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Vol. VII.—No. 9.—Whole No. 165.

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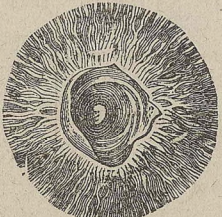
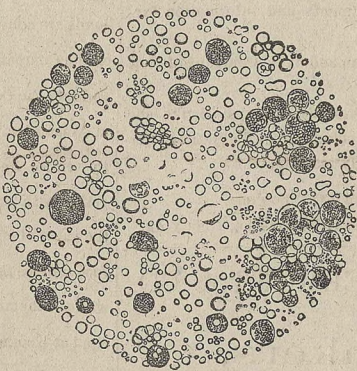
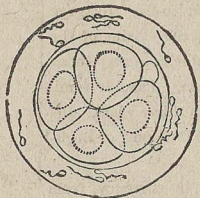
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Gen. Ep. James, v. 1.

VIEWS OF AN OLD REFORMER.

BERLIN, N. J., January 1, 1874.

Victoria—I have spent a large portion of my life, and the best part of it, in lecturing and writing on various reforms, commencing half a century ago, when to utter a word against priestcraft or churchcraft was considered blasphemy and sacrilege; but, amidst threats of imprisonments, mobs and assassination, I kept on, single-handed and alone, dealing as plainly with the clergy and churches and all popular errors and abuses as do the most radical of reformers in the present day.

For the last six years I have done but little in a public way; have seldom had time to write a page, or the means to spare for postage. I wish now to say a few things to the public, and shall offer them to your paper.

I have read your paper several months, and heartily agree with you in all you have said about the corruption of the State and National Governments, and rascality and unfitness of most of that class of men who make and pretend to execute the laws. I also agree with you in what you say about the slavery and abuse of women by their husbands, and the corruptions in social life, but whether you point to the proper remedy, is a question I am not able to decide, but shall not quarrel with you until I am able to point out a better way.

Emma Hardinge, in her criticisms of you some time ago, agreed with you in your views regarding the rottenness and corruption that everywhere exists, admired your courage, boldness and independence in proclaiming the truth, but disagreed with you *in toto* as to the remedy you recommend for the social evils, but she never hinted at anything better; and this has been the case with nearly all your opponents. None pretend to deny the truth of what you say about the prevalent corruptions, but turn to and curse you with all their powers, without attempting to tell you of a better way. Why can they not be calm and candid, and reason with you till the true remedy is found, and then all unite like a band of brothers and sisters and apply it? Why do they denounce you, call you everything vile and low, pour out their spite in lies and imprisonments, and still not tell you of some better way to accomplish what you are aiming at?

I wish now to urge on you the necessity of saying more in favor of the landless workers of our nation. Nature has spread out the earth for the use of all her children, and all have as good a right to land from which to draw their subsistence as they have to sun, light, air or water, and no State or nation can be really prosperous and happy until all within its borders possess homes of their own. Yet our government, while it declares that all have a right to life, liberty and the pursuit of happiness, grasps all the soil from which alone life can be supported, then turns every young man into the street at twenty-one years of age, taxes his head and makes it a penal offense for him to gather up a bundle of sticks for a fire to preserve life. This is just where the government places its subjects, and if they have not fathers to aid them, and can find no one that can make a profit out of their strength by hiring them, they must beg, steal or starve.

Our government has given millions of acres of land to sectarian schools and colleges that send out clerical and other human leeches and vampires to feast and fatten on the life-blood of landless workers; and millions of acres more to railroads, besides selling large tracts to speculators at low rates, giving those drones the power to live on the products of the workers. There are thousands and thousands now out of employment in all our manufacturing districts, and in a state bordering on starvation, who, had land always been free, would have become independent cultivators beyond the reach of want.

What we want is for government to stop giving land to corporations of all kinds, and to reserve it as the birthright inheritance of the people, giving to every landless person, male or female, as much as they need for cultivation, and no more, and enact a law that no man shall hereafter acquire or come in any way into the legal possession of more land than he can cultivate. If we had such a law, the large tracts now owned

by individuals would eventually be squandered by spendthrift heirs, and divided up into small lots, and the landless would stand a better chance to acquire homes.

Some years ago, when the great famine in Ireland swept off so many thousands by starvation, there had been food enough raised in Ireland that very year for the support of all, but the best of everything had to go to England to pay the rich landowners for the use of land. Nothing was left for the Irish but potatoes, and that crop being cut off by the rot, the people starved in thousands. Had they owned the land they cultivated, that famine never would have been heard of.

The management of the land in this country is leading directly to the same results, and woe to the children of all who do not unite in a demand for justice, for it is but justice for all government to see that all their subjects have a chance to secure homes.

Yours,

J. HACKER.

TO THE PIONEERS—GREETING.

7 BEDFORD ROAD, CLAPHAM RISE,
LONDON, S. W., ENGLAND.
January 1, 1874.

I turn with disgust from the records of carnage by Greek-fire and stink-pot heroes; of mercenary soldiers in gaudy livery slaughtering the villagers of Africa; of the hireling troops of trained murderers sent to clear the way for English trading and cheateries. And I turn to you, brothers and sisters—pioneers of peace and good-will.

I turn with loathing from the daily reports of the vile and cruel intrigues of courts; from the corruption of St. Stephens, Versailles, Madrid, Berlin, Washington—and I greet you, brothers and sisters, messengers of the people.

Inasmuch as you are good, you are God, and your voice is the voice of God.

You war against slavery, against the Jewish impositions and usurpations; against the subjection of men and women to the Jew-god, gold.

Gold-hired women (called wives), parsons, pews, lawyers (called legislators), judges, soldiers. Gold-bought licenses to be married and buried. Gold-bought licenses to dig and plow the land of our birth. Gold-bought licenses to retain our birthrights—to make use of our heritage. I greet you, sisters and brothers, as you wage war with the impious traders in license. Heroes and martyrs! I greet you lovingly!

Who shall forbid the sun to shine, the winds to blow, the earth to revolve, the infinite universe to fulfill its mission? What parson or lawyer shall make laws or sell licenses for these? Yet they pretend to manufacture laws for the people, and they sell licenses to work and wed!

Damn the sordid mongers, the soulless usurers who would sell freedom by the inch, our birthrights and heritage for gold! The infamous devils trample love under foot as they rush too and fro in their idiotic strife for gold.

As if gold could be an equivalent for a moment's love!

As if gold could purchase our inalienable heritage and birthright from us!

As if gold could purchase a righteous title to exclusive ownership of the earth!

As if men could make laws!

As if gold could bribe God!

As if gold were greater than the earth—greater than God or the people!

Sisters and brothers, I greet you as you war against subjection to mammon. I esteem you more than all the liveried kings, generals, admirals, bishops, lawyers and legislators. I esteem you even more than I do the signers of your old Declaration of Independence or your stars and stripes. I esteem you as I esteem Christ the hero and martyr—the Communist.

Sisters and brothers! Each man and woman has special powers and failings, and both should be respected. Our rights are equal, but our duties are as different as our powers. We must be respecters of persons.

Heroes and martyrs! Heralds of the Commune of peace on earth and good will among mankind, I greet you lovingly, frankly, boldly, hopefully, fraternally.

WILLIAM HARRISON RILEY.

KEEP THE BALL ROLLING.

Editors Weekly—I am glad to see that the subject of communal life is still being considered, and hope it may be agitated through your columns till enough earnest souls are drawn together to make practical the grand ideal which I am happy to know came not to me alone, as was soon proved by the numerous correspondence I received from warm-hearted sympathizing friends, made such by affinity of ideas. Indeed, so numerous was the correspondence, that in my then weak state of health I could not answer a tithe of it; but I shall ever feel grateful for their kind words of cheer and sympathy in an hour so much needed, when I feared I stood alone, and there were none who would appreciate what to me seemed so beautiful.

That it is the true order of social life I am satisfied, and when the world has once entered upon it, they will wonder how they ever lived in the present narrow confines of selfishness.

ADELAIDE COMSTOCK.

SOCIALISTIC.

A MINISTERIAL BRUTE.

"The worst case of brutality upon the part of a father that we have been called upon to chronicle is that of an old man, a minister of the gospel, and who lives near the line of the counties of Muhlenburg and McLean, his residence being in the former county. This old man, who has heretofore borne a good character among his brethren, been long-winded in the pulpit and vociferous in prayer, is the father of a handsome daughter, to whom a young gentleman in the neighborhood a few weeks since made proposals of marriage. (We suppress his name because of his entire ignorance of the

nature of the case). This young man is of a good family and the owner of some property, but from some cause of which she had the sole right to be judge, he was utterly repugnant to her fancy, or her idea of a husband. The old man, however, was anxious that she should receive his proposals, and from her own statements, after repeated persuasions to this effect, all of which she answered in the negative, he gathered a horse-whip and forced her to take her dress from her fair young shoulders, which he then lacerated with cruel blows from the whip until she promised to accept this man as her companion for life, which she accordingly did that evening, knowing that the old villain had taken a seat near the door to hear that she made good her promise. As the preparations for the wedding progressed, twice did this daughter implore mercy of her inhuman father, but just so often did she have the wounds upon her fair shoulders again laid open with the lash. The evening before the one appointed for the wedding, she contrived to convey a note to a gentleman in the neighborhood, informing him of her troubles. He, with several others, went that night to her rescue, and carried her to Greenville, where she threw herself upon the mercies of the court. A gentleman in high standing promptly executed bond and was appointed her guardian."

The above, which I clip from a Western paper, is only one of many instances which might be cited as showing that the minister of the period is much like other men. The public at large have no adequate idea of the number of ministerial delinquencies constantly occurring. Having had access daily to a large number of papers from all parts of the country, I, myself, have been somewhat astonished to find so much "depravity" among "the cloth." The truth is, the minister is no better than the average of people, with all his prayers and pious words. With him, as with the rest of the world, it is a question of bread and butter, as evidenced by the avidity with which they will respond to the "call of the Lord" when there is a bigger salary in the case. The delinquencies comprise moral obliquities of all kinds, not the least being such as border on lust, if not its direct inspiration. This phase of vice is nothing new, but has been in constant practice all along. Cases of lust are constantly cropping out, and, what is singular, the fellows don't lose caste. Why, a few years ago, a Methodist minister in this city became much too intimate with a number of the females of his congregation. There was a little breeze, but no essential measures were taken to silence him. He was permitted to slide away, and finally was made consul to a British port, where he is now.

Thus it goes. The "saints" plow with the heifers," and the Church bawls "Free Love!" when an attempt is made to put things on their proper basis. Verily, the days when men "strain at gnats and swallow camels" are not passed.

WILLIAM FOSTER, JR.

PROVIDENCE, January 10, 1874.

HYMN FOR THE NEW YEAR.

BY JAMES S. LAIDLAW.

Spirit of Universal Love,
That doth in all things work and move,
For this New Year we live to see,
We render thanks and praise to thee.
Oh, Love! Thou new, blest name for God,
The human heart's thy best abode.

Sacred, purifying flame,
We worship thy most holy name.
With gratitude our hearts inspire,
Immortal source of sweet desire.
Oh, Love! Thou new blest name for God,
The human heart's thy best abode.

Parent of beauty! Gracious Dove!
Celestial, pure and perfect Love!
Thou art the way, the truth, the life;
Thy power alone can conquer strife.
Oh, Love! Thou new, blest name for God,
The human heart's thy best abode.

Soul-sustaining tenderness,
Let thy peaceful, calm impress
Like the evening dews descend,
And with our human spirits blend.
Oh, Love! Thou new, blest name for God,
The human heart's thy best abode.

Source of wisdom, source of good,
Let thy blest beatitude
Bring peace and joy and harmony,
And to our thoughts give sweet employ.
Oh, Love! Thou new, blest name for God,
The human heart's thy best abode.

Ambition, envy, sweep away,
Keep us beneath thy constant sway;
That we thy mighty power may prove
To conquer selfishness by love.
Thou holiest, purest name for God,
The human heart's thy best abode.

Oh, Love! Thy kingdom is the soul,
Thy crown is prudent self-control.
Wisdom, it is thy beacon light,
Thy fount of pleasure and delight.
Oh, Love! Thou new, blest name for God,
The human heart's thy best abode.

Spirit divine! Thou'rt everywhere,
As universal as the air;
In buds that burst, in winds that blow,
In rippling water's tinkling flow;
But the true heart's thy best abode,
Thou noblest, new, blest name for God.

The steady and untiring beat
Of thy great heart all things repeat;
We see thy flowing waves extend
Through ranks of being without end.
The crawling worm beneath the sod,
Oh, Love! Thy beauty blends with God.

Thine endless, golden, winding stair
Is grand, and glorious, and fair;

A rising and descending light
Whose scale is vast and infinite;
But the true heart's thy best abode,
Thou highest, noblest name for God!

Angel of Life! Shall we deny
Thy heavenly authenticity,
Because, forsooth, in dens of shame,
Men oft blaspheme thy precious name.
No, Love! Their heart's thy best abode—
Should be—thou purest name for God!

Oh, Love! Thou art the vestibule
Unto the temple of the soul;
That glorious temple, fair and free,
Where all are worshippers of thee.
Oh, Love! Thou art the heavenly road
That leads to that divine abode.

Happy are they, and only they
Who walk thy glorious, broad high-way;
For those who journey from thy light
Journey toward eternal night.
Oh, Love! Thou new, blest name for God,
The human heart's thy best abode.

Thou radiant daughter of the skies,
Child of immortal harmonies,
Oh, let thy will on earth be done,
Thy glowing chariot wheels run on!
Baptize our souls beneath thy flood,
Thou burning breath and soul of God!

Thy government shall ne'er decay,
Thy kingdom never pass away,
While time's eternal tide shall roll;
Thy power shall subjugate the soul.
Oh, Love! Thou new, blest name for God,
Our Earth shall yet be thine abode.

Then, Love, thy temple grand shall be
Built on the mount of Liberty;
And then shall Earth lift up her voice
To heaven, and say, Rejoice! Rejoice!
For then shall Love be understood
To be the highest human good.

MARRIAGE.

Mrs. Woodhull—I suppose if I was in the habit of doing as others do, I should commence with "Dear Sister;" but to me the term seems superfluous and even invidious, as I have learned that a person or a society will call you "sister" or "brother" so long as you do not disagree with them, or are willing to sip out of their little cup of truth; but the moment you attempt to drink at the fountain the endearing term is immediately withheld. Again, if there never was a person that under the circumstances could have acted any differently from what they did, then are not all equally entitled to the endearing appellation?

In the WEEKLY of December 27, under the heading "What is the Theory of Modern Marriage?" it reads: "We have never yet been able to drive any of the defenders of the institution of modern marriage down to the propositions upon which they pretend that it rests, and which removed, society would be plunged into anarchy and confusion; or to define the special purposes for which they so imperatively demand its continuance," etc. Again: "So, then, to come to the real question at issue, we will inquire, For what do people marry?" And then, "There is no use of attempting to answer this in any general and superficial manner," etc. Driven to the wall they (women) will be compelled to admit that they marry to have sexual relations and to bear children, and for this only."

Now, from the manner in which this question is put, it may be answered in different ways. If it had read, "For what should people marry!" it would to me have appeared more definite; and from the wording of the answer given I infer this was the sense intended.

One of your correspondents writes, "Marriage is marriage." Good! When a man says, "My wife," when a woman says, "My husband," does it not imply mutual possession? Now how do they come to own this title? Is it not by the most natural process in the world? Surely it is more blessed to give than to receive. Well, when a woman offers herself to a man—perhaps not by words but by actions which speak louder than words—offers herself, all that she has, all that she is—in a word, to be his wife, the man accepts this woman which he loves on just one condition, that of the most exquisite selfishness, that she should accept him for her husband. By what authority is this title conferred? Is it not by virtue of that God-given faculty which causes each to leave father and mother and all the sacred associations of childhood and home, and cleave each to the other in the willing bonds of conjugal love and affection? That faculty whose language has been beautifully expressed by a poet in these lines:

"Oh, had we some bright
Little isle of our own,
In a blue summer's ocean
Far off and alone;

Where the leaf never dies
In the still, blooming bowers,
And the bee banquets on
Through a whole year of flowers.

Where the sun loves to pause,
With so fond a delay,
That the night only seems
To draw veil o'er the day.

Where to feel that we are,
And to know that we are,
Is worth the best joy
That life elsewhere can give.

Where with souls ever ardent,
And pure as the clime,
We'd love as they loved,
In that first golden time."

What God has thus joined together should any man or woman desire to put asunder? Can any one who writes for

the press, for thousands upon thousands to read, be doing their whole duty when they entirely ignore and eschew any of the divinely-appointed faculties of the race, and especially one that is of so much consequence to mankind as this faculty of "union for life," love of one; this faculty without which there would never have been a conjugal union on earth? Has the great Creator made a mistake? Let a boy or girl have this faculty large and amateness comparatively small, and they will not willingly allow one of the opposite sex ever to give them a kiss. Ignorance says, "That boy never'll get married; he's too afraid of the girls. That girl never'll get married; she's too shy of the boys," not once imagining that it is this very law of marriage that prevents their familiarity, nor yet that these are the very ones most likely to get married.

Is not the decadence of this faculty in the people greatly to be deplored? Let us for one moment consider the change if all men and all women could have this faculty cultivated, predominant. Not one man but would desire and seek a wife; not one woman but would desire and seek a husband; and each having found, not one woman desiring any other man, not one man desiring any other woman. No Fisks shot; no Stokeses tried for murder. All other things being equal, is not such a consummation to be devoutly wished?

I have written of none of the general causes for which people do marry, but have confined myself to this single faculty, because this law of marriage recognizes no general or superficial causes. It is entirely blind to them. It carries its possessor gladly from the luxuries of the mansion to the toil and privations of the cabin; from the ease and safety of land to the perils and dangers of accompanying those who go down to the sea in ships and do business on the mighty deep, and through the trackless forests with the adventurous explorer. Now, does the marriage law of the land, founded on this faculty, have anything to do with side issues? Does it question the parties about having children or not having children? What is this really but a publishment to the world, perhaps through the aid of a priest, perhaps not, that each in the other has found their conjugal mate? If they have deceived each other, where is the fault? The law believes them true until they prove themselves false.

I would like to refer all persons interested in this subject to the history of two individuals contained in the Old Testament. First, that of Joseph as servant in Potiphar's house (Genesis, chap. 39) and his marriage with Asenath. Second, that of Ammon, the king's son (II. Sam., 13). Let any woman ask herself which of these two characters she would choose for a companion, and why she would choose one rather than the other; why she would choose one whose intensest love would not endure trial an hour, or why she would choose one whose love would last a lifetime—yea, more? Has human nature changed? Did Napoleon transfer his affection for Josephine when by proxy he married the Austrian princess? Did Josephine change hers when she signed that instrument of separation? When the storms of adversity lowered over the pathway of the ambitious husband, which would fly to the rescue? Does any one imagine that this affection that, unabated, endures the storms of life will not survive the calms of death?

L. R. E.

A NEW CATECHISM.

No. 1.

What is aggravating? A human cat and dog tied to each other.

What is misery, slavery, degradation and humiliation? Intellect chained to stupidity.

What is the culmination of degradation, misery and suffering? Married life.

What is a devil? The god who joined them together.

What is hell? A discordant family.

What are imps? Vice generated into human beings.

What is crime? Effects of incarnated propensity.

What is regeneration? An effort to straighten a crooked tree.

What are evil causes? Ill-assorted marriages.

What are sad effects? Vice generated into flesh, blood and bone.

What are ultimates? Prisons and the gallows.

What are Sunday-school teachers? Nurserymen.

What are preachers? Orchardists, striving to graft a fig into a wild thorn, honey locust or slippery elm.

When is satan going about seeking whom he may devour? When he is hungering for more palatable food than he usually gets.

Why is satan pictured with hoofs and horns? Because he requires to be armed both offensive and defensive, to meet the company he finds.

D. JENKINS.

SOCIAL EVILS.

EAST DORSET, Jan. 12, 1874.

Woodhull and Claflin's Weekly—In looking over my old diaries to-day I found in one dated 1867, the following article entitled Social evils. You may do with it as you see fit; may God and the angels guide you in your glorious work.

A true friend. A. L. WAIT.
"In the Banner of Light for Dec. 14, 1867, is an article under the head of Social Evils. It is a good article, and I wish that every lover of humanity could read it. I wish especially that every orthodox minister could read it. Possibly some of them could be led to see that Sabbath breaking, unbelief, dancing, non-attendance upon Church services, prayer-meetings, etc., are not the great crying sins of this generation.

"The people are tired of hearing sermons upon these threadbare, worn-out and falsely presented subjects. Why not, Christian ministers, treat your congregations for once to a discourse upon these real and actual sins? Why not talk to those of them who are husbands and fathers, after this wise: 'Brethren, everybody in this world has their faults. There is a good deal of evil and a good deal of good in everybody's heart. But every one has a peculiarly besetting sin; a sin by which they are easily tempted and led away. Now I believe, brethren, that the peculiar besetting sin of the major part of the husbands and fathers of every

congregation, is, too frequent indulgence of the sexual propensity in lawful wedlock. I do not charge many of you with infidelity to your wives, but I do say that many of you are shortening the days of your companions—whom you have vowed before heaven and earth to love, cherish and protect—by too great an indulgence of this propensity. I dislike to say anything that may appear harsh or unkind, or that is calculated to wound the feelings, but I am commanded to speak the whole truth, whether men will bear or forbear. I believe that there are thousands and tens of thousands of men who are killing their wives in the way I have mentioned, just as surely and truly, and many of them as criminally, as if one should open a vein upon his wife's arm and extract daily therefrom a certain quantity of blood. All men who are conscious—and there are many such—that they are thus killing their wives by inches, are just as guilty before God as if they took their lives by some other direct process."

"It will probably be a long time before ministers will be brave enough, and free enough to their convictions, to speak such plain, homely, truthful, terrible words as these. But the time will come when some one will dare to talk thus.

"No great wrong was ever righted without plainly spoken words directed right at the root of the evil. No great revolution was ever performed silently, and in the dark.

"Abuse of the sexual propensity—a propensity just as pure and holy, and as proper to be understood and talked about as any other propensity God has given us—in various ways is the giant sin of our day, and leads directly and indirectly to more misery and unhappiness than any other evil that can be named.

"A good deal has been written of late upon the sin of abortion, and women are most sorely condemned for this truly terrible and unnatural manner for the prevention of offspring. But how many abortions, think you, would be committed, if husbands and those who are not husbands never had sexual intercourse without consulting and honestly abiding by the wishes of the opposite sex? Here lies the worst of the matter. God has given woman a nature loving, confiding, dependent, tolerant of abuse—and men, thousands and millions of them, are low enough in the scale of being to take advantage of these God-given and beautiful characteristics of woman, and entail upon her the cares, pains, trials and responsibilities of maternity, without consulting her wishes, any more than if she had not the slightest interest in the matter. Well and truly has Henry Ward Beecher said, 'There is a great deal of the animal about man yet.'

"Now I do not believe that women are angels. But as far as regards the matter under consideration, I believe she is a great deal purer and better than our own sex. Feticism is a crime. I have no apologies for it. But man is most to blame. What is the cure? What is the remedy for this degradation, this defilement, this leprosy of uncleanness, with which our race is afflicted! In a few words it is this: All men, all women who are working for the good of humanity, must learn this important lesson, and then teach it and preach it, viz.: *The true road to the restoration of the soul to God is through the restoration of the body to purity.* Let every man and woman and child seek to so live that their bodies may become a fit temple for the indwelling of the Holy Ghost, and the great work is accomplished."

"PHYSICIAN."

MOSES, ETC.

FARMINGTON, Mich., Jan. 11, 1874.

When Moses "spoke his piece," Mrs. Grundy acknowledged herself "inadequate to the occasion." However, people quite generally signified their disapprobation; some in proper and temperate terms, and some in terms like the following: "When a man's brains get so large as to endanger society, it is a pity that some one could not be found to blow them out." "That beastly monster, Moses Hull." "She is just as bad as he; hanging would be too good for her." If all of Hull's critics were as full of the murder spirit as some are, he would not have to "want to be a martyr" long.

Some men have five or six dead wives. It is a wonder that Moses Hull had not been one of these men. Neither they nor their wives are "beastly monsters," but they are victims of ignorance and of rules and regulations more arbitrary and cruel than any that obtain among beasts. [Some chance readers of the WEEKLY may need this explanation: I do not believe that beasts have better rules and regulations than it is possible for human beings to adopt.] When we are about to conclude that Moses Hull is totally depraved, let us remember that his wife still lives, notwithstanding some overly-good people think the earth is defiled by her presence.

Soon after Moses said his say, the Battle Creek correspondent of the Detroit Tribune said in substance that when Moses quit the Adventists to join the Spiritualists the former were exceedingly wroth, and now that he had revealed his true character, the Spiritualists would be wroth, too. The correspondent ventured this prediction: "Mrs. Hull, being a sensitive and sensible woman, will doubtless repudiate Moses and his free-love nonsense." Failing to "repudiate," she must now be set down as the exact opposite of sensitive and sensible—a transition more sudden and surprising than any mentioned by Darwin.

Men alone make the laws by which a woman is hanged; but when "hanging is too good for her," women pronounce and execute the severer penalty, the social anathema. Every now and then some drunken wretch murders some woman because she will not remain his slave for life. A man jury merely acquits him, but woman crowns him a hero. Man's inhumanity to man is tender mercy compared to woman's inhumanity to woman. Mrs. Grundy is forever asserting that every woman who does not toe her chalk mark is a prostitute; and the world has decreed that prostitutes have no rights that the immaculate are bound to respect.

For cruelty, the treatment of prostitutes by respectables reminds me of the plan the Chinese are said to have of throwing living infants into charnel vaults. And, again, it reminds me of the old-fashioned hell.

"Far in the deep where darkness dwells,
The land of horror and despair;

Justice has built a dreadful hell,
And laid the stores of vengeance there.

"Eternal plagues and heavy chains,
Tormenting racks and fiery coals,
And darts to inflict immortal pains
Dyed in the blood of damned souls."

The good but ensnared and abandoned girl is placed in the same category with the "aged sinner"—

"Behold the aged sinner goes,
Laden with guilt and heavy woes,
Down to the regions of the dead,
With endless curses on his head.

"Tempests of angry fire shall roll
To blast the rebel worm,
And beat upon the naked soul
In one eternal storm."

And that is just what Mrs. Grundy is doing to prostitutes and to every woman that she impales upon her spit.

If ever I am uncharitable, may it be in denunciation of the uncharitable, but—

"Let not this weak, unknowing hand
Presume Thy bolts to throw,
Nor deal damnation round the land
On each I judge Thy foe."

GEORGE ROBERTS.

MATRIMONIAL WRECKS.

BY WARREN CHASE.

Every street in our large cities and every highway in the country is lined with the strewn fragments of matrimonial wrecks, and yet we are warned to keep our unholy tongues silent and our pens still on the causes of these broken fragments, while priest and lawyer, hypocrite and libertine continue to increase the supply of heart-broken, head-broken and health-broken remnants of inharmonious sexual relations. The first object that attracts our attention is the swarms of physically, morally and spiritually diseased and deformed children, mostly undesired and unwelcome, that are forced into life, and many luckily into death, through the gate of marriage; and we must not even propose to lessen these by giving the woman power to refuse to bear them, except at the risk of being branded by every lustful tyrant with 'the most obnoxious terms his vulgar vocabulary can furnish. The people are called upon to defend the holy institution that practices them, and assured by the wise, blind guides that soon as the legal slavery is abolished the swarm of unwelcome children will be increased, and they, the honest men, will be taxed to support them, utterly ignoring the fact that woman will no longer be a slave but be by law or society protected against such lustful tyrants as now force her into maternity, recklessly and against her choice and health. Well do we know that the present system of marriage laws give three times the license for children out of wedlock that social freedom would, yet four-fifths of these miserable specimens are born in the legalized institution, and most of them are christened by a Christian church that cannot save them from the hell they inherited.

The next class of fragments that attracts our attention is the numerous tombstones that record the early deaths of young wives and mothers, who often follow each other to the number of three or four from the same husband's fatal embrace, and if we seek the cause we usually find a man of coarse, sensual, but vigorous physical structure, who almost invariably sought the very opposite (to be sure that he had got a pure wife), and thus sent the delicate flowers of affection to the graveyard to make room for another, often looked out before the black bandage is taken off the hat. No voice of warning is sufficient to keep these delicate forms out of such arms of deathly gripe, so long as marriage is the only market for which girls are raised, and the only destiny they can look to for a home or a decent funeral, and the only place where the natural, maternal yearning of the female heart can be satisfied without disgrace, abuse and abandonment. A sad picture this from the graveyard, reader. "Muse and ponder on this half-effaced inscription."

The next group that attracts our attention is the multitude of separated and still living parties, whose testimony goes to show that God did not put together those the priests marry in his name and order to live together till death separates them and their poor souls be set free once more to volunteer in future unions or reject them at will with no more tyrant law to bind "the gentle to the savage mind where love abhors the sight." Let the separated speak of matrimony. There are witnesses enough now of that class: some having tried it several times can give double testimony. Read the legal trials for separation and the contests for the children, and then tell us why the parties, who are alone the interested, should not have the legal power to separate instead of carrying it to courts and feeling lawyers and judges.

The next sad picture that meets our gaze is the living and standing monuments of matrimonial infelicity and discord—tear-dropping, heart-broken, health-broken, vow-broken, sorrow-stricken wives of fretful and tyrannical husbands, bearing unwelcome children biennially, half of which drop into the grave in childhood, and half of the other half not fit to raise—curses to themselves and to society—fire-scathed with paternal heritage of tobacco's nerve-curse that poisoned both mother and child; washing, cooking, scrubbing, or, worse still, gossiping, tattling, prying and scolding along the line of life, while the "lord and master" is prattling with other females or speculating with the "bulls and bears," or, better still, plowing and planting with the cattle and hogs. Poor, sad-hearted mortals! love died the next year after marriage and waits beyond the grave for resurrection. But passion and power lived on in the golden bondage that proved a galling chain of iron. Not all marriages are such, says a defender of the institution. Well do I know it, and the exceptions are worthy of note, for they are the oases in the matrimonial desert that would not be destroyed by social freedom nor by cultivating the whole social globe with a better product. It is interesting to hear the lordly tyrants of the lust crushed portion of this class dilate on the sensual

character of the advocates of social freedom and danger of moral destruction by the freedom of woman from sexual bondage and social slavery. These are the wise conservators of virtue and moral purity, backed by a class of hypocrites who live double lives—one for the public and the other in private with their paramours. We know scores of this latter class among Spiritualists, nearly every one of whom is harping and carping in public and private about the abominations of Moses Hull and the horrible doctrines of Woodhullism, like the thief with his pockets full of stolen goods running with the crowd crying lustily, "Stop thief, stop thief." They are well known to the angels, and their masks will be taken off so that the honest and deceived multitude will know them as they are. They are barking lustily at Moses Hull now, and it reminds us of the dogs in Hudibras—

"Soon a wonder came to light,
Which showed the rogues they lied.
The man recovered from the bite,
The dog it was that died."

One more class and we leave the picture. The heart-broken, soul yearning, unmarried and unmated. A specimen of these will suffice for the female side of our picture. Many years ago we made the acquaintance of an ardent and affectionate maid of over forty, whose wealth and education, we know, must have brought her many offers of marriage, and we asked the reason she was single, and she told us that an elder sister tried it, and still lived in wealth and luxury, but a heart-broken and sickly mother, often for months unable to leave her room, and as she told her sister the reason and her experience, she warned her with the frightful picture. That kept her out of the snare; and as she spent much time in the house of this sister she was obliged to fight and bolt that husband from her own person.

MARRIAGE GONE TO SEED.

Mrs. Ann Eliza Young, delivered her nineteenth lecture in Denver, Colorado. She says, that at present, polygamy is principally fed by the foreign element, Swedes and Danes. Many times wives are thrown aside and a new one taken, simply for the work she can perform as dairy-maid, housekeeper or cook. It is cheaper than paying as well as boarding help. Polygamous husbands are widely distributed. Brigham Young has one wife in Provo, fifty miles south of Salt Lake, and another in St. George, three hundred and fifty miles away. Many of the wives of apostles provide for themselves, and some support their husbands; the four wives of a bishop sustaining that divine by washing and house-cleaning. Husbands discriminate in the treatment of their women. Mary Ann Angel, Brigham's first wife, lives in retirement and neglect, while Amelia, his favorite has, every luxury and indulgence, and lives in a palace which cost \$100,000. Neglected wives learn to hate their husbands, and their children sympathize with them. A little girl said one day to her mother: "Mamma, I do wish God had made men enough, so that every little girl could have a father to love her." Mormons sometimes marry their sisters, a bishop married his brother's daughter; another wedded six of his nieces, and there was an instance where mother, daughter and grandmother were married to one man. Mrs. Young's picture of polygamy is certainly not an amiable one.—*Day's Doings.*

WHOM DO GREAT MEN MARRY?

Women, of course. But they show the same diversity of taste that is seen in the lower ranks, and on the whole make worse mistakes. They, however, generally show the same sense in choosing wives that they show in managing other people's affairs, whether it be good or bad. John Howard, the great philanthropist, married his nurse. She was altogether beneath him in social life and intellectual capacity, and beside this, was fifty-two years old, while he was but twenty-five. He would not take No for an answer, and they were married, and lived happily together until her death, which occurred two years afterward. Peter the Great, of Russia, married a peasant girl. She made an excellent wife and a sagacious empress. Humboldt married a poor girl because he loved her. Of course they were happy. Shakespeare loved and wedded a farmer's daughter. She was faithful to her vow, but we can hardly say the same of the great bard himself. Like most of the great poets, he showed too little discrimination in bestowing his affection on the other sex. Byron married Miss Millbank to get her money to pay his debts. It turned out a bad shift. Robert Burns married a farm-girl, with whom he fell in love while they worked together in the plow-field. He, too, was irregular in his life, and committed the most serious mistakes in conducting his domestic affairs. Milton married the daughter of a country squire, but lived with her only a short time. He was an austere, exacting, literary recluse, while she was a rosy, romping country lass, who could not endure the restraints put upon her, and so they separated. Subsequently, however, she returned, and they lived tolerably happy. Queen Victoria and Prince Albert were cousins, and about the only example in the long line of English monarchs wherein the marital vows were sacredly observed and sincere affection existed. Washington married a widow with two children. It is enough to say of her that she was worthy of him, and that they lived as married folks should, in perfect harmony. John Adams married the daughter of a Presbyterian clergyman. Her father objected on account of John being a lawyer; he had a bad opinion of the morals of the profession. General Sherman married the daughter of Thomas Ewing, of Ohio, who was a member of General Taylor's cabinet. This alone would have been a good start in life for any young man.—*Exchange.*

I WISH IT WERE RESPECTABLE.

I wish it were respectable for men and women to be true to themselves, and live according to Nature's laws; to think, speak and act for themselves, in spite of books, false education, hollow society, and the arbitrary rules of salaried priests, who are supported by the ill-gotten gains of the rich and the hard earnings of the poor.

I wish it were respectable for women to learn the laws of

their life and being; to learn that Nature made them right, and that infringement upon her laws brings its sure penalty.

I wish it were respectable for women to own themselves after, as well as before, marriage, and to understandingly realize that man has no right to rob her of that freedom which naturally belongs to her, and which she, as an individual, sentient being, ought to demand and claim.

I wish Saint Custom and his wife Propriety were both dead and buried, then children could be taught to sing Progression's notes without fear; they could be taught in our common schools the laws of Nature and destiny; they could be taught the infinite depths of their own spirits—of their capacities and power of attainments in the future.

I wish it were respectable for every man and woman to so understand themselves that they could be a law unto themselves; then, I opine, there would be less hypocrisy and rascality in high places; less chains forged to perpetuate slavery, social and political.

I wish it were respectable for men to behave themselves, and allow woman to speak her honest sentiments, upon a public rostrum, without being hissed at, and finally grossly insulted and obliged to retire, as in the case of Victoria C. Woodhull, at Ann Arbor, not long since.

I wish it were respectable for such men, whose souls are as mean as those who disgraced themselves and the university to which they belonged, to be marked and ignored by every justice-loving citizen in the world.

Talk of freedom! 'Tis but a name, and weak at that!

I wish it were respectable for man to respect and honor his brother man, however he may honestly differ in opinions and in the manner of expression, and not cause the arrest of an honest infidel upon the charge of blasphemy, whose soul is above such an act, and, in fine, could not blaspheme, because he is a law unto himself.

I wish it were respectable to lay aside books, however time-honored and sacred they may be, and reason upon all things; reason upon Nature, the formation of the earth, the philosophy of life, the science of death, the constant and eternal progression of all things.

I wish it were respectable to love all days alike, and not compel the little ones to attend Sunday school, and cram down their mental throats stories which their common sense rebels at, as impossible, and, if they question its truth, are hushed with, "You must believe, and not question God's Holy Word."

Out upon such teachings! Away with them! and let the young be taught that they have a right to all truth in heaven or earth; and that no power can limit or bind the mind, as it soars for light, truth and knowledge. It claims that right, and when the world learns that it is respectable to be wise, they will lay aside their masks, and learn from themselves, and stand upon their real true worth as individuals.

M. L. D. SHERMAN.

ADRIAN, Mich., January 9, 1874.

MAGDALEN'S PROTECTIVE UNION PROJECT.

Dear Weekly—The whole industrial world seems bent on revolution, protection, equal recognition and justice to each particular branch of labor, interest and traffic. Every occupation seems to be on a strike. To promote the interests of each particular vocation, each class resolves itself into a protective association or fraternity, which in many cases unite for more general protection and the promotion of the whole labor fraternity.

But with all the leagues, industrial associations, protective unions, etc., etc., there are still monopolies and there is still injustice somewhere. The very existence of these protective bodies is a sufficient voucher to the fact that somebody considers himself aggrieved.

Whatever is a legitimate occupation is and will be looked upon as worthy of protection. Hence the honest world must look with admiration and approval upon any system which has the intent to alleviate the wrongs, dissipate the disadvantages and exalt the method by which the producer and furnisher of every supply may be best able to meet the demands of the consumer and purchaser, without stultifying or debasing the individual beyond the limit or drift his occupation would of necessity encompass him.

In the protection of individual rights, which may base their legitimacy either upon the acknowledgment by law and license, or by custom and popular demand, so popular as to have become universal almost, neither the law governing nor the prejudices opposing have any right to discriminate between the advantages to be gained by the purchaser and the abuses that may obtain through excess of the purchase.

So long as license is granted to the liquor dealer, so long will it be a legitimate business to deal out poison to the purchaser, and so long will it be the duty of the government that accepts its revenue taxes as its recognition of the legitimacy of the traffic, to protect the vender as well as the vendee.

Therefore we have not at this time the desire to slay either the one or the other, since it must be a fact too eminently recognized, that whether it be a wrong to purchase or a wrong to sell, there is demand, and that is the regulation of the sale. To stop the evil is to prohibit not the purchase nor the sale, but the demand—the appetite.

The same may be said in regard to the regulation of the Social evil as is argued in relation to the liquor traffic, and both should base their "regulations" (if evils can ever become regulated so as to become tolerated vices or negative virtues) upon the suppression or decrease of the demand, and it is in behalf of the Magdalen class whose rights have been violated and whose individual interest has been outraged, not alone by popular prejudices but by the divine (?) ordinances of the law and the patrons of their profession, the law-makers, the officials of the law's enforcement, that I would plead.

There is no one profession, business or occupation in the world so largely patronized and sustained by public dignitaries—from priestly pulpit, presidential and judicial benches, to petty constabulary officials and police purloiners—that is

as wantonly encroached upon by trespass and unjust laws as that of the professional Magdalen.

Men confess their sex so wanton as to make the existence of the brothel a "necessity," in order to better insure protection and safety to the "respectable" wives, sisters and daughters of the men requiring the "necessity."

Men who are willing to make such a graceful acknowledgment in compliment to themselves, should be as willing to pay tribute of respect to the institutions that save their own families from sexual pillage, and be as ready to protect Magdalens from the outrages of unjust laws, as they are to screen a brother from the exposure of his "little irregularities." Since they will not do this, the prostitute women must do what they can to protect themselves.

The brothel system has resolved itself into a traffic so extensive as to meet with the same consideration of competition that all other schemes of women have had to meet at the hands of men. Yet how seldom do we find either the male keeper of the bagnio or the man prostitute arraigned before the police court to answer to charges that are criminalizing women constantly for the same offense.

When a city treasury gets low of funds, and the aldermanic gullet needs *liquidating*, it requires only a suggestion to the faithful (?) watch-dogs of social safety, and who, belted and clubbed, are a section of the official "ring," to arouse a whole district of "necessary evils" from their slumbers, and, half-clad, rush them to the stations to await trial. Breakfastless and shivering with terror and consciousness of conviction, it is all the same to them whether they plead guilty or not guilty. There is a fine to pay or the bridewell or workhouse in prospect. The police and justices know their customers so well as to be able to measure their purses by the run of patronage they have had, and graduate their fines to the fullest extent of their ability to pay.

The lobby sharks, professional vultures (who live off the speculations of such generosity and their winning bets), who are as ever present at police courts as reporters and lawyers, are prompt to catch the significance of an exorbitant fine that cannot be met, and they offer, for a consideration of perhaps double the amount, to pay the fines, and so the money goes into the pocket of the fat officer, while the woman goes to her haunt of desolation to wait till the wheel of circumstances brings around the office-holder to her door, who, "for value received," pays back again a fraction of the previous fine which a virtuous court and a virtuous people required him to exact of the outlawed women.

And this system of "pulling" the houses of professional prostitutes resolves itself into such repetitions as this, till there is little left but the scantiest outfit in the rooms of the harlot, who knows not how to protect herself from the aggressions that are practiced upon her, nor the possible road from her present ills to a better position. Both are to her seeming impossibilities, and she chooses rather to bear the ills she has than to fly to others that she knows not of.

Since society is so bitter and discriminatory in regard to receiving these prostitutes in its immaculate midst, and offering them recognition and support in more choice and honored vocations, and since it is for the security of society's chaste women and to the necessities of society's wisest men that these women become subject, it is time their voice should be raised unitedly against outrages continually made upon their liberties, their property and their persons.

Let these women know their power in the land and once strike together for justice, and society will be made to feel the blow. They should form themselves into a Magdalen Protective Union, and be ready to stand by each other in defense of each other and their own interest.

If the Magdalens in the country were to unite, form themselves into a combined organization with the determination to resist such contemptible injustice as is daily thrust upon them by arrests made for no other purpose than to rob them, and unjust taxation when they are arrested and fined; and were they to stand up and demand proofs of the charges and insist on the equal answer and commitment of their male associates, and resist to the utmost any crimination without proper testimony, they would soon change the tide of oppression at least a little from pursuit of them.

And again, when the social evil is said to be regulated by the license system, let them insist on the registry of the men prostitutes who visit them, and let each hostess keep a book of record and each visitor's name be placed upon its pages each occasion of his visit. No doubt this new order of things would reveal some astounding facts and perhaps occasion some dissent among the men. But then they might not be ashamed to let it be known that they are patrons of institutions their votes and influence have made legal—oh no!

Again, it might be urged by the Magdalens themselves that this system would effectually break up their business. Well, to such as are in earnest in their protest and disgust for the business and their longing to get away from it, I would say you can well afford to lose your present vocation if by the loss an equality is recognized and a better vocation consequently ready for your acceptance.

Still, there are other reasons that offer themselves as more objectionable to the traffic than seems apparent by the bare suggestions preceding. Said a Magdalen in answer to a query the other day: "Why, the times are fearfully hard upon us now, and getting worse all the time. You may not know it, but the facts are, the respectable married women are taking our custom away from us. They don't even patronize the assignation houses as they used to, for every one who inclines makes it convenient to receive her guests at home."

Had these Magdalens have felt assured of the co-operative strength and sympathy of women of position in society in the furtherance of their protective interests, they had long ago defied the mob rule of these pseudo maintainers of the public peace and good morals. And right here I want to say to my unfortunate sisterhood, that there is already a noble band of women who have pledged themselves to aid them in such a proposed protective union.

The Magdalens, too, are, so far as consulted, ready to

unite, and there is a determination and zeal manifested in their willingness to co-operate that means success. As also there is a fixed decision on the part of the women outside to work for their protection under the laws that now so unjustly oppress them.

The work of emancipation meets always with a tide of opposition, but the wheel of justice and the right never turns backward on its axis. The work of woman's emancipation does not pause to take breath nor look back when it overtakes a prostitute. By and by I hope to be able to more fully report progress. Meantime the co-operation by suggestion, sympathy or assistance in the work, either from the Magdalens themselves or women brave enough outside their lists to favor the movement, is solicited.

Already letters that would touch the sympathy and excite the admiration of the most prejudiced have drifted into my hands from the women in whose behalf the work has been inaugurated.

Address Addie L. Ballou, Terre Haute, Ind.

MARRIED, BUT NOT A WIFE.

BY MICHAEL SCANLON.

Oh, pity the woman sold—
Sold unto death in life—
Wedded to lust and gold—
Married, but not a wife!
Think of the wild unrest
When the sleepless passions rave,
With her head on her husband's breast
And her heart in her lover's grave.

Under the starlight—old,
Sweet, dim lights of love—
The mystic story was told—
First told in heaven above—
Told in the passionate sighs,
The low, rich music of love—
Told by the soul in the eyes—
Told by the voice of the dove.

Oh, the ecstatic night,
Which wrapped as in a dream,
With its dim and delicate light,
And the drowsy croon of the stream!
Why did they ever awake
From love's delicious sleep?
One proud heart to break,
The other to live and weep!

Love has no eyes to see,
No watchful ear to hear;
Age, with its aches and dree,
Has the eyes and ears of fear;
And thus the stolen hours
Were missed, and the reveling thieves
Were caught in their nuptial bowers,
In the bliss of the dewy eyes.

She to her altar-doom,
Wedded to age and place;
He to a bloody tomb—
Child of a plebeian race!
Behold her in pallor stand,
And pity the social slave,
Her hand in her husband's hand,
Her heart in her lover's grave!

Oh, hoary wisdom which weighs
Hot blood in your icy marts,
Filling your waning days
With the grief of broken hearts!
Love is but merchandise,
A thing to be bought and sold,
And the wounded spirit that dies
You change into godly gold.

Oh, that insatiate things
Can waste up the springs of youth!
That age, with its sunless wings,
Can shroud all the hopes of youth!
For love lives only when free,
Dies in a golden cage,
And youth is a headlong sea,
That breaks on the rocks of age.

Sold in the social mart;
Wedded to death in life;
Acting the woman's part
In "Marriage without a Wife!"
Yet pity the wild unrest,
When the sleepless passions rave,
With her head on her husband's breast
And her heart in her lover's grave!

THE WIFE MARKET.

A FEW REMARKS BY A WOMAN.

"We ladies had a discussion the other evening, and of course it was about marriage. I contended that of all places, a ball-room was the worst to seek a wife in. Only take an unbiased view of a modern ball-room, where one sex dresses in sober colors, and in such a purely conventional way that the coat, waistcoat and pantaloons of any one man would serve perfectly well for every other of his size, while the other sex displays all the colors of the rainbow, and every one of the richer toilets an amount of study, expense and time that only the initiated can possibly comprehend. Now what does the wise observer understand by such a spectacle? Simply that women are tricked out for sale, while the men are buyers, who carry their attractions in their purses or in their bank accounts. The question of modesty or immodesty is idle enough; so also is that of morality, for whatever is the general custom will always be moral in the eyes of the majority."—*Day's Doings*, N. Y.

SENSIBLE ADVICE.

FAIRHAVEN, Mass., January 5, 1874.

Dear Weekly—I am an old man, but wish to tell my story. Years gone by, in the city of New Bedford, famous for its business in the whale fishery, a certain young whaling captain married a beautiful girl, and after the honeymoon was over he embarked on one of those long voyages of years

in length. He returned again to the one he loved so dear; but alas, how changed his condition. She to whom he had given his heart and his affections, had been untrue to him. What a sad dilemma! What course to take he did not know, but concluded he would consult the owner of the ship, he being a man of sound sense and good judgment. "Well," said the old man, "if you are very sure that in your long absence you have kept yourself pure, I advise you to leave her; otherwise I advise you to return again to your wife."

It is needless to say he took the latter course.

JONA. MOSHER.

EQUALITY.

Dear Weekly—I feel that I confer a favor on the intelligent men and women who look eagerly each week for the advent of your paper, by sending you a portion of an address delivered in behalf of the High School Alumni, of which she is a member, by Miss Margaret F. Buchanan, upon the occasion of the presentation to the Board of Education of the portrait of Professor Cheney, who so bravely fought the battle and won the victory which resulted in the admission of girls, upon equal terms with boys, to this institution—the doors of which had been closed upon them during the first four years of its existence.

Miss Buchanan is a native of Detroit, and is a living refutation of the adage, that "a prophet is not without honor save in his own country." This lady is now employed upon the *Chicago Times*, and is one of the most brilliant of its corps of able writers.

Her address upon the occasion in question evinces scholarship, breadth of thought and clearness of perception; but those who read it will of course lose the charm of manner, and the magnetic effect of voice and presence which accompanied its utterance.

I should have sent you the whole address, but, knowing that your pages are already crowded, I felt that that portion which referred to the presentation and to reminiscences of mere local interest might be omitted, leaving only that which has a universal application, and, therefore, cannot fail to interest those who are watching anxiously for all indications of growth among intelligent and cultured women reputed conservative.

Miss Buchanan simply reiterates opinions long since enunciated by her sisters East and West, but then every radical thought that has found expression in this country, upon investigation, proves to be only the echo of that which furnished the bigotry of a preceding age with a martyr, and the reiteration in this instance is so classic and abounds with allusions to women whose names, though gracing the pages of history, have rarely if ever been cited as illustrations of the validity and justice of our claims, that I cannot but feel that it deserves to be preserved in the paper whose weekly visit I hail with such genuine pleasure.

I am surrounded by the most rigid conservatism. The few persons in this city who are supposed to be tolerant of progressive thought, *only* tolerate it, and I could not be more completely isolated from those with whose views I sympathize if I lived in New Zealand, and I should enjoy advantages of climate that I do not possess here. Those, however, who still hold me in remembrance may be assured that every pulse of my heart beats true to the principles I have so long advocated, and that in my temporary exile I take diligent note of the signs of the times, and am, as of yore, their and your faithful friend.

LAURA CUPPY SMITH.

DETROIT, Jan. 5, 1874.

The following is an extract from the address alluded to above, and delivered on the evening of January 3d, by Miss Margaret F. Buchanan, before the Board of Education of the Detroit High School:

The school was then, as I am sure it has continued to be, singularly free from petty jealousies, from those contemptible distinctions which poverty and riches, social position, sex, nationality and religion create in presumably higher and clearer spheres. No laurel was ever earned by any student of the High School in those days whom all the rest would not have been delighted to crown. The boys will quickly respond to the assertion that the girls made as profitable a use of its course of study as they have done, and have reflected as much lustre on the institution. Two of these girls snatched the honors of Vassar College from hundreds of young ladies trained in Eastern houses where Latin and Greek lie like soap around the house. Another became a teacher of French and German in this school, and is now assisting in the civilizing of a principality of pedantic young savages at Ann Arbor. A fourth, Hattie Goodell, had achieved an enviable reputation in the art school at Philadelphia, when the palette fell from her hands into those of death. A few dozen have entered that crowded thoroughfare of the sex, teaching, and are heroically wearing away for a few hundred a year without the right to strike. One is now engaged in the medical schools of the Continent, acquiring that superior skill and knowledge which will enable her to return to the city where her father paid heavy taxes, and accept in exchange the cowardly snub of the local medical society. The largest number have entered that first, last, highest and noblest profession of woman, motherhood; and the ruddy-checked children, born of their strength and intelligence, will be taught the lesson which too many of the sons of the last generation failed to acquire, namely, that their mothers are their fathers' intellectual peers.

If the intellectual equality of men and women were now undisputed; if, in its debate, prejudice and supposed tradition were not offered in place of reason and argument; if woman's labor were not still reckoned less valuable than man's, with no regard for the skill, the education and the necessities of the former, or the ignorance and moral degradation of the latter; if all the means of livelihood were open to men and women on equal terms; if a large portion of the best element in the community did not look upon the "woman movement" with timid apprehension or open alarm; if the Church, blind to its own history, deaf to the most eloquent voices from its great universities and deepest

cloisters, did not misconceive what women desire, its obtuse ministers confusing terms and spreading over the whole body of virtuous, aspiring women the nauseous odium engendered by a few bold and wicked of the sex; if the women in the teachers' profession were not shamefully underpaid, and those in law and medicine escaped patronizing pity and malicious sneer, it would be unnecessary for me to answer the key-note of thought which this occasion irresistibly suggests. But I would surely be ungrateful for the privileges of these class-rooms, and a coward in the picket-guard of my sex if, fearing the misjudgment of pious censors who daily disclaim a parody on Christianity, and who use the potentialities of the religious office for the enforcement of their private opinions as authorized doctrine, if I failed to declare to-night calmly, and with the utmost respect for those who dissent from us, what I know to be the opinion of the graduates of the school concerning the grievously misunderstood question of "woman's rights." We conceive them to be essentially three: The right to equal education; the right to unrestricted labor in all the professions and occupations for which they fit themselves; the right to the same pay as men for the same service rendered.

Do these demands shock morality? Is danger lurking in them, waiting to assail the marriage tie and disrupt domestic peace? Will the children born of mothers holding these principles be more brutal or less modest than those of women who cannot read or write, or of that other class who are permitted to attain the rudiments and who devote their leisure to slander and malignity and society vices? Will paying a woman the same sum of money as a man for doing the same work, in the same way, in the same length of time, shock God's sense of justice? If a man receive \$1,500 a year as principal of a school, and a woman be appointed to the place and the work, will the foundations of the universe cry out in pain that chaos will come back if she be paid \$1,500? What is there in these three demands—equal education, unrestricted labor, equal pay—which is not in accord with human reason, with moral equity, with Christianity? What human being outside an insane asylum dare deny them? None, say we all to-night! But to-morrow, when some woman applies for the privilege of studying medicine, some cautious man will warn her through the press or from the pulpit, and when she answers, that God made the human body, that it is the temple of the Holy Ghost, that all things are pure to the pure, and the shame be to him who evil thinks, he will loftily decline to continue the correspondence on the ground that his opponent is a woman, that he does not like to be hard on the weak, and that he is a gentleman of the old school!

These gentlemen of the old school would not like to have their sisters study medicine, or practice at the bar. They always have something to say about their sisters when they want to keep women out of diversified occupations, and by bringing their sisters to the fore they fancy the argument is clinched. These dogmatic shepherds forget that their sisters are comfortably provided for, while there are many women who have no brothers to provide for them in any manner, and who prefer to earn their bread rather than accept it as a public or private gift. Let these fortunate gentlemen of the old school continue to provide for their sisters in eleemosynary ease and the luxury of the collection plate; but let the gentlemen of the new school qualify other people's sisters to take care of themselves, and do it through better agencies than scrubbing floors or supplying institutions of sin, or starving in the crammed and famished ranks of sewing-women. Horace Greeley fought the woman suffragists so persistently and quixotically that he would not permit Elizabeth Cady Stanton to be so called in the *New York Tribune*, but invariably alluded to her in the presumably subordinate role of Mrs. Henry W. Stanton. But he understood this question of labor thoroughly, and said: "No amount of preaching, exhortation, sympathy or benevolence will render the condition of our working-women what it should be so long as the kitchen and the needle are substantially their only resources."

There is a curious insect which furnishes a wonderful presentment of the nice, dainty, successful woman gossip. It is the colcopter on or whirligig. The nice, dainty gossip is rarely "caught," nor is the whirligig. It has several pairs of eyes, some directed up, some down, so that, floating along the surface, it sees the fish which menaces it from the depths, and the bird that threatens to swoop down upon it. It pirouettes hither and thither, sparkling like diamonds, seeing everything above, everything below, and is too agile for detection. Each of us knows several pretty whirligigs, especially around the churches. The woman the gentleman of the old school prefers a sister is the litellula or Oregon fly. Originally it is an ignoble larva, slimy and covered with mud, wiggling on marine bottom. That is the typical savage woman, the Spartan helot, an Eastern concubine. A chivalric gentleman of the old school would not have such a woman in his society; so the litellula mounts an aquatic plant, casts off its slimy gown, spreads iridescent wings of gauze and flies away, a pretty, graceful, good-for-nothing butterfly—the "sister" of the gentleman of the old school. He forgets that the new creature is only the old with its dress changed; that his peaceful, graceful, genteel lady is but the metamorphosed slave of Greece, the sullied vestal of the empire, the brutal woman of Goth, the degraded drudge who, in Germany, is yoked with a donkey to the plow, both driven by a whip in the husband's hands, who prefers his wife in the lava form. Another class of men prefer beautiful, silent women, worthy of exhibition on certain occasions, and wholly incapable of saying anything. Another class ramble into horticulture, and seek their favorite ladies, like Tennyson, in a garden. Here is Walter Savage Landor, assuring himself that "women, like plants, find their softness and tenderness in the shade." Do the Sisters of Charity and Mercy, on the blazing, crashing battle-field, derive their softness from the shade? Many of these are bronzed like Crimean veterans—the browner the tenderer. It would be delightful for women if they were all blossoming vines, twined around sturdy and majestic oaks, oak and vine lovingly branching out together.

Alas, we are not vines; you are not oaks! Life is not a metaphor! We all have to travel the high road of activity, facing the sun, blinded by the dust, elbowed and pushed by the crowd, drenched by the rain! She is the tenderest woman who can bear the greatest tempests without yielding. To be tender is something else than to be frail! An Englishman, who was a jurist when he wrote of law and less than a man when he talked of woman, says, "A woman's noblest station is retreat." The Shah of Persia, on his recent visit to the noble lord's country, slapped the noble lord's spirit on the shoulder, and practically indorsed the opinion by offering \$30,000 for three women to decorate his retreat at Teheran. It was a Frenchman who exclaimed: "To describe woman the pen should be dipped in the humid colors of the rainbow, and the paper be dried with dust gathered from the wings of a butterfly." Think of describing Susan B. Anthony that way! "The empire of woman," writes another Frenchman in fact, if not in country, "is an empire of softness, of address, of complacency. Her commands are caresses, her menaces are tears." Ah, the real woman, the woman whom God intended to be by the side of man during the morning, the noon, the night of his existence, to be his equal, his love, his wife, is not the woman of heathen Greece, or the groveling grub of later degradation, is not the gaudy insect nor the Frenchman's passionate plaything. The real woman is as divine—the product of the same divinity in heart and brain and soul—as he. She has to bear equally the toil of life, the heat and burden of the day; and they who would deprive her of any means whereby she may bear the burden better, are robbers and pirates! The highest education makes man noblest; so does it make woman. The most practical education makes man usefulest; so does it make woman. The finest education makes man tenderest; so does it make woman. What ever contributes to the intellectual greatness, the moral worth of the one, enlarges the intellect and beautifies the character of the other.

But the prevalent idea that this demand for the equal education of men and women is a new one—a revolutionary demand—is the most absurd of the unreasonable notions connected with this question. The demand is for a revival, not for a novelty; for restoration, not for revolution. Lioba, a nun of the eighth century, taught civil and canon law, theology and philosophy, with the admiration and indorsement of the bishops. Hildegard, a German abbess of Bingen-on-the-Rhine, was called the Saint Bernard of women, on account of her sanctity and eloquence. Women studied in the great Catholic university schools of the Middle Ages, side by side with men; yet hands are raised in detestation over the inroad of women at Ann Arbor. Not only did girls study in these university schools, but women held professorships there. Novella D'Andrea taught canon law in the University of Bologna for ten years. Her father was the eminent canonist, and she succeeded to the chair. In 1579 Christina Pasani was professor of jurisprudence there. Lauro Bassi, whose profound scholarship obtained the university degree of doctor of laws, was appointed professor of mathematics and natural philosophy, in 1732, and taught in the University of Rome, as well as in that of Bologna. Only 150 years have passed—she is forgotten; and English clergymen and laymen and good women lament aloud about heresy, and novelty, and revolution, when women apply for admission to Oxford and Cambridge! What terror is there not, what contumely, what astonishment, when women sit under the same clinical lectures with men! Did the world ever hear of anything so frightful? It certainly did, for French, Italian and German girls studied medicine in the University of Bologna, side by side with them, and women, as well as men, gave the medical lectures! One of the most distinguished doctors and lecturers on anatomy was Anna Morandi, who, first a student, was named to the professor's chair in 1760. Her learning and fame were not limited to one city. She was invited to Milan, to London, to St. Petersburg. This University of Bologna, like the cotemporaries, was a Papal institution, directly under the guidance of Roman Catholic prelates. It was founded in the fifth century, and restored by Charlemagne, and held so high a place in Europe that 10,000 students were in attendance at one time. In it was established the first school for the dissection of the human body, and many of the women who practiced medicine in France in the fourteenth century must have been its graduates. Its benches and professors' chairs were not filled at long intervals, and for a brief period by women—they were there uninterruptedly from the twelfth century to the nineteenth. And it is called novel and dangerous for women to seek what the sex had for over 700 years! When Cardinal Mezzofanti, the greatest linguist of his age, died, a woman, Matilda Tamborini, was found most competent to succeed him. It is to be understood, also, that during the centuries when women were students and professors in the whole range of science, sacred and profane, these Universities of Rome, Bologna and Genoa were under the absolute control, political as well as religious, of the Papacy. Yet Roman Catholic clergymen everywhere insist on the necessity of frivolous education of girls as the only kind fit for them, and Catholics who entertain contrary opinions are called upon to defend themselves. Statues are erected to the memory of women professors of botany in Bologna and Genoa; and sculpture and painting were taught by the sisters Givani, and by Propezia di Rossi and Marettia Robusti.

How shall we forget that illustrious woman and saint, Catherine of Sumia, the noblest of the many Catherine who tread the boards of history! She was not only a jurist, but a diplomat; not only a canonist, but a politician. For her public services in these capacities, the Church was profoundly grateful. Popes summoned her to their counsel. She was the legate of Gregory XI. to negotiate and accept the surrender of the rebellious city of Avignon. During the schism which followed the election of Pope Urban VI., she pacified Christendom. And in civil and political success in her learning and courage and eloquence, the Church has conferred upon her the highest earthly reward—canonization.

Surely I have already sustained my seemingly ill-founded assertion, that the demand for women's highest education

—for the enlargement of her sphere—is a revival, not an innovation. The proofs can be freely extended; my remarks must not be. Let me sum it all—history, common sense, Christianity—in a single sentence: The sphere of woman is the field wherein she can best use her faculties.

In my allusions to the Board of Education, whose president, superintendent and leading members so honor the positions they hold, I do not desire to be partial or uncandid. Corporate bodies are only representative. They cannot be radical in policy or final jurisdiction. They must be exactly what public sentiment permits, and it is public sentiment, not the Board of Education, that needs reform. It is their sworn duty to obtain the best labor that the market affords for the least price that will buy it. There are so few profitable occupations open to the young women of Detroit that they flock like sheep into the teacher's profession, and if the board reduce the first year's salary to \$100 they will still have more teachers than places. The unanswerable complaint which may be made, is that when the board buys skill it does not pay the same rates to a woman as to a man for it. It compels her to deduct 25 to 50 per cent., because God made her a woman, but will tolerate no corresponding deficit in class results and school discipline. The board may allege that they merely buy the cheapest; the truth is, they buy the best, and are bound to buy the best; then they play Shylock with its necessities. The ballot, in my judgment, is only a means to an end. Most women are undoubtedly glad to be rid of it on one day in the year, and that election day. They are glad to be free from the responsibility of electing the worst men to the best places; of exercising the sublime function of an American citizen for a park alderman. But, wink at it as we will, I am forced to the conviction that if women voted, the persons who administer public service would be chosen upon the principle that work is to be paid for and sex is not to be mulcted in damages. Already in many of the States women are legally entitled to hold the offices for which they are peculiarly fitted; and under your admirable new constitution they are eligible to school inspectorship. The places now filled upon the board by incompetent men will ultimately be filled, let the oracles say what they may, by competent women. When that time comes, and may Providence speed it, the balance of wages will be readjusted. Then male principals will not be voted \$1,800 and the female principal \$800. Both will receive the \$1,800; and the election of women on the board will do more to hasten this simple and long-delayed justice than years of unorganized wordy warfare and the spasmodic perpetration of ridiculous revolts. What if, after the adoption of the new constitution, men will not elect competent women to the board? One step at a time, and the best foot forward! If, after the adoption of the new constitution, when women may legally hold these places, men will not elect them, then I see but one alternative. Women must step down from their pedestal, take up their burden, do their duty themselves, since men will not do it for them, and vote.

EDUCATE THE LITTLE ONES.

FARMINGTON, Minn., Jan. 1, 1874.

A grand and glorious work you are doing with your voice and pen. Many hungry souls read your WEEKLY and are filled with the bread of life. What a glorious cause you have undertaken and what a mighty work is going on for the truth and the emancipation of the human soul! Would there were more Victorias in the field; but alas! we stand back trembling with fear of what we do not know, and instinctively shrink from some shadow we have carried with us from childhood. This last idea teaches us we must educate the little ones, throw around them such influences as will imbue them with the truth.

Why is it that reformers have so long neglected this their first duty? Yes, we have lyceums; but you will find they are only echos of the old school system. You will find the same would-be respectable spirit creeping in there; they are afraid they will lose themselves or their land-marks. We want radical reform schools for our children: we can bend the twig but not the tree.

Yours for progress and truth,

MRS. FANNIE E. REECE.

A CLODHOOPER AND GRANGER ON THE SITUATION.

For two years I have been a reader of the WEEKLY, and am fully satisfied that the majority of Mrs. Woodhull's opponents need a thorough cold-water treatment of the organ of self-esteem, all being purely too selfish and narrow-minded. Any one that accepts the doctrine of universal progression must accept her teachings, whether they accord with our politics or religion. Change is inevitable in all things, so all might as well march on to the end.

I am not a public man at all, but I am satisfied that my opportunities for observing the manners and customs of modern society has been equal to the majority of persons. Living in two quarters of the globe, and working in all grades of society, from the yard-stick and scales to the factory and the plow, on railroads and in the bowels of the earth; and for thirty-five years I have been a constant reader of the most radical publications of the age. After summing up, if I speak the truth I must admit that Mrs. Woodhull gives as much truth and sound practical sense as the majority of writers and speakers, and no other man or woman with a thinking brain but what will say the same, and condemn as follows: Our Rotten Government and all its Branches; the Marriage Rigmarole; the Modern System of Night-sparking; Night Recreations of all kinds; Priesthood and Churches; the Medical Fraternity; those Hornets the Lawyers; Taxation Muddle; and lastly and above all, the present manner of talking and jesting upon the organs of generation. Who with a spark of genuine love in them would repeat the coarse jests that are bandied around now among all classes of society?

Before a thing can be treated aright it must be revered and worshiped. Let all that believe in the brotherhood of the race worship at the throne of Venus, for it is the Gate of Life and the Door of Salvation.

So says and thinks

J. BUXTON.

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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. 31, 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 has been engaged to deliver lectures in the cities named below, on the dates specified. We would request our readers in the vicinity of these places to apprise their friends of this opportunity of hearing her:

| | |
|---------------------|----------|
| Jacksonville, Ill., | Jan. 23. |
| Springfield, " | " 24. |
| Decatur, " | " 26. |
| Bloomington, " | " 27. |
| Peoria, " | " 28. |
| Freeport, " | " 29. |
| Dubuque, Iowa, | " 30. |
| Davenport, " | " 31. |
| Janesville, Wis., | Feb. 3. |
| Madison, " | " 4. |
| La Crosse, " | " 5. |
| Winona, Minn., | " 6. |
| St. Paul, " | " 7. |

Tennie C. Claflin accompanies Mrs. Woodhull, and will make appointments to lecture at places contiguous to the route given above.

THE EVOLUTION OF THOUGHT.

The theory of evolution as opposed to that of special creation has become the generally accepted idea of the world, especially in its more advanced intellectual circles. There are too many evidences on every hand to permit the thoughtful mind to believe that, for every different order of nature, there has been a special creative decree proceeding from a general creative centre; while the accumulative facts of science, are positive demonstration that nature in all her parts has observed a regular order of progressive development. In other words the scientific attainments of man negate the proposition of the religions of the past which have been based upon the idea of a personal God; and if they do anything, rather go to substantiate the materialistic theory that God and Nature are one and the same, or at least that He is the life of Nature—the force everywhere found in matter. But this again in reality confirms the most important of all the religious ideas—that God is omnipotent and omnipresent—which He could be, only as the life-principle, the interior motor power of the world—everywhere present and all powerful, which ideas are entirely incompatible with that of a personal God residing at some given place in the universe.

Following, *a priori*, the evidences deduced by scientific investigation into the orders of growth or development, the inquirer arrives at a time when matter existed in elemental form, when there were no two of the recognized primal elements combined, or else when all matter was a common element filling space "without form and void." It should be distinctly borne in mind that to this conclusion only can the scientific mind arrive; and also that scientific investigation is every day becoming a matter of greater importance and of more general acceptance. Where was God at this era of the universe? Clearly, everywhere present and all-powerful, working to develop what now is from what then was. Still there is nothing more now either of matter or spirit, or power, or God, if you will, than there was then. The difference between then and now is this: the power that resided in the elements at that time has, through a long process of rearrangement and readjustment, produced the various material forms of the present, but added nothing to the sum total of matter or power. What was, still is, differing in form and arrangement only.

The theory of material evolution is founded upon these propositions. Indeed, were it not for them there could be no scientific solution of creation; there could be no material science whatever; no recognized first principles; no biology; no psychology; no sociology. It is, however, a well established and generally recognized fact that there is a source of life, and it is come to be equally as well established and recognized, that there is also a science of society; that society evolves according to laws fixed and eternal in the very constitution of nature itself, and that all the seeming discord and anarchy among the peoples of the world are natural and necessary results of the processes of development, of growth.

But along with all these facts which scientific investigation has discovered to the world of mind, there follows a certain series of corollaries of which there has been but little, if anything, ever written or said; and this is in regard to science itself. If all the subjects of scientific analysis are themselves subjects of the law of evolution, so also the several sciences based upon the law of evolution are also subject to the law. In other words, thought itself is subject to the law of evolution; and the systematized thought of to-day, the science of the present, is just as necessarily a result of the doctrine of evolution as is the material universe; indeed, it is the inevitable accompaniment of its evolution, and with each succeeding step in material progress, finding higher and more complex expressions in mind.

But from what has the highly refined and complex thought of the present developed? Clearly from the elemental principles that existed when Matter was "without form and void." There has been nothing new created any more in the realm of ideas than in the universe of matter; therefore, as the physical world is the result of a long-continued process of rearrangement and readjustment of the primary elements of matter, so also is the mental universe the result of the same processes among the elements of thought; and thus the civilization of the world has kept exact pace with the evolution of its material forms, and thus it will ever do the same.

There is a lesson to be drawn from these facts, however, which the religious world will be as slow and as unwilling to accept as it has been to adopt the theory of material evolution in opposition to that of a special creation. The "Whatever is, is right" theory is a natural corollary to that of natural evolution, because, not anything can be conceived of that is not the necessary result of the causes and circumstances out of which it grew; and this is equally as true of all thought and action in individuals as it is of all phenomena and forms in Nature.

The search after God, then, is the same thing as the search for the scientific solution of the facts which are found in matter; indeed, to find one is also to find the other. What and where is God, is answered whenever a manner in which matter is evolved is discovered. God is the spirit, the force residing in matter, everywhere present, and sufficiently powerful to forever carry it forward from lower to higher and higher gradation. God, then, as conceived of, in contradistinction to Nature, is the element in Nature, that evolves

in thought; and as the highest forms of matter are the nearest to perfection in form, so also are the highest forms of thought the nearest to God, who is the whole. In this sense it is easy to conceive that God is "the same yesterday, to-day and forever," since, scientifically, He is no more or no less now than when all the elements, both of matter and thought, were in their original, primal condition. Conceive of matter as having evolved from that chaotic condition, and it has been virtually conceived that what is known as God has also evolved from the same condition, because all there was of Him was, though concealed, the moving force of matter, from which thought, now systematized as civilization, has evolved.

In this view of the affairs of the world the logical mind must at once see that every new thought that is born into the realm of mind, and every new movement of reform that is born of such thought, is inevitable, because it is the result of the action of fixed and immutable laws acting in natural methods through the various channels of matter and mind. It is as wise to denounce new methods of thought as it would be to do the same by improved methods of matter; nevertheless the world almost invariably encourages and welcomes the latter, while it as invariably tramples the former under its iron heels, and endeavors to destroy it, preferring to remain in the enjoyment of the present rather than to trust to that which must be, as the scientist and philosopher knows, nearer perfected fruit.

There is also in this view of things the utmost encouragement for the most advanced ideas of the world. Their promulgators and advocates may rest assured that the latest form which thought assumes is the highest in the order of evolution. Moreover, it must be known that the latest births in the realm of mind could no more have been, until all that have preceded it, were, than the last and highest example of form could have been without all its antecedent causes. And as corollary to this, that the oldest are the crudest ideas, and inasmuch as they contain the fewest and worst arranged elements of thought, they will be the first to crumble before the weight of advancing civilization.

If these things are so, which they must be, else the theory of evolution altogether is false, it is easy to understand why civilization advances rapidly or slowly in proportion to the degree of general association among the people having different ideas. It is the combination, rearrangement or readjustment of the thoughts held by various people that produces the more advanced ideas. It is also easy to see why it is that progress in thought is so slow among those people who associate only with those holding similar views, and why it is so rapid among people who listen to and read theories and ideas different from their own. It is nearly a natural impossibility for several different ideas of the same thing to be brought together in comparison, without there being, as a result, some modification of the views of the persons severally holding them. Hence the wisdom of societies engaging speakers who are known to hold opposite or different, or new and not-understood ideas. No person can presume to have attained all the knowledge there is to be had; and hence, for any person to assume that another whom they do not understand, is advocating error, is only exhibiting his or her own ignorance. So also is the method generally adopted by Spiritualists, of engaging different speakers for limited periods, much to be preferred to that of "settled teachers," because the people have the benefit of the attainments of various, rather than of single individuals. That this transient method is rapidly coming in vogue is another evidence still of the increasing rapidity with which civilization is evolving; while the consideration of similar ideas simultaneously by large bodies of the people speak in unmistakable language that the Brotherhood of Man, in something more than a theoretical sense, is soon to be recognized by the more advanced civilizations of the world; following which, again, will come a universal government, or one organization for all the peoples and races.

But to return to the subject of the evolution of thought: When it shall come (as it must) to be generally recognized, that civilization is a subject of evolution, the new and high developments of thought will receive the kindest and tenderest care of the people, such as they now give to the highest developments of all things, except to ideas and society itself; and thus will civilization roll onward, not only with an ever-increasing volume of power, but also with an ever-accelerating rapidity.

MRS. WOODHULL'S SPEECHES.

THE ELIXIR OF LIFE; OR, WHY DO WE DIE?—The extraordinary demand for this pamphlet has already consumed two large editions; but another is now ready, and all demands for it will be promptly supplied. Single copies, twenty-five cents, or six for a dollar.

Beside this, we also have on hand Mrs. Woodhull's latest speech, "Reformation or Revolution, Which? or, Behind the Political and Social Scenes," which has created a most profound sensation wherever it has been delivered: price, the same as above. We have also a supply of "The Principles of Social Freedom," the original Steinway Hall speech, the introduction to the present social agitation, and the "Scarecrows of Sexual Slavery." Three of any, or any three, of these speeches will be sent, postage paid, for fifty cents. Send for them for yourselves and friends, and circulate them among the opposition, and especially procure their reading by all ministers and doctors in your region.

WHAT IS THE ISSUE?

We are often asked, in our travels through the country, "What are you fighting so desperately for?" In the claim for social, or rather sexual, freedom, most people can see only a claim for sexual license. That so many are in this condition is a strong argument for the doctrine of the total, natural depravity of human nature, held by the *doctrinaires* of old theology. When it is assumed that the inauguration of freedom in the social relations will result in a general downward tendency among the people in their sexual morality, it is to assume that there is in the people a natural downward tendency, inherent in mankind. These wise ones who do this do not, however, appear to realize that their assumptions have any effect, except so far as men are concerned. They hold that the women will be the same nonentities in the new condition that they are in the present marriage relation, without the power, if they have the right, to any voice in the matter. But the women of the country ought to hurl this insinuation back in the teeth of its enunciators; and we do so hurl it, because it assumes, virtually, that the sexual relations belong to men wholly, or else that women, having obtained freedom, will naturally go to the bad; or again, that women now are only restrained from descending to the lowest sexual depths of debauchery, by the restraints of the law, while men, who now exercise the same freedom, will only descend lower than they are, on account of the deleterious influences of women upon them.

Again we hurl the base insinuation in the teeth of these pharisaical men, and ask the women who tacitly assent to their position for once to rise a few degrees in their womanhood and resent the insult. We not only repulse this assault upon the honor of women, but we return the charge and declare that the vileness which these male dictators pretend to see coming to women in freedom has existence only in themselves. The drunken man thinks he knows that all persons except himself are drunk. The licentious man thinks every person, and especially every woman, to be as licentious and as debauched sexually as he is himself; while those who are really pure in heart, see purity of soul in all, rather than whatever debauchery that may attach to them.

We said that objectors to sexual freedom for women pretend to see in it only demoralization for the community from women having acquired what men already possess. They do not see beyond the mere question of the freedom to do badly; in their philosophy there is no place in freedom for women to become better. They affect not to believe that there is to be any release from slavery for women. Their short-sightedness does not permit them to perceive that with a change from sexual slavery to sexual freedom there must also come a change in the circumstances that have reduced women to this slavery. The only place there is in the present social arrangements for women, is to be related sexually with men, either in or out of marriage. In other words, women are sexual slaves whether as wives or otherwise. If wives think they are not sexual slaves, let them refuse to acquiesce in the demands of their husbands, and most women will be at once convinced. Indeed, refusal is "a cause" for divorce. What, then, is marriage, except sexual license? Everything that men and women can do, except to have sexual relations, they may do without marriage, and still be "respectable." Strip marriage of everything that does not belong legitimately to it, and what except sexuality is left? Nothing!

We repeat again then, that in the present social order, women are virtual sexual slaves whether married or not, and we are fighting for her emancipation from this condition. We protest against any and all law that in any sense, nay, that may even be construed to give to men any power over the bodies of women to which they do not give willing assent. We claim for our sex that as individuals they shall own and control the use of their own bodies, and that they shall never be, even seemingly or think they ought to be, compelled to submit to sexual intercourse when not desired by them.

The opponents of sexual freedom often say that we would debase the sexual relations to the level of the brutes. They make only a slight mistake in terms. Brutes is good. But instead of debasing them to the level of animals, we would elevate them to their plane. Among animals it is the female who always determines the sexual association. Indeed, so sexually pure (and by purity we mean naturalness) are the male animals, that they seldom have the sexual desire unless it be excited or called forth by a corresponding desire in the female. This is what we mean by sexual affinity. This is the true and the natural sexual relation. It should first exist in the female, while the emanations proceeding from her should awaken a response in the male to whom she is sexually related, and to no other. If there were no sexuality in the world except that existing under these conditions, who is there who would even dare to assert that there could be any debauchery?—and who would dare to contend that such conditions should not be the subjects of common controversy? Who would dare to assume that there could be anything obscene or vulgar attaching to such controversy?

It is to a no less purity than this that sexual freedom tends. The animals run together promiscuously, and they are never debauched, because the female is free. They herd and rest together, and no revolting scenes are enacted. So also should men and women become so sexually purified that they may herd and rest together and never think of

sexual relations unless there are the same conditions present that are their foundation among the "brutes."

We contend for freedom for women so that they may be sexually pure, and in being so, that they may compel if not induce men to be the same. Were female animals tied to the males by any such arrangements as those by which women are made dependent upon men, the same debauchery and licentiousness would soon pollute the animal kingdom that now debases men and women. As compared with animals, women are the powerless subjects upon whom men vent their morbid desires, and through them are compelled to unwilling maternity or else to fetal murder, which is so rapidly becoming the rule among wives that it threatens to depopulate the earth; and which have such deleterious effects upon the children that are unfortunate enough to survive the attempts at murder, that one-half of all who are born have not the vigor to endure more than five years—a commentary on our social system that reduces it to a horrible tragedy, and stamps many a mother's brow with the brand of Cain.

Therefore we are fighting for freedom for woman: first of all that she may become an individual; and secondly, that she may never become unwillingly *enciente*, and thus reduced to the necessity of child-murder or else of bearing an undesired child to curse both herself and the world. And we call upon the mothers, in the name of a common humanity to rouse themselves from their present lethargy, and to once and forever throw off the yoke of unwilling motherhood. We do not care what extremes may be necessary to success, since any extreme is not too far if it secure sexual freedom for women. If women could once be made to realize their real condition, we do not see how they could help instant rebellion. It is this duty that they owe to themselves and to the future generations, that they firmly take the stand that they will never more be sexual slaves, submitting against their wills, against their natures and desires to the sexual demands which marriage endows men with the right to enforce, and for which woman has no redress except through open rebellion and consequent social ostracism. The present marriage relations are the only ones known that give a man the right to debauch a woman against her will. Opponents may say that the law does not give that right to men, but we say although it does not in so many words, its only possible practical operation or interpretation is that it does give it, and the practice under it confirms this view.

We wish, finally, to assure men that we are not fighting for sexual freedom for women at all in order that they may have their present field of license extended; but that woman may come into the ownership and into the right to give or to withhold the use of her own body, so that she may at least have an opportunity to become sexually pure, which she cannot so long as these rights are denied her. And when men say that in freedom women will become more debauched, we say they lie; and when women assert the same of their sex, as sometimes they do, we would say: Shame on you that you can hold your sister's virtues in so low esteem. We claim that in freedom only can women be redeemed from the condition of prostituted womanhood in which she now wallows; and only in such redemption can the world find salvation.

SUBSCRIBE FOR THE WEEKLY, even if the panic has drained your small means. This condition has been brought about by our false systems of government—finance, taxation and internal improvements. It is one of the special missions of the WEEKLY to explode the fallacies and to advocate better systems. Read the prospectus in another column, and compare a system based upon its propositions with this one that has culminated in the anarchy and confusion that reigns in the country now—politically, financially, socially. The WEEKLY is devoted to practical measures of reform, and to the elucidation of the principles upon which they must be based; and is, therefore, the most important journal published for the merely political reformer; while, besides this, it teaches the married how to remain mated, the children how to avoid the shoals of sexual vice, and parents how to produce better children; which can be found in no other journal in the world.

THE CONDUCT OF PUBLIC INSTITUTIONS.

In our lectures we speak nightly of the disgrace to the country arising from the conduct of the various institutions that society has inaugurated in which to hide its own abortions, or pretendedly to punish and care for the unfortunate. In this list is included States prisons, penitentiaries, county and city jails, and all the hospitals or asylums for the insane, and the indigent, and the idiotic. The social system in vogue has made these institutions, as society pretends to think, necessary. Indeed, they are an indispensable accompaniment of the system. It cannot exist without producing large numbers of inmates for all these various places of accommodation, for whom it can provide no other possible place and carry out into practice the theory upon which it is founded.

These institutions exist, and they are all well filled. The public seems to imagine that with their building and the provisions which have filled, and which keep them well filled, their duty ends. They seldom if ever stop to think of the condition of the unfortunate people whom they have consigned to them. They forget that they are their brothers

and sisters in Christ, and assume that those in whose charge they are entrusted are doing their duty; are faithfully performing their duty as the paid servants of the public; are forgetting that it is not the officials who have the special charge of these classes who are responsible to them for the treatment, but themselves, whom these officials represent merely; and if there were to be such an absurd thing as a future general judgment day, in which so many people—Christians—pretend to believe, the responsibility would have to be borne by the people and not by their agents.

From time to time there are disclosures made about these institutions which are so disgraceful that the people will not believe there is another possible instance, and that "this one" is undoubtedly either malicious or greatly over-stated. But let us assure these people that the conditions that only occasionally come to the surface are the rule for all institutions and not the exceptions. And the following telegram is not, from our own knowledge, over the average for horror and barbarity:

MEMPHIS POORHOUSE.

MEMPHIS, Jan. 8.

The report of the Grand Jury Criminal Court to Judge Fellippin, made to-day, has created considerable excitement. They found the poorhouse to be a hospital and insane asylum combined, wherein sick and well, sane and insane, blacks and whites, all mixed together indiscriminately, and in some instances the patients are, with loathsome diseases in rooms with healthy ones. The food given is neither good or sufficient in quantity, while a total disregard of association of the sexes exist, and an idiotic female who had been an inmate for five years was found in a state of pregnancy; that the inmates, without regard to sex, were kicked, cuffed and whipped with a knotted bull whip and beaten like oxen by Dr. G. G. Hogan and his assistant, Henry A. Grady; and, in conclusion, state that the manner in which the poorhouse is governed is a disgrace to the county.

Let the people wake up to what is going on in their midst, and go through these institutions and see if these things are not so. They are foul blotches, and are a standing, living, damning impeachment against a system that makes such things possible and necessary.

PERSONAL.

We desire to return our sincere thanks for the many kind letters that are constantly coming to hand. But our friends who write them will please remember that we are now *in the field*, speaking every night upon the subject nearest the heart of every real reformer; and traveling every day to reach the next appointment, and consequently that we have little or no time to spend, as has been our wont, and as it would be our pleasure to now do, to make personal replies. We desire, however, that the streams of affection and cheer that flow in upon us shall continue, so that from them we may gain the strength that is requisite to prosecute the campaign vigorously.

RIGHT ABOUT FACE.

For the past eight centuries, or since Charlemagne confirmed the Pope in the possession of Rome, the Catholic Church has been the ally of the kings and princes of Europe. Since the declaration of the "Infallibility of the Pope," things have changed. Now there is war between the Kaiser of Germany and the Fisherman of the Vatican. Thirty years ago a Republican Catholic paper like the *Irish World* could not have lived, now the claim made by it, that the Catholic Church favors democratic State rule, finds more than a hundred thousand subscribers of the ancient faith. This day (Tuesday, Jan. 20,) the ocean cable instructs us that L'Univers, the great Parisian ultramontane organ, the advocate of the divine right of kings, has suspended publication. Is this the Pope's answer to the Kaiser of Germany? It looks like it. Does it mean that Pio Nono accepts the situation, by thus acknowledging that the old firm of Priest and King, which has ruled Europe the past eight centuries, has dissolved partnership forever? There is no doubt that henceforth with the Catholic Church, in State affairs, democracy will be the order of the day. The freedom of the land, for the land belongs to St. Peter, will be decreed. Interest for money (and the legalization thereof), the base of our present financial system, will be condemned, and Communism, instituted by the first, will be indorsed by the last incumbent of the papal chair at Rome.

FAITH SHOWN IN FIGURES.

Prof. A. I. Schem, in his "Statistics of the World," lately published in London and New York, gives us the following figures on the religious proclivities of the people of America and Europe. In North and South America, out of a population of 84,500,000, 47,000,000 are Catholics and 30,000,000 are Protestants. This leaves 7,500,000 Spiritualists, Freethinkers, etc., in both continents. In Europe, out of a population of 301,000,000, 147,000,000 are Catholics, 71,800,000 are Protestants, and 70,200,000 are adherents of the Greek Church. This limits the Spiritualists, Freethinkers, etc., in all Europe, to what Mr. Montague Tigg would call the ridiculously small figure of 2,000,000. *Harper's Weekly* calls the work from which the above-quoted extract is taken, "A valuable table of the statistics of Christianity." Well, it is valuable—to Christians who have very strong faith. The philosopher who can swallow the above figures can take in Jonah, whale and all,

LIFTING THE VAIL OF SPIRITUALISM.

The following picture of a Buddhist temple from "W. H. Seward's Travels Around the World," is presented to the readers of the WEEKLY, and their attention is specially called to the italicised passages therein, on which some comments are made, illustrating the Spiritualistic view of human religion:

"Leaving the 'Ocean Banner' (the Buddhist Temple of Honan, in Canton), we visited the 'Temple of the Flowery Forest.' Its pantheon contains images not only of gods of whom the Greeks and Romans never dreamed, but of more gods than they ever worshiped. Think of five hundred colossal wooden figures, of all complexions, black, white and red, with distorted features and limbs, and dressed in purple, crimson and gold, sitting in close order around the walls of a saloon equal to the largest in the British Museum. These are the guardian genii of China. Each is a deified apostle or saint of the religion. These figures were presented to the monastery by one of the Emperors, and perhaps all were carved by one artist. If he failed to impart a natural human expression to any among them, it must be admitted in his favor that, in their hideous distortions, no two are alike. We were kindly received by the monks. The abbot, a man of reverend mien, wears purple, a cap which might be mistaken for a mitre, and a staff in the shape of a crozier. As we came in advance of the evening service, they entertained us in the spacious court with delicious tea and dried fruits. The brethren showed by their conversation a vague knowledge of foreign countries. They feared that the disasters which have befallen France might encourage Russian aggression against China. They understood something of the great civil war in the United States, and rejoiced in its results.

"While we were thus engaged a group of ladies, exquisitely dressed, and having the least of all feet, came into the court accompanied by many children. This party was followed by a retinue of well-dressed servants, bearing large ornamented paper boxes, filled with votive offerings, paper shoes, fans, hats, etc. They were waiting until the midnight hour, to burn these offerings in incense for the repose and cheer of deceased ancestors. Although the women made no mirthful demonstration, they were animated and cheerful, seeming to regard the ceremony in which they were engaged rather as a festal than a funeral one. They made no advances to us, but showed much delight with the caresses we bestowed on their pretty children.

At the service the monks kindly seated Mr. Seward on a wooden bench, the only thing of the kind in the temple, in a good position to see the ceremony. The hall of worship is sixty feet square, with a lofty ceiling. In its centre, a gigantic, triple-carved statue, in a sitting posture, representing Buddha in his three 'states'—the face looking to the left, symbolic of oblivion, or the past; that looking forward, expressive of activity, the present; the third, looking to the right, contemplation, or the future. The 'Flowery Forest,' then, is a temple dedicated to a religion older than our own, which presents, in a vague and misty way, two of the principles of the Christian Church; one, the incarnation of the Supreme; the other his presentation in three persons, one and indivisible. Are these analogies merely accidental coincidences, or are they different outgrowths of the same innate ideas; or are they shadowy forms of a common revelation? The service consisted in a solemn, measured and devotional intonation of a long and varied liturgy. Occasionally a bell tinkled to indicate a change in the order of the prayers. At this sound the monks prostrated themselves and brought their foreheads to the ground. At other times they changed their postures toward the trine image, or walked in solemn procession around it, keeping time to a muffled drum and gong. Offerings are made of wheat, rice and millet. These being deemed now consecrated, they were, at the conclusion of the ceremony, conveyed in a tripod and scattered over the paved court of the temple, that they might be gathered by the fowls of the air, and to be saved from human profanation. The temple contains a very fine Dagoba of white marble, built over a relic of a former incarnate Buddha. Its pedestal, a lower story, is ornamented with various allegorical tablets, on which Buddha is represented here on a dragon, there on a lion, and elsewhere on other animals. Heathen deities, as we come among them, seem to us to be rather impersonations of ideal conditions of human existence than spiritual conceptions of a superior order of beings."

This last remark is applicable to the conceptions of deity formed by the votaries of all religions, Christianity included. There never could be a more man-like deity than the Jewish Jehovah. He is pleased, angry and jealous as the case may require. True, the Jews did not picture or model his effigy. Their testament asserted no man had ever seen him, save Moses, and he was permitted to see only "his back parts." Fancy, "the back parts of Omnipotence," what an idea? To the Spiritualist the Deity is "all face."

But there are two points in this description to which we ask special attention. First, the characteristics of the dress of the Buddhist priests, "The mitre and the crozier." Second, the foundation of the two most important principles of the Christian Church, the incarnation and the trinity, attributed, and rightly, to the far older religion of Buddha, presenting, as they do in both instances, the unity of the faith of humanity in the forms of religion, so ably contended for in Taylor's "Diegesis."

It is well that, not only here but in other countries, the world is breaking ground against the credal religions of the past, which latterly have proved only sources of misery to the peoples of the globe. There is no doubt but that in their day they had their uses, but the world has outgrown the need of them, and the consequence is, that Buddhism, Brahminism, Mohammedanism and Christianity are becoming things of the past, and are falling into ruins. There is no doubt also, that there are good, vivifying principles underlying all these faiths, which will not die but be absorbed in the later development of Spiritualism, which is fast rising in all civilized communities. Men, nations, races and religions, history proves to us, are subject to the inevitable laws of rise, progress and decay, and were our mental grasp sufficiently far-reaching, we should doubtless find that worlds and universes (as we comprehend the latter word) were subject to similar mutations.

Should we grieve over such things? Surely not. Our geologists have shown us nature's methods in the grand progressions of the ages, which they have discovered and expounded. Shall we mourn that Christianity has degenerated from the pure teachings of its founder to be a thing of hypocrisy, of ceremonies, and of traditions? Surely not. It only shows us that it is disintegrating in order to give place to a better formation. Of course, in the giant changes and

revolutions now looming up in grand majesty over all peoples, there will be convulsions. The clouds are already blackening the moral sky, and the lightnings of popular commotion are beginning to flash, and the thunders of popular condemnation commencing to roll. Like Milton's storm, the heavens are closing over us:

"As when two black clouds,
With heaven's artillery fraught, come rattling on
Over the Caspian, then stand front to front,
Hovering a space, till winds the signal blow
To join their dark encounter in mid air."

But after the storm, what then? Why, as in the natural world, the fetid atmosphere, the lurid heavens and the withered herbage are replaced by purer air, bright skies and rejoicing trees and flowers; so, after the moral tornado which is upon us, let us hope that the rule of hypocrisy and immorality, the merciless bickerings and brutalities of credal faiths and the degradation of woman and the masses, will be exchanged for the rule of truth and virtue, a simple trust based on scientific facts pointing us to the better development of our race; the ordainment of the right of individual sovereignty, and the establishment of equality, fraternity and justice among all the peoples of the earth.

PHOTOGRAPHS—PRICES REDUCED.

We have been able to make arrangements by which we can now offer our photographs—Victoria C. Woodhull's, Jennie C. Claflin's and Col. J. H. Blood's—at fifty cents each, or three for a dollar. Thanking the many friends who heretofore aided us in our lawsuits by purchasing at the former high rates, we trust that others who desired the photographs but who did not feel able to procure them, may avail themselves of the present opportunity, and thus assist us to maintain the cause in which we have enlisted in another season scarcely less perilous than was that through which the former assistance carried us. Send for the Photo's for yourselves and friends.

SHYLOCK SKINNED.

The question of abrogating all laws regulating the rate of interest for money has been of late carried in the affirmative in several of the States. As the recorded opinions of all our Secretaries of the Treasury, from the time of McCulloch to the present period, favors such legislation, it will do no harm to air the subject a little in the columns of the WEEKLY. A superficial view of the question might lead the public to indorse the claim of money to increase itself by interest, simple or compound, at any rates which may be agreed upon between the parties interested; yet history teaches us that almost all civilized nations, ancient and modern, have found it expedient by law to limit simple, and in many cases to absolutely forbid compound, interest.

The right of money to increase *per se*, or by interest, is in itself disputed by many authorities. Not a few legislators, and many philosophers and ecclesiastics, have steadily denied it. Aristotle declares that "money is properly only a medium of exchange for labor, and that it has no right or claim to increase except by passing directly through some form of labor. That it is the representative of wealth, and ought not to have conferred on it a power superior to that which it was invented to represent." It is thrice condemned by the laws of Moses, and absolutely forbidden by that legislator between Jew and Jew. It is denounced by Mohammed in the third and thirtieth chapters of the Koran. The ancient Roman Republic forbade it in the four hundred and eleventh year of the City of Rome. The doctrines of the Catholic Church are utterly opposed to any interest for money, and not a few of the Popes have anathematized it as a sin next to theft. The edict (for it does not merit the name of law) on which our modern money system rests, was passed in England in the reign of Elizabeth, in the year 1571. A similar edict had been passed previously by old Harry the Eighth, in 1545, but it was annulled by his successor, Edward the Sixth. In both instances the Protestant bishops, who sat in the House of Peers, were, to ease their consciences, permitted to brand both these bills, legalizing ten per cent. usury, as "mortal sins." The eminent Catholic historian, Charles Rollin, calls usury or interest "the most prolific source of human misery;" and the learned biblical lexicographer, Calmet, declares it rests on no real law—natural, human or divine.

Admitting the right of money to increase directly through labor, the WEEKLY disputes the policy of legalizing its power to increase by interest, or *per se*. By such legislation money is armed and invested with a power superior to that of "wealth" itself, which it was invented merely to represent and to serve. But this position it has attained and held for the past three centuries. Previous to the sixteenth century it was universally condemned in Europe, and usurers or interest-takers were severely punished by laws ecclesiastical and civil. But, notwithstanding the manifest villainy of such legislation, the institution of usury or interest has not been without its compensating benefits to mankind. It is certain that our present financial system, which places labor under the heels of money, has forced the intellectual and scientific powers of the few to the highest pitch of excellence. This would be praiseworthy were it unalloyed; but, alas! it has been dearly purchased by the deterioration of the masses of mankind. In Great Britain the army standard has been decreased twice in the last twenty years; and in Massa-

chusetts, during the war of the rebellion, more than half the drafted men were found unfit to bear arms. So great is this declension that the last census proves it to have affected, more especially in the cities, the natural increase of communities. In New York the annual deaths always very largely exceed the births, and nearly one-third of the married couples are childless. It is true that this sorrowful state of things appears to proceed from what may be termed natural causes, but really it ought to be attributed to the dreadful results of financial pressure upon the people. It is certain that the dead laborer, money, whose power to oppress is capable of indefinite extension, and which power has been most unscrupulously extended, demands and receives so great a share of the annual returns of the proceeds of the labors of the workers, that enough is not left to satisfy the bare needs of its last-served living competitors.

Laborers are only beginning to perceive how deeply their interests are affected by false financial legislation. If money were not armed with the power of law, there would be no need of restraining it with the curb of usury laws. The proper way is to deprive it both of the power and the curb. Except when money is used as a medium of exchange for labor, and is balanced by a labor equivalent, it ought to have no status in any court of law. Two centuries ago the first marine insurance company, the "Hand-in-Hand" of London, sued a party for debt. The case was tried in the Court of Kings Bench, in that city. The judges questioned the plaintiffs as to what equivalents they had rendered for the moneys claimed. The plaintiffs' attorneys answered, "Mental ease and security." They were non-suited, on the ground that "mental ease and security were too intangible commodities to be recognized as equivalents by the court." In the old mercantile forms, before so many patent ways of robbing the public for a living were instituted, there was a mighty meaning hidden in the two simple words demanded in all such forms, viz.: "value received."

When our Secretaries of the Treasury come before the people, as they have done for the past twelve years, demanding the withdrawal of the usury laws of the several States, the laborers should couple that demand with the abrogation of all laws enforcing the claims of usurers, and second it. There is no reason why the people's law should be the poodle-dog of the financier. Consider the cost of the legislation in favor of "money." Probably nine-tenths of the voluminous and complicated laws which burden our statute books and ourselves were enacted to protect and sustain it. Were (what is incorrectly termed) the "credit system" annihilated, and loaned money not recoverable by law, then it would be just to free the money-loaner from the trammels of usury laws and leave in his hands the natural power of oppression. In such case it might be surmised that money would rarely be loaned. What then? It would be compelled to seek direct increase through one of the ten thousand channels of labor, and in so doing would destroy middlemen, and bring workers face to face with their employers. Labor would only have to pay A, instead of paying A, B, C and D, as is too often now the case. This is a consummation devoutly to be wished. This last statement may seem to be irrelevant, but the advocates of so great a change as the repeal of the usury laws must be prepared to face all the consequences of their motion. They will do well also to remember that the only thing which sustains usury or interest for money, outside of the counting-room of the trader and financier, is the "silence" not the consent of the Protestant clergy. Prudence naturally prevents many of our theologians from discussing the question, though all of them know that usury or interest is a crime more largely testified against in the Bible than any other. But probably there are some who will not be so restrained. Let, then, those who agitate this question beware, lest in the sifting examination to which it will be exposed, the repeal of the usury laws should effect as great a change in popular opinion on the subject of "money," as the repeal of the Missouri Compromise effected among us on the subject of "slavery."

OUR PRESENT SOCIAL CONDITION.

The present state of the marriage market is thus ruefully depicted under the ominous heading of "Wives at Discount" in *Harpers' Bazar*. It is, indeed, a sad description of the grievous condition in which the upper ranks of society find themselves, under the melancholy legal monogamic system to which they are sacrificed. After deploring the scarcity of "marrying men," as they are termed, the article continues thus:

"The blessed instincts, old as human nature, of love and fidelity, of fatherhood and motherhood, of family and home, are just as strong and as steadfast at the root of the human heart to-day as when it first sprang from the love of the Father of all. Yet the world beholds the unnatural sight of women arraying themselves in the garniture of fashion to delight the eyes of men, and of men refusing to be delighted; of large companies of women congregating for pleasure, and of men refusing to join them; instead, going off alone to seek happiness in their own way and by themselves. Now we all know that it is natural for men and women to seek pleasure in each other's society. If they do otherwise, it is because some abnormal condition has arisen between them to keep them apart. Marriage in youth, formerly the rule, is fast becoming the exception. Once a young man's first ambition was to begin life with a wife and home. Together they worked to earn a competency, to educate their children, and to go up and down the hill of life together. To-day our country towns and villages are emptied of young men, who have gone forth into the great world to seek their fortunes. These same towns and villages are crowded with unmarried women, growing old, aimless, joyless and alone. Our cities swarm with young and middle-aged men, more or less successful in every avenue of life, who slowly, by degrees, have given up the idea of marriage altogether. Many of these are stereotyped attendants upon fashionable ladies, chronic 'soci-

city men." Many more are social Bohemians. More and more men and women are seeking their pleasures, their pursuits, their lives, apart. It is unnatural; being unnatural, the causes which produce such a state of affairs must be unhealthy and reprehensible. Are women in no wise to blame? We think that they are. To a certain extent a mutual antagonism has grown up between the sexes. It springs from over-assertion and selfishness in both. It can have no power to destroy ultimately their eternal relation. But it has power to alienate their faith in mutual dependence on each other. Many "advanced" women forget that there can be no true progress, save in the company of, not in opposition to, men. Fashionable women forget that in ten thousand cases their extravagant display and exorbitant demands so alarm the very men whom they seek to please, that they make marriage and home with them impossible. Thousands of men have come to believe that marriage to a woman means only a fat banker's book, a great house, equipage, splendor, extravagance, money. Thus they say if they cannot have what their hearts call love in marriage, they will have what they can get outside of it. Many of them become ravening wolves, stealing and feasting upon the lambs of society. They turn into triflers or libertines, according to their natures. They make and unmake unhallowed transient relations. They infest boarding-houses, lodgings and clubs, and go down into lonely, homeless, buttonless old age. All this because wives are at a discount.

This is a melancholy and painful description of the present state of the sexual relations of upper-tendom. It fortifies the WEEKLY in its determination to change it. When men and women hate one another, as the above article specifies, for it declares that "a mutual antagonism has grown up between the sexes," surely it is not wrong to endeavor to remove such antipathy, and counsel them to love one another. To that end the WEEKLY has endeavored to point out "the causes which produce such a sad state of affairs," agreeing fully with the *Bazar* that "they are unhealthy and reprehensible." For this act, the proprietors of the WEEKLY and many other true women, and men also, have long braved the world's reproach, but they intend to continue to brave it, feeling assured that the work they are engaged in is one necessary to the welfare, if not to the continued duration, of civilized humanity; if the term "civilized" can rightly be applied to so melancholy a condition of human existence as that drawn by the *Bazar*.

VICTORIA C. WOODHULL IN THE WEST.

[From the St. Joseph (Mo.) Herald, Jan. 10.]
VICTORIA WOODHULL.

A LARGE AUDIENCE IN TOOTLE'S OPERA HOUSE—A STRONG, RADICAL AND SENSIBLE PROTEST AGAINST THE SHAMS OF THE DAY.

Tootle's Opera House was well filled last night with citizens of St. Joseph and vicinity, who were attracted thither by the fame of the lecturer, Victoria C. Woodhull. The audience was composed of our most solid and sensible citizens, every one of whom, we venture to assert, was most agreeably disappointed. Let us say, in the outset, that the lecture was one of the most vigorous, sensible, though radical protests against the shams of the nineteenth century ever listened to by a St. Joseph audience. Not a word was uttered during the hour and a half of Mrs. Woodhull's lecture that every man and woman in the nation could not have listened to with the utmost propriety and with undeniable profit. Those who expected to be shocked were egregiously disappointed.

We saw several lawyers and citizens in the dress-circle from Andrew, Platte and Holt counties, while our own city contributed its full quota of bankers and solid men, whose faces are rarely seen in that locality.

At precisely o'clock, the young daughter of Mrs. Woodhull appeared upon the stage, and with remarkably clear and distinct enunciation recited a poem of considerable length, which was very well received.

Immediately afterward, Mrs. Woodhull appeared, and was greeted with applause. Mrs. Woodhull is a "good looking" lady, decidedly, but not one of the namby-pamby painted beauties of whom poets sing and gay young clerks delightedly dream. She is natural, self-possessed and earnest. Her face is good looking because it is an earnest and intelligent one, and such countenances are so rare among the hot-house plants of our time as to be an interesting study to observing men and women. Her remarks upon the present federal system were exceedingly bitter, and when she poured hot shot into the President, Congress and the men in office throughout the nation, the democrats present were wild with delight; but when she stated that no good could be accomplished by a political change, "for a change of men would be simply a change in thieves," we noticed that our conservative friends were very quiet, a few blowing their noses and looking red in the face, and the rest of them looking demurely up into the gallery to see who was meant. She charged the President and each member of the Cabinet with pretty much everything that Democratic papers have charged in their most insane attack; but she declared that they were legitimately exhibiting the natural results of a rotten system of government. She said that the office holders so manipulated monetary affairs in 1872, that had Jesus Christ been running against Ulysses S. Grant, the man of sorrows would have been defeated.

Her protest against the spurious religion of the day was positively terrific. Said she: "What would your Christians of this generation say if Christ were to come among you, walk through the streets with ragged, dirty, barefooted children clinging to him, visiting greasy fishermen, harlots and sinners, and the miserable and poverty-stricken people of your cities? Would they fall down and worship him? Would they adore him? No! If he attempted to walk into one of their lofty and magnificent temples of prayer and praise, they would send for a policeman and put him out." He said, "Suffer little children to come unto me," but the lecturer opined that he would be forced to say, "Suffer legal children only to come," if he met the requirements of the strait-laced Christians of this time.

She arraigned the church for nearly all the evils of the hour; for no President or other prominent officer could be elected but by the aid of the church; he must have the influ-

ence of the members. She charged that women were the cement that held the churches together—poor, loving souls, who probably have no love or comfort at home, turn into the churches for companionship, love and sympathy, and the ministers are often compelled to furnish spiritual and physical consolation to these weaklings of the flock. She had been in a jail, and had seen women standing in the water up to their ankles all night long, and this, too, under the shadow of one of the largest churches, and in the sound of the prayers of those devout Christians.

She earnestly entreated every woman to observe the old Greek motto, "Know thyself!" She insisted that there must be truth and knowledge between mothers and their offspring, and thus would crime, prostitution and misery be avoided. Her remarks on this topic were very forcible, and her strictures upon that false modesty or delicacy which prevents parents from preparing their children for the battle of life before them, were not only timely and truthful, but known to be so by every person present.

She closed with an appeal for aid from earnest men and women to enable her to go on with the reform she has entered upon. Large numbers of the audience purchased copies of her speeches, which were for sale in pamphlet form, and many subscribed for WOODHULL & CLAFLIN'S WEEKLY.

As a lecturer, Mrs. Woodhull is a success. We do not attempt even a sketch of her remarks. She is an excellent elocutionist, gesturing mainly with her eyes and head, occasionally stamping out a sentence and punctuating it with a nervous shake of the knowledge-box; and she tells more plain truth in one lecture than our citizens will be apt to hear elsewhere in a lifetime. Her lecture was pronounced by all who heard it one of the ablest and best which has been delivered here. We know that many men and women were deterred from attending last evening lest she should say something which they would blush to hear. Mrs. Woodhull told the truth about such people. Only a weak mind blushes to hear the truth when uttered in decent English. The strong mind, the clear, vigorous intellect looks Nature squarely in the face, and recognizes truth as something especially adapted to its wants.

[From the St. Joseph, Mo., Gazette, Jan. 10.]

AN INTERVIEW WITH THIS SINGULAR WOMAN—HER LECTURE LAST NIGHT.

Say what you please of the subject of this article, she is a woman of power, and cannot be ignored. She "will not down," and the common-sense method would be to meet her squarely, full in the face. All efforts to suppress her have proved abortive, and have only tended to increase her notoriety. She is an ocean bay alive with the stir of whales, and whoever attempts her capture is sure to get splashed.

Yesterday we called upon Mrs. W., at the Pacific Hotel, and was received by her in an easy and vivacious manner. Conversation at once turned upon national topics, and she manifested a perfect familiarity with every question of importance now agitating the American people. The impression quite frequently entertained that she has concentrated about all her information and ideas in a lecture or two, and relies for reputation upon these studied efforts, is entirely erroneous. She is ready at all times to defend herself against attack at any point. And not only that, but she constantly acts upon the aggressive, and although she listens respectfully she can but illy conceal the innate force that apparently longs for expression in words. The intense activity of her brain is remarkable. She is a woman of culture and large experience.

It were useless to give the details of her lecture last night. The woman is evidently in earnest, and is endowed with tragic strength and wonderful fluency.

[From the Daily Times, Leavenworth, Kan., January 11, 1874.]

HOW SHE LAID DOWN THE DOCTRINE AT THE OPERA HOUSE LAST NIGHT.

The Opera House was well filled last night with an audience attracted there by the name and fame of Victoria C. Woodhull. Previous to the appearance of Mrs. Woodhull, her daughter appeared and delivered a lengthy poem on the "Coming Crisis," which was well received. Then the veritable Woodhull herself, manuscript in hand, walked gracefully from the side scenes on the left of the stage, and commenced her lecture.

For the first half hour, politics was the inspiring theme, and the principles and propositions laid down were fearful to contemplate. In words delivered with terrible emphasis, she hurled blow after blow at the present system of government, and cast many a slur at the administration. The religious fanatics received a dose which was not easily swallowed. The money kings and railroad autocrats received her blessing in a way not to be misunderstood. Slashing right and left, she cut to pieces and held up to public view the corrupt rings and upholders of oppression all over the country. But the political part of her lecture was as nothing when she struck the topic of social reform. Throwing aside her manuscript, she launched forth in a perfect torrent of eloquent and impassioned words. Nothing can describe the terrible earnestness with which she hurled back the taunts and jeers with which she has been so abundantly favored of late.

She earnestly entreated every woman to observe the old Greek motto, "Know thyself." She insisted that there must be truth and knowledge between mothers and their offspring, and thus would crime, prostitution and misery be avoided. Her remarks on this topic were very forcible, and her strictures upon that false modesty or delicacy which prevents parents from preparing their children for the battle of life before them, were not only timely and truthful, but known to be so by every person present. She told wives that there were 2,500,000 prostitutes in the land, supported by two and a half millions of men—not the young men, for they have not money enough to support themselves [applause by the elderly portion of the audience], but the hoary-headed old villains, husbands and fathers. [Thunderous ap-

plause and intense satisfaction among the juniors at this dig at their governors, who, they thought, were served about right.]

We hardly need repeat that her doctrines on this subject are the most radical of the radical—Free Love in its broadest sense; which, however, does not mean promiscuousness, as many people seem to insist that it should. The present system of legal marriage is the object of her special attack, and she charges upon the legal violations of and outrages against love, committed under cover of legal matrimony, the major portion of the unchasteness, misery and pollution existing outside of it.

As a lecturer, Mrs. Woodhull is a decided success. She is possessed of a fine voice, and when she paces the platform and stamps out her terrific sentences, the audience are electrified up to the highest pitch. Mrs. Woodhull lectures again to-night, on "The Social Question," and the house will be packed from pit to ceiling.

[From the Leavenworth (Kan.) Daily Commercial of January 11.]

THE SOCIAL EVIL HANDLED UPON THE ROSTRUM—VICTORIA MAKES SOME STRANGE THINGS PUBLIC.

Last evening, as per announcement, Mrs. Victoria C. Woodhull delivered a lecture at the Opera House. There was a very large audience indeed in attendance.

The first part of the lecture dealt with the subject of political reform, and among what was said by the speaker there was a great deal that might be highly commended.

Mrs. Woodhull told a great many truths concerning the male prostitutes, whom she insisted should be punished equally with the females, and concerning public men, whom she accused of being largely the supporters of bawds and of infamous houses.

Mrs. Woodhull is about thirty-four years of age, but seen at a distance she looks younger. She is of medium height and rather slight, although by no means scrawny; has a good form, erect and firm; her features are regular and of the aquiline type; eyes dark-blue and very expressive, and when in speaking she gets thoroughly roused, they are flashingly eloquent. She is rather inclined to paleness except when excited in conversation or speaking to an audience there comes a flush upon her cheeks which is of the hectic order; her hair, which is a light brown, is worn short, and carelessly arranged; her forehead is high and broad, and her whole head and face indicate more than ordinary intellectual and mental power. Physically, she looks a superior woman. Mentally, she seems to be such.

MISCELLANEOUS.

ANTONY AND CLEOPATRA.

A PARODY ON W. W. STORY'S "CLEOPATRA."

CANTO I.

I am dying, Antony, dying
For my panther of the Nile;
My heart is hot with passion
For the glory of thy smile.
Red blood is rushing madly
From heart to finger tips,
And I long to feel thee pressing
Fierce kisses on my lips.

Ah! how well do I remember,
As spicy gales divine,
When thy tawny beard swept o'er me,
Like odors of rich wine!
The hot air was thick with incense,
As the crimson setting sun
Smote on the air of evening
When the azure day was done.

In the heat of passion slaying,
Glad, glorious was thy smile,
As you wound your arms around me,
Like the serpent of the Nile;
The white lotus breathing o'er us,
Wild poppies all blood red,
The creamy, perfumed lily,
Made sweet our nuptial bed.
The tall and feathery palm tree
Spread its green mat 'bove our head,
And we slept the sleep of infants
Whom mother-arms o'erspread.
The wild, fleet steeds of Araby
Rushed swift, unheeded by,
All their trackless footsteps filling
With amber dust the sky.

What cared we for the rushing
Of mighty, swift simoom,
Or cimeter of Moorish band
That golden afternoon.
The wild herds of the Tartar
Might roam till evening glooms,
Unconsciously we slept and dreamed,
'Mid ambient perfumes.

CANTO II.

Now the level, sanded desert
Our twin souls far divide,
Yet the ancient Roman galley
Floats on the sluggish tide.
Then come to me, my panther,
Come swifter than the wind,
And fleetlier than the fiery steed,
Come to your cub of Ind.

Let us sport in darkest jungle,
O'er tinted sands far roam;
In dusky shade of Tamerisk
Seek out the parrot's home.
Now, my panther bold and fearless,
Come hold me with your claws,
All passionate my limbs enfold
In your saffron, velvet paws.
May the hush, bland airs of evening
With love our hearts infuse,
Cooling our blood at midnight
In softest Paphian dews.
The distant Orient smiling,

Her attar of roses sweep
Over our bosoms, entrilling
The dreams of ravishing sleep.

The vision is frenzy, 'tis madness.
Where lingers my Antony, say?
Ye gods, if longer he tarry,
I will his Octavia slay.
Unmoor me the swiftest galley,
On, on to the Roman States;
Go tell my well-starred warriors
The queen, Cleopatra, waits.

Unbind me these golden tresses,
And hand me the robe of state,
Quickly man me the trusty barges—
I seek for my panther mate.
Loose from its bondage my ensign,
Let its crimson folds over us fall;
Float it over the starry crescent
That hangs by the casemate wall.

CANTO III.

From old Egypt send my heralds,
Tell them Cleopatra waits,
With her mighty armed warriors,
Outside the city gates.
Bid them open wide the portals,
Let her look on tower and dome;
Cleopatra seeks her Antony
Amid the flames of Rome.
Minions, have my words no meaning?
I dare the wisdom of fate
To find my Antony's wooing
Is made in the Roman State;
That he dallies with pale Octavia,
Forgetful of kingdom and crown,
Or wars with the base-hearted Caesar,
And finds but a world's renown.

Hush! Read but the cruel story,
That over the desert flew;
How all was lost in the battle—
Himself my Antony slew.
Then let not the cruel triumvir
Dare his memory to defile,
Or mock the matchless splendor
Of our loves beside the Nile.

The dark Roman legion's banner
Now floats above his head.
Ah! no more the Senates triumph,
For my Antony is dead.
Then take down my satin ensign,
And befurl my silken sail;
For the flinty heart of Caesar
Has made my life to fail.

List, my tawny Indian beauty,
Now go seek the fatal asp;
Let me hold its rainbow collars
Within my nerveless grasp.
My fading Egypt, long farewell,
The Styx breaks on my view;
I come, my glorious Antony,
Rome, Egypt, gods, adieu!

CANTO IV.

A wail comes o'er the desert,
Echoing adown the Nile,
O'er toppling tower and citadel,
Sweeping o'er rank and file.
'Tis a shout, but not of battle,
From tent to Delta green,
And old Egypt's well-scarred warriors
Weep for their lovely queen.

Robe her in royal purple,
From looms of Tyrian dye,
On her slender molded ankles
White silver sandals tie.
With seed pearl thickly broider
The satins of her bed;
And to old Tiber's shore proclaim,
Our peerless queen is dead.

Lay her golden, jeweled tiara
On her amber-tinted hair,
To glint, like morning sunshine,
The thick palatial air.
How paled her glorious beauty,
As glistening iceberg cold;
White lips, all mute and motionless
As Egypt's sphynx of old.

Now let the Roman chariots
In martial line defile;
All heads bowed down like bulrush
Beside the affluent Nile;
The leagured hosts of Caesar,
Hot with victorious lusts,
May trail beside the pale dead queen
Their eagles in the dust.
But let no royal pageant,
No warriors gather round,
For the blood-red flag of Egypt
No other queen has found.
Grim, dusky, Moorish minions
To Rome the passage bars;
Have scattered Cleopatra's hosts
Remote as beltless stars.

BROOKLYN, Dec. 10, 1873.

To the Editor of the Weekly—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 that 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.

But I discover some things in your editorials pertaining to that Convention, and particularly in the issue of October 18,

while discoursing upon "hypocrisy," so much at variance with the truth, and so unjust to the persons involved, and especially your humble servant, that I consider they should not be passed unnoticed. You say, "We may learn that they [the minority] are in favor of being right in principle but wrong in practice." "They each and all said it [the resolution] was not true—even going so far as to defend hypocrisy in the abstract." * * * "Those who have bad principles, and who live them, thus become examples of warning to the world, instead of examples for justice, as Judge Holbrook argued." "All his arguments were based upon the old theological idea of the depravity of human nature, which makes the race inclined to follow after the base instead of after the good."

Now I have this to say (and I propose to say it with due deference), that all this, so far as any fact is set forth concerning me, is exceedingly false, of which the proof is very clear, as I will attempt to show.

The words of Article 9 referred to are these: "That hypocrisy is the most dangerous element of the present civilization, and the individuals who profess one system of morals and practice another are the most dangerous class of society."

It may be remarked that the latter clause defines what is meant by the word *hypocrisy* in the first clause; and the air of the resolution (in itself quite, or essentially, abstract) is directed to those who maintain a high order of principles, according to their own view, and yet practice what they condemn—more particularly those who condemn, or affect to condemn, before the world the principles of social freedom and yet practice them.

Now, my methods of proof that the assertions made concerning me are very false, are twofold. The one is, that intuitively, axiomatically, it is a self-evident truth that I did not say that I "was in favor of being right in principle but wrong in practice"—the short of which is, that I "was in favor of being wrong in practice," and that I "have not argued for those who have bad principles and who live them as examples for practice." You have said further that "my arguments were based upon the old theological idea of the depravity of human nature." You may give what force you choose to your statement; and, as you do, I present to you this dilemma. I should be very sorry to think that there were any of your readers that would not find intuitively, as a self-evident truth, that I never "was in favor of being right in principle but wrong in practice," or in "favor of being wrong in practice," or "defended hypocrisy in the abstract," and that I have "argued for those who have bad principles and who live them as examples for practice." Now, if they do so find against me, I submit that they find that theological dogma of human depravity very true as to myself; and if they do not so find as to myself, then they must find it true of the one that has asserted, or would assert, such things of me without the most positive proof.

My other method is to refer to the record that you have made of what I said—a part of which, at the risk of being tedious, I will quote: "I do not go for hypocrisy by any means. I do not advocate that a man is justified in advocating good principles and then practicing evil. It is right that he should teach good principles and follow them." * * "Precept goes as far as example. Teach by your precept and teach by your example," etc., etc.

Without repeating more I will call attention to the fact that I was contending against the *exact* truthfulness of the proposition that hypocrisy, so defined, was the most dangerous; or, that is to say affirmatively, that the man that is wrong in his principles and his teachings and wrong in practice is more dangerous than the man who is right in his principles and his teachings, but yet wrong in his practice, and would do more injury to individuals and to society.

Now, let me ask in all candor, is there anything I have said or done in all this that justifies you in placing me before the world in the attitude, either as a reasoner or a moralist, that you have?

Now, right here, as confessions are called for lately, it may perhaps be in order to confess to a certain trifling peccadillo solely within my own knowledge, though others may have had strong suspicions of it. I called the above proposition—"to be right in principle and wrong in practice is better than to be wrong in principle and practice both"—as "an aphorism in science and truth—a self-evident truth;" "the sentiment of common sense," etc. As a self-evident proposition no argument could make it more evident, and those who were not convinced, from an intuitional point of view, that the sum of two quantities, two errors, was greater than one alone, and a portion greater than the one minus the other, could not be convinced by argument; and so, as much for the fun of the thing as otherwise, I briefly aired the solecism for the amusement of those who had not made so great an investment in fanaticism that they could not see the point; and the gross misuse of the superlative adjective most, where but the positive or the comparative could find its proper place. Whatever of penance, I ought to endure for all this, I will endeavor to submit to without complaint.

I am prompted to remark here in this connection, for the purpose of more fully meeting this effort to place certain ones in a false position, that Mr. Chase, on taking up the refrain, fell, in some degree, into the same error, either wittingly or unwittingly. Much that he said was well enough, as that the hypocrisy of the age should be condemned; but in so far as his remarks were based upon the supposed idea that any mere advocating the propriety of believing one theory and practicing another, he was imputing false premises and false logic to somebody, and hence in error. The true logician meets his opponent, and either confronts his premises, as he states them for himself, or his conclusions therefrom. In logic, it is "one of the most damnable things extant," in this or any age, to misrepresent the position of your opponent. Who is there that cannot, before his own coterie of admiring and trusting friends, beat his adversary, if he will only be permitted to set up his premises for him, and set them up so that they are ready to fall. Even the veriest one-horse-preacher can do that. To say that you should not

practice what your conscience condemns is but an aphorism in the matter of morals; but to maintain that the advocacy of the right with the strength and willingness of the spirit, though failing to practice it through the weakness of the flesh, is worse than both to advocate and practice the wrong. Now to this Shakespeare would say, "Oh, most lame and impotent conclusion." When Mr. Chase says, "In the name of God, put up a proposition that will draw out the devil that lurks in every man and woman," I think every true Spiritualist will say Amen, and will also lament that such a proposition had not been put up in the first instance, and been kept up till the present time; and their idea no doubt is, that if it had been done, and had been effectual, as it might have been, Spiritualism to-day would have been like the "eagle towering in his pride of flight," and not like the duck waddling along with drooping feathers after a storm. If Shakespeare says (as he gives him credit for):

"Who one thing think and another tell,
My soul abhors as the gates of hell,"
He must have said, for his head was level,
His soul abhorred as the very devil
Him who was wrong in every part,
Both in the head and in the heart;
Corrupt in principle and dead,
His sins accordant to his creed;
So boldly recreant to all good,
As not to claim it when he could;
And never give the honor due
Of feigned resemblance to the true;
And as the devil is worse than hell,
As all our reverend preschers tell
(And surely they must know full well),
Then I am right, and Chase is wrong,
Which is the inference of my song;
And Willie Shakespeare nails it doubly strong.

One of the speakers of the minority, a gentleman of great modesty and good sense, somewhat dazed in the presence of so many intellectual ladies, (as why should he not be?) rather misconceiving for the moment the practical meaning of the word hypocrisy, as it was up for discussion, gave to it the position that it occupies as an evidence of the advance of society from barbarism to civilization, from a low to a higher, from the wrong to the right. As such in its primitive sense, hypocrisy is truly an evidence of growing virtue. When public sentiment becomes so strong against hitherto unrestrained crime that murder no longer stalks abroad at noonday as heretofore, but conceals itself and withdraws to dark places and secret methods, then the right is gaining ground, and this hypocrisy is the evidence and the measure of it; and so on with every crime and every wrong to the end of the calendar. Hence it is true in this sense, as it was said, that "hypocrisy is the homage that vice pays to virtue," and "it is one of the land-marks of progression." In this sense there is no limit that can be prescribed to it. The politeness of those people in convention, while discussing and condemning, would be an affront to the rude barbarian for his concealment. One might suggest that the resolution itself is hypocritical, if hypercriticism in other people's hypocrisy becomes the rage. It is more or less than it reads and is intended to be so. Hypocrisy is pronounced to be, or is admitted to be, an "element of the present civilization." Then you make it a constituent and a cause of civilization. If we have in fact a civilization, can such a dangerous thing occupy so high a place in forming it? Is it not rather as I have intimated, a land-mark only of our progression and not an element? Then "the professing one system of morals and practicing another." Have we different systems, and what are they? Why not name them fully, so that we can vote understandingly? And is one system better than and variant from another? If not, how does it appear that there is so much danger? And if one is better than the other, suppose one advocates the worst and practices the best, is it still dangerous? Therefore, the Free-Love Convention pronounces its acting chairman, the veteran Coonley, the most dangerous man in the world—for he declared publicly to the Convention that he advocated social freedom and practiced monogamy. This effort to dignify hypocrisy with a superhuman greatness, and then to overcome it by a hypocritical resolution, abstract, general, pointless, and so far as its meaning can be guessed, not true in our mathematics, logic or morals, will have the same practical effect as the resolutions of those certain ones that we have read of, at least in poetry, who "resolved and re-resolved and did the same."

But this communication is getting to be too lengthy, and yet I must notice a little further on in the editorial, that you say, "The solution of the action of the minority in opposing, etc., is found in their devotion to hypocrisy as a necessary cloak to the lives, which they live." Is this thrust in the dark worthy the professed gospel of social freedom and its leader, that at some time in the past has pronounced in favor of impersonal reform, as much as to say (so I suppose) let them stand upon its own merit or fall, and not be affected by the merits or demerits of its personal advocates? I have accepted such a proposition as a proper and truthful one. With such a standard I entered the Chicago Convention, and passed through it without violating, so far as I am aware, the above rule of action in a single instance, and that, too, notwithstanding what I knew or thought I knew, and whatever of repression it may have cost. And now, in submission to the same sentiment, and greatly in consideration of my not unfortunate acquaintanceship and experience at Chicago, I will believe for the present that this seeming departure from the impersonality of the past has been a matter of inadvertence and to be retraced. I will subscribe myself yours for the cause of truth and the highest good, through whatever channel it may come.

EDMUND S. HOLBROOK.

CHICAGO, Oct. 25, 1873.

In the above defense of his position in the late Chicago Convention, Judge Holbrook submits to us a choice of two evils. He asserts that to preach right and act wrong is better than to do evil deeds without resorting to subterfuges to hide such actions. On the contrary, Article 9 condemns hypocrisy and denounces "the hypocrites" as the most dangerous class of society. In defense of the article it

submitted that the word "evil or wrong" is limited in its application to social or sexual aberrations, otherwise it would cover "hypocrisy itself" and the position would be incapable of defense. The question then at issue could be put thus: Which is the greater enemy of society the bold sensualist who defends his actions or the sensualist who performs similar acts and hides them under the cloak of hypocrisy? Given thus we would unhesitatingly condemn the latter, and maintain he who preaches rightly and acts wrongly is a more dangerous foe to society, than he who openly errs and defends his doings by his words. In the one case crime is hidden and extended in consequence, in the other it is open and consequently may be shunned. Hypocrisy permeates the whole being and debauches entirely the man or woman who practices it. Like charity, it covers a multitude of sins. It is the giant evil of the age, it represses individuality, transmutes what should be men and women into soulless things unworthy of existence. Against it, either in morals or religion, there is no defense, and we think the great legislator Mohammed was right in exhibiting his detestation of it by condemning the hypocrites to the lowest of his hells.

While not denying that it is unwise to term hypocrisy "an element of modern civilization," we take issue with Judge Holbrook, when he says, "that the Convention pronounced its chairman, Dr. Coonley, the most dangerous man in the world, because he advocated social freedom and practiced monogamy." To Dr. Coonley, monogamy may be social freedom, such as he desires, and no free-lover claims to dictate to another in such case. The present sad sexual condition of the world is not chargeable to those who advocate social freedom, but to a false monogamic system which has vainly tried to limit sexual intercourse, and miserably failed in the effort. To some, social freedom may mean total abstinence from sexual intercourse, to others monogamy, to others promiscuity. The WEEKLY asserts that all individuals have a right to choose their positions in these particulars; that they do choose them, all laws ecclesiastical or civil to the contrary notwithstanding. That the present marriage system does not institute virtue, but only generates hypocrisy and crime, and for that reason the Spiritualists at the Chicago Convention objected to its continuance; for those who are truly monogamic do not need to be forced into that state by human law, and those who are not monogamic cannot be made so either by Church or State.

ONE HUNDRED YEARS TO COME.

Who'll press for gold this crowded street
A hundred years to come?
Who'll tread yon church with willing feet
A hundred years to come?
Pale, trembling age and fiery youth,
And childhood with brow of truth,
The rich and poor, on land and sea—
Where will the mighty millions be
A hundred years to come?

We all within our graves shall sleep
A hundred years to come,
No living soul for us will weep
A hundred years to come;
But other men our land will till,
And others then our streets will fill,
And other birds will sing as gay,
And bright the sunshine as to-day
A hundred years to come.

A MORE withering rebuke was never received from mortal man than that given by a certain criminal awaiting sentence of death, when he said to his kind-hearted and sympathizing guests, "If before the commission of this crime you had shown me one-tenth of the kindness and attention you now exhibit, the crime for which I am to suffer death would never have been committed." There is many a man in our city pursuing the downward road to ruin simply for the want of a gentle look or a kind word from the virtuous and upright. See to it, Christian men, that their complete downfall may in no degree be attributable to your negligence and unconcern.—*Exchange.*

THE NEW CATHOLIC CHURCH.

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

Reported by Ghiradini.

Sunday morning witnessed the usual gathering at De Garmo Hall, to listen to the scientific sermon delivered by STEPHEN PEARL ANDREWS.

This gathering if not numerically as strong as those drawn by some of New York's popular preachers, will most certainly bear favorable comparison in point of intellectuality, and from its steady increase bids fair to ere long rival them in numbers. Gathered there may be found representative minds from the close, hard thinkers and inspirationists in all walks of life—Philosopher, Scientist, poet, sage, materialist and spiritualist sit entranced listeners to a sermon, not "prepared for the occasion," "ground out" the past week, or perhaps "since the morning sun rose," to earn the bread, butter and et ceteras which go to make up the "fat livings" of too many who beneath untaxed spires deny the God they profess to adore; but, a sermon springing fresh and gushing with life from the exhaustless fount gathered through long years of patient, indefatigable research and hard thought, at last rewarded by the discovery and clear apprehension of those hidden laws of nature which have hitherto eluded the most anxious quest of earth's less favored children. Again, must your reporter refer to the inadequacy of written language to reproduce the living, breathing words, the electric presence, which, thrilling in every nerve of the speaker, at times exhibits itself in flashes of eloquence and anon in scintillations of wit; and also to the deep-seated earnest conviction constantly forced on the audience that the dead, dry, musty verbiage of the scientific schools encompasses the power which to-day in truth rules mankind. This sustains with the soaring spirit of the orator while patiently digging and delving to unearth thence the broad stones of truth on which to lay the foundations firm and deep, of a superstructure which shall be measured only by the needs of the universe. Still another difficulty exists in reporting a lecture which has for illustration charts, unique in kind, and which it would be impossible to reproduce in words.

Referring to last Sunday, Mr. Andrews said he would recall attention

to the formation of the words I-ski and E-ski (pronounced always e-skee and a-skee) *Inherently* signifying *thing or centre* and -ski (skee) signifying science, gives us the science of things, which is the Ontology of the philosophers; and e signifying relation gives us the science of the relations of things, which is *Relatology*. These last belong rather to Philosophy than to Science, as Science is to-day understood. The difference between Philosophy and Science is precisely the difference between vowels and consonants—the difference between soul and body; so our chart on its one side represents the vowels, unlimited, boundless, infinite, this being also the nature of Philosophy, which has for its subject of investigation *The Infinite*, considered apart from limits or boundaries. On the other hand of our chart the consonants are represented, which then accord with limitation, and, so, with science. Tired of an endless and aimless floundering in a sea of infinities without chart or compass, which had occupied the philosophers four thousand years, the scientists have struck out for themselves and have taken up the consideration of *things in their relations*, and have gone to the other extreme. The term positivist was first used among scientists to describe themselves, but was especially adopted by AUGUSTE COMTE, who elaborated an Encyclopedic exposition of positive science, making of it the basis of the religion of the future. Hence arose a difference and a difficulty in the use of the word Positivism. Such men as Herbert Spencer, Mill, Tyndall and Huxley in England, and Haeckel and others abroad were unwilling to accept the position of disciples of Comte, and did not believe in his religion. Spencer even took pains to write a pamphlet disclaiming his acceptance of Positivism in that sense, and defining his own position. To obviate this difficulty I have introduced, in *The Basic Outline of Universology*, the new words Echosophy and Echosophists, to take the place of Positivism and Positivists in that broader sense which has no reference to Comte, and his Religion of Humanity. The word Philosopher is derived from two Greek words signifying *love of knowledge*. Echosophist signifies *possession of knowledge*.

The vowels which represent the infinite are by condensation, as we may say, epitomized by the diphthong au (ow); thus, as comprising all the vowels, and the vowels representing infinitude, au (ow), adding -ski, au-ski becomes the proper name for Philosophy. In a similar way, though somewhat more arbitrarily, the consonants are summed up and represented by -nov, adding -ski, we have nov-ski, meaning Echosophy or Science proper. The consonants B and V corresponding with the dead and living worlds in the domain of Echosophy, with au (ow) added we have Bau (B-ow) to represent the dead—the inorganic world, and similarly Vaw (V-ow) to represent the living, the organic world. Then -ski-, representing science, we have Bau-ski for the science of the inorganic world, Inorganismology, or "Abiology;" and from van we derive van-ski for the science of the living world, or Biology, including all forms of animal or vegetable life.

Now to pass to a somewhat broader consideration of the chart: the quadrant here represented stands for the whole circle. The radii presented being within the quadrature of the circle. The concentric circles, indeed all round form, represent infinity; more properly the infinitoid. The termination -oid has the same significance as our inelegant English termination -ish as in *selfish*. Passing our eyes upon this chart we perceive its strong resemblance to the old time-honored emblems of the Masonic order, the Square and Compass. These I believe had their origin when the first investigator discovered that, by the aid of the crocheted branch of a tree, planting the one end in the earth and revolving the other around it, he could describe a circle—and when advancing a step beyond this, bisecting and again bisecting that circle, he found himself in possession of a square, and so laid the foundation of all accurate measurement, thereby simplifying his labor in the construction of the rude hut which had hitherto sheltered him; and which previous to this time could have been built only by guess, or rude comparison, he gave to his day and generation a discovery as great as that of steam or the electric telegraph of our own day. From this same source I do believe the philosophies, myths and religions of all ages have had their origin, and to this they may all be traced.

The immense renown of the original discovery of these first steps in mathematics and architecture subsided and was lost, for common purposes, amidst the numerous details of the continuous current of discovery; but the memory of it lingered with the old, and was cultured and sanctified by them, and grew into myths, mysticisms, and the germs of traditional religions, while the class of ancients who cultured, sanctified and preserved them, grew into priesthoods. A sacred lore was thus differentiated from the profane or common.

This particular early discovery in its simplest, purest type, the institution of Masonry has preserved; and although I confess to having had in early life a strong prejudice against that order, I have been led through my scientific investigations to accord to that institution even a greater antiquity and a more scientific origin than the most enthusiastic of the order have ever claimed for it. I believe Masonry to be the germ of the religion of science—the male side of religion as the church is the female side, and when the Religion of Science shall be demonstrated, as it will be by Universology, it will be accepted by the Masons as that of which they have preserved the nucleus.

The circle is susceptible of three kinds of *cutting-up* (Section). First, as when the onion is cut into concentric circles. This form of division we may call *Concentration*. Second, by radii going out from centre to circumference cutting the round surface into parts (like the pieces of a cut pie), called Sectors. This we may call *Sectionation*; and, thirdly, we have the *segmentation* of the circle in which a part of the circle is taken away by any form of cutting. This, however, is of no value to the scientist, until it becomes *Equi-segmentation*, as when diameters pass through the centre and are arranged at right angles to each other. These are all reconciled by the centre held in common by each. The vowels represent the concentration of the circle—the circles being, like the vowels, infinitoid in their nature; the segmentation of the circles is represented by the consonants being like them limitoid in their nature, acting as cut-offs to the infinite, limiting and bounding what would be otherwise by nature limitless or boundless. At the centre I have placed a y which is the condensation of i, an i squeezed to its closest expression—because y is i squeezed to its utmost. Brought nearest home it means "ego," myself; expanded in application to infinity it is God; Ego and God each in their sphere the central pivot on which the universe turns. Understand me, whether there is a God or no, whether religionists, positivists, materialists or what not are right in theory, is nothing in relation to the whole business of Alwato. It does not directly sit as judge to reconcile differences of belief; *its business is to rectify the defects of language*, so that each may, of and for him or herself, accurately define his belief or understanding on every subject; and when so defined, you will find that nine-tenths of your differences will have disappeared. [Applause.] Wherein the new language cannot determine creeds it will arm you with the best possible duelling pistols to fight the matter out.

Mr. Andrews here turned aside to make an exposition of two very elegant charts representing the position of the tongue and parts of the mouth in the production of all the vowel and consonant sounds.

W, Y and H, he then proceeded to say, are in their nature intermediate or ambiguous sounds, lying between the vowels and the consonants; thus the pinched i becoming y is no longer a vowel proper, but in being *pinched* or squeezed, comes to partake of the nature of the consonant, the *cut off* style of sound. These three sounds are by nature very delicate, many persons being wholly unconscious of their use or omission. Indeed, they are wholly unknown as *sounds* to whole nations having them in their alphabet as *letters*. Thus the French, with them in constant use in their written language, are quite without them in their spoken tongue, always retaining the vowel-characters of sound where the weak consonant arises with us. No Frenchman without special

training has ever given voice to one of them. These three sounds represent the *spiritual nature*; hence to the more sensuous Southern Nations of Europe they are unknown, or nearly so, while the more spiritual nations of Northern Europe use them freely.

Just as certain as it is that the two sexes exist; just as certain as that to-day the Quakers sit the one on the one side and the other on the other side the house in their public assemblages, just so certain it is that there are two distinct mentalities—the one hard-shelled, the other soft; the one spiritual, the other material; the one vowel-like, or feminine, the other consonant-like, or masculine; and so to feed both classes I must weave back and forth from the one side to the other of my chart.

To return to the consonants: We have derived from our vowels and consonants the word vau-ski (vow ski), meaning the living-world-science, Biology. In a similar manner we may now derive, for its grand divisions, zau-io, meaning the *animal world*, and z'au-io, meaning the vegetable world; and, also, zau-ski and z'au-ski, for the science of the animal and vegetable worlds, or Zoology and Botany, respectively.

SPIRITUALISTIC.

"BADLY SCARED."

The *Banner of Light*, of Dec. 6th, has a letter from Baltimore, in which the writer hastens to notify the Spiritualist public, that "soon after the Chicago Convention, the First Spiritualist Congregation, of which the excellent W. Danskin is president, was understood to be almost, if not altogether, unanimous in its repudiation of that Convention, and Mr. Danskin was, in his discourses in public, strong and eloquent in his delineation of higher spiritual life and clear discrimination of the sources of what is popularly known as the Free Love theory. That society did not consider it necessary to make any formal expression of the position they occupied."

Now, how dignified! "The excellent Mr. Danskin" (we have not the slightest doubt) finds it expedient—quite the conservative and proper thing—to be "strong and eloquent in his delineation of higher spiritual life and clear discrimination of the sources of what is popularly known as the Free Love theory." Thus do all the clergy, little and larger; and our advice to the people partaketh of the nature of that given by him of old, "Do as they say, but not as they do."

The writer in the *Banner* states that "The adult members of the Progressive Lyceum and the members of the Harmonial Society concluded that it was needful for them to state their position, so that public sentiment might not wrongfully attribute to them principles and practices that they repudiated. They therefore passed, almost unanimously, the following resolutions. Only two individuals were opposed to the resolutions, and one of these did so on the alleged ground of expediency. The other opposed them because they might be supposed to reflect on Mrs. Woodhull whom he thought had noble purposes."

It seems that they have a secret order among the Spiritualists whose members accorded with the spirit of these resolutions; thus it is to be inferred that the good Spiritualists of Baltimore are badly scared. That this may become more apparent, we beg leave to quote:

"Resolved, That as Spiritualists, we commend Truth, Purity, Conscience, Judgment and the good of others, as higher and more binding rules of life than impulse and theories of attractions, and we consider the advocacy of promiscuity of sexual relations as wrong, and its practice harmful and shameful, shocking the moral sense of the world, and no more justifiable because it is the result of impulse than drunkenness, falsehood or theft, inspired by passion or impulse."

"Resolved, That while we recognize the fact that women are often subjected to social and legal wrongs, and are often the sufferers from unfortunate marriage relations, yet we do not regard them as any more justifying the denunciation and abolishment of the institution of marriage than the existence of false witnesses and corrupt judges would justify the abolition of courts and law."

"Resolved, That while we do not presume to judge or condemn the motives of those advocating what is called free love, we have no sympathy with any lecturer who, under cover of Spiritualism, advocates stirpiculture and justifies promiscuity of sexual intercourse, either covertly, by denunciation of the marriage relation, or openly, by claiming that either party who becomes dissatisfied has a right to dissolve the relation and find a new affinity."

Now, here we find a logically shapeless mass of words, which people not used to close thought persuade themselves is reason and truth. We have seldom seen so much in so few lines that might rightfully be called "stuff." We are ready to give up such "Spiritualists" as utterly wanting in discrimination first, and lastly, too fast set in the old ruts of custom to even wish to take hold of the world's reform. The silly deprecation of stirpiculture is noticeable. The only well-founded hope of the real philanthropist is here repudiated as something awful. The wonder is, not that the weak-kneed of Baltimore think and fulminate such nonsense and assumptiveness, but that the *Banner* can find in it valuable food for its boarders.

Then, here comes a Mr. Albert Warren Kelsey, of St. Louis, who, through the *Index*, relieves his fright and indignation over the fact that his *Index* contains the prospectus of WOODHULL & CLAFLIN'S WEEKLY. The writer seems thoroughly alarmed for the purity of that free-speaking publication over which Mr. Abbott presides, from the fact that it "is being given to aid in the moral contamination of our houses and firesides," by advertising a journal that proposes to substitute "a new sexual system, in which mutual consent, entirely free from money, or any inducement other than love, shall be the governing law, and in which society, when the individual shall fail, shall be responsible for the proper rearing of children."

Mr. Kelsey lamentably stumbles here. But we advertise Mr. K. that we have only that respect for his assertions which their relation to facts and self-evident truth warrants.

"Any 'sexual system' in which 'individuals' shall be 'left to make their own regulations,' would speedily reduce mankind to a level with the brute beasts, inasmuch as the primal unit of all civilizations, in every age and country, has

ever been, and must ever continue to be, the permanent home, which could not exist but for the equal permanence and durability of the marriage relation. However vague and specious may be the language quoted above, it is not open to doubt as to the precise end and object it seeks to accomplish; and I respectfully deny the moral right of any journal to lend its countenance to the immorality so audaciously urged by the publication before mentioned."

Of course it is in order to point Mr. K. to the causes at work in his lovely system to destroy "the permanence of home." At the present rate of divorce, necessitated, in nine cases out of ten, by the imperfections of said system, "the permanent home" will ere long furnish to all mankind evidence of its entire unfitness for the coming millennium's demands. We deny the consistency of Mr. Kelsey when he proceeds to make the *animus* of the conductors of the WEEKLY, as he attempts to in the last seven lines of the above paragraph. But the following argumentation we should be glad to see the correctness of, but cannot; it seems to the writer that to remove the terrible pressure surrounding the "females" is not to force them to infanticide:

"The unanswerable argument against the demoralized or insane advocates of the abolition of marriage is, that any system which does not permit of an *enduring* family relation, where the indispensable and reciprocal influence of a father and a mother can be continuously and harmoniously exerted in forming the habits of children from infancy to adult age, will produce instant and terrible degradation (among women especially), leading to infanticide, by throwing upon the females the entire responsibility of supporting the offspring by their own unaided exertions. How many men would be willing to harbor and protect children by their hearth and fire-side, whose paternity was doubtful or even alien to them? If men will not consent to do this as individuals, there is surely small hope of their taxing themselves collectively to support a system outside of the ties of blood and natural affection, in which society, when the individual shall fail, shall be responsible for the proper rearing of children!"

The idea that upon women will be shouldered the responsibility of supporting offspring, in the contemplated new sexual system, shows what stupidity can do for a man! Of course the reverse must take place. We are sorry for Mr. K.; the more because he gets small sympathy from the editor of the *Index*, who spends a column in trying to cool off Mr. K.'s excited apprehensions. A. BRIGGS DAVIS.

GERALD MASSEY AND HIS ANTIPATHY TO SCIENTISTS.

BY W. F. JAMIESON.

WASHINGTON, D. C., Jan. 14, 1874.

For years I have been an admirer of this people's poet, and it was not without regret that I read in his late Boston lecture several thrusts at the Scientists, because they do not acknowledge Spiritualistic phenomena; or rather, agree with the Spiritualists in accepting the spiritual origin of the "manifestations." For once, I am satisfied that there is no class of minds on earth so devoted to the discovery of truth as the Scientists. I had hoped, too, that Spiritualists would leave the denunciation of these men to bigoted priests and their followers. It is fitting that Christians should denounce science and its patrons; for Christianity is built upon the "fall of man" and a bloody sacrifice; it is unscientific, unnatural. Why should it feel friendly to science? But Spiritualism is natural, scientific. If it cannot abide the closest tests of science it is the veriest cheat ever known, because it lays claim to more science than any of the religions.

Said Mr. Massey, "our scientific opponents,

"Like the hindmost chariot-wheels are curs'd,
Still to be near, but never to be first."

Again, says our genial English friend:

"It is difficult to demonstrate to those physicists—who are the only fossil specimens on earth, I think, of the petrified soul—that we are living spirits."

There are various branches of science, different schools of scientists. Because Agassiz did not accept the conclusions of Darwin, shall we straightway follow in the wake of many theologians and condemn science as unreliable? To the mind of Agassiz it was difficult to demonstrate the Darwinian theory. His education, probably, biased his mind toward orthodoxy: he was as unfriendly to Darwinism as to our "ism." No thinker denies the infallibility of science nor the fallibility of men. It is hardly just to assert that a "soul" is "petrified," a "fossil specimen," because that "soul" does not accept our conclusions! Nor is it true, I think, to assert that scientists are the "hindmost wheels." The fact is they lead the van in the march of mind; their love of truth puts to shame the Christian worshiper.

BUSINESS EDITORIALS.

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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:

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WESTWARD FROM NEW YORK,

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

| STATIONS. | Express. | Express Mail. | STATIONS. | Express. |
|----------------------|-------------|------------------|----------------------|-------------|
| Lv 23d Street, N. Y. | 8.30 A. M. | 10.45 A. M. | Lv 23d Street, N. Y. | 6.45 P. M. |
| " Chambers street | 8.40 " | 10.45 " | " Chambers street | 7.00 " |
| " Jersey City | 9.15 " | 11.15 " | " Jersey City | 7.20 " |
| " Susquehanna | 3.40 P. M. | 8.12 P. M. | " Susquehanna | 2.43 A. M. |
| " Binghampton | 4.40 " | 9.20 " | " Binghampton | 3.35 " |
| " Elmira | 6.30 " | 12.16 A. M. | " Elmira | 5.35 " |
| " Hornellsville | 8.30 " | 1.50 " | " Hornellsville | 7.40 " |
| " Buffalo | 12.05 A. M. | 8.10 " | " Buffalo | 11.45 " |
| Ar Suspension Bridge | 1.00 " | 10.00 " | Ar Suspension Bridge | 12.27 P. M. |
| Lv Suspension Bridge | 1.10 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 | " | 3.53 " | " 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 " | " | Ar Wayne | " |
| " Ypsilanti | 10.45 " | 11.25 P. M. | " Ypsilanti | 11.25 " |
| " Ann Arbor | 11.00 " | 11.43 " | " Ann Arbor | 11.43 " |
| " Jackson | 12.15 P. M. | 1.00 A. M. | " Jackson | 1.00 A. M. |
| " Marshall | 1.15 " | " | " Marshall | " |
| " Battle Creek | 2.03 " | AIR | " Battle Creek | 12.50 p. m. |
| " Kalamazoo | 2.55 " | LINE. | " Kalamazoo | AIR |
| " Niles | 4.32 P. M. | 4.40 A. M. | " Niles | LINE. |
| " New Buffalo | 5.25 " | " | " New Buffalo | 4.40 A. M. |
| " 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 | 5.30 A. M. | 11.50 A. M. | Ar Milwaukee | 11.50 A. M. |
| Ar Prairie du Chein | 8.55 P. M. | " | Ar Prairie du Chein | 8.55 p. m. |
| Ar La Crosse | 11.50 P. M. | 7.05 A. M. | Ar La Crosse | 7.05 A. M. |
| Ar St. Paul | 6.15 P. M. | " | Ar St. Paul | 7.00 A. M. |
| Ar St. Louis | 8.15 A. M. | " | Ar St. Louis | 8.15 P. M. |
| Ar Sedalia | 5.40 P. M. | " | Ar Sedalia | 6.50 A. M. |
| " Denison | 8.00 " | " | " Denison | 8.00 " |
| " Galveston | 10.45 " | " | " Galveston | 10.00 " |
| Ar Bismarck | 11.00 P. M. | " | Ar Bismarck | 12.01 P. M. |
| " Columbus | 5.00 A. M. | " | " Columbus | 6.30 " |
| " Little Rock | 7.30 P. M. | " | " Little Rock | " |
| Ar Burlington | 8.50 A. M. | " | Ar Burlington | 7.00 P. M. |
| " Omaha | 11.00 P. M. | " | " Omaha | 7.45 A. M. |
| " Cheyenne | " | " | " Cheyenne | 12.50 P. M. |
| " Ogden | " | " | " Ogden | 5.30 " |
| " San Francisco | " | " | " San Francisco | 8.30 " |
| Ar Galesburg | 6.40 A. M. | " | Ar Galesburg | 4.45 P. M. |
| " Quincy | 11.15 " | " | " Quincy | 9.45 " |
| " St. Joseph | 10.00 " | " | " St. Joseph | 8.10 A. M. |
| " Kansas City | 10.40 P. M. | " | " Kansas City | 9.25 " |
| " Atchison | 11.00 " | " | " Atchison | 11.17 " |
| " Leavenworth | 12.10 " | " | " Leavenworth | 12.40 noon. |
| " Denver | 7.00 A. M. | " | " Denver | " |

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