold her soul steadfast to the right, this is the essence of marriage. There is neither dependence nor independence, but interdependence. Years cannot weaken its bonds, distance cannot sunder them; it is a love which vanquishes the grave and transfigures death itself into life.—Gail Hamilton.

SPIRITUALISTIC.

T H E R E.

Do any hearts ache there, beyond the peaceful river?
Do fond souls wait, with longing in their eyes,
For those who come not—will not come forever—
For some wild hope whose dawn will never rise?

Do any love there still, beyond the silent river,
The ones they loved in vain this side its flow?
Does the old pain make their heart-strings ache and quiver?
I shall go home some day, go home and know.

The hill-tops are bright there, beyond the shining river,
And the long, glad day, it never turns to night.
They must be blest, indeed, to bear the light forever;
Grief longs for darkness to hide its tears from sight.

Are tears turned to smiling beyond the blessed river,
And mortal pain and passion drowned in its flow?
Then all we who sit on its hither bank and shiver,
Let us rejoice—we shall go home and know!

—Louis Charles Moulton, in *Christian Union*.

FIRST BOSTON PRIMARY COUNCIL.

I have the pleasure of informing your readers that the above council, which was organized in November, is alive and vigorous. We have had regular weekly meetings in private houses until now. This week we meet in John A. Andrew Hall, No. 5, which we have secured until further notice for Thursday evening of each week.

We are having real live meetings, and are not to be read out of the ranks by respectables or autocrats. All the difference between us and other associations of Spiritualists is that they eschew what they please to call side issues, which we adopt and discuss, and their adoption of gags and muzzles, which we discard.

We are contemplating a course of lectures soon.

Yours for humanity,

JOHN HARDY.

Peroration of Gerald Massey's Lecture at Music Hall, Boston, delivered on January 4, 1874, as reported in the *Banner of Light*:

"Spiritualism, as I understand it, means a new light of revelation in the world from the old eternal source, and you cannot have a new light let in without seeing many old acquaintances with a new face! Many aspects of things will change, and some things that we mistook for living faces will turn into the sheerest masks of mockery, and whiten with the sweat of dissolution running down them. But no letting in of new light will change the nature of that which is eternally true. It is only falsehood that needs to shrink from the transfiguring touch of light. That needs must shrink and shrivel away. Spiritualism, as I interpret it, means a new life in the world, and new life is not born without pain and partings, and sheddings of old decay. But new light and life do not come to impoverish; they come to enrich. Spiritualism will prove a mighty iconoclast, but the fetiches and idols it destroys will yield up their concealed treasure of innermost truth, as did the statue which was destroyed by Mahmoud, the image-breaker. The priestly defenders offered him an enormous sum to spare their god, but he resisted the bribe and smote with his iron mace. Down fell the image, and as it broke, there rolled out a river of pent-up wealth which had been hoarded and hidden within it.

"And so it will be with Spiritualism and the blows it strikes. It has already proved itself the greatest solvent of dogmas yet known. It is the Truth that sets you free for good as well as for evil. It has acted and is acting like Hannibal's vinegar on the most stupendous obstacles of progress,

and an imposture cannot do that. It will finally break up many a poor miserable effigy of God to fully reveal the Divinity himself to the unfettered human soul."

THE CLAY AND THE POTTER.

Suppose a lump of senseless clay,
While in the potter's hands, should say,
"Now, potter, try on me your skill,
And fashion me what form you will!"

Then, with a master's cunning art,
He molds in shape each separate part;
Beneath his fingers' deft control,
He views the finished, perfect whole—

And says, "My skill I have essayed,
A goodly vessel thou art made;
Wouldst thou thy perfect shape retain,
The 'fiery' process doth remain."

But when within the oven laid,
All heated, as the potter said,
The clay no longer passive lies,
But quickly to the potter cries:

"Come hither quick, for pity's sake,
And me from out this oven take!
I said I would be fashioned, turned,
But did not bargain to be burned."

Obedient to this stern command,
The potter reaches forth his hand;
A lump of clay all incomplete,
It falls down shapeless at his feet.

Just such, my child, is thy desire;
Thou wouldst be formed, but not by "fire;"
Thou wouldst the perfect image take,
The fiery ordeal yet forsake.

Now from this truth a lesson learn,
And when the flames around thee burn,
Just think, Who knoweth best, I pray,
The potter, or the insensate clay?

Banner of Light.

NEW CATHOLIC CHURCH.

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

Reported by Ghiradini.

Our report of the last of these discourses last week was unfortunately interrupted in the middle, owing to the late hour at which the manuscript came to hand. Mr. Andrews was illustrating what he calls Organization by Orchestration, or in the Pantarchal order, and to that end was reading an account of Miss Putnam's Sunday School in Boston, conducted on the same idea, as reported by Charles Bradlaugh to his English organ, and by him supplied, as illustrative of this idea, to Mr. Andrews. The account proceeds as follows:

In the first place, these boys feel that in coming to the school they bind themselves to nothing. They can leave it the instant that they are tired of coming to it, and with no fear of being looked up at their homes, or even of being asked the reason of their leaving.

When a new boy comes, he tells us his name, his age and where he lives. That done, he becomes one of us; of his home life we know nothing, unless he talks to us about it of his own accord; and we never visit him at his home unless by his express desire. They find themselves warmly welcomed, and it is pleasant to see how soon they, many of them, seem to feel as if the place some way belonged to them, as if it were somehow their school, and they were of great importance to it.

There is no enforced studying of lessons; those children who prefer to study are put into classes, with other children who prefer it too, but it is no more considered meritorious to like study than not to like it. It is a question of preference, and that is all.

It is a kind of school most liked by the best teachers, but it would be an impossible school to some teachers, who might, nevertheless, get along well enough in a Sunday school conducted upon another plan.

For it is one thing to teach boys who are sent to school by their parents and to whom lessons are a necessity, and quite another to find yourself face to face with half a dozen boys, all free to come or stay away as they please, and who sometimes only accord to you their allegiance after you have proved yourself capable of holding their attention almost in despite of themselves.

There are no theological dogmas inculcated in the school, only the simple religious teachings of Christ.

To each teacher entire freedom is left as to management of his own class, the only general idea being that the children must be interested before they can be instructed, and that the making them happy goes a great way toward making them good.

So in many classes there is a good deal of serious teaching; in others a good deal of story telling; and yet again in others a good deal of simple talking, while in the room where the youngest children are, the little ones of from four to six years old, there are blocks and picture books.

It is not with the poorer classes alone that the school is in favor. On one occasion Mr. Clarke, seeing a gentleman in the school who was a stranger to him, and who had been for some time standing quietly and looking on, went up to him and spoke to him. "I have come here," said the gentleman, "to find out, if I can, what it is that makes my two boys so eager to come to you every Sunday afternoon. I believe in Sunday schools; I have always tried to make them go to one, but when they went it was always with so much reluctance, that I came at last to the conclusion it was best to let the matter alone. But now they tell me they have found a Sunday school for themselves, and I should find it as hard to-day to keep them away as I found it formerly to make them go; so I thought I would come round and see for my-

self what the secret of the matter is." "And you have found it?" Mr. Clarke asked him. "Well," said the gentleman, "I must confess to you that when I first came in my feeling was that you had very little order and a great deal of noise; but as I have stood here looking on I have discovered that, though there is little discipline there is much harmony, and that your children seem to feel the same confidence and freedom that they would feel in a happy home."

On another occasion Mr. Clarke was stopped by a poor man in the street, who was also a stranger to him. "You do not know me, sir," the man said, "but I seem to know you, for my children have been going to your school for years; indeed, your Sunday school has prevented me from moving out of town." And then, in answer to Mr. Clarke's surprise he added: "Why, the fact is, when I spoke of moving to the children, they were so wretched at the thought of giving up their Sunday afternoon, that I couldn't bear to take so much pleasure away from them. So we've just stayed on where we are." One great source of pleasure to the children is the Sunday-school library. A catalogue is given to each scholar, and they choose for themselves the books that they wish to read.

Then there is the Christmas festival and the summer picnic. We invite the children to the festival just as we should invite the children of our friends to our own house, and the poorer children feel no patronage extended to them. The presents given to them are of the kind that any child would like to have—sleds and skates and desks and knives.

In the month of June there comes the summer picnic. In the early morning, taking with us a band of music, we leave Boston in a steamer hired for the occasion, and, after an hour's sail down the harbor, we stop at Quincy Point, in Weymouth, a sea-side picnic ground. Here there are summer-houses, pagodas, a large pavilion for dancing, swings, tilts, etc. The boys find great entertainment in fishing, clam-digging and clam-baking, while the girls busy themselves in collecting flowers and shells.

And after the picnic comes the summer vacation, a vacation not hailed as vacations are usually hailed by children, but whose end is more welcome than its beginning. I may add to Miss Putnam's notes that I never saw a more happy-looking and cheerful set of children; and although they were very noisy, laughing and talking before I rose to address them, they were as orderly and appreciative while I talked to them as if they had all been of mature age. I hear that some of the congregation were a little horrified when they knew that Bradlaugh, the infidel, was to speak to the Sunday-school children, but Mr. Clarke was firm, and I am sure I thoroughly enjoyed the visit, and believe that clergymen, teachers and children shared my enjoyment.

CHAS. BRADLAUGH.

Mr. Adams, in the audience, has criticized us somewhat severely, on the ground that Universology seems to lack the power to attract children; this is a natural mistake, but still a mistake. Our movement being based upon attraction and spontaneity it cannot arrive at everything at once. So soon as we can attract to ourselves one person endowed like Miss Putnam, and who like her will labor to attract children from a love of the work and not from a painful sense of duty, we shall have that phase of Orchestration and so on *ad infinitum*.

The subject being disposed of as preliminary, the speaker came at length to the immediate subject of his sermon, as still introductory to the Universology aspect of the classification of the sciences.

He resumed by saying:

Unism, Duism, and Trinism, in close relation to the numbers 1, 2 and 3, are principles first pointed out by me. The essential idea was not, however, new, but has vainly struggled for utterance through prophet, bard and philosopher.

"By no one was the underlying thought more distinctly apprehended than by the German Metaphysician Schelling. Prof. J. B. Stallo, late professor in St. John's College, N. Y., has recently published 'General Principles of the Philosophy of Nature,' in which he has reproduced and done justice to the remarkable group of thinkers of Germany, of a half century ago, introducing them more fully to American readers, and among them Schelling. By The Absolute is meant by philosophers, the nature of things or of thing itself, as apart from its conditions, circumstances and relations. Of what is thing, anything whatsoever necessarily composed? What fundamental ideas are involved in the conception of anything whatsoever? What, in other words, is there in the nature of things which is fundamental and absolute, as distinguished from what is contingent, conditional or relative? The notion of the absolute is the point of view from which every System of Philosophy takes its departure. Different conceptions at this fountain-head of thinking characterize, therefore, the different systems of philosophy. The Absolute is the inherent constitution of thing, of anything, and therefore, of everything, and hence Universal law, the underlying law or laws of everything. Thing is again Being. The Greek word for being or thing is *on*, which has for its plural *onta* (things). Adding to this last *ology* to mean science, we have the standard word Ontology, as the name for the Science of Thing or Things merely as such, with no further description or designation, the Science of Being, the Science of the Absolute; the Science of Universal laws and principles, the science of those properties which belong equally and inevitably to everything which can be conceived of. Ontology is, therefore, the first philosophy; it is the core and centre and fountain of philosophy. It is philosophy itself in a nutshell.

Unism, Duism, and Trinism, are then the three fundamental principles of Ontology; and so of Universology. Everything has in its constitution a one-like aspect, a two-like aspect, and a three-like aspect—this last from the union of the other two.

Schelling, as rendered by Stallo, says:

"The Symbol of the Absolute is the magnet, one principle manifesting itself as two poles, and still resting in their midst as their identity. Divide the magnet; every part of it will be a complete system in itself—two poles and a point of indifference. Just as every part of the magnet is the en-

tire magnet in miniature, so also every individual development in Nature is a miniature universe."

The principle here called the indifference point of the magnet—the aspect in which the magnet is simply one—is Unism; the principle illustrated in the two-fold polarity is Duism, and the principle of the integral constitution of the magnet from the union of the other two opposite aspects is Trinism—the two opposite aspects now alluded to not being the two poles, but the point of indifference as one, and the two poles as the other one.

Every individual development in the universe, as man individually, as society, as language, etc., being, therefore, a miniature universe, his application to it is the same as to the universe at large—the same ontology, the same three primordial principles.

We come now, specifically, to the consideration of language.

Turning to certain charts upon the wall, illustrative of the Elements of language, Mr. Andrews said the first considerations here more properly belonged to phonology, which he, many years ago, had the pleasure of introducing, along with the study of phonography, into the educational system of this country and of the world, now more than twenty years ago. He and his then partner, Mr. A. F. Boyle, had classes—among them one of 500 school teachers—in Boston, who, so great was their enthusiasm and no other hour being available, were in the habit of assembling at five in the morning for instruction in this fascinating science. Comparatively little has been done for the last twenty years in this direction, but gradually and surely phonography has worked its way among reporters to the almost entire exclusion of other systems, and phonology into the schools to some extent. Now he should go no further into those subjects than was necessary to elucidate so much of them as is necessary for the comprehension of their use in Universology.

The vocal organs are capable of producing but a limited number of elemental sounds, vowels and consonants. A vowel is a sound made with the mouth open, as O, ah, eh. In the English language our vowels are mixed, especially as to their signs or letters. Thus, what we write as u, and call yew, is in fact a compound of y (as in yell) -ee-oo. For the establishment of a Universal Language, we must eliminate this irregularity and begin right, and in this work Mr. Andrews invites his audience to become partners with him as coadjutors and sustainers. But of what necessity is all this? Simply this. To accomplish anything in a scientific way, it is necessary to get at the elements of the given subject, and language has its elementology peculiarly well marked. Universology consists in analogy, showing the *echo* repeating itself again and again through all departments, and we use the elements of language to analogue all science and all departments of science.

One of the primary outgrowths of Universology being a new and universal language called Alwato, peculiarly adapted for the conveyance of scientific knowledge, we shall work primarily to understand something of it. So to complete, or more properly to even initiate this new order of investigation—the Scientology of the Universe and of Speech—we must discover the meaning which Nature attaches to each Elementary Articulate Sound of the Voice; for if the Elements of Sound are the Analogues or Individual Echoes of the Elements of the Universe itself—which are the Protoprismatic and Abstract Principles of which it is composed, then it follows that each sound of the voice in speech, such as is represented by a letter of the Alphabet, is the Analogue of some Particular First Entity or Governing Principle of Universal being, and that, inversely, that Particular Entity or Principle is the true meaning, by Analogy, of the given Alphabetic Sound; and that the number of such Principles must be measured exactly by the number as they are qualified by the nature of the Elementary Sound of the True Universal Alphabet of Language.

This, then, is what Universology begins by discovering. It is found and will be progressively demonstrated that every Alphabetic Sound of the Human Voice is Inherently Laden by Nature herself with a Specific significance or meaning; that the aggregate of these meanings is at the same time the aggregate of the Fundamental Entities and Principles of the Universe of Matter and Mind; and that hence a Language rightly built from the combinations of these sounds must exactly echo to and represent, from the broadest generalizations to the minutest details the Total Universe of Matter and mind, itself built up in parallel development from the echoes of Corresponding Entities or Principles.

Out of this discovery arises therefore logically, and, as it were, inevitably, a new Universal Language, the most wonderful and complete in its structure and powers of which it is possible to conceive, and which must serve as the Vernacular of the New, Unitized Humanity, or Great Planetary Nation of the Future.

It is, then, the Philosophy and Linguistic Science underlying and intimately involved in this New Language throughout which constitutes the Scientology—that is to say, the exact presentation—of Linguistic or the general science of language; and the corresponding Philosophy and Science of the Universe at large is the Scientology of Universology.

The reaction of the Philosophy of the New Scientific Language upon the understanding of existing tongues, or upon the previous science or sciences of Language, which will constitute the Universological Aspect of Lingual Naturology; and the similar reaction of Universological Scientology upon the existing sciences, casting them into the mould of its own character, will be the Universological Aspect of Naturology at large. Finally, the interblending and natural modification and modulation of the old and new materials of Lingual knowledge and use will constitute the Artology. (See "Primary Synopsis of Universology and Alwato," pp. 46-50.) "The name of the new Scientific Language is Alwato (pronounced Ahl-wah-to), a word derived from the language itself, and meaning Universal Speech (*al* for All and *wato* for language)."

Vowels may be styled open-mouthed sounds, but something more than the open mouth is required to produce them. This something more is furnished by the passing of the

breath through the larynx, which, like the accordion by its edges or vocal chords, so modifies the breath, putting it into vibration and making it sonorous, as to produce sounds. This modified or vibratory breath receives then a new modulation from the mouth, as a volume of water takes form from the flume of the mill. Consonants are the form in which this vibratory breath is cut off or limited. They go in pairs. This is shown in these charts of Prof. J. E. Munson (who is an acknowledged follower of mine in Phonography and stands at the head of his profession) by similar characters, the one light, the other heavy; thus *p* is represented by a light, diagonal line from left to right, and *b* by a similar one made heavy; which is in accordance with nature, *p* being produced by the light cut-off of vocal sound by the lips merely, and *b* by the same effort of the same lips, reinforced by a vowel-like sound from the larynx, which is the substance of speech, while consonants give it its form. Skilled phonographers omit the vowels in reporting and give only the skeleton words made by their consonants. Vowels correspond with the unlimited, unbounded, universal; Consonants with limit or bound. The Latin word for limit is *finis*. Consonants are finite, vowels infinite, universal. Vowels feminine, consonants masculine. Light consonant sounds represent the abstract, heavy ones the concrete.

SERMON DELIVERED BY STEPHEN PEARL ANDREWS AT DE GARMO HALL, SUNDAY, JANUARY 11, 1874.

Mr. Andrews has frequently referred to certain large charts in process of construction, by means of which he should be enabled to elucidate and more clearly present his ideas to his audience. Your reporter was glad to see Sunday morning, on entering the hall, one of these immense charts which are to play so prominent a part in the instruction of the race. But alas for the fallacy of human hopes, your reporter, while stumbling over ics, ogenes, ologies and oographies, has been buoyed up and encouraged by the thought of those forthcoming charts, which, like a beacon, should shed such a light upon the pathway as would make all clear and open at last; a royal road, up which we might "walk and not be weary; run and not faint." Then, too, the now o'erladen brain might enjoy, when relieved of the iteration and reiteration of an endless whirl of words, we are told are scientific, but which to feminine apprehension, if science is knowledge, seem not only unscientific, but as *par excellence* best adapted to attain the Frenchly defined object and end of all language—the disguising of thought. But not yet, and all at once, is the road made easy. Lines and curves in curious arrangement meet our eyes; but what did or could they signify? Possibly we might have puzzled out a meaning, somewhat as *savans* have puzzled out Egyptian Hieroglyphics or ancient Cuneiform characters. But mingled with these lines were letters significantly various in style, and so arranged as to present a cabalistic appearance that was perfectly disheartening to any one not familiar, or willing to become familiar, with the black art. Well, the cabalistic writings of the East have been to the learned of all ages in some sort a magic candle, round which, even though with scorched wings, they have delighted to flutter, fondly dreaming that great and wonderful were the mysteries there hidden, if only the key could be found to the intricate wards of the lock guarding them. So now (whether logically or illogically we'll leave to some analogical Universalist to determine) these two ideas, of the dim past and of the "living present," connecting themselves in the mind of your reporter, gave the courage to make a not quite despairing effort to do her "level best" to understand the explanation. Mr. Andrews eagerly commenced, with the air of one fully master of the situation, and conscious of the power and ability to do, not only all, but more than all he had promised. He found himself now, for the first time, well provided with the tools and instruments requisite—charts, blackboard, pointers and everything in perfect order. The work has hitherto been little more than the removal of rubbish and the consideration of the field upon which we are to enter. Now, having prepared the ground, we are ready, he said, to lay the foundation, which this morning we begin to do. At the first step we are met by the necessity in considering a Universal Science of a Universal Language for the means of representing the idea to be expressed with simplicity and certainty. So that Universalism and *Alwato*, the language growing out of Universalism and deriving its name from the language itself, are inseparable. Every domain of being is but a minor universe, and the principles distributing its relations are precisely the principles which pervade and formulate the grand universe, or the whole, even as the principle by and through which the greater exists, are analogized in each minor universe or domain. Thus, as when classifying the Sciences we classify the whole Universe, each science being a domain, that part of the universe with which it especially concerns itself can in turn be classified, on the same plan, within itself. Now if, in this way, we can so classify any domain as to show the principles underlying its classification, we have not only identified the smaller with the larger, but, at the same time, we have achieved the key to every other domain—no lock too large, no lock too small, no wards too intricate—we hold the key which unlocks the Infinite Universe. This idea is new, and peculiar to Universalism. Now, if this is true, it is one-tenth part of what I am intimating proves true, then the discovery of Universalism is the grandest event of the Ages; and your grandchildren may some day be telling their grandchildren that their grandfather or grandmother—dwelling with pride on the hour—was present at De Garma Hall this blessed morning at the first public demonstration of the Science to a New York audience.

In considering language, we find vowels its substance; in their nature unlimited, unbounded, infinite. Thus, when we utter the cry, "*ah*,"—the central and most musical of the vowels, the one which gives strongest character to song and to the Italian language, making it the most musical of languages—the voice loves to linger and dwell on it; it is infinite, that is to say, it has in itself no end—the will or lungs of its producer being the only measure of its continuance.

The vowels, which are all such sounds made with the mouth open, and capable of unlimited continuance, are then

represented on the chart by concentric circles, and accord with round forms generally, which are mathematically unmeasured. Not so the consonants, as *k*, *p*, *t*. No power of the will of man can prolong them indefinitely; they are "cut-offs" purely in their nature, and mean Limits or Limitation. These are represented by the quadrature of the circle, or by straight-linism, or by cut-offs and limits generally. For convenience sake, merely, the radii on the chart to represent them are brought round to one side of the concentric circles which represent the vowels.

When they occupy the lower half of the right upper quarter of the grand circle, vowels then represent continuity, boundlessness, whether of space, substance, time, etc.; while consonants correspond with its lines and limitations. Again, vowels are in their nature feminine, consonants masculine; and there is between them a constant tendency to unite in the formation of the Syllable, a word which means a fall-together. The sentiment of the mind too is feminine, and so is represented by the vowels; its thought masculine, and represented by the consonants. Sentiment is infinite, aspiring, boundless, universal. Thought is finiting, ever limiting and defining. Notice here the repetition, which as we advance we shall see everywhere repeating itself, everywhere the masculine and feminine element, and everywhere harmonial variety in their union.

Again, not only every class of sounds, but every individual sound has its inherent significance. Thus the vowel-sound *i* (pronounced *ee* as in all modern European languages except the English) is produced in the centre of the mouth, and its inherent significance is centre, which in another sense signifies "being," "thing," an "individual;" thing being but an embodied centre round which we link form, color, density, etc. *B* is the concrete consonant, represents the dead, the inorganic, including as well what *Elsberg* styles "the died;" *v* on the other hand being vibratory in its nature, has an inherent significance of life. On this inherent quality, in sounds, the language of *Alwato* is founded. Taking the diphthong *au* (*ah-oo*) to represent the vowels collectively, and prefixing the *B* we have *Bau*—signifying morgam structum, the entire dead world. Adding *io* we have *Bau-io*, meaning the dead world—the mineral or inorganic world. Using *v* instead, we have *Vau-io*, the live world; and—*ski* (*skee*), meaning ology, or science, we have, substituting it for *io*, *Vau-ski*, or the science of the living world, or Biology, and *Bauski* is then the science of the dead or inorganic world; or Abiology. In like manner, *i*, signifying the centre, or thing, we have *Iski*, or the science of things, corresponds to Ontology; and *E* (pronounced as in *ate*) signifying relation or condition, we have *Eski*, for the science of the relations of things or of the conditions or environment—Conditionology. I will resume here in my next.

Observe, in conclusion, however, that *Bau-ski* and *Vau-ski* belong to science proper, and that *I ski* and *E ski* are primarily, subdivisions of Metaphysics or metaphysical science—these last belong to the vowel side of noun. Science is masculine, and Philosophy feminine.

IS THIS LAW OR THEFT?

This WEEKLY is indebted to the Springfield Republican for the following letter and the leading article which follows it. It tells its own story plainly; and the leader which follows it is also well worthy the attention of all the women in the country. It is a practical comment on the villainy of man's legislation in the cases of women:

TAXATION WITHOUT REPRESENTATION.

GLASTONBURY, January 3, 1874.

To the Editor of the Republican—The collector called again New Year's day, and I will give you the result. We told him we were glad to see him—more so, we thought, than any of the women; for he was a sensible man, and could see into the injustice of this business more than half the town officers.

We had no idea, then, that he had brought an attachment with him to execute it that very day, for he had always before told us we might let the tax be as long as we pleased by paying twelve per cent. interest. But now, he said, the law must be executed, and as he must take personal property first, our cows would be driven away at once unless his bill was settled. This came suddenly upon us, and we told him we were very sorry—more sorry for Mr. K. and his family, who lived in our cottage, than for ourselves, for we could do without the milk better than they could. We have a fine lot of Alderneys that my sister had raised, every one, for amusement, and cared for, and was much attached to them. We pleaded hard for a respite till we could speak again before the town. We wanted to petition the men, we said, to let us own our land as they owned theirs, and then we would willingly pay our taxes; and how much better it would be to have the money paid freely than to have all this trouble about it! The town had waited on a factory company in the northern part of the place for their taxes for years, till the company failed, and they lost several thousand dollars by it. We had our share of this money to pay; a larger share, as it appeared by his books, than any other of the inhabitants, and there was no risk in waiting for us to pay. But they were men, and we are women.

"Now," said we, "Mr. A., you would not be willing, personally, to take a woman's property, because she cannot vote to defend it; no other man in town would, though you will agree together to do it. But numbers can never make it right; no reckoning can prove it." My sister went into the yard to entreat him to leave two of the cows together (there were eight of them), that one might not be left alone. But she could not prevail, and the little thing, the poor man's portion, has cried ever since. He took seven, for he said cows were low and he wanted enough! The tax now is only \$101.39. The next tax comes in March.

The cows were taken to a neighbor's, some little distance, and my sister felt very bad all night, thinking how they might fare, and requested Mr. H., early in the morning, to see to them, for he understands how to manage them better than any one ever before. The neighbors said nothing could

exceed the trouble they had to get them into his yard (for it seems they resisted every way they could), and he would never had it done had he known the circumstances, or that they were to stay over night. He could do nothing with them, and requested Mr. K. to milk them for him. These cows will sometimes be very contrary, when nobody can manage them but my sister. She will call them all by their names, and as soon as they hear they will come to her upon the gallop. They will follow behind her in single file, and she can lead them wherever she chooses. When we have had a new tenant they would never, at first, let him come near them, and she has been obliged to stand at their head, where they could see her, every day, when he milked, for ever so long.

Yesterday we went to Hartford, seven miles, to see our lawyer, so that neither we nor the other side should transgress. The sale is to take place next Thursday. 'Tis rather hard, in the depth of winter, for women to be obliged to attend an auction sale of their own cows. I will try to give you an account of it. They are to be driven a mile to the signpost. Our lawyer said there was no need for this severity now, as the tax was perfectly safe.

ABBY H. SMITH.

[From the same paper.]

THE BATTLE OF THE WOMEN.

We ask every thoughtful man who has the ballot, and every thoughtless woman who is in the habit of saying she doesn't want it, to read Abby Smith's story of the New Year's call paid her by the tax collector of Glastonbury. It is well worth reading, if only for the quaint simplicity of the style. This is a bit of Defoe's English, ladies and gentlemen. But the matter is still more noteworthy than the manner, and it is to this that we particularly want to direct your attention.

In refusing to continue paying heavier taxes year by year than any other property-owners in Glastonbury, while refused a voice in assessing and spending them, Abby Smith and her sister as truly stand for the American principle as did the citizens who ripped open the tea-chests in Boston harbor, or the farmers who leveled their muskets at Concord. And they seem to have very much the same quality of quiet, old-fashioned Yankee grit, too. They are not demonstrative or declamatory. They don't shriek or wring their hands, or make a fuss of any sort. They are good-nature itself; but they are also logic itself, and resolution itself, and pluck itself. They simply stand upon their rights. Satisfied of the strength of their position they content themselves with opposing to legalized injustice that passive resistance which is sometimes the hardest of all to overcome. It is rather a fine spectacle when you come to think of it, and withal a very suggestive one.

It will not be creditable either to the hearts or heads of the woman-suffrage party if Abby Smith and her sister are left to stand alone—to fight this battle of principle unaided. That party numbers in its ranks justly distinguished lawyers; we could mention one or two who live within an hour's ride of Glastonbury. It also numbers a great many men and women of wealth. Here is a chance for them to prove their faith by their works; they are not likely to have, as they could not well ask, a better one. And in these matters "chance" is a synonym for "duty." We submit that subscribing to the Abby Smith Defense Fund is the first business in order.

WHO IS RESPONSIBLE?

PROVIDENCE, January 8, 1874.

I have just passed on the street a woman at whom the slow-moving flinger of scorn is pointed. Men make a jest of her, and men look upon her with contempt. She is of the town, and thereon hangs a tale. I knew her not many years ago—a flaxen-haired girl, and joyous as a spring bird. She was as pure as the falling snowflake, rosy as a cherub, sweet as an angel. But she fell; she was the victim of man's lust, and the destroyer of her peace, the spoiler of her purity, lost no caste. Maybe he was a sinner, possibly a saint, after the modern fashion; whatever he was, he walked erect after his crime; men lifted their hats to honor him, and women smiled on him. Not so his victim. She was thrust down to the plane of infamy, and buried, a living soul, in the dark grave of crushed hopes and unsatisfied aspirations. She was every whit as pure as her seducer; but how different their fates! Once she met him on the street. Strong as she felt the shame of her condition, she upbraided him, and most truthfully portrayed to him her situation. He called the police, and she was taken into custody, arraigned, and fined as a reveller. The law took vengeance upon her, because she sought to vindicate herself, and sent her to a cell. Her feelings overpowered her, her soul overflowed, and she committed the heinous crime, of rebuking the destroyer of her life's happiness.

Cowper mournfully sung of "man's inhumanity to man," but for ages no poet sung of man's inhumanity to woman. No preacher rebuked it; but the victim, by common consent, has been more than crucified—compelled to live a living death. Oh! who is responsible? Who is to be recharged with the sin? Alas! that woman, the grandest type of all that is noble in the wide creation, because in her is incarnated the sublime mystery of maternity, has been the rude sport of man, a prey to his passions and a mere thing to minister to his lusts. It is time the seals of silence were broken, and this whole question of woman's rights were discussed, especially as they turn upon sex. Let prudes cavil, cynics criticize and the spoilers rave; the discussion will go on; for the essential justice which is its soul will not be silent until public sentiment shall appreciate what is comprehended in the reform sought. Vituperation will fail, bolts and bars will prove no hindrance. The fullness of time has come for the upraising of woman, the dissipation of those old notions which have held her in thrall, and the purification of that public sentiment which crowns lust and crucifies its victim.

WM. FOSTER, JR.

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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. 24, 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:

Des Moines, Iowa, -	Jan 17.
Keokuk, " -	" 19.
Quincy, Ill., -	" 20.
Galesburg, " -	" 21.
Burlington, Iowa, -	" 22.
Jacksonville, Ill., -	" 23.
Springfield, " -	" 24.

We would call the attention of State officials and Boards of Immigration to the Internationals' plan of colonizing the unemployed laborers of our great cities upon the unoccupied lands of the country, which is published upon the third page of this number of the WEEKLY.

BEGINNING TO SEE THE POINT.

We have sometimes wondered whether the class of persons who charge us with advocating promiscuousness and licentiousness are really honest, or whether they are willfully, maliciously, but pretentiously ignorant. It is so clear to us that there is a palpable distinction between advocating a practice and advocating the right of individuals to that practice, that, as we said, we are at a loss to determine why people do not also see it. One of the prominent examples of this class is a Mr. Barnum, of St. John's, Mich. At the close of the lecture at that place this individual rose and announced that on a certain evening he would review our lecture and show that we had advocated promiscuity. We replied by calling the attention of the audience to the distinction above referred to; and asking Mr. B. to remember when he replied to us to not commit the error again of charging upon us the advocacy of promiscuity as our theory, when we only advocate the right of freedom for all individuals to be what they shall elect.

We have never left any room for any person with common sense to obtain any other view than this; indeed, upon all occasions we have made the point clear beyond doubt. In the very speech upon which Mr. B. made this charge there is the following very pointed illustration:

"Because I advocate the right of freedom for all classes I am charged with advocating promiscuousness; but I can easily and clearly show the utter foolishness and the absurdity of that charge. I advocate freedom for religion to be equally enjoyed by the Christian, the Infidel, the Pagan and the Jew; but I am neither the one nor the other of these; but a Spiritualist. Now, why is it not charged because I advocate this freedom that I advocate Christianity, Infidelity, Paganism and Judaism? Simply because I do not. I advocate only Spiritualism, and everybody sees and recognizes this fact. Nevertheless, many of the same people who would never think of calling me a Pagan because I advocate the right of the Pagan to be a Pagan, do not hesitate to charge me with advocating promiscuousness, because I admit the right of those who are promiscuous by nature to practice promiscuousness if they shall choose and can find promiscuous partners."

We have no right to interfere with individuals who may choose to eat foul in preference to sound meat; but we would say to them we think the condition of your system that gives you an appetite to wallow in carrion is of low origin and development, and it would please us to see you grow out of it to that plane that demands fresh, sound and healthy meat. We say the same to the promiscuously inclined. We do not believe there is that same degree of happiness in the practice of promiscuous sexuality that there is in the full and perfect blending of "two souls with but a single thought, two hearts that beat as one." Nevertheless, we are willing to admit that the naturally promiscuous would find no happiness in a condition that we feel is not so advanced an one as its antithesis is; while to compel the perfectly blended soul, to practice promiscuousness is revolting beyond thought. It is a natural and an acknowledged constitutional right that inheres in every individual, that he or she has the right to pursue happiness in his or her own way, so long as the same pursuit by others is not interfered with by it. It is this right for which we battle, and we will continue to do so in spite of venomous and malicious or ignorant tongues until it is acquired. The only way by which any individual can be assured the exercise of his or her own rights is to have the same right assured to all other individuals; and this is what freedom means: the granting to every individual by every individual the same rights that every individual claims for himself or herself.

We do not question Mr. Barnum's right to be promiscuous, which we do not think he will attempt to deny that he is, with all the evidence there is staring him in the face; but we do question his right to charge that we advocate that condition for humanity as we advocate Spiritualism for humanity. Perhaps he has at last awakened to the fact before unperceived. We think he has, because in his communications to the people of St. Johns, in the *Independent*, we find the following language (italics our own):

"But she (Mrs. Woodhull) claims that her doctrine is not promiscuity. (We also claim that her doctrine is not Paganism.) She says she has been charged with advocating promiscuity at the Chicago Convention in September, and brands the persons as liars who made the charge. Well, to the testimony upon the point. I charge that Mrs. Woodhull did advocate the right to promiscuity at Chicago." Yes! and as we have shown by this amended charge, including the words "right to," you prove yourself to have been previously one of those liars. You have accepted just what we did say, and that is all that you can now make out of all that you can glean from the speeches and writings of Mrs. Woodhull; and it is all that anybody else can glean from them. We do advocate the right of the promiscuous by nature to pursue their happiness in promiscuousness; but we emphatically deny that promiscuousness is the doctrine which we advocate for humanity.

There are several other points of importance in Mr. Barnum's letter in the *Independent* to which we should be glad to call attention; but having shown that he has overthrown himself by admitting the facts, all his arguments based upon his previously false position fall with him. Now, will Mr. Barnum be honest enough to admit that he has gone back on himself, and also that Mrs. Woodhull's charge of false

hood was well founded? We wait to learn if he be the honorable person whom he assumes to be. Will he admit that the advocacy of the right of any person to do a given act is an entirely different thing from advocating the doing of the act? He has changed the form of his charge. Will he now have the moral courage to say that he was wrong in the first instance and not longer attempt to make people believe he says the same things now that he said previously? Again, we say we await the evidence of manhood and honor from Mr. Barnum, being willing to admit that hitherto he has not understood the distinctions here pointed out, and that his position was not one of willful malice assumed purposely to misrepresent, meanwhile knowing he was misrepresenting us.

THE N. Y. "HERALD" AND REVOLUTION.

It will be remembered by many of our readers that the partisan press, some two years ago, when we first began to make the declaration on the rostrum that this government was a failure and ought to fall, commented in the severest terms. It said that it was sedition, and that we were public enemies and ought to be suppressed; and that we were exciting the "ignorant working masses" to lawless violence. The *Herald* itself was among the number that joined in the denunciation, while the special *Times* and other administration organs, which grind out any tune that is "lined" from Washington, urged the use of prompt and decisive measures to "squell" us. We believed what we stated in the Academy of Music speech, called "The Impending Revolution," and showed the line of argumentation by which we arrived at the belief. It was so clear to us that we felt it needed only to be presented to the people to rouse them to a comprehension of the situation: and so indeed it was all that was required. Since that time a wave of indignant revolt against aristocracy of whatever sort has swept over the country, which, reacting upon the press, has forced from the *Herald*, the greatest of all modern journals, the following language which we find in its issue of Dec. 29:

"Surely it is time this government was swept away in the contempt it has so richly earned in every channel of its activity; it is time its place was occupied by one not pluming itself on the philosophic calmness with which it can contemplate disgrace."

The *Herald* feels the incoming tide and wisely ranges itself upon what is to be the prominent as well as the popular side. It sees that the rottenness and corruption of all departments of the government has become so palpable that it cannot stand the pressure that will be brought to bear upon it, when the people generally come to the knowledge it has regarding the tendency of things; and there is hope that it will soon also see and reassert what we have said about the industrial and the social situation. When it shall do this then will the "lesser lights" begin to chime in with the leading star in the journalistic firmament and thus hasten on the culmination.

Upon every rostrum from which we are speaking through the country we are nightly advancing the same thoughts and showing the inevitable climax at which the *Herald* has at last arrived. The people, and especially the country journals, know that it stands at the head of independent journals in the country, and that it would not dare to make such a broad assertion as the one quoted until after mature deliberation, followed by substantial conviction. And when we call attention to it, the journals which are so ready to denounce us hesitate when they find in doing so they also attack this great metropolitan journal. We are indeed very glad to have such an ally in our present campaign; and shall not hesitate to advance it whenever there is anything to be gained by it. We also congratulate the *Herald* upon its progress, and hope to be able soon to chronicle further advance in still more fundamental directions. But the public is after all left entirely in the dark as to what direction the revolution which the *Herald* foretells and desires is to take. When it shall come will it be found upon the side of the people and universal justice; or will it be ranged upon that of the aristocrat and class rule? Does it contemplate a sweeping away of a government that is republican in name, that one which shall be republican in fact may take its place; or does it look forward to the inauguration of a religious despotism? It is upon these points that the people now need to be enlightened. It is not enough that the time has come for the old to pass away. All this might occur and the people be losers only. With the announcement of a coming change the beginning should not only be pointed out, but the direction in which it should tend should also be indicated. It is a despotism now robed in republican costume; is it to be despotism wearing its own colors, or republican vestments covering genuine republicanism?

Upon these special points the *Herald* offers no light. It is to the WEEKLY only that the people can go to find these things discussed. No other journal, secular or reformatory, dares to embrace this subject as it now presents itself to the people. It is no longer certain kinds of freedom for certain classes of people. It is an all-sided freedom for all people. Neither is it equality in certain directions only for all people; but it is equally as broad as freedom itself. Nor is it what has passed in law and courts as justice; but it is justice after the order of nature. All of these for all individuals. Moreover, it is still deeper than this even. It is not only all these vital and inherent principles for every individual; but it is all of them for the use of all individuals as each individual shall determine,

which choice shall not only be sanctioned by all, but when jeopardized in any way, defended by all. This is the spirit of the declaration of independence—the right to the pursuit of happiness secured to each person of the country—to every man and to every woman as well.

It does not mean that men may pursue their happiness as each may desire, politically, merely, but it means that they with women included shall pursue happiness politically, industrially, religiously and sexually—together making up the social organization. It means the practice of the theory that has so long been the admiration of the American people, and which has made this government at once the admiration and the destruction of governments of the Old World. It means the inalienable ownership of woman's body by woman herself and its consecration to maternity and sexuality when and when only she shall elect, and consequently its salvation from the slavery in which it is now held by man, as the holder of what is required to maintain life and to promote its comforts and happiness. And this is the most fundamental of all questions, and since the coming revolution means this, it also means that the world has reached that point from which constructive reform is possible.

WHAT WILL BECOME OF THE CHILDREN?

Those who begin the investigation of the theory of social freedom and follow its propositions one after another, usually close with the above query. They can very easily see how everything else will adjust itself; but the children, they cannot see what is to be done with them. This lack of perception would be rather more consistent, it appears to us, if it were accompanied by the solicitude which would also ask: What is becoming of the children now? They leave it for us to imagine, at least, that there are no children now who are not having all the care, attention and education that are required to develop them into useful adult life; that there are no children starving, ragged and unsheltered. If there were not thousands, aye, hundreds of thousands of little ones who had better almost never have been born than to grow to maturity through the suffering and privation they now endure, it might be consistent with the present undeveloped condition of social science that the above query should arise. But with what there is constantly before the eyes of the whole people, and especially the inhabitants of the great cities, we are sometimes inclined to think the question a *dernier* resort rather than the last of a well-considered set of objections.

The Christian world also professes that the present system is the only one under which children can be properly reared and educated, and that the family as now constituted is the only foundation upon which a civilized society can rest securely. This may be all very honest, but we fear if it be so it is also all very ignorant. The present Christian practice is itself a denial of the Christian theory. Multitudes of young swarm in the low dens of all large cities upon whom the light of a Christian's countenance never shines; and they grow up in squalor and misery and go afterward to people either our jails, almshouses or hospitals of one sort or another. These things are legitimate results of the present social system. We find them existing in it, and they cannot be attributed to some other system. Now, we ask society: What is to become of these children? and it replies by inaugurating and maintaining an expensive system of criminal jurisprudence with its long official list, and by building prisons, penitentiaries and other equally damning public institutions. This, we say, is all the answer that can be given; and it is all that is given.

Now, suppose that a somewhat different course were to be followed. Suppose that instead of spending annually millions of dollars to provide these institutions and to apprehend and convict and to support criminals in them, this money were to be expended on such institutions as the following describes:

THE GREAT FRENCH REFORM AND INDUSTRIAL SCHOOL.

The *London News*, in a biographical notice of M. de Metz, makes the following references to the admirable institution at Mettray, France, to which he consecrated his life:

"British munificence replaced the losses caused by the invasion of 1870, when Mettray was looted by the runaways of Chanzy's army and severely requisitioned by the Prussians. The slightly chalets in which the boys take their repasts, sleep and work in the long winter nights at handicrafts useful to the agriculturist, are adorned with engravings furnished by London printers, English art unions and the late Prince Consort, of whom the Queen M. de Metz was for a week the guest at Windsor. The royal invitation was sent to him through Mr. Gladstone. To the end of his life, which closed at the age of 79, the object of this gracious attention remembered with pleasure the week he spent at Windsor. He invariably asked English visitors of good social standing how the Queen was, and if her sons followed in the footsteps of their father. In speaking of the Prince he once said before me, 'He was *distingue*, well-intentioned, patient and practical, and, like myself, fond of the poor, and fine engravings.'

"Under the paternal sway of M. de Metz nearly 3,000 children, all originally belonging to the criminal class, have grown up to be useful members of society. His kind rule was judiciously tempered with military discipline. The school-masters and warders, carefully trained in a normal school under the eye of M. de Metz himself, were aided by drill sergeants, a bandmaster, an old sailor and some retired *pompier*s. The latter taught the use of fire-pumps, escape-ladders and scaling-hooks. This mixture of kindness and discipline has worked wonders. As farm laborers, men reared at Mettray obtain higher wages than any others all along the Loire. Tours was once saved from inundation by M. de Metz's boys, who also have rescued more chateaux and farm-houses than I now can think of from the flames. Those taken for the conscription became excellent soldiers, as divers letters of generals and colonels, and photographs of sergeants, corporals and privates, either decorated or showing the military medal, prove. These testimonials and pictorial witnesses are handsomely framed and hung round the tablet of honor, on which the names of deserving youths are inscribed in the school-room.

Since the invention of photography, a very suggestive gallery has been framed at Mettray. It shows the boy as he entered, and the man he had become when the time came for him to go out and seek a livelihood. The change from the crawling caterpillar to the soaring butterfly is hardly more striking than the alteration of the ill-conditioned demoralized cub into the self-helpful humanized adult. During a visit to Mettray I was struck with the pains taken by the good director in trying to inculcate a sentiment of honor and personal dignity. Theft was treated as a venial sin, compared to lying; and a bold lie was held to be less immoral than prevarication. A sneak could not stand worse in an English school than among the juveniles at Mettray. Good conduct was encouraged and public spirit fostered by the ingenious system of individual and corporate rewards. Each 'family'—that is to say, body of thirty inhabiting a chalet—was rewarded in the person of its elected chief or 'eldest brother.' On Sunday the family earning the greatest number of good marks in the course of the week was allowed to take for its ensign, when marching in the field, the flag of honor. Prizes were awarded and punishments meted out by M. de Metz at the Sunday-morning court. He wore on those occasions his judge's robes, and acted with as much gravity and conscientious circumspection as if presiding at an assize tribunal. Having carefully studied the character of each, he knew how to admonish, or, as he said himself of Wesley, to find where the spark lay and fan it into a flame. Nobody was brought up for punishment who had not first passed a day in the Salle de Reflexion—a kind of lock-up hung round with moral engravings, where the director visited the culprit and endeavored to reason or persuade him into repentance and good resolutions. Before the boys turned in for the night they were allowed each to pass a few minutes in the chapel. Near the door a 'restitution box' invited any one who had pilfered in the course of the day to ease his conscience by throwing into it the stolen objects. One morning I saw the result of this silent appeal to the inner monitor. A penknife, an apple, several pieces of copper money, a lump of smuggled tobacco, a packet of licorice stolen from the village grocer, and an obscene song, obtained, it would be hard to say how or where. M. de Metz told me he had more trouble in reforming the lymphatic than the energetic ruffian. When once the latter got into a straight groove he was able to remain; but the sluggish nature was liable to relapse if left to itself or placed within the reach of bad influences. This good and great reformer found that nutritive victuals were conducive to self-reliance. Hard work was demanded of all susceptible of enduring it. But two excellent repasts, with a goblet of pure wine at each, and in the middle of the day a lump of bread, rewarded exertions in fields, cow-house, dairy and workshops. Mettray has the appearance of a Moravian settlement, but in nowise of a penitentiary. The farm buildings, dairy, bakehouse, laundry, are models of neatness and intelligent management. In early summer the kitchen garden is delightful to see and to walk in. Apart from what goes to furnish the refectories with fruit and vegetables, more than an acre is distributed into allotments for good conduct prizes. Its produce is the property of the boys to whom it is allowed. One hard winter, M. de Metz related to me, 20 juveniles spontaneously sent the proceeds of their patches, which they had been a long time hoarding up, to a starving family in the neighborhood. I doubt if it was so much the consequence of the Mettray system as of the happy personal influence of the director."

Imagine for a moment what might be the condition of our country twenty-five years hence if the government were to provide such institutions and put into them all the needy, unprovided and suffering classes of children all over the country! Is not this a subject on which the people—the public—are interested, and being interested, is it not clear, as we have heretofore argued against the theory of Gerrit Smith, that the people's servant, the government, has a right to meddle with it? Alms Houses in which the occupants are denominated paupers, and charitable institutions in which all personal self-respect must be crushed out, can never make honest and honorable men and women. If this result be what should be sought regarding the now degraded classes, they must first of all be placed amid such surroundings as will allow them to respect themselves. It is to the honorable and not to the vicious in humanity to whom appeal must be made, and no better practical illustration could possibly be had than the above quotation affords.

Again, rising from this sort of discipline for the special and needy classes, let us ask if it were not infinitely better for all classes than that which obtains to-day, and upon whom such stress is placed by the sticklers for present customs? How much better off are many of the children of the so-called respectable classes than are those whom we have been considering, except, perhaps, it may be in mere physical comfort? What a school is that for children where the parents continually wrangle, as in thousands of instances they do; or, again, where one or the other, and especially the mother, is cross, irritable, and even vicious in her government? Ask the question seriously, readers, and endeavor to learn what proportion of present households are fit places in which to rear children who are to form the coming millennium! Nor is it the fault of the parents. It is not every person who is constituted to have the care of children. If all were so constituted there would be thousands of other necessary activities which would suffer, as much as children now suffer. But no one will question the inherent right of all persons to have children, unless physically or mentally incapacitated. It is the system, then, that makes every man and woman the governors of children, that is at fault. A proper system of education for children would put them under the guidance and guardian care of that portion of the community who are by nature fitted to have such important trusts.

One of the greatest objections that women raise against bearing children, and that one which perhaps more than any other causes so much murder of unborn children, is that to have them is to make a slave of the mother. A woman who conceives and bears children regularly after marriage, and is compelled to have charge of them all, is a slave in reality, at least during the whole term of her child-bearing period; and in this sense every woman who does not turn the care over to some one, is more or less a slave as she has more or less children. A proper system, which would place those in charge of children who are fitted to have it, would result not only in increased benefit to such children as escape ante-natal death, but it would tend greatly to decrease the desire on the part of wives to commit this class of mur-

ders. Even in the small cities in the country it is no uncommon thing for physicians to have a half-dozen applications a day to procure abortions; and if the world knew the real extent to which this practice has grown, it might well ask: How long can this thing last and the race continue?

It is not so much the number of abortions that are committed, although this is large enough to be a matter of serious moment, as it is the fact that a woman upon whom abortions are committed soon becomes incapable of bearing a child. And this is the danger that threatens American women. And yet these same women cry out, "We don't want the social question discussed;" and the doctors who aid this infamy reiterate the cry, while the preachers and editors do as much more in their lines to stifle discussion on this all-important subject.

In the name of heaven, then, if for nothing except to relieve the worn-out mothers of the country, let the people adopt some suitable educational system for our rising generation. It is not so much matter what becomes of the present generation; but let us have a better one to succeed it. This can be accomplished in no way so well as to place the children, as soon as susceptible of education, completely under the charge of that portion of the mothers who are by nature constituted for this work; and as the growth in years goes on, let every child, whether of rich or poor parents, acquire a thorough knowledge of some profitable calling; and all children be equally educated. Such a system as this would soon make a community of people who could make practical our present theory of equality—equality all-sided and just, such as has been perhaps seldom even dreamed of by most radical reformers. Such a system can obtain, however, only when the people are lifted out of their present chaotic and anarchical condition into an organized humanity; into a Human Brotherhood, such as is contemplated in the teachings of the Nazarene.

THE PUBLIC SCHOOL WAR.

Not only in the United States, but in almost every civilized country this war is raging. The attitude of the Catholic Church, the opponent of government or State legislation, varies with the circumstances under which it is waged. In New York, Dr. McGlynn demands secular education, in Ireland, Cardinal Cullen condemns it. The Catholic Church, under its head, claims to be infallible, which of these positions is correct, or are they both infallibilities? But the Catholic Church is not without an ally in this war against the R's. Gerrit Smith, the time-honored abolitionist and reformer, has entered the field to sustain its positions. The *Irish World* of the 13th December devotes its first page to an elucidation of the subject, both by pencil and pen. In the former the people are represented as being driven into a Protestant church by the bayonet, while their children are depicted as being clubbed into a school-house by policemen. On the foreground of the cartoon is drawn the cesspool of bigotry, with *Harper's Weekly* in the form of a serpent, wallowing within it. To the right Gerrit Smith is represented in full length, holding in his hands a scroll, with the following legend printed upon it:

"The meddling of the State with the schools is an impertinence little less than its meddling with the Church. When the Roman Catholics of Ireland were compelled to support the English Church in addition to their own, all Americans sympathized with them. But is not the oppression of our Roman Catholics the same in principle as was that? Government can no more help the cause of education than it can the cause of religion. It is no more its work to bring all the children of the locality into the same school, than all the religionists of the locality into the same Church."

"(Signed) GERRIT SMITH."

In this statement the public can perceive that Gerrit Smith takes the highest ground against public school education, viz.: that the education of children is an individual matter, and that the community, as a community, has no right to interfere therein. The Roman Catholic paper, the *Irish World*, does not sustain him in that position. Its long article on the subject commences with the admission that "Every child born into the world has a right to receive an education;" an important point, on which Gerrit Smith does not seem to be concerned; but, nevertheless, it is a very interesting one to all enlightened communities. With Gerrit Smith, whether a child receive an education or not, is merely a parental affair, or at best a matter of charity; the State or nation having no duty to perform in the affair. The *Irish World* and ourselves agree to differ with him on that important subject, holding the community to be a highly-interested party. It is a question with many able philanthropists and economists whether, in Christian nations, children's rights ought to be bounded by education? Whether every child born into the world has not only a right to public instruction but to proper food, clothing and shelter also. We indorse these claims, and, should our Catholic contemporary think differently, we will publish its disclaimer and endeavor to defend the Christianity, charity and economy of the position we have enunciated.

The next question is: "Who has the natural right to instruct the child? On the answer to this Gerrit Smith and the *Irish World* appear to agree. They reply, 'The parent.'" But they do not substantially agree, for if the question be put in the negative form, it will expose a difference between them. Let us alter it thus: "Has the parent a right 'not' to instruct the child?" Gerrit Smith, the philosopher, says: "Yes! or let its instruction depend on eleemosynary

charity;" which experience proves amounts to neglect. The *Irish World* answers "No! It is the parent's imperative duty to attend to the instruction of the child." But, to quote the words of the paper specified: "Suppose the parent should be so besotted as to abandon the child to its own truant will? In that case the State should hand over the child to the denomination in which the child was born. But, if this denomination should fail to discharge this duty? Then the State is justified in taking the child into its own hands, and giving it a secular and entirely non-sectarian education."

Viewed from a Catholic standpoint, this seems a cruel piece of business. The argument would read thus: If the parent be a Catholic it is his duty to attend to his child's education; but, if the parent be a schismatic, and he neglects his duty, his child should be handed over to the schismatics with whom he worships; if they also decline to interfere in the matter, the heretics of the State will be justified in claiming it and consigning it to utter perdition.

In opposition to this rather uncharitable arrangement of our contemporary, and to the still harsher impenetrability of Gerrit Smith, we assert that human beings have "collective" as well as individual duties toward their progeny, and that, in the matter of education, the former, if it does not supersede, should well complement the latter. We claim that "our children" are the most valuable of all products, and assert that sound economy demands that the most careful attention ought to be paid by our governments—national and State—to their physical, intellectual and moral cultivation. We object to the individual system advocated by Gerrit Smith and the *Irish World*, and assert that the family system is a selfish system, inconsistent even with Christianity. That it "cabins, cribs, confines" the teachings of the great Nazarene, who, in his mundane fundamental doctrine did not command a man to love his "brother" as himself, but his "neighbor," thus refusing to limit, by a family tie, the charity he taught to mankind. The culture of the family system among us is objectionable for other reasons also; every educator knows that partial parents are not the best superintendents of the education of their own children, and, as a rule, with but few exceptions, the latter are more frequently reprehended for parental faults than for errors originating in themselves. But our main objection to such individualization is that it confirms and continues the British system of classification among us, in lieu of which we hold it to be the duty of the community to see that our young men and our young women start, in the race of life, under equal material and intellectual conditions. If proper institutions, worthy of our people, were established for the asylums for mothers and the rearing of children, it is believed that the progeny of the rich would by them be benefited quite as much as the children of the poor.

But it is not proposed that so great an advance should be brought about by compulsion. The only force that ought to be or can be used to effect it is the power of love. Let the nation or State collectively take an affectionate interest in its little ones, and in their mothers also. Is it unspiritual, unchristian, or even anti-catholic to remind peoples of their duties in this particular? Though the philanthropist (?), Gerrit Smith, is obdurate, the *Irish World* confesses that the State has a duty in the matter of education, which has been quoted. The difference between us and that periodical is, the Catholic paper places the State at the end of the list, we, at the head of it. The public school system, we admit, is only in its infancy. It is very incomplete and needs further development. Even as it is it is infinitely preferable to the individual system of the past, whose chief record, in the particular of the education of the young, is one of duties most miserably neglected.

Lastly, as regards religious aspects of the question. From the trouble that has grown of them, a Turk might fancy that Christians had (previous to the public school war) wholly neglected the religious training of youth. But is this so? Is not the religious instruction of youth one of the purposes for which clergymen are appointed? It is estimated that the clerical force of the nation is more numerous and more costly than the scholastic. There are as many moral as intellectual instructors among us. If the latter do their duty there is no reason why any child should be neglected. The schools are open daily, why not the churches also? If the public, instead of insisting that the Bible should be opened daily in the schools, would insist that it should be opened daily in the churches instead, for the ecclesiastical instruction of their respective communicants, things would go on smoothly, and there need not be any further trouble in the matter. But it is unreasonable and unjust to compel our public school teachers to perform duties which specially pertain to clergymen. This is more especially the case when we consider the singular jealousies which exist in the public mind on the subject of religion. Under the circumstances, clergymen, instead of demanding, would be justified in rejecting the intrusion of school teachers into the peculiar domain of the churches.

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.

MACGREGOR LAW.

For years past the best idea of law that the public authorities of the most populous city of the United States have, is "that it is a beggarly battle periodically indulged in between criminals and policemen." In New York, what is called "justice" is vindicated spasmodically by a series of raids upon the miserable and the vicious. The last of these occurred on Sunday evening, December 28. On that occasion some three hundred United States citizens, among them many simple, innocent shop girls, were ruthlessly seized and barbarously hurried off to the police stations, for the grave crime of dancing on the evening of that Sunday. Being friendless, they were locked up for the night, and, on the Monday following, they were publicly driven through the streets, as malefactors to the Tombs prison, by the police. Arriving there, they were sentenced, imprisoned and fined by Judge Bixby, who probably believes that, under the Constitution, the people have no religious liberty which he, as a New York Justice of the Peace, is bound to respect.

Even that peerless ally of New York law, the immaculate *Days' Doings* newspaper, refuses fully to sustain the role of its friends, the New York police, in this shamelessly cruel piece of business. After devoting a couple of columns to patching up their miserable work, it comes to the following conclusions:

"It is a shame that, while those formidable enemies of society, the rich and powerful owners and patrons of the gambling houses with which New York swarms, are never seized by their boon companions, the police, and marched, in broad daylight, down the chief thoroughfares of the city, to be jibed and peevish by a mob of idle loafers, such treatment is reserved for the poor work-girl, guilty of the heinous crime of dancing on the Sunday evening. Justice should be done with complete impartiality. It should also be invested with dignity and a character of judicial calmness, equally removed from the tolerance of vice and the sensational humbug of 'raiding.' If the law were firmly and justly enforced, there would be no cause, as there is no excuse, for the last exploit of the police."

It is to be hoped that the city judges and the police authorities of New York city will hear and heed the above excellent advice. "Respect the virtuous counsel of the *Days' Doings*, gentlemen of the bar, the bench and the baton. Do not scoff at the instructor but heed the instructions. Remember that our city is very deep down in the scale of virtue, it is on the furthest end of the primary class in the school of public morality, as its records prove. We must therefore not be squeamish as to the source from whence we learn our duties; for, verily, the people of our metropolitan city, as regards vice and misery, are somewhat in the condition of Milton's Satan, they cannot plumb the depths of their legal and social degradation. Well, therefore, may they say with that arch-fiend—

"Which way I turn is hell; myself am hell;
And, in the lowest deep, a lower deep
Still threatening to devour me, opens wide;
To which the hell I suffer seems a heaven."

And, verily, the scale-holder, who dispenses real justice, has meted out its proper sentence to this misgoverned and debauched city; for, although only three centuries old, New York is already in its decay. With a death-rate always one-third, and occasionally more than one-half greater than its birth-rate, it would soon cease to be, did it not, vampire-like, prolong its melancholy existence by sucking the human life-blood from its neighbors around it.

HURRAH FOR BUDDHA.

Believing that, in these times of city starvation, brought about by the financial rascality and incompetence of our money lords, the people inhabiting our great centres, worshipers of Jehovah, terming themselves Christians, might like to hear something of the way in which the worshipers of Buddha, the benighted heathens of Japan, at present treat their poor, we have taken the liberty of making an extract from a communication in the *New York Times*, giving us an account of the poorhouse at Osaka, in Japan—a city more than half as populous as New York. Particular attention is called to the fact that it is only since Japan has been open to foreigners that begging has been considered criminal; and that, subsequent to that again, our noble poorhouse system has been introduced to the Japanese. The knowledge they have acquired from communication with Christian nations does not seem to have been much needed, when there are only 180 paupers in a city of 500,000 inhabitants. But we refrain at present from commenting, and present the article to our readers:

A JAPANESE WORKHOUSE.

A correspondent of the *Hiego News* gives the following account of the manner in which the Japanese dispose of their poor. He says: "One chilly day last November, armed with an order to view, I trudged toward the military suburb, which lies to the southward of the Castle of Osaka. After some wandering to and fro in that out-of-the-way region, I alighted upon the object of my search, situated in a street known as the Kitakinhaji-machi. The building itself, a shabby-looking structure, hidden from the passers-by by a lofty wooden fence, I learned had been built some three years previously, but had only recently been occupied by its present inmates. The name by which it was known was the 'Hin-in,' meaning literally the poorhouse. Just within the principal gate was a small office, where I had to present my credentials, and go through as much ceremony as if I had been visiting a State prison, rather than a charitable institution. Passing an inclosed space filled with sprouting sticks, which, on a closer inspection, turned out to be mulberry cuttings, I reached at last the place where the beggars had got to, and a very queer place it was. Imagine half a dozen of very narrow streets, bordered by rows of one-storied houses, or rather huts, not unlike, with their coarsely-plastered walls and unpainted wood-work, the rows of shanties which a railway contractor runs up near a tunnel's mouth for the temporary use of his navvies. Of these small, one-roomed houses there were no less

than 240. Besides these there were several feeding-rooms, weaving-sheds and other workshops, all similar in appearance to the dwelling-houses outwardly, but inwardly, of course, of much greater length. A guide was sent with me from the principal office, and from him I learned that when the Osaka government had resolved to clear the streets of beggars, they proceeded in the following manner: First, all of the fraternity who belonged to other parts of the country were packed off to their proper districts. Then those of the Osaka beggars who had got relatives who could afford to keep them, were sent to their friends. The remainder were compelled to go into the Hin-in. The able-bodied men were sent out to work at dredging, or work of a similar nature, under charge of officers; at night they returned to the Hin in, where one of the diminutive huts was allotted to each five of them—the women being also placed five in each tenement. On the occasion of my visit there were in all 180 men, women and children, eighty-five of whom were adult men, inhabiting the poorhouse. Every one was free to leave whenever he or she could give satisfactory proof that they could earn an honest living outside. There were but fifteen women inmates. These, together with some young lads, I found were being taught trades, some of them weaving and some of the boys paper-making, but all on the premises. There were but few children, and these were receiving the elements of a plain Japanese education. One thing pleased me, as showing that some consideration was shown for the comfort of even these poor outcasts; all the inhabited houses had matted floors, and, as is universally the case in Japan, even among the very poorest classes, the interiors had a clean, well-swept appearance. In one of the weaving-sheds—there were three of them—I found some weavers from Kioto, engaged in teaching their craft to some of the ex-beggars. One of the latter, a boy, had only been one month under tuition; he, like all beginners, was set to work at a piece of coarse white cotton cloth. The looms were of the same ingenious construction as those which were to be seen at the last Kioto Exhibition, all wood, string and bamboo, those used by the pupils being, however, of a very simple character. Some pieces of satin were shown me which had been made on the premises by the Kioto men. The weaving school, I was told, had only been opened some two or three months. Silk winding and spinning were also being taught, the fifteen bobbins spinning frames, as of old, being set in motion by means of a basketful of stones and a windlass. I was agreeably surprised to find how clean and healthy, as well as cheerful and contented, all the pupils appeared to be. With the horde of official parasites which infest this as every other public department in this country, there is little fear of the outside weavers having to complain of being undersold by the government, as tradesmen in England complain of the mat-making, etc., in English prisons. When I left the Hin-in it was with the impression that the thing was too good to last—few, if any, of these imitations of foreign institutions, more especially hospitals and schools, possessing lasting vitality unless they are under foreign supervision. A few of the old beggars, preferring a life of freedom and a handful of rice to the regular living and semi captivity of the Hin-in, took to hawking. One old blind man, who for some years used to rub his forehead in the dust on the Katsugawa Concession Bridge, now is led about to sell live sparrows; for, by a most perverse superstition, many Japanese believe that by purchasing and releasing a caged bird they do an act that is pleasing to the hotoke, the Buddhist gods, and are accumulating a store of merit which is placed to their credit in heaven's great ledger. Other beggars may be seen occasionally seated upon the bridges with stores of small eels, shell fish, or infant tortoises. These the would-be virtuous buy and throw into the adjacent stream, from similar interested motives to those of the setter-free of birds. Of course it is to be presumed that the more educated natives see through the fallacy of this pseudo-humanity, by which the buyer of the captive creatures actually encourage by a premium the capturers to continue their evil practices."

This entire description of a Japanese poorhouse ought to be most interesting to the workers in populous "Christian" (?) cities similar in size to Osaka. Think of it, "240 small, one-roomed houses" for paupers, ye four hundred thousand happy Christians sweltering and festering in moral and physical pollution in the over-crowded tenement-houses of New York. Consider that the floors of these were matted (Japanese carpeting) for paupers; that consideration was shown by these benighted heathen for the comforts of their poor, and that their interiors had a neat, well-swept appearance. Do not for a moment think that city governments are not in power to prevent the sad condition of humanity in Christian (?) cities. In Queen Elizabeth's time, three centuries ago, the building of tenement-houses was forbidden in London, as being an innovation contrary to the physical and moral health of the people of that city. Consider well another statement, and in your minds compare it with the pauper statistics of Christian (?) cities. Only one hundred and eighty paupers in a city of five hundred thousand inhabitants; and as with the cities, so with the whole territory of Japan. By the latest census taken in England, it was found that one human being in every twenty-three individuals in that island was an absolute, imprisoned "union" pauper; by the latest census taken in Japan, it was found that the cripples, beggars and paupers of that country, taken together, amounted to only one in every four hundred and eighty-seven individuals composing the community. The great medium of Judea, the Nazarene of Bethlehem, tells us to judge of a tree by its fruits. Well, we have presented the fruits, now compare them with such as we have to offer to the Japanese on the subject of public charity. Examine them and say candidly, Are we not justified in the heading we have selected for this article? Hurrah for Buddha!

We have a great respect for the Japanese, and think it was wise in them to endeavor to save their people from Christian (?) pollution. We object to any of our Christian Pharisees (alias missionaries) being sent there to make them (as the Nazarene said of their prototypes) ten-fold more the children of hell than themselves. We object to our Bibles being sent to them, because they must have a better one of their own. We perceive, even in the poorhouse just established in Osaka after our system, a departure from their ancient charity which the Japanese will be likely to rue in the near future. We like the idea of the old blind man, and wish we were in Osaka that we might buy a bird of him and set it free; and we honor the poor old beggar for his love of liberty. He is of the stuff that heroes are made of.

One word more. Our readers will perceive from the notes of interrogation after the word Christian, that we dispute the right of the masses using it to the title. The doctrines of the Nazarene are charity personified; the moderns

who profess to believe in him leave charity out. Even almsgiving is now by the churches ruled to be an abomination. The Christian (?) who wrote the article quoted states, in the last sentence, that he thinks that "the purchase of birds only encourages the beggars, who are the sellers, to continue in their evil practices." This is genuine modern Christianity. It is business. Modern Christians (with a very few noble exceptions) have about as good an idea of real charity as a blind man has of scarlet. When their neighbors ask them for bread, they do not give them a stone, but a "ticket for soup," which amounts to about the same thing. Well, they will tell us that they have supplemented ancient charities with insurance companies, and that kind of thing. They have reduced it to a business. We do not believe in the improvement. We say with the Nazarene, "Give to him that asketh of thee, and from him that would borrow of thee turn not thou away." This was the method in Japan. It is very poor economy, but beggars like it. We object to the British pauper-manufacturing system now established among us. It might do for aristocratic England, but is foreign to the genius of republican America. Above all things, we need some Japanese missionaries among us to instruct our people upon the question of pauperism. Once more, "Hurrah for Buddha!"

SCIENTISTS TO THE FRONT.

The case of Miss Bonney, of Canawaugus, has called forth much discussion in the papers throughout the country. The facts are as follows: Miss Bonney was a Spiritualist, a medium, who predicted that at a certain time, which she specified, she would go into a trance. The *Rochester Advertiser* describes the event thus:

"One evening, about four weeks ago, without other warning than what had been given from time to time, after a day spent at her usual vocations, Miss Bonney robed herself for the night and told the family that the event she had been so long predicting had arrived. She lay down upon the bed, and in four hours the breath left the body, the heart stopped beating, the pulse ceased throbbing and (it is claimed) she has lain in that condition up to the present time, without a particle of food or drop of water, without motion and without animation. She occupies a sleeping apartment adjoining and communicating with a common sitting room, in which a fire is kept night and day. And yet there are no signs of decomposition, and no organic changes that would necessarily follow in case of death."

Scientists would do well to remark this last statement. Of course, the body of Miss Bonney had not been put on ice, as is the custom with corpses, and yet in four weeks decomposition had not set in, although there was a fire in the next room. We call upon men of science to account for this singularity; and, further, direct their attention to the fact that Miss Bonney specified the time for the commencement of her trance, a thing not usual with patients in cases of catalepsy. As the correspondence of the *N. Y. Sun* throws a further light upon the subject it is also subjoined:

"A curious instance of credulity has recently been exhibited in Canawaugus, near the town of Avon, in this State. A young woman of the name of Bonney, a Spiritualist, living in the house of a Mr. L. O. Preston, became impressed with the conviction that her spirit was to leave her body for a time and then return, and she succeeded in convincing several of her friends that this phenomenon would actually occur. She was very sanguine that her expectations would be realized, and predicted that during her spirit's absence certain manifestations, such as the ringing of a bell and the shaking of the house, would take place. Her friends were particularly requested not to handle her remains, and above all not to bury them during the period of suspended animation. She complained of no illness, but on the 10th of November announced that the time had come for her departure, and after tea took to her bed, where she remained calmly conversing with several friends until midnight. Mr. and Mrs. Preston saw her several times between that hour and two o'clock. At the latter hour Miss Bonney exclaimed, 'Oh, this is glorious,' and ceased to breathe. There was no struggle nor evidence of pain. Of course the friends of the young woman marvelled greatly at this fulfillment of her prediction, which gave them faith to believe that in due time her spirit would return to its earthly habitation. In this expectation, however, they were doomed to disappointment. Although Miss Bonney's remains were kept unburied according to her desire from the 10th of November until Monday last, her spirit has never reappeared. On the last mentioned day a coroner's inquest was held on the lifeless body, which of course was in a state of decomposition, and her death was officially established. At the inquest Miss Bonney's brother-in-law protested against any post-mortem examination, avowing his belief that the spirit would yet return to animate the decaying body, and several witnesses testified that the house had been violently shaken, as had been predicted, and that the clear note of a bell had been heard on several occasions, although there was no bell about the house except the door-bell. The *Buffalo Courier* says that so far as the physicians were able to determine the various organs of the body showed that at the time of death they were in a sound and healthy condition, and no cause of death could be found."

If this be "a curious instance of credulity," as the *Sun* terms it, it is the duty of our medical scientists to account for the fact. Let them remember that the life of a human being has been lost to society for the chimera, if it be a chimera. Above all, let them take note of the circumstances surrounding the case, and give us their solution of the same. It may be interesting to them to learn that a Spiritualist has already been before them in the field of exploration, but it is hardly to be expected that they will rest satisfied with the simple statement of the spirit of our departed sister. It is taken from the columns of the *Binghamton Republican*, being a letter from a Spiritualist to the editor of that paper:

"Having noticed in your daily of yesterday an article from 'Enquirer,' under the head of 'Question to Spiritualists,' and agreeing with the writer of that article that the 'Avon case' is one of much importance to 'Spiritualists,' I hasten to reply, after making proper investigations. On reading the article last evening, I repaired, about eight o'clock, to the residence of a well-known medium in this city, and informed her that I wished to communicate with some well-informed spirit. I had no difficulty in raising the spirit of Ruloff. The spirit of Ruloff having properly vouched for his presence, my first question was, 'Is Miss Bonney, now or lately of Avon, N. Y., dead or alive?' The

answer was, 'She is dead.' I then asked, 'Will you call her spirit and tell her that I wish to communicate with her?' After a silence of about fifteen minutes the medium stated that the spirit of Miss Bonney was present and ready to answer any question. I then asked, 'Why did you not come back and reanimate your body as you promised to?' To which she replied, 'At any time during the first six weeks after my departure I could have readily returned and raised the body. But at the end of that time I had not accomplished all I wished to. Accordingly I thought best to remain away one week more. At the end of the seventh week I did return, but after many ineffectual attempts to reanimate my body I was finally obliged to abandon the undertaking. Please communicate with my friends at Avon and tell them to bury the body.' This closed her communication, and after asking her several other questions in hopes to glean more of the particulars, she only feebly replied, 'I am too much exhausted.'"

It is hardly to be expected that this simple solution of the mystery will be accepted by the medical faculty; Spiritualists, however, are likely to credit it. Since the above was written we are informed by the *Syracuse Standard* that:

"A coroner's inquest has been begun, and every effort is being made to discover the cause of her death. Yesterday the inquest commenced. The body and limbs were mottled, purple and yellow. In many places the skin had come off, the usual blisters of decomposition appearing. Upon turning the body over, the limbs readily yielded to the efforts made to straighten them out, and the surgeons began their work of dissection. Opening the body the lungs were found almost entirely gone from decomposition. The heart was also badly decayed, although it as well as the lungs preserved the original shape enough to show that no disease was present. The stomach was next reached, and was so far gone that on lifting it up to place it in a jar a portion of it fell off, allowing a very little of its contents to escape. Proceeding further the doctors found the bowels and kidneys in a normal condition, though of course affected by decomposition, equally with the other parts of the body. The liver was a mere spongy substance. Over the stomach and bowels was a deposit of adipose tissue two and one-half inches in thickness. Further examination proved that the rumors which had been circulated in regard to the probability of the deceased dying from the effects of abortion or of any kindred difficulty were wholly unfounded, and in fact it was an impossibility. Having finished the examination the body was prepared for the coffin and orders given by the coroner for its burial. So far as the physicians were able to determine the various organs of the body showed that at the time of death they were in a sound and healthy condition, and no cause of death could be found. The stomach has been sent to Buffalo for chemical analysis."

In conclusion, we would add, that if we hear from the scientific world any further elucidation of this most singular case, it will be given to our readers in the columns of the *WEEKLY*.

DR. GEO. NEWCOMER

Is one of our co-workers in the cause of reform. He organized the first spiritual circle in Harrisburg, Pa., where among his converts were Dr. Barr and David Crouse, who have continued in the work ever since 1852. The Dr. practiced medicine and healing by laying on of hands with marked success, in Meadville, Pa., for fifteen years, and afterward in Cleveland, O. For the past two years he has been located in Jackson, Mich. We learned while there a few weeks ago that he has achieved great success as a true physician and healer, and is considered the best in that city. The Dr. has written some of the some practical poems of our day—rich in thought and clearly expressed. He is the picture of health, and we had the pleasure of experiencing the invigorating power of the magnetism which flows from his hands while we were the guest of Mr. Smith, the genial proprietor of the Hurd House, who we count among our many kind friends in Jackson that we shall ever bear in pleasurable remembrance.

THE U. S. CONSTITUTION VERSUS THE N. Y. POLICE COMMISSIONERS.

As we are going to press, accounts have come to us that (this day, Tuesday, January 13) a collision has occurred between the workers and the police of the city of New York. Although the former have been dispersed (some say with great brutality by the police) there has been one captain of the police killed and his sergeant struck down with a hammer. The character and the condition of those who did it are thus described in the *Telegram*:

"The laborers, poorly clad and shivering in the cold, were gathered together in little knots, smoking short pipes and quietly discussing the situation." Further on it says: "The men looked too sickly and hungry to take any active part against the police."

The difficulty arose from the action of the New York police authorities. They determined to prevent the people from assembling in Tompkins square, and issued orders to that effect. Although Union square is utterly unsuited to such an assemblage, the police determined they should assemble there, or nowhere. Every New Yorker knows that Tompkins square, being graveled and not swarded, is the more fitting place for such an assemblage, and the working people of New York knew that they had a constitutional right to assemble. The police authorities thought differently, hence the collision; but probably the end is not yet.

The *WEEKLY* is no advocate of rioting and bloodshed. Its proprietors have warned and are warning the authorities of their duties in this terrible financial crisis, for whose effects the working classes are not responsible, although of it they are the victims. But while the *WEEKLY* deprecates tumults, it is well aware that, when other methods fail, nature sometimes purifies the air with a tornado. But, though the *WEEKLY* would accomplish a revolution by more peaceful methods, it will never fail to stand up sternly to the front in demanding, even at the price of blood, the constitutional rights of all the citizens of the United States, prominent among which are the right of assemblage and the right to bear arms.

LET IT BE STRONGLY ENCOURAGED.

In another column will be found the prospectus of a new eclectic journal soon to be established in the city of Washington, D. C., entitled the *Spirit of Common Sense*, which is to be uncompromisingly devoted to all salutary measures of reform and progress that in any wise tend to the enlightenment, freedom, fraternization, prosperity, felicity and general advancement of mankind.

This new journal is to be edited by Col. Andrew J. Rogers, of the city of Washington, D. C., who, having passed through the ordeals of the social and political furnace, is doubtless well qualified for the arduous duties of independent, progressive journalism.

The propositions laid down in the prospectus are salutary, strong and to the point, covering the whole ground of the needed reforms throughout every department of the social structure.

The editor sets out on the hypothesis that the fundamental principles of sociology are necessarily based upon the sovereignty of the individual without regard to sex or caste; and that the fuller the personal freedom the more substantial and felicitous the social union, from the family altar inclusive, throughout every department of the social governments of mankind; and argues that the sovereignty of the constituent is essential to a government of the people, by the people, for the people; and very correctly suggests that a popular or social government cannot be better than the material of which it is constituted is capacitated to make it, but must necessarily graduate itself by the intellectual, industrial and ethical advancement of the constituency.

But the best we can say for the present is to commend the prospectus to the careful perusal of our readers, who, we opine, will not fail to observe that the cause of the new journal is the common cause of all reformers and progressivists. Therefore, let the *Spirit of Common Sense* be strongly encouraged with all that is needful to its financial and literary success.

MISCELLANEOUS.

Mrs. Woodhull—I am personally unacquainted with you, but I have been an earnest reader of your paper for over a year, and I must say that for range of ideas and close, correct reasoning upon the various reforms of which it treats, it exceeds, in my view, any paper that I have access to. I cannot indorse all that I read in the *WEEKLY*, but it affords me much food for thought. I recognize among your contributors the names of many bold and able veterans in our late anti-slavery warfare. I am happy to meet them again and commune in "good fellowship." Their souls I see are still "marching on." I feel that I cannot be in bad company while I have such worthy companions. Oh, liberty, thou birthright of every soul, how have thy defenders and worshipers been compelled to contend, to struggle with the powers of darkness, for every step they have taken toward thy holy temple. As far back as we can gaze into the dim past, we see scattered along their path inventions for their torture. The scourge, the rack, the dungeon, the gallows and the martyr's stake; then, nearest of all, our country drenched with the blood of her own sons, and all for thy sake. But, standing over the graves of our countrymen, we are ready to again pledge our fealty to the sacred truths of freedom. Every true heart still responds to the sentiment, "Give me liberty or give me death." But I too would say, courage, brave friends, the cross is lighter than it was, and the goal is nearer won. I would also add my testimony, Mrs. Woodhull, to the importance of the work in which you are engaged. Rejoice that you are counted worthy to be made the standard-bearer in this just cause of woman's emancipation. Be faithful to the high trust, and in due time you shall reap your reward. All reformers have had to "learn to labor and to wait."

To me Free Love is just as pure and chaste a word as free religion. If there are those who will persist in defining it to mean free lust, the blame cannot certainly be found in the word, but must be looked for somewhere else. I cannot see why the affectional nature may not just as safely be trusted with freedom as the religious nature, and for the same reasons. Indeed, free worship and free love must ever remain twin sisters, since neither are subject to our own or another's will. Both alike require right and true conditions; where these are lacking, no bond, or oath, or covenant can bind or hold them. The time was, not long since, when all those who were not safely inclosed in some church and bound fast to a creed, were considered lost souls. The "evil one," who was going about "like a roaring lion, seeking whom he might devour," would surely make them his prey. Many who now smile at the folly of that idea are still horrified at the thought of unbinding the heart from legal restraints. They seem to imagine that if the legal bolts and fetters of wedlock should by any possible decree be suddenly unriveted, every woman except herself would become a prostitute, and every man except himself would leave his home, rush at once into sensuality and animalism, and terrible times would ensue. Thus the stale old story of consequences is again rehearsed and presented to us. I would ask such troubled ones if vice and corruption are restrained from flooding our land only by legal statutes? If marital integrity and devotion are kept revolving in their proper orbits only by the strong arm of our laws?

If so, let us cease talking about the "divinity of human nature," and accept at once the doctrine of total depravity; and the orthodox hell must be a sure thing. I, for one, confess to no such fears. I have more faith in the good results of a practical application of individual sovereignty in this direction. The pure in heart would still see God, in their highest ideal of true marriage, and would continue to worship Him there in spirit and truth.

All true laws exist in the very nature and fitness of things, and are, therefore, immutable. If we are to work out our own salvation, we must do so by finding out and obeying these laws. All legal enactments that are not in harmony with these laws should be pronounced by an intelligent peo-

ple as null and void. We have solved the religious problem by this rule. Suppose we try our social institutions by this searching analysis, would an explosion ensue? Then I should hope we might be purified, if "so as by fire."

Yours for truth and freedom,

MRS. H. A. RICHARDSON.

UNIVERSOLOGY.

The following is a very simple and comprehensive statement of the nature of the new science of Universology, of which I had barely heard before I came to New York, but which I find is occupying the attention of many thoughtful minds here, being the main subject of a series of Scientific Sermons, to which the public are invited, every Sunday morning at half-past 10 o'clock, at De Garmo Hall, corner of Fourteenth street and Fifth avenue. The following statement was prepared by request for one of the forthcoming Encyclopedias, and has been procured as a favor for publication in the *Truth Seeker* in advance of its appearance elsewhere.—[Ed. *Truth Seeker*.]

Universology is what claims to be the discovery, by Stephen Pearl Andrews, of New York, of a definite Universal Science, embracing the classification of the Sciences, as among themselves, and of all the details within the Special Sciences, as a concatenated evolution from a single set of Primordial Laws and Principles. The Three Principles upon which all others rest, and from which they are derived, are denominated Unism, Duism and Trinism, and have a distinct relation to the numbers One, Two and Three. The whole system, beginning here, in the first and simplest of mathematical discriminations, holds throughout, a mathematical character, making of the Mathematics a middle-ground between Metaphysical and Physical considerations. It is thus, in a sense, a revival, but at the same time, an immense expansion of the Pythagorean doctrine of the Significance of Numbers.

But Universology goes over from Numbers to Forms or Shapes, and from these to Sounds, and establishes a parallel and corresponding evolution in all Spheres of Being. Hence, there arises in the domain of Form a pure abstract Morphology (or Science of Form), counterparting and completing the empirical or observational Morphology of Haeckel and the naturalists generally; and in the department of Sound, the discovery is made that each vowel and consonant is laden with an inherent meaning, from which fact arises the conception of a new Universal and Scientific Language, which Mr. Andrews denominates Alwato (Ahl-wah-to), a name derived from the language itself, and which signifies the all-speech-thing, meaning the Universal Language.

The All-sided Philosophy which stands connected with Universology, Mr. Andrews calls Integralism, and the practical organization of human affairs to grow out of these broad theoretical views he denominates The Pantarchy—as a sort of Universal Institute of Humanity, founded on Science. He has already procured a legal charter for a University—"The Normal University of the Pantarchy," located under Act of Congress at Washington; and is engaged in further elaborating these ideas, and in founding a School of Philosophy and a propaganda based upon them. He is quoted as authority, along with Comte, Spencer and Haeckel, in Dr. Louis Elsberg's recent "Classification of the Sciences," which has in turn received the high encomiums of Haeckel.—*Truth Seeker*.

PHILADELPHIA, Jan. 4, 1874.

Lines suggested by reading a poem, entitled "Where are we Drifting?" in the WEEKLY of Jan. 3:

Whither are we drifting?
I seem far out at sea,
And the great social question
Is what most puzzles me.
When I first took up your paper,
To look its pages o'er,
I thought a thing so vile
Had ne'er been seen before.
I read, and then I pondered,
And then I read again,
Then to myself I wondered
If I was not insane.
I espoused the cause of woman,
And would have her understand
And obey the laws of Nature
Between herself and man.
And I whispered very softly,
For I dared not speak aloud,
"Victoria Woodhull's WEEKLY
Is the messenger of God."
Let it speak in tones of thunder,
Let it reach from sea to sea,
Till the people cease to wonder
That a woman dare be free.

—S. W. C.

THE CLERGY—SO MILD!

BY W. F. JAMIESON.

In Clyde, Ohio, where I am now halting, in the genial home of B. O. and Nellie Brigham, there is a Methodist parson by the name of S. L. Youtree, who, in his sermon on Sunday, December 23, said of disbelievers of the Bible: "They are an injury and an evil, one of the greatest evils with which a community can be cursed. They ought to be put in a penitentiary for life; and if I had the power I would put them there." In the same sermon the preacher discoursed upon "Charity." It had created no little indignation among the people of Clyde. Even Christians condemn such a sentiment. But why should Christians condemn it? It is the essence of Christianity. If the Christians' God can consign millions of beings to the cracking flames of hell-fire, is there anything more horrible in the proposition to put infidels where they will do the least harm? Rev. S. L. Youtree does but express the logic of Christianity when he says he would put disbelievers in prison. The old spirit of persecution, which inheres in Christianity, is smoldering—not extinguished. As did the American slave power, so will Christianity grasp new territory, secure more power in America, grow more dictatorial. Not until it has done much mischief will it give its death-kick.

One thing which greatly emboldens Christianity in its attacks upon liberty is the half-deprecating, half-apologetic tone of the mass of Free Thinkers when speaking or writing of the accursed system. Though the language is va-

rious the apology is unmistakable. "Be not too severe in strictures upon Christianity." "It has done much good, and there are people still who need it." "You mean sectarianism not pure Christianity when you denounce the Church, do you not?"

For myself I answer: 1. Christianity stands in the place of slavery. It is worse than body bondage. It binds—enslaves—the mind. 2. Kingdoms have done much good, and there are those who think they need them. It can even be said of tyranny itself, that it has done much good: notwithstanding, every genuine republican or democrat labors for the overthrow of kingdoms and the destruction of tyranny. 3. To say pure Christianity is one thing and sectarian another is only true in the sense that the greater includes the lesser. Christianity is the sum of all sectarianism, just as slavery is the sum of all villainies. Pure slavery and pure Christianity are twins.

There is a class of reformers, sincere, no doubt, who are fearful of extremes—extreme people and extreme measures. Their satisfaction with themselves consists in occupying a "middle-ground," shunning extremes. They forget that their middle-ground was once a battle-field at the extreme front. The middle-ground of to-day was the ground occupied by the extremist of yesterday. Middle-ground reformers are usually the ready apologists for decaying institutions, and think the tumble-down structures ought to cumber the ground in consideration of the fancied good they have done.

I once knew a liberal editor to remonstrate with me for my irreverent remarks and taunts carelessly hurled at the clergy. I ventured to criticize a toast given at a university dinner: "The Clergy—always the True Friends of Education." The Rev. Dr. Pitkin, of Detroit, Mich., responded. He thought it was "impudence" to advise him to speak in favor of the clergy. True, doctor; true. Seriously, he thought the clergy true friends of education. The kind of education which they favor has lately been fully and beautifully exemplified in Ann Arbor, Mich. "Dr. Pitkin suggested," said the *Detroit Tribune*, "that one feature of university education should be to train up genuine men of high order, who should alike be credits to the institution, to themselves and to society."

This toasting and speeching took place in this same Christian Ann Arbor last summer at the University dinner. Those students have been saturated with Christianity. Prayer and religious instruction culminated in the disgraceful, riotous, fiendish acts of a few weeks ago on the occasion of Mrs. Woodhull's lecture. Those young gentlemen (?) were the natural fruit of Christian teaching. When my friend, Judge McCracken, of Detroit, proposed last winter to have such teaching discontinued, the clergy and their satellites were horrified.

In my judgment, the issue is: Either the perpetuity of the Republic or the destruction of Christianity.

MRS. SWISSELM claims that the educated Indians who return to their tribes become vagabonds. "Hole-in-the-day" permitted his son and heir to be taught in a mission school at St. Paul, where he became a good English scholar and dandy. Government built him a six-room frame cottage, which his tribe finally burned, but in which he lived many years of elegant leisure with his six wives, who used to raise a crop of corn and other vegetables, weave mats, and keep my lord comfortable. He always had plenty of money given him by the government, and when he traveled he went in style; would attend church in St. Paul with the most aristocratic lady on his arm, sit in the front pew, and dine with the governor. On his last visit to Washington he got \$10,000 and a seventh wife, and was more than ever the pet of the government and people that now propose to drive the Mormons out of Utah for having more wives than one.—*Exc. change*.

[From Our Age.]

SAGINAW, Nov. 29, 1873.

Sister Lois—Please publish the following corrections to my little speech before the Chicago Convention, at Grow's Hall, September 18th, 1873, as there are several mistakes in said speech, made, as I think, either in printing or reporting—and you know how the absence sometimes of a word alters the sense of a sentence. Still I do not wonder at the mistakes in my speech, as I was limited to five minutes, and that, too, just at the time the people of the Convention were assembling, and the noise and confusion attending such a gathering. It was not strange if the reporter did not catch every word as it was uttered.

The first mistake was where it alludes to my having been pleased and instructed by the beautiful thoughts I heard from the progressive minds it should have been. It was reported "progressive men." Now this was a great mistake, inasmuch as the best speeches were made by the women speakers.

Another mistake was where it is reported I said, "Everything on God's earth was good and pure and holy." I might have said it should be, and I wish I could say it was, or is now, but it is so far from the fact, or so far from what I do believe, that I am not conscious of having uttered such a sentiment.

There are other mistakes, but they are trivial. I will only say that in making this little speech, it was the inauguration of my coming out as a "Radical Spiritualist." It was a season in my life's history never to be forgotten; for when I arose to speak the first time for freedom, in every sense of the word, the last link in the old, rusty, conservative chain was broken, and from that moment I felt that I could come forth from that rostrum a free woman, possessing, unfettered, my soul free. Thanks be to God and my angel friends for the priceless boon. Though the coarse and low-minded may have imputed wrong motives to me in expressing myself as I did, I know the majority of the most intelligent and refined minds at that Convention understood the purity of my thoughts, in proclaiming publicly I was a free lover, meaning by that, to me, love is the most divine and sacred attribute of the human soul, and it should be free in its expression. But alas! too few understand the true and pure meaning of

the term, and think it means the affection of their own corrupt and diseased minds, free lust. "Thus endeth the first lesson." SARAH S. PENoyer.

VINELAND, Dec. 17, 1873.

Dear Weekly—Have just looked over the last number of that immaculate sheet, the *Religio-Phoolo'snical Journal*, and am so overcome with admiration I just feel like dropping into line and having a little meeting all by myself and passing a few whereas resolutions; and so I do here and now resolve,

Whereas, we ain't half thankful enough for the choice tit-bits picked up by the *R. P. J.*, out of which roses and lilies are made to bloom, whose fragrant odoriferousness ascends up to the third heaven of immaculate purity and self-righteous sanctification; and we would beg and beseech our brother to not desist, but to continue on in the path he has chosen and so heartily enjoys; and we do so hope the "Religio" will succeed in scratching up a fair share of that notoriety which properly belongs to all high-toned instruments, the harmony of which is sweet and pure and altogether lovely. We are likewise resolved to believe that whereas the healing advertisements contained in that wonderful journal are worth their weight in gold (not to mention the greenbacks thrown in), showing, like straws, which way the wind blows.

And we are still more resolved that our heart shall go out in bustling tenderness toward those "fluttering birds," whose delicate constitutions were so cruelly wounded at the late Chicago Convention. May their faint pipings, as set to music in the *R. P. J.*, be heard until their drooping feathers should be plumed for higher flights into the realm of resolves and whereas. Another resolution is, that all the Hulls and little bits of Wood shall be thoroughly skimmed out the Spiritualistic kettle until nothing but the pure lickher remains.

I am still more so resolved to petition all treasurers, with a particle of "Good" P Ping out of their nature, to send in their resigned official papers to each successive convention, that their names may become both "Good" and great in the land, and the widows rise up and smile down upon them.

Finally and lastly, I am most firmly resolved, the sympathetic oil of consolation poured out by our Philadelphia friends shall be allowed to heal the slight injury done our society by the "overcome"-ing process it was subjected to at our late Convention. And we trust our friends will find us good as Good can be (or anybody else) when they next come to visit and fraternize with us in convention assembled.

Hoping your readers will not be displeased with our good resolutions,
I am as ever,
E. J.

INDIVIDUALITY.

The following selections are taken from the lecture of Col. Robert G. Ingersoll, entitled "A Plea for Individuality," and delivered at Chicago, Dec. 21, 1873. Published by the Boston *Investigator*:

"In my judgment every human being should take a road of his own. Every mind should be true to itself: should think, investigate and conclude for itself. This is a duty alike incumbent upon pauper and prince; every soul should repel dictation and tyranny, no matter from what source they come—from earth or heaven, from men or gods. Besides, every traveler upon this vast plain should give to every other traveler his best idea as to the road that should be taken. Each is entitled to the honest opinion of all, and there is but one way to get an honest opinion upon any subject whatever: the person giving the opinion should be free from fear. The merchant must not fear to lose his custom, the doctor his practice, nor the preacher his pulpit; there can be no advance without liberty. Suppression of honest inquiry is retrogression and must end in intellectual night. The tendency of orthodox religion to-day is toward mental slavery and barbarism; not one of the orthodox ministers dare preach what he thinks if he knows that a majority of his congregation think otherwise; he knows that every member of his church stands guard over his brain, with a creed like a club in his hand; he knows that he is not expected to search after the truth, but that he is employed to defend the creed. Every pulpit is a pillory in which stands a hired culprit, defending the justice of his own imprisonment."

The following remarks apply to the "social," as well as the religious question. The sexual horrors of the age may be largely ascribed to the fact that no latitude is allowed to individuality in our present system:

"It is desirable that all should be exactly alike in their religious convictions? Is any such thing popular? Do we not know that there are no two persons alike in the whole world? No two trees, no two leaves, no two anythings that are alike? Infinite diversity is the law. Religion tries to force all minds into one mold; knowing that all cannot believe, the church endeavors to make all say that they believe. She longs for the unity of hypocrisy, and detests the splendid diversity of individuality and freedom. Nearly all stand in great horror of annihilation, and yet to give up your individuality is to annihilate yourself. Mental slavery is mental death, and every man who has given up his intellectual freedom is the living coffin of his dead soul. In this sense, every church is a cemetery and every creed an epitaph."

Every part of the lecture is admirable, but we have not room for more than its peroration:

"Surely every human being ought to attain to the dignity of the unit; surely it is worth something to be 'one,' and to feel that the census of the universe would not be complete without counting you."

"Surely there is grandeur in knowing that in the realm of thought, at least you are without a chain; that you have the right to explore all heights and all depths; that there are no walls and no fences, nor prohibited places, nor sacred corners in all the vast expanse of thought; that your intellect owes no allegiance to any being human or divine; that you hold in fee all, upon no condition and by no sense whatever; that in the world of mind you are relieved from all personal dictation and from the insolent tyranny of majorities."

"Surely it is worth something to feel that there are no priests, no popes, no parties, no governments, no kings, no gods to whom your intellect can be compelled to pay a reluctant homage."

"Surely it is a joy to know that all the creed iniquity of bigotry can devise no prison, no lock, no cell, in which for one instant to confine a thought; that ideas cannot be dislocated by racks, nor crushed in iron boots, nor burned with fire."

"Surely it is sublime to think that the brain is a castle and that within its curious bastions and winding halls the soul in spite of all worlds and all beings is the supreme sovereign of itself."

THE ANTI-FASHION CONVENTION.

VINELAND, January 8, 1874.

On behalf of the coming convention, I wish to return thanks for the generous expressions of interest in its objects already received, and to solicit more of the same. Without question, the most alarming feature of the times is the moral turpitude of women who, while they recognize the pernicious effects of Woman's Dress, persistently hold to their allegiance to Fashion, and give the weight of their words, as well as example, to discourage others from rebelling against it. It was in the hope of reaching and rousing the consciences of such, and of doing something toward inspiring the timid and reassuring the weak to move right on in the path of rectitude, in the matter of Dress, while there is yet moral stamina enough left in the sex to make action for principle possible, that the convention was called.

While we welcome to a participation in its proceedings those who propose gradual and ameliorating changes only, we shall demand for woman as a right, and insist as a duty, that she dress as healthfully and freely as she is convinced she ought, even though it necessitates the abandonment of all styles and materials hitherto used by woman.

A most startling and convincing proof that we have not moved a moment too soon, has come to us in the form of a remarkable document from the "Dress Committee" of The Woman's Club, Boston. After a most admirable summing up of the woes entailed on the sex by bad dressing—after confessing that the present dress is "that of the harem transported into the workshop, the market, the modern household, and the school;" that it is "the chief cause of the excessive agonies of childbirth, the frequent death which it entails, and the inferior children to whom enfeebled mothers give birth;" that it violates every law of health, economy, comfort, morality and beauty, and that "the evil can never be done away till women emerge from this vast, swaying, undefined and indefinable mass of drapery, into the shape which God gave to His human beings, clothed simply and serviceably as men are clothed,"—the committee report that "we women of this century must deem it best to attempt no marked alterations." When the number, social position and culture of the women whom that report represents, are taken into consideration, together with the enlightenment on the subject under discussion which they manifest; the strength of conviction frankly expressed, and their unequalled facilities for carrying on any reform, climaxed by their deliberate resolution to reject the true and persist in the false methods of dress, I doubt if the nineteenth century will record any parallel crime! Let all truth-loving people rouse to a sense of the perils which threaten the race, if such duplicity with wrong is not earnestly met with prompt and vigorous action for the right.

If fashion has so vitiated the native integrity of woman as that she is incapable of an effort to free herself from it after she is convinced of its wickedness, where can we look for moral stamina for the race? And what but Fashion could have so paralyzed the moral energies of our Boston friends as that they voluntarily abandon to the "far future" one of the most philanthropic reforms of the age, and nearly the only one in which statute law does not interfere! Never was so noble a cause so ignobly betrayed, their only justification being that moderate sinfulness in the matter of dress would secure them the company of larger numbers than entire righteousness would do!

Where were Credit Mobilier and Tammany frauds begotten but under the hearts of women who bent every purpose of life to the overruling desire to be fashionable? What impress of truth can be made on the child while the mother is victim to the falseness and feebleness which fashion necessitates? The people can and must be made to see these things. Let not the magnitude and profound importance of the work proposed deter, but rather inspire us with courage to make a beginning, or rather to renew the work so nobly begun in the past.

Through the twenty-four intervening years a few consecrated souls have remained loyal to the truth first received, and in the fact that they have been able to do so in spite of such opposition as no other reformers have had to encounter in this generation, lies our hope for the future. Loftiness of aim, firmness of purpose, staunch moral integrity, faith in the practicability of principle, all these are yet possible to the race, and must be sacredly cherished and sedulously inculcated by all who desire to see it blossom in all the glad Beauty of Truth. Come then to our convention all who can; help us to turn our faces squarely away from the deplorable practice of hurtful methods of dress, and resolutely toward the lofty ideals we aim to make real; and let those who cannot attend, but whose hearts are with us, send their encouraging word by letter.

OLIVIA F. SHEPARD.

As an indication that we have the ear of the public as to the necessity for the change we advocate, we republish the following article from one of our exchanges, entitled

SOCIAL DOCTRINES.

"Truth is mighty and will prevail" is an old and tried adage, and it has nothing to fear from the fullest and the freest discussion and investigation. Human society is far from perfect, and all anxiously await the millennial days, but their coming will not be hastened by the repression of

unpopular discussion. None can grasp but a part of any truth, or, in other words, no two are able to see any fact in exactly the same light. Various evils undeniably afflict the body politic, and divers remedies are suggested, none of which are likely to prove the desired panacea. As social questions are assuming great prominence and many evils are apparent, it is not strange that the remedies suggested should be numerous and divers; but the result of the active and conflicting discussions going on cannot be other than the elimination of truth; therefore, however unpopular their opinions may be, we cannot but feel like encouraging any and all, who, though misguided, it may be, are yet earnestly seeking the way for relief of suffering humanity and the redress of wrongs. The spirit of persecution, however, is so prevalent that it requires great courage for any to oppose existing customs and advocate a different way. Thus it has ever been, and doubtless will be for ages to come. Society progresses, however; and instead of breaking would-be reformers on the wheel, burning them at the stake or exhausting human ingenuity in methods of torture, civilized society has fallen back on social ostracism as the penalty for all who dare suggest radical changes in religion, politics or social customs. A case in point is that of Mrs. Woodhull and her assistants, who have been ostracised and imprisoned. It is probable that there are very few of her way of thinking, yet if she is sincere she has unquestionably as much right to her belief and to the unrestricted expression of it as though she represented the sentiments avowed by the majority of modern society. We are far, very far from subscribing to her doctrines, yet we cannot but feel that she is entitled to a dispassionate hearing, and if any of her propositions are truths, they are entitled to candid consideration. When an individual proves himself or herself to be thoroughly in earnest and actuated by other than sordid notions, common sense at least would suggest a consideration of reasons and motives and misrepresentations should be banished. Every new idea, every new theory has had to contend with the prejudice and ignorance of those who are wedded to the old way and are opposed to any change, whatever the future benefits might be. We all remember the hostility encountered by those who labored for the abolition of human slavery. The opposition was unreasoning and determined, but had to give way at last, and now every one believes in freedom, in theory at least, and rejoices in the application of the principles of our declaration of independence.

For our part we believe that every one is entitled to a fair and candid hearing, and if good can be derived from their theories, let them be accepted, if not let them be discarded; the truth cannot suffer in a fair conflict with error, for it is the truth that humanity desires and has been striving for ages. Because Mrs. Woodhull advocates freedom in love, or free love, it does not by any means follow that she means promiscuity. In fact, it is not fair to claim that she means the worse rendering when she expressly claims that she means the better. Is it not worth the while to consider whether from her standpoint, a large proportion of society do not seem to be practicing the worse while claiming theoretically a belief in purity of life and conduct? Having seen so much of the evil of life, is it not possible she goes to the other extreme in her endeavor to destroy what seems to her the cause of so much misery? Were there no tyrants, and did all practice in accordance with their reputed professions, then indeed could she be set down as a mistaken iconoclast, now, however, she has some truth on her side.

Society is far from perfect, and injustice and immorality are too prevalent. These facts cannot be disguised, and future ages will worship at the shrine of the one who shall succeed in showing the better way. Freedom is the soul's aspiration. For freedom our fathers fought and died, but they left us a precious legacy to be transmitted, untarnished, to future generations. If any slavery exists, let it be stricken down, that this may be in all respects a free country. Let the idea of the ownership of one human being by another, in any respect, be completely abolished, that all may be truly free, in reality as well as in name. Let vice and hypocrisy be unmasked and true virtue be crowned with laurels. Let those who profess one thing and practice another, be unmasked, that all may receive their just reward. The truth, the right, has nothing to fear from the most thorough investigation and discussion, but the wrong has; therefore let there be no false modesty about examining into the foundations of our customs and beliefs, no mawkish sentimentality, but an earnest endeavor to maintain the truth, and a fearlessness in making known our honest convictions whatever may be the result.—*Westfield News Letter, Mass.*

Whatever may have been expected of Mrs. Woodhull last Wednesday evening, we venture to assert was totally different from what we actually received, and those who, through curiosity, an expectation of something rich, a real desire to hear the speaker, or because they had nothing else to do, were present, were very pleasantly or unpleasantly disappointed. Though we cannot indorse the principles which underlie her whole public life, nor the motives which prompt her actions, we must give Mrs. Woodhull the credit of having told a great many plain, wholesome truths, and of an apparent effort to open the eyes of society to the corruption which exists within it, by presenting some startling statistics. As a speaker, Mrs. Woodhull has few equals—rivaling if not surpassing any female lecturer in the field. Her language is well chosen, plain and impressive, with which none can help being pleased, though listening under protest.—*South Bend (Ind.) Weekly Union.*

MRS. WOODHULL'S LECTURE.—The lecture of this celebrated female at Costa's opera house, on the 7th inst., was well attended. The audience embraced the most learned, cultivated and refined members of society, from among the professions of our own city, Lawrence, Leavenworth and elsewhere, who seemed well pleased with what they had heard. Had her lecture been fairly understood, or the public mind disabused of her newspaper notoriety, the wives of many of those who listened to her remarkable lecture would

have been present to judge of plain and valid truths she enumerated as underlying the whole system upon which rests our social structure. She was applauded, as we thought, not for the witticism of her points, but from the fact of her argument being forcible and convincing.

This celebrated socialist and reformer somehow or other, as she stood there dressed in plain black, with flushed face, gleaming eye, locks partly disheveled, upraised arm and quivering under the fire of her own rhapsody, reminded us of the great Rachel in some of those tragic or fervid passages in which the dominating powers of her nature and genius were displayed in their highest effects. She seemed at moments like one possessed, and the eloquence which poured from her lips in reckless torrents swept through the souls of those present in a way which caused them to burst every now and then into uproarious enthusiasm.

Her little daughter recited a poem previous to her mother's appearing, and the beauty and pathos of the language was a fitting introduction to her mother's discourse.—*Topeka Commonwealth.*

BUSINESS EDITORIALS.

R. G. ECCLES.

Scientific, Social and Religious Lecturer and Debater. Present engagements: Alliance, Ohio, January 15th to 19th; Farmington, Ohio, January 20th to 25th; Windsor, Ohio, January 26th to 30th; Thompson, Ohio, January 31st to February 4th; Townville, Penn., February 5th to 10th. February, March and April engagements, time not yet determined.

NOTICES OF THE PRESS.

Mr. Eccles is a Scotchman by birth, with a finished education. He is a fluent talker, a fine orator, very courteous and gentlemanly, has excellent argumentative ability, is calm and self-possessed, and cannot be thrown off his guard; understands his subject thoroughly; and, taken all in all, is acknowledged by friend and foe to be the ablest man of his age they ever met.—*Eddyville (Iowa) Advertiser.*

We have heard Mr. Eccles, and would advise all our readers to embrace the opportunity that will be afforded them to receive a rich, eloquent, intellectual treat.—*Pleasanton (Kan.) Independent Observer.*

R. G. Eccles has been delivering a course of lectures to crowded houses in this place. He is an eloquent speaker, and his discourses excited much interest. He delivered his farewell discourse last Sunday evening. The house was crowded to overflowing, on the occasion, many not being able to effect an entrance. Mr. Eccles is considered by his many friends in this section one of the most eloquent and able advocates of the Spiritual Philosophy in the country.—*Andover (Ohio) Enterprise.*

SUBJECTS.—The uses of crime. True Religion. The true mission of Jesus. The Clergy, enemies of our Republic. Is death an eternal sleep? Which is the true God, Jehovah or the Serpent? God created by Man. The harmony of all religions. A plea for our criminals. Labor vs. Capital. Liberty and Equal Rights. The unseen world and the laws of reciprocity. Man's past and future. Social, Religious and Scientific Topics, etc., etc.

RESOLUTIONS.—That the Bible and Koran are on a par as revelations from God. That Spiritualists and Free Thinkers are the true followers of Jesus. That primitive Christianity and Modern Spiritualism are identical. That no man takes the Bible as a guide, while many use it as a shield of crime. That Modern Christianity is contrary to the spirit and genius of the teachings of the New Testament. That consciousness exists when the physical body is dead. That Spirits can, have, and do communicate with the inhabitants of earth. That the Christian's Devil is the true God and Creator.

Engagements solicited in all parts of the Union.
Address, R. G. ECCLES,
Tenth Street, Kansas City, Mo.

SPIRIT OF COMMON SENSE.

We are proceeding to establish, and shall, on the 24th day of January, 1874, commence, in this city, the publication of a weekly literary eclectic journal of reform and progress, entitled *The Spirit of Common Sense*, of eight pages—intending, in due time, to double this number—in which we propose to take up and earnestly discuss all matters in any wise concerning the welfare of the people.

Inherently claiming for ourself the sovereignty of the individual in all the relations, privileges and duties of life, save as all are bound one to the other, all to one and one to all by the reciprocity of Nature's fraternal law, we shall accord individual sovereignty to all others, without regard to sex or caste.

The prime order of life is, and must ever be, individual and social progress in all that tends to the munificent advancement of mankind; and in the order of this advancement there underlies a natural union of interest which, through general enlightenment, is ultimately to fraternize and inter-associate all peoples. And this progress is ever necessarily accelerated by individual liberty; for the fuller the personal freedom the stronger must be the individual sovereignty; and consequently, with proper education, the purer and more inspiring the social union, from the family altar inclusive, throughout every department of the government of mankind.

In dealing with the body politic, we shall proceed upon the hypothesis that a popular government cannot be better than the material of which it is constituted is capacitated to make it, but necessarily graduates itself by the industrial, intellectual and ethical advancement of the constituency.

What we want is a government of the people, by the people, for the people, upon such equitable principles as necessarily reciprocally guarantee equal rights and privileges throughout the entire constituency. As yet we have not, as a government, attained this democracy. But the signs of the times clearly foreshadow that such is our destiny. And though history fails to give us a precedent of a pure democracy having ever hitherto existed, we find the prophetic min-

ature popular government in and of the well developed individual, wherein all the members of the organic being constitute a government of the members, by the members, for the members, under reciprocal rule.

While our popular government is not perfect, it is nevertheless the best that the conditions will effectuate. In order to its advancement the constituency must be improved. All things improve by culture. The vivific germ of perfection latently dwells within the entity, ever seeking unfoldment. In order to its success, all the members must have the fullest reasonable culture. This cannot be had by class education; for, thereby some of the members, and often the best constituent members, are sadly neglected. This broods social incongruity; incongruity leads to dissention; dissention to derangement, often culminating in conflict. If we would fully develop one of the communal fraternity we must alike cultivate all according to their respective natural capacities, otherwise we shall fail to have any rise entirely above the social incongruity.

As the rule applies to the community, so does it to the individual member thereof, who cannot attain physical, intellectual or ethical harmony if any one or more of the faculties are neglected. Hence the culture should embrace all the members, developing each according to the duties of its office in harmony with the leading beneficent faculty, through which all the members co-operate, one with the other, for the common harmonious advancement of the entire organism.

It is through such universal harmonious development that the soul, through its inspirational communion with the Omnipotent mind of minds, is able to supersede the animal of our nature and unfold our nobler attributes, and continually extend our intellectual ramifications, and thence rise above all stagnating social restraints and nobly live the life of LOVE IN TRUTH.

And to these ends, among other measures, we shall earnestly advocate,

1. The speedy renovation of the Constitution, so simplifying and explicitly framing the same that it will stand forth the indisputable text-book for all fundamental rules of action pertinent to popular government; effectually establishing the rights of the States permanently within the Union of the United States; and extending the right of suffrage to every adult constituent, to whom it inherently inalienably belongs, without regard to sex or caste; and providing for the election of the President and Vice-President directly by the people; and rendering the President ineligible to a successive term.
2. That the General Government shall establish and enforce some universal school system whereby every minor shall acquire the most liberal education, not only in the fundamental principles, but in the higher literature, ethics and the sciences, it is possible for the mind to receive, with due consideration for the physical development, strictly excluding all religious text-books from the schools.
3. The abolition of capital punishment and the degrading prison-house, and in their stead the erection of salutary reformatory institutions, wherein offenders shall be confined according to the measure of moral derangement, as wards of the government, and made self-sustaining by productive industry; and in the meantime, required to devote certain portions of each day to such intellectual and scientific culture as will ensure the speediest ethical regeneration necessary to the wards' return to the reciprocal benefits and duties of society.
4. The disenfranchisement of labor, and the provision by the General Government, of some industrial system through which every unemployed person may, at any time, find productive employment at equitable wages.
5. Internal improvements, and as far as need be, through the General Government, to the extent of the fullest development of the agricultural, manufacturing, mineral, transporting and other resources the industry of the country is capable of effectuating, upon terms that will give the industry the full value of their labor.
6. Such equitable distribution of the lands as will secure a homestead to every adult constituent of the government.
7. Such renovation of the financial system as will give a stable elastic currency, issued directly by the government, which shall always be receivable in payment of all dues to the government; and so equally distributed, at the lowest equitable rate of interest, as to perpetually sustain the industry of the country.
8. A postal telegraph system and a postal savings bank.
9. Cheap, safe, quick and comfortable transportation, with railroads and canals connecting all sections as needed by the people; and as shall become practical, equitably placing the railroads, canals and other public transportation under the control of the government for the benefit of the people in common.
10. Free trade, and the general improvement of our commerce and marine carrying facilities.
11. The conversion of the Indians into citizens of the United States, with like privileges and responsibilities of other citizens.
12. The amicable settlement of all disputes between nations by arbitration, and a more extended fraternal intercourse with foreign peoples.
13. The encouragement of the emigration of foreigners to our country, and the earliest practical naturalization.
14. The extension of the government as shall become necessary for the benign advancement of civilization.

ANDREW J. ROGERS, Editor, etc.
COMMON SENSE PUBLISHING CO.,
P. O. Box No. 372.

WASHINGTON, D. C., Dec. 15, 1873.

The First Primary Council of Boston, of the Universal Association of Spiritualists, meets every Thursday evening, at John A. Andrew Hall, room No. 5. Seats free.

JOHN HARDY, Cor. Sec'y.

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

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.

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.

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."

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

A CARD.

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

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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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For West Philadelphia, 8 and 9:30 a. m., 12:30, 4, 5,
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For Philadelphia via Camden, 7 a. m., 2 p. m.

THROUGH TRAINS.

9:00 a. m., Great Southern Morning Express, for
Baltimore and Washington; for the West, via West
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9:30 a. m., Western Express for West Philadelphia,
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5:00 p. m., Daily Western Express, for Pittsburg
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from New York to Pittsburg, Indianapolis, Louisville
and St. Louis, to Columbus, Cincinnati and Chicago.

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

8:30 p. m., Daily Western Express, for West Phila-
delphia, Pittsburg and the West, with Pullman's Pal-
ace Cars, through without change, to Pittsburg, Crest-
line, 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
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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.
" Binghamton.	4.40 "	9.20 "	" Binghamton.	3.35 "
" Elmira.	6.30 "	12.16 A. M.	" Elmira.	5.35 "
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "
Ar Suspension Bridge.	1.00 "	10.00 "	Ar Suspension Bridge.	12.27 P. M.
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "
Ar St. Catharines.	1.35 "	2.00 "	Ar St. Catharines.	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 "	10.21 "	Ar Wayne.	10.21 "
" Ypsilanti.	10.45 "	11.25 P. M.	" Ypsilanti.	11.25 "
" Ann Arbor.	11.00 "	11.43 "	" Ann Arbor.	11.43 "
" Marshall.	12.15 P. M.	1.00 A. M.	" Marshall.	1.00 A. M.
" Battle Creek.	2.03 "	2.55 "	" Battle Creek.	2.55 "
" Kalamazoo.	2.55 "	3.40 A. M.	" Kalamazoo.	3.40 A. M.
" Niles.	4.32 P. M.	4.40 A. M.	" Niles.	4.40 A. M.
" New Buffalo.	5.25 "	5.45 "	" New Buffalo.	5.45 "
" Michigan City.	5.45 "	5.45 "	" Michigan City.	5.45 "
" Calumet.	7.18 "	7.47 "	" Calumet.	7.47 "
" Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "
Ar Milwaukee.	8.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	8.55 P. M.	8.55 P. M.	Ar Prairie du Chein.	8.55 P. M.
Ar La Crosse.	1.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.	6.15 P. M.	Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.	8.15 A. M.	Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.	5.40 P. M.	Ar Sedalia.	6.50 A. M.
" Denison.	8.00 "	8.00 "	" Denison.	8.00 "
" Galveston.	10.45 "	10.45 "	" Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.	11.00 P. M.	Ar Bismarck.	12.01 P. M.
" Columbus.	5.00 A. M.	5.00 A. M.	" Columbus.	6.30 "
" Little Rock.	7.30 P. M.	7.30 P. M.	" Little Rock.	6.30 "
Ar Burlington.	8.50 A. M.	8.50 A. M.	Ar Burlington.	7.00 P. M.
" Omaha.	11.00 P. M.	11.00 P. M.	" Omaha.	7.45 A. M.
" Cheyenne.	11.00 P. M.	11.00 P. M.	" Cheyenne.	12.50 P. M.
" Ogden.	11.00 P. M.	11.00 P. M.	" Ogden.	8.30 "
" San Francisco.	11.00 P. M.	11.00 P. M.	" San Francisco.	8.30 "
Ar Galesburg.	6.40 A. M.	6.40 A. M.	Ar Galesburg.	4.45 P. M.
" Quincy.	11.15 "	11.15 "	" Quincy.	9.45 "
" St. Joseph.	10.00 "	10.00 "	" St. Joseph.	8.10 A. M.
" Kansas City.	10.41 P. M.	10.41 P. M.	" Kansas City.	9.25 "
" Atchison.	11.00 "	11.00 "	" Atchison.	11.17 "
" Leavenworth.	12.10 "	12.10 "	" Leavenworth.	12.40 noon.
" Denver.	7.00 A. M.	7.00 A. M.	" Denver.	7.00 A. M.

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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.

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At Wayne, with Flint & Pere M. R. R. to Plymouth, Holy, etc.
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Columbia City, N. Manchester, Denver and Indianapolis.
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Wayne, and Port Wayne, Muncie & Cin. R. R. to Cincinnati.
At Battle Creek, with Peninsular R. R.
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