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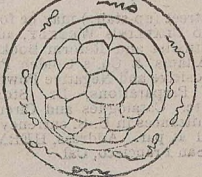
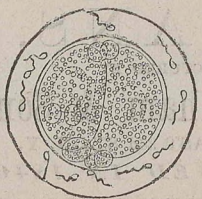
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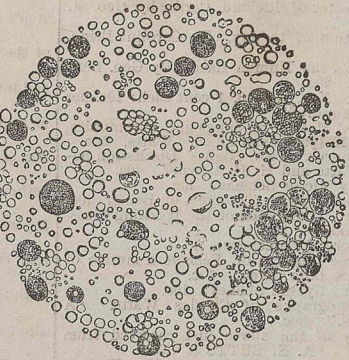
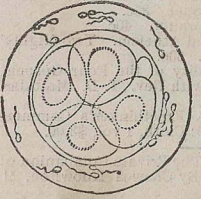
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BY EDWARD MAITLAND.

BOOK II. CHAPTER VI.—Continued.

And opening the dead man's letter, he set himself to give its purport in English. Before he had translated the first sentence, his hand dropped, and he exclaimed,—

"It was the Emperor himself!"

"What!" cried Avenil, Bertie, and the lawyer together; "the fugitive whom you rescued, the man who has sent you that packet? Open it, open it at once! It was he who bought your jewels!"

"See for yourselves," said Criss, "while I read this letter."

With eager hands—for, grave men though they were, the singularity of the coincidence was enough to disturb their gravity—they opened the box. More eagerly yet they opened the casket which it contained, a golden one, with a diadem in a monogram on the outside. They then removed some layers of cotton; when, in superb and serene beauty, like the sun surrounded by his planets, a magnificent diamond was revealed, with a number of smaller ones attached to it in an oval setting. Then Avenil read the inscription, which was in Arabic, and ran thus:—

"The Talisman of Solomon and crown jewels of Theodorus, Emperor of Soudan."

A second compartment contained a number of other jewels of remarkable size and beauty; and beneath this, at the bottom of the casket, was the duplicate of the bill of sale and covenant to restore them to the agents or representatives of Christmas Carol, at the same price at which they had been bought, should the demand be made within one year of the said Christmas Carol attaining the age of twenty-one.

"Here are more millions for you," said Avenil, handing him the casket. "But pray what says his unhappy Majesty in his letter? Did he know that you were the Christmas Carol named here, and does he make you a present of them?"

"You shall hear it," returned Criss, and he read thus, translating as he went on:

"Theodorus, Emperor of Abyssinia and Soudan, now dying at Algiers of wounds received from dastard rebels and traitors, to the young Englishman, Israelite, and Greek, Christmas Carol.

"But for the aid of thy hand, my bones would now be whitening the Sahara. But for the true spirit in thine eyes, my jewels, the sacred Talisman of Solomon, the cherished ornaments of my crown, and ancient heir-looms of my family, would now be lying beneath the sands of the desert, hidden forever from the eye of man. So many dangers and chances have they survived since the day when they gleamed upon the diadem of my ancestor Solomon, that it is no impiety to suppose that the Divine Framer of Destiny reserves them for further glories. But it is not vouchsafed to me to know what the future will bring forth.

"How they first came into your hands I know not; perchance, you received them from him by whom many years ago they were sacrilegiously rapt away from the kingdom, even from my Uncle, to whom as Regent in my minority their guardianship was intrusted. Exiled from the country, he roamed the world, and then settled in Damascus, where he dwelt long. But when I sought him there, he had mysteriously disappeared. He was of the elder branch, but illegitimate. Mine alone is the line of the rightful sovereign.

"I leave a Son, sole heir to my throne and crown. Should he become Emperor, these gems would be his, save for the right which you possess of re-purchasing them. I need not say 'Deal kindly by him, as you have dealt by his father!' for you will do so. And to you doing so, and asking what you will, he will grant the half of his kingdom, even to the turning of the Sahara into a smiling garden, as one of our proverbs hath it.

"Should he not come into his imperial rights, you may serve him better than by restoring to him the gems. Who knows but that in serving him you will be serving your own blood. Your lineaments, as well as your connection with these Jewels, indicate you as not far removed from our royal race. But of this I know nought. Wonderful are the ways of the Almighty. Peace be with you. Farewell."

CHAPTER VII.

The conversation at Bertie's next day turned much upon Criss's recent adventures. His guardians were chiefly struck by his apparent indifference to the wealth of which he found himself possessed, and his pre-occupation by the idea of responsibility imposed upon him by his position. It was as if he had lost his independence, instead of gaining it, by being so rich. He was much affected, too, by the strangeness and nature of the coincidence that thus, on the eve of his birthday, revealed a clue to the mystery of his birth.

"You will take an interest now," remarked Avenil to him, "in watching the telegrams to learn the progress of political events in Central Africa. Should the Emperor's son succeed in recovering the throne, he will be ready to accord a warm welcome to the rescuer of his father, the restorer of his crown jewels, and a possible blood-relation. But you must not let him detain you from us as a new-found friend from whom he cannot part."

"You think there are parts of the world where capital can be more usefully employed than in Central Africa?" remarked Criss, with an arch smile, the meaning of which Avenil was at no loss to interpret and appropriate.

"Employ it," he said, "upon Races whose capacity for a high civilization renders them worthy of preservation. It is not in tropical Africa that such can subsist."

"I suspect you are more than half of the opinion I found expressed somewhere, that the tropics are a mistake altogether," returned Criss; "and would have preferred that the land of the earth, instead of running north and south, had been placed east and west, in broad belts, and confined to the temperate zone, with the sea occupying all the polar and equatorial spaces."

"It is possible that it was so once," replied Avenil. The present configuration of the continents indicates the action of strong currents setting continuously in one direction, parallel and not transversely to their coasts, just as would occur were the earth to revolve from north to south instead of from west to east."

"Come, come!" exclaimed Bertie, "we won't waste to-day upon serious talk. Here are a number of guests to whom you must pay attention, some of them your old school-fellows, Criss; and all your tribe, Avenil."

It was a happy evening, for Criss was much beloved, and all rejoiced in his accession to man's estate and a position of affluence; though of the extent of the latter none but his guardians had any conception. Together with the respect and affection which Criss inspired, there was mingled a certain sentiment of curiosity and wonderment. All with whom he came into contact felt that he was not completely of them or their kind, but had a life apart, and into which they could not enter. He was to them as a stranger, who arrives and takes up his abode in a new country, having spent his previous life amid scenes and associations altogether unknown to his new neighbors. Of these he learns the outward ways, and adopts the outward speech and garb and manners; but they all the time feel that his mind is filled with memories altogether foreign to his present surroundings, and to which they have no clue. However much they may admire and believe in him, they yet never feel that he sympathizes entirely with them. If that which they see of his character does not inspire them with respect for its quality or power, their very ignorance of him in the past produces mistrust of him for the future. If their estimate be favorable, the sense of mystery about him serves to engender a certain amount of awe. Suggesting the unknown, he suggests also the infinite. Respecting one, whose life and conversation was known to be so much in the unfamiliar heavens as Criss's, curiosity ran strong to see how he would fulfill his part on earth. He was evidently not of the brood of the commonplace, who so readily become *au fait* of the small technicalities of life. The light that shone from him had its source within, and it rested not on the trivial. The best painters of the time despaired of rendering the translucent envelope of his body through which his luminous soul shone forth.

Avenil's dominant feeling respecting such a temperament was one of apprehension. One of his reasons for urging Criss to practical work was founded in his alarm lest the very sensitiveness of his organization should work its own ruin. Steady occupation he held to be the best cure for a tendency to the *over-soul*. He hailed the recent incidents in Criss's career, chiefly for the effect they might have in drawing him to the practical. For the same reason he would have hailed his marriage, even with an inferior nature. In his eyes Criss was made of the stuff that has afforded martyrs to the cross and the stake; that is, the stuff of which enthusiasts for an idea are made; and to Avenil such enthusiasm was the offspring of a taint of insanity.

The party at Ariel Cottage included the Bishop of the diocese, who, as chief inspector of the National Schools of the district, had long known Criss, and knowing him, had always loved him. Another also of Criss's ecclesiastical friends, the Dean of St. Paul's, was present. His festival in the Metropolitan Cathedral had taken place in the morning, and Criss had attended it. For he was strongly attached to St. Paul's, which, standing in the dense and busy heart of the great city, was in its finished perfection, for him as for all enthusiastic citizens, a monument of the final overthrow of the sectarian spirit in these isles, and of the triumph of the sentiment of citizenship and humanity over that of church and creed. It was to Criss alone of aerialists that the Dean had given permission to alight and rest on the summit of his church.

In the evening the whole party adjourned to the Cathedral on the Downs, a noble edifice belonging to the period of the Emancipation. It was mainly built and endowed from the proceeds of the sale of a number of churches and chapels belonging to the various sects into which the population of the district had once been divided. These, sharing the general enthusiasm of the nation on shaking off the yoke of medievalism, at finding that the widest cultivation of their intellectual and affectional faculties was not incompatible with the exercise of the religious sentiment, and that the religious sentiment itself is a living, and not an historical affection,—brought the property which they possessed as separate and

hostile sects, and cast it into the lap of the Establishment, to be expended in converting that ancient organization into a National institution for promoting the general welfare, moral, intellectual, and spiritual, of the entire nation.

Brought up, as I was, in the narrow sectarianism of the orthodox "Remnant," and only recently made a partaker of the Emancipation, I can better than most of my readers, appreciate the blessedness of the change which our country then underwent. Accustomed as most of us are to it, we have need to be careful students of history to realize the difference between England torn and rent by theological and ecclesiastical divisions, and England in the enjoyment of unanimity of sentiment, even where opinions differ. What a contrast there is between the feelings with which I contemplate the harsh exclusiveness wherein my own youth was instructed to restrict and confine itself to the narrowest and most revolting conceptions of the Universe, and the sentiments evoked by this broad, genial, capacious edifice about which are entwined the hearts of all the surrounding dwellers, from their earliest youth to their latest age.

The Bishop himself,—I have since made his acquaintance, and learned to regret his death,—came in for his full share of the warm feelings which clustered around his cathedral. He fulfilled the ideal of a Bishop of the period, whose functions comprised the feeding of the lambs of his flock as well as the tending of the sheep. The steadiness with which he maintained the rational character of the teaching given, both in the schools and the churches of his diocese, won the highest confidence of all parents. Holding fast to the doctrine, that it is the function of education to make boys and girls into good and capable men and women, and at the same time to develop their respective individualities, his administration has been notable for its success in producing valuable citizens. An illustration of his width of spirit is to be found in his choice of a motto when one of his parishioners desired to add an inscription as a decoration to the Cathedral:—"All sects abandon, ye who enter here."

In no spirit of perfunctory routine, but thoroughly *con amore*, did the good Bishop perform what he undertook. The ancient festival of Christmas was one in which he had special delight. Taking as a model the old-fashioned Oratorio which we derive from our ancestors of the seventeenth or eighteenth century, he loved to found on it some musical service, which while representing objectively the season of the year, yet possessed an esoteric significance for those who were capable of perceiving it. But what that significance should be, he dictated to none. It was for Science to ascertain and fix phenomena. It was for Art to represent them; and for Nature and the individual soul to settle their interpretation between them. Thus only, he held, could God speak freely to man. These services were sung by an admirable choir, which he had selected from among all ages and classes, of both sexes, in the neighborhood. And most enthusiastically did they enter into the spirit of their task, and flock to the Cathedral on the occasions in question.

It was a model Christmas-day for the climate. The snow had fallen at intervals, and a thin layer now covered the ground. When, toward nine o'clock, the party started from Bertie's for the Cathedral, the wind had fallen, the sky was clear, and the stars shone out their brightest. As they passed by villa and garden, the trees and shrubs cracked and glistened in the frost. The bells rang out a joyous peal. The whole district was on the alert. Everybody was going to the Oratorio. It was known that the Bishop had requested the choir to observe strict secrecy respecting the piece to be performed. This added to the interest.

The service of the evening was prefaced by the Bishop with a brief address, rather colloquial than formal; and there were not wanting those among Bertie's party who fancied that it possessed a greater capacity than usual for personal application. During its delivery the vast building was wrapped in gloom, the only light visible being that which directed its rays on the pulpit.

After a few hearty words of welcome, the Bishop said he should revert to the old ecclesiastical custom of taking a sentence from the ancient sacred book of Christendom, as the key-note of his remarks. That sentence was, "These Three are One;" a sentence which, though well known to be ungenine, was not, therefore, necessarily untrue. The object of all right reverence, he said, is a compound object, of which each constituent is distinct and complete in itself, and yet incapable of being detached from the others. Nations, as well as individuals, in seeking to effect such detachment, had invariably degraded their religion to a kind of polytheism, and the degeneration of their faith had involved that of themselves. The Greeks worshiped Beauty, finding their ideal in physical humanity. The Jews aimed at goodness or obedience to God, but ignoring a human criterion imagined a deity independent of a moral law. We ourselves, again, were too liable to give the supremacy to the Useful. But the Holy Trinity of the excellencies could not thus be divided. There is no Beauty without Use; no Use without Goodness; no Goodness without Beauty. Each individual present probably felt drawn more toward some of these sacred elements than toward the others. The most fortunate were those for whom all three possessed an equal attraction. The greatest advance man had ever made was when he erected his instinctive love of Beauty, Goodness and Use, into a religion, and resolved to accord his best reverence to One whom he deemed to excel all others in the possession of them. Man's instinct had then proved too strong for the priesthoods; and in order to retain their influence, these had to give up their deities, which were but caricatures of humanity, and adopt the ideal recognized and insisted upon by men. The transatlantic poet-sage struck a key-note when he said,—

"An honest God's the noblest work of man."

It was true that the ideal had not always since been maintained. It had oft been by the nations crucified, and buried, and relegated to the lowermost parts of the earth; but like the sun, whose rising from the depths of winter and darkness, they were now met to celebrate, it had been impossible to keep it down. The greatest relapse had been when men, fancying that truth was a thing to be kept hermetically sealed

as in a bottle, instead of requiring free light and air to keep it sweet and wholesome, mistook *Churchianity* for Christianity, and made religion once more a set of opinions and a profession for a Caste.

It must ever be so when we submit the sentiments, whose essence is spontaneousness and flexibility, to be devitalized and crystallized by professional formalists. Now that we have finally got rid of these, we find an infinitely freer and fuller recognition of all that was good and true in the old systems, inasmuch as we accept it for its own sake. "For ourselves," the Bishop concluded, "let us strive to be Greeks, in our love of that which is beautiful; Hebrews, in our allegiance to divine goodness; and Englishmen, in our devotion to that which is Useful and True. And if, perchance, any of us here present be conscious of possessing exceptional powers and advantages, let us not waste ourselves and them in the search for exceptional opportunities whereon to employ them. As, in the domain of knowledge, the fact that lies nearest to us, the fact of our own existence, must ever be the starting-point for all excursions toward truths which are more remote; so, in the domain of action, the duties which lie immediately around us, and spring out of our circumstances and nature, are those to which we should first devote ourselves, trusting to Providence to find others, should such be desirable. History shows that it was only when England abandoned her useless attempts to convert savages to our own commercial and theological beliefs, and directed her whole undivided energies to the improvement of her own social and mental condition, that she became the true missionary—the missionary who can point to the happy effects of his principles in his own case as an argument for their propagation."

The Cantata to be sung on that occasion was a hymn of the year, the words of which were the work of a well-esteemed young member of that congregation, who first saw the light on that day twenty-one years ago.

"You will, I am sure," added the Bishop, "join me in the wish that, as is his verse, so may his and our lives be: a Christmas Carol and a song of praise, and a standard of Beauty Goodness and Usefulness. And may we succeed in so closely assimilating our real to our ideal, that the subjective shall become for us the objective, and faithfully reflect within us the universe that lies without us. Far be it from me to dictate to any; but for myself, I may say that the ever-recurring phenomena of the system of which we are a part, are in a striking correspondence with the phenomena of my own heart. Like the sun, whose renaissance, as I have said, we this day celebrate, the ideal toward which I would fain strive, though always suffering and dying within me, is also always rising and ascending: oft obscured by the clouds and mists of doubt and difficulty, and oft again shining out with a brightness and warmth that draws me up perforce toward it."

Criss's amazement at the Bishop's announcement was supreme. He turned for an explanation to Bertie, who sat by him.

"My dear boy," I have to ask your pardon. I found the verses some time ago, and showed them to the Bishop. He begged them of me. I did not know he would use them in this way. Considering his eagerness, and his regard for you, I am inclined to praise him for the very delicate way in which he brought in your name. Only your own friends would detect the allusion."

"I do not mind that," said Criss; "but I had forgotten all about the piece. It was a mere boyish production, and far from finished; and if I remember right, I never felt quite sure that some of the lines were altogether new, though I never succeeded in tracing them."

As he spoke there came welling through the darkness from the choir, at the far end of the chancel, in a low, wailing recitative, this lament for the departure of summer and approach of winter:

Earth wrapped in gloom
No light, no heat,
No fruits, no flowers;
But storm and snow
In all our bowers.
The Lord of life sinks low
Toward the tomb.

The effect of this was weird in the extreme. A perceptible shiver ran through the whole vast congregation. Then a rich contralto voice was heard singing the plaintive verses beginning,—

Where is our laughter fled?

to which a tenor responded in strains exciting to hope,—

Yon moon derives her light from him;
Perchance 'tis we are turned away:
Perchance he visits other lands,
And, timely, hither back will stray,
With rays nor cold nor dim.
No need to think our Lord is dead,
Because sleep's pillow claims his head.

But to the eye of sense there is as yet no ground for hope. Despair still strives for utterance, and finds it at the mouth of the bass, who now breaks forth into the expression of doubt, beginning,—

Declined so low,
Mid storm and snow,
Wilt ever rise again?

A sentiment to which the chorus seems to participate, for it now indulges in the soft minor air, beginning with—

When the lamp of life burns low;

and suddenly changing into the major with the bold aria,—

The wintry dragon claims his prey.

The sun now pausing in his downward career, the watchers are speechless with anxiety. Is the king of day still able, in this his hour of weakness, to contend successfully with the baleful powers of darkness? During this period of doubt, the music alone is heard, in low and fitful strains of alternate hope and fear. When the last moment of the Solstice arrives, the music is hushed, and the intense stillness broken by a soprano voice singing the lovely air,—

Weak in the cradle of the year.

Then suddenly the whole strength of the chorus joins in singing the bravura—

Baffled winter hie thee hence.

At this juncture the cathedral grows lighter, in correspondence with the period represented; and the music changes its character so as to indicate the sun's growth in height and strength, as the days increase in length, until the arrival of the spring equinox. Then once again comes in an interval of doubt. Will he maintain the ground gained from the powers of darkness, or recede once more toward the horizon? This fear is expressed in the song:—

Balanced the scales of day and night.

But the sun still goes on his upward way, and so the entire chorus and orchestra, together with the grand organ, break forth into peans of tumultuous joy, as the king of heaven ascends triumphant into the sky, revealing the kingdom of heaven, or summer, and showering down gifts on men, in food and raiment, mirth and love and marriage-blessing; and the whole concludes with the Jubilate,—

Great God of Nature, Hail!
By Thee sustained we live.
Not once hast Thou appeared for all,
And left us then
To fail and fall:
But year by year Thy presence shows,
In winter's snows,
In summer's sun,
In life and death,
In joy and grief,
That thou, and we, and all, are one:
We the parts and Thou the Whole,
We the body, Thou the soul:
That Thou art All, and else is none!

Talking with the Bishop afterward, Criss said that if he were to re-write it now, he would say a good word for winter; for that even cold and darkness have their uses, and were not unmixed evils, if evils at all.

"Then you would have just spoilt it for our purpose," replied the Bishop with a smile. "A devil of some sort is a dramatic necessity."

BOOK III.—CHAPTER I.

The insurrection in Soudan, and the flight of the Emperor, caused great consternation in Palestine. The millionaires of Jerusalem had largely invested their wealth in loans to the Government, and mortgages on the rich cotton, sugar, shea-butter, ivory, and spice estates of Central Africa. It was their money that constructed that vast work, the Red Sea and Central African Plateau Railway, by which a main share of the products of the continent were brought to their markets. The greater portion of the National Debt of the country was owing to them; and, in fact, the Emperor of Soudan was in a great degree their own creation. Cut off by the sandy ocean of the Sahara from contact with the mature civilizations of the North, and accessible only by Abyssinia and the Red Sea, the population which had been combined into a nation and converted from Islamism to Christianity, under the vigorous dynasty to which Theodorus belonged, were still in too rudimentary a stage to be able to make a change in their form of government without imminent danger to their general stability as a nation. Their conversion to Christianity from Islamism, while facilitating their intercourse with the Jews, had still left them a superstitious people. But one of the forms taken by their superstition—to which allusion has already been made, namely, their veneration for the descendants of Solomon, and inheritors of his talismanic gems—tended to stimulate confidence in the minds of capitalists as exercising a conservative influence. They might not be altogether favorable to the Jews themselves as such or to those sections of Christendom which traced their religious descent to the stock of David; but it was considered impossible that it should revolt against the heirs of the blood and crown of Solomon. So, when the thoroughness and extent of the revolution was demonstrated by the appearance of the Emperor's son as a fugitive in Jerusalem, immediately after the arrival of the intelligence of his father's deposition and flight, the capitalists of Palestine saw nothing but repudiation, confiscation and loss staring them in the face. There were, moreover, most alarming rumors respecting the situation of the white settlers in Soudan, the insurgents being believed to be hostile to the presence of independent foreign communities in their country.

It is by virtue of their wealth, and not of their courage or armaments, that the Jews of Palestine have maintained the sway which has rendered their recent history so remarkable. Whatever the project resolved upon, they have but to find the money, and there are plenty of others to find the method and the means of execution. Thus, without a soldier or sailor of their own, they avenge themselves by contract upon peoples who, being as yet too barbarous to acknowledge the solidarity of nations, and join the confederated civilizations of the world, venture to outrage their interests or their honor.

It does not come within the functions of the Grand Council of European States to interfere in disputes between one of its own members and a nation lying outside it. But, as between its own members, it holds, happily, far too high a sense of its duties to allow even the mighty Jewish influence to interfere with its strict impartiality. It is only when a clear case of wilful and outrageous wrong is made out, that it allows the resort to force, and the employment of the military forces of the Confederacy.

The moral sense of the rest of the world is thus an effective counterpoise to the tendency manifested by the capitalists of Palestine to make interest dominate over right. For a member of the Confederacy to make war upon a fellow-member without such permission, rightly entails a forfeiture of the protection of the Confederacy; and lays the offending member open to retribution, as an individual who, in a civilized country, takes the law into his own hands.

At the time of which I am writing, it was fortunate for at least one of the peoples neighboring on the Jews that they were both under the jurisdiction of the Confederacy. For it needed such restraint to keep the ancient enmity of the Jews to

the Egyptians from breaking out into fierce expression and violence. The Empire of Central Africa lay outside, and was equally hostile to Egypt; but its alliance with Palestine made it too strong to be molested by that country; while on its own part it was restrained by a wholesome dread of the Confederacy from wantonly attacking one of its members.

Its peculiar geographical position, too, made it practically inaccessible, either by sea or land. Had it been a republic instead of a monarchy, it could have defied attack from all quarters whatsoever. But its political system was not adapted to the present state of the world. The advance of science has rendered the person of a sovereign too easily assailable for a monarchical regime to enjoy the same security as that of a republic.

When the public credit of a country depends upon the stability of its institutions, and those institutions are summed up in and represented by a single individual, it is clear that the invention of flying vessels, which can at any moment swoop down with an armed squadron upon any spot of the earth, and carry off any individual, be he private citizen or emperor, must deprive the system of personal government of any element of permanence.

Even under the ancient "constitutional monarchies" the liability of the sovereign to seizure by death rendered it necessary to postulate for him a fictional immortality, as was exemplified in the saying, "the king never dies." But liability to the seizure by balloon is another matter. With their sovereign rapt away by an aerial force, and his whereabouts beyond their ken, it would be impossible for a people to determine whether the throne was vacant or not.

It is true that, to some extent, the evil provides its own remedy; for it is possible to employ an aerial guard to ward off or avenge an aerial outrage. But experience has too fully manifested the danger of entrusting such a product of advanced science to a people civilized enough only to abuse the power it confers on them. Life in Central Africa was intolerable until the Jews insisted on the dependent empire prohibiting the practice of aerialism within its limits; and the Emperor faithfully and diligently carried out the injunction, forbidding even the white settlers to have recourse to it. The only exception was made in favor of transient post-couriers, who, as they could not be prevented from passing over the land, were permitted to call for mails. The bulk of the population resented the restriction, and it served to inflame the dislike they already bore to the Jews for the hard terms of the money bargains they had made with them.

The long-smouldering dissatisfaction was brought to a crisis when the Emperor resolutely vetoed an act passed by his legislature for repudiating the public debt conditionally on the Jews refusing to lower the interest by one half. The Emperor, though sympathizing with his people, dared not do otherwise; for not only was he a man of high integrity, and sagacity enough to know the ultimate costliness of a policy of repudiation, but the known unflinching firmness of the Jews in avenging an injury to their interests involved severe and inevitable punishment. There were not wanting rumors of swift and secret vengeance inflicted by their aerial agents on their recalcitrant debtors. On this occasion, when it was found, on assaulting the royal palace in Bornou, that both the Emperor and the crown jewels had disappeared, the Jews were credited with having a hand in the work. It was not the first time that the jewels had disappeared, as we know by their being found in the balloon which descended on the iceberg at the birth of Christmas Carol. The unhappy Emperor himself has told us how that disappearance was effected. But even he was ignorant of the circumstances attending their descent into the volcano of Kilauea.

[To be continued.]

EARLIEST RECOLLECTIONS.

FREDERICK LOCKER.

I recollect a nurse called Ann,
Who carried me about the grass,
And one fine day a fine young man
Came up and kissed the pretty lass,
She did not make the least objection!
Thinks I, "Ah!
When I can talk I'll tell mamma!"
And that's my earliest recollection.

—N. Y. World.

A BOSTON deacon made a sad mistake the other night. Riding home in a horse car, he was accosted by a friend with: "Ah, deacon, getting home rather late, eh?" "Well, yes," replied the deacon, "'tis a little late, but I have attended a prayer and conference meeting over in Chelsea this evening, and the interest was prolonged." Just then he inadvertently removed his hat, possibly to relieve his conscience, when two theatre checks fell out on the floor. It is needless to add that Jones and the deacon pass without speaking now.

HOW THEY LOVE FISH.—A young gentleman in this city gives us the following conversation, which he overheard between two colored citizens as he was returning from prayer meeting: "Sam, does you know Jonah?" "Jonah, what Jonah?" "Why, Jonah that swallowed de whale—don't you know him?" "Why, damn his big-mouthed soul, was he from Firginny?" "Of course he was from Firginny." "Well, de Firginians always was hell for fish."—From the *Marysville Bulletin*.

AN approaching revolution in bonnets is announced by the Paris correspondent of a London trade journal, who states that there are to be real bonnets once more—bonnets with brims, crowns, strings, and perhaps curtains.

THEY tried to kill a book agent in Omaha last week. He was robbed, thrown into the river, knocked off the cars, tossed from a high bridge into the river again, and in two hours he was around with an illustrated Bible, trying to get a subscription out of the attacking party.

INDUSTRIAL JUSTICE.

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

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

Gen. Ep. James, v. 1.

SHALL CORPORATIONS BE OUR MASTERS OR SERVANTS?

Savages dwell in small, isolated communities. Subsisting by the hunt and chase, they have but little unity of interest with other tribes, and neither have nor desire facilities for inter-communication. Civilization teaches that the ever distinctive natural endowments of individuals, that the ever varied products of diverse climes, are all essential to the most perfect development of the human race. The knowledge of this mutual individual inter-dependence tends to unite large numbers under one form of government, the prosperity of which depends upon the facilities which its members possess for personal intercourse; upon the rapidity and accuracy with which their unhindered thoughts can be transmitted, and upon the ease and cheapness with which the results of their physical labor can be interchanged. Therefore, the most advanced nations not only remove every impediment to the outwork of individuality, but encourage to the utmost all efforts which tend to bring into the subjection of mankind the occult forces of nature.

The present century bears witness to many triumphs of mind over matter; many forces once unknown now yield to us their faithful service, enlarging, extending, increasing the facilities by which the outwork of one clime is made to bless all other portions of the world; and with each new accession to these instrumentalities of earth distribution has come a richer draught of blessing to humanity. To-day the benefits flowing from this enlarged area of freedom have given to us a greater consciousness of our mutual inter-dependence, of the impossibility of one quarter of the globe receiving a great blessing and not imparting it to the rest, or that another section should become desolated without the shadow of its gloom falling upon others.

In this growth of civilization, no greater or more efficacious agent exists than railways, while their management thoroughly exemplifies the spirit which controls this age of corporations.

Railways, constructed and controlled solely at the behest of capital, with an eye single to its remuneration, have become to humanity, by the great over-rulings of Providence, its great servitor, and as such they must submit to the dictates of the popular will, enlightened by the intelligence of the age, and this regardless of the claims of their legal owners.

Impossible as this may appear to those who look simply at the vast influence which combinations of capitalists exert in our legislative halls, who go not beyond the rate which avarice may for a season extort for the use of these channels of intercourse, who ignore the effect which such extortion produces upon the customers of these corporations; it is nevertheless true that the ultimate success of every business conception rests entirely upon its economic utility to the human race.

Yet the great mass of the giant enterprises of the age totally ignore a fundamental principle of equity—that every obligation before it can justly have a money value must represent wisely directed labor employed at an equitable rate.

That all schemes which attempt to earn interest on watered stock, or discounted bonds are frauds upon humanity; that combinations of roads which increase their joint capital under pretence of equalizing value, or which, through the device of funded earnings, add to their interest-bearing principal are as really robbing our race as the feudal barons when they plundered the stranger passing their castles, or as the slave-master when he received the fruit of another's toil without returning a due equivalent cannot be disproved by even the schemers themselves. For long years the feudal lord accepted the homage of hereditary vassals, and dwelt securely in his rocky stronghold, sallying forth when opportunity offered to fatten upon the spoils of unprotected wanderers, or enfeebled neighbors. For years the slave-master received the labor of human souls without returning any proper compensation therefor, and frequently used his legal power to dispose of the person of a slave, regardless of the injustice inflicted upon a fellow-being. For weary ages avariciousness created and enforced laws that rendered possible these infamous violations of equity; but at last the day dawned when retributive justice gave to the down-trodden the joys of personal freedom. It was not the uprising of the oppressed that wrought deliverance, for the slave scarcely stretched out his hand to have the fetters stricken off. It was a fiat of Divine justice! It was the author of all life giving the created their innate right, the liberty of action.

Once more avariciousness, under the garb of capital, reenacts the oppressions of feudality and slavery. The money power of to-day passes laws which bestow vast stretches of land as a bonus to railways, and thus the earth, the free inheritance of humanity, becomes the property of a few. A money value is attached, and interest demanded for its use, while the necessities of an ever increasing race are made the occasion of a still higher price for its occupation, until now in some localities it requires a large proportion of one's toil to obtain sufficient of this earth—the free gift to the mass—for a habitation.

Were it possible to sever the air—that other unpurchased gift of the Infinite—from the individual, and apportion it only to those able to purchase, there is no question but that avariciousness would speedily enact laws for its legal control—laws with a due penalty attached—prohibiting any one to breathe without first paying the price demanded, as is now required for that other equal necessity of human life, the soil.

But the inexorable law of compensation has been gathering, and now is rapidly uniting the elements which shall for

ever bury this thralldom of capital as thoroughly as it has swept away the oppression of feudalism, and the inhumanity of slavery.

Money kings are already trembling for the security of their possessions. They know not where to invest with safety. They fear the outworking of labor through its secret leagues. They behold with undefined dread the aggressive acts of the Grangers. Evermore the phantom of loss haunts their sleeping hours, while the gods they worship are powerless to contend with the unknown forces everywhere rising for their destruction.

Thus must it ever be when might, regardless of justice, ignores the inheritance of ignorance and feebleness; when law, the strength of all, elevates the few above the mass. When authority disregards the welfare of humanity, then the author of life incites to action the elements of relief that ever await the bidding of the Infinite.

C. BRINTON.

WHO ARE THE RICH,

BY AMELIA V. PETTIT.

While passing by a princely door
I heard the whisper, "she is poor."
They judged it from my faded shawl,
They saw the outside—that was all.
My heart replied, "Have you not love
For all on earth and Him above?
In air, and sky, and all around
Have you not joy and comfort found?
Does any own more than do you
The flower's fragrance, and its hue?
To whom if not to you belong
The wild-bird and its glad song?
And whom can its free music fill
With any purer, deeper thrill?
Are truth and honor, peace and rest
Dearer to any human breast?
Does not your heart feel deep delight
In all that's beautiful and bright?
Then you're not poor. Of all the store
That men may gain of golden ore,
They own but just that little part
With which they cheered some human heart.
Beyond the gates, gold has no boast.
And they're rich, who love the most."

—The Workingman, Pottsville, Pa.

NEW YORK GRANGERS IN COUNCIL.

EXTRACTS FROM THE SPEECH OF HORACE H. DAY.

I come up to address you, brethren, under a sense of great oppression as I survey the whole field and contemplate the sad picture of the destruction, devastation, crime, misery and demoralization everywhere visible to those who can see. I have watched the steady course of our decay, and have long seen its real cause, and for over eight years have labored with my tongue and pen and means to arouse and awaken the American people to the consequent danger. At last the evil has culminated, and now we are reaping the fruits of our folly and wickedness. And now I do not see how it is possible to escape a frightful and terrible war. One by one come forth elements of power for good and for evil, each marshalling upon one side or upon another, until the whole horizon is black with omens, and the patriot may see on every side the out-working of justice and truth against and over tyranny. The thoughtful, intelligent man cannot fail to see many strange changes in the programme before the right power takes its place and goes out to the world as the vitalizing force of truth, justice and equity, in which will be recognized the supreme will of God. Look abroad, my friends—watch the progress of events—and you will see the whole world is passing through stages of development in the same ratio out of selfishness through the fires of adversity, into a united and common interest, in which alone can come safety and permanent peace and prosperity.

I say to you here, now, and hope it will go out to the world just as I say it, British gold is the tide which is making the gulf so wide and deep between the nation's head and heart—i. e., Capital and Labor—that nothing but a revolution can save you; and when I say capital and labor, I mean in every branch and in all directions far and wide, where the equivalent and exchange of every department of trade and commerce there is one steady power separating the nation from its safeguard; in fact removing the soil which nourishes and casting to the winds of wild speculation all that has made us a government and a nation.

What more suicidal than the inducement offered by our financial men to foreign capitalists? It is the old story of the fast children returning to the parent who has quietly let them run their race, and at last drawn them in with their gains to look back repentfully upon their folly. Alas, too late! Europe has America, or rather the United States, just as surely within her grasp, under our present position, as England has Scotland and the Canadas. They know our weakness; it needed not forts and batteries along our sea-coast or Northern frontier; the worst, most dangerous enemies could steal in in softly-cushioned state-rooms of "merchant steamers," and seat themselves in the bank, editorial and railroad offices and parlors, and from these direct the whole machinery of our government. We have quietly accepted these and now they can smile at our boasting; they have played out the string while we chose to fly the kite, knowing that they could wind us up and in at will when at a dizzy height, and take also our property and franchises at a moiety of their true value. In our puny, demagogic wisdom we have thought the world would do us homage.

"We can live within ourselves shut out from all the rest of the world on our resources," said we, boastfully. Well, countrymen, that was true once, and then it was our glory. Alas! it is not true to-day, and it is vain to talk with the enemy now in control. With a divided country, threatened with a war of races, with dissatisfied Indians taking up the hatchet against us—the South oppressed and weakened with—nay, I will not draw the whole picture, it will be visible all too soon. Who can take in the situation and not feel sad and oppressed with the contemplation of the certain doom from which now there is no escape? One corner of the curtain

open showing the poor planter crushed, a wanderer with home despoiled, his former servants now his masters revelling in the waste, is a type of what will be the condition of the rich who now revel in purple and fine linen at the North, utterly oblivious to every thought of the suffering so long endured by the sober, honest, worthy toiler, whose wrath alas is treasured up against the day of God's own appointment.

I have long since looked with amazement at the lassitude and stupor which has overshadowed the people of this age. I don't wonder what the result will be. Alas, I know it is now apparent on every side. You are here assembled to-day, the people in council, outside of all the corrupt political parties, because you see and feel it. I have often said that educated by suffering the people would yet arise and emerge from the pending doom.

Is it indeed too late? That is the question you ask. While it is not for me to dispel all hope, I see and know our national government is manipulated and run to promote foreign interests; the money, the bone and sinew of war, is theirs. Who can deny this?

What say the Grangers of the great State of New York to-day? Will they not shout aloud in the ears of the shylocks and enemies of humanity—we tell you the day of retribution and restitution shall as surely come as can the voice of suffering reach the throne of the great God himself. Tyrants, beware! the people shall yet interpret the will of God and justice shall be done. Let this echo reverberate through the land—justice to labor. Speak out, friends of humanity; be no longer misled or deceived by the syren voice and song of peace; be faithful, stand one by the other, and never flinch in the hottest of the fight.

The Shylocks, whose pound of flesh is in their bond, are unscrupulously insolent when they dare—cowardly, begging and cringing when they fear. One of their powerful organs of the press proffers a national convention, the more effectually to stifle the voice of our Southern brethren, whom they have driven to despair. In their suffering Shylocks begin to see the significant power in which danger is born.

Another great aristocratic organ of wealth—the New York Journal of Commerce—comes to us with the following confession:

"The condition and prospects of trade are subjects of universal concern. The promises of the earlier months of the year have not been kept, and the present outlook into the future gives but little relief. There is no panic; no financial crises; no scarcity of money, food or clothing; no general sickness; no apprehension of war; no fear of rebellion; no political excitement; no sweeping conflagration; no desolating storm or inundation; in short, no menacing hand is lifted in any direction. Why, then, should there not be a bustle of activity on every side? Why are not our thoroughfares thronged with moving produce and merchandise, and our ships, canal-boats and railroad cars filled with outward and inward freights? Why is not every willing hand actively employed at remunerative wages and the homes of the laborer filled with plenty and peace? It is worse than idle to deceive ourselves. There is no wide-spread and substantial prosperity. We can find no class of manufacturers, merchants, agriculturalists, artisans or common laborers who are steadily earning a profit or have full and contented employment. Every device or shift by which money is made or a stipend gained seems to be temporary, and hence all business affairs are very much unsettled."

What more significant, what so unanswerable a condemnation does this picture give of all this so-called respectable press has published for ten years past.

If you, my friends, will read McCullough's late letter, which British capital is now spreading over the country, in connection with the Republican party platform of Ohio, and at the same time, as part of the whole plan, Grant's Veto Message, and more especially his sudden pronouncement, nominally in correspondence with Jones but improvised for this only occasion, and put all these with Grant's last ukase from Long Branch, to say nothing of that from West Virginia, you may fully understand not only the mission of Jay Cook's British partner in this country, but you can contemplate the nature of his impudent intermeddling with our politics at this time, and the outline of the programme will be clear; how Grant is to be forced into the White House for a third term, backed as he is and will be by British gold. McCullough, meantime, supplies the leading argument, and dexterously avoids all allusion to the rate of interest upon money.

All men know, and Hugh McCullough better than any other, that the rate of interest upon money is the whole question and the point of all others to be met, and at this time most needs proper ventilation. He is here, as you will find, in part to turn that grist into British mills, virtually driving the small fish into the mouths of the great ones. Hugh McCullough and his confederates here and abroad have several axes to grind, and we most unhesitatingly tell him that this time his schemes are too transparent to admit of any mistake.

Foreign influence and British gold are dangerous; this is not the only Republic which will have been overthrown by it; and thinking men in America are no longer ready to accept his line of argument. Our duty to-day is most plain, and is against all such insidious attempts to weaken and destroy our basis of commerce and the foundation of our nation's safety. Mr. McCullough and Jay Cooke and all their confederates are well known to be traders and close schemers, and our duty is to warn the people to get as far away from them as possible.

Now perhaps I have spoken what you care not to hear, while you expected from me an argument upon finance in its relation to farming industry. I crave your pardon if I have disappointed you. I have felt it unnecessary to enter upon the details to prove the correctness of our premises when we ask for ample currency with which to effect our exchanges; and that this currency should, like our national bonds, be based upon the faith and resources of the whole nation. I will, however, read a short extract from an argument made in 1865:

"The specie basis system may, with great propriety, be called an *ignis fatuus*. It has the same relation to our actual condition as the apex bears to the base of a pyramid. * * * How easy it is to say that paper currency should be converted into coin.

And how utterly absurd it is to attempt the invention of a system by which such a conversion shall be made possible. What we desire and absolutely need are such radical changes as shall make real values the basis of our system. Mr. McCullough, in discussing our paper currency, weakly and childishly says it should not, on the one hand, by being over-issued, encourage extravagance and speculation and give, as at present, an unreliable valuation to property; nor, on the other, by being reduced below the proper standard, interrupt business or unsettle values.

"Unsettle values!" Real values are absolute; they do not depend upon their gold, silver or paper representatives. A bushel of corn affords a certain amount of nourishment, whether its nominal price be fifty or one hundred and fifty cents. The real value of the commodity is not changed, and all the financial arrangements of all the civilized world are powerless to effect that change. The distinction between real wealth and its representative in currency seemed never to have engaged the attention of Mr. McCullough. And his own reports would tend very strongly to induce his readers to believe that he is incapable of making the distinction. Does Mr. McCullough know that real values act upon gold and silver with irresistible power?

The man who possesses his corn, his beef and his pork, the produce of his own industry, is absolutely independent of the representatives and worshipers of gold who congregate in Wall street, and when the hungry millions of the old world demand food, the producer and holder of that food can absolutely fix the terms on which he will exchange it for representative values. * * *

We all have work to do; our country and popular government is to be saved from the desperate attempt now making to subvert our institutions. In this work there are needed many faithful soldiers; some to close the solid ranks, others in the work of sapping and mining, and others, too, in the field as scouts. In the directing my efforts to-day, if I am not exactly in line, I am too experienced a soldier not to realize the important service of a scout in the order of the advance guard; and if the general army is kept posted, and the enemy's stealthy approach over a new road is properly heralded, even a single shot from the post of the look-out will, I trust, be found a service and a useful warning in time.

RADICAL RESOLUTIONS.

At the regular stated meeting of the Radical Club of Philadelphia, Mr. E. M. Davis, its president, read the following views of Mr. Sears on the money question:

First. Property—not gold only—is the basis of money. Let us have unitary money, representing all property—gold included.

Second. To make coin the legal tender is to force values to the coin standard. The coin standard is an artificial standard, artfully designed to maintain the power of class levies upon industry. It is a means of converting production and exchange into a lottery business, with the winnings accruing to the coin managers. Let only representative money be legal tender, and let the laws making coin such tender be repealed.

Third. The right of monetary issue is a sovereign right, to be held and maintained by the people for the common benefit. To delegate this right to private corporations is to surrender a central attribute of sovereignty; is conferring upon a subordinate irresponsible power, plenary dominion over industry and commerce, and is void of constitutional sanction. Let the National Bank Act be repealed and the Commonwealth be the sole issuer of money.

Fourth. Public debt held abroad drains our resources. Its holders do not contribute to the public expense, and it is a source of danger in crises at home or abroad. If held at home its liquidation will not exhaust our resources nor endanger our industries, and its holders can be made to bear their share of public expense. Let the optional payment bonds be paid off, and in their stead issue currency and currency bonds, interchangeable with each other on demand. Such interchange will be perpetual redemption and payment. The currency not to be "promise to pay" currency, but certificates of the ownership of property—representative legal-tender money; the bonds, of \$25 and multiples thereof, to bear interest not exceeding 3.65 per cent. a year, representing the yearly increase of property and the cost of issue and management.

Fifth. Contraction of the currency and indefinite expansion of the bond debt is the policy of the money monopolists. Let the volume of currency be determined by the demand for its use, the same as the property it represents.—*The Philadelphia Inquirer.*

[SPECIE PAYMENT.]

It is about time a full and complete *expose* of the world's financial swindle upon the tolling millions should be made. To do this it is only necessary to state a few axiomatic points. Out of these all intelligent persons can and will comprehend the situation at a glance.

By confining the world's aggregate volume of money to what may be made by all nations severally stamping their seal or insignia upon what bullion they may possess, and by declaring this to be the only lawful money and legal tender of said nations, the first point in the "specie payments" policy is gained!

Now, if bullion were so plenty that each nation could make all the money it needed by stamping its insignia upon a cube of ten inches square, instead of upon a few grains as now, and make that their unit of money, and could make as many dollars as they could by stamping their seals upon paper, will any sane person say this "specie payments" would have the force it now does? No, indeed!

They choose bullion now because they know the very scar-

city of it will leave the aggregate of what money can thus be made so far short of the aggregate demand for it, that it will enable those who hold what there is to charge any price for it which they may think those who need it are or may become able to pay. So the capacity of a nation to pay is the measurement of the amount demanded of that nation when selling her bonds on the money markets of the world for coin. (Selling bonds for coin is the method "specie-paying nations" have ever elected to get money in an emergency, and is a part of that policy itself.)

The result of said policy upon the nations following it to this time is an aggregate debt of \$23,000,000,000, whose annual interest requires about the aggregate coin of all of said nations; and this interest is the stake the advocates of "specie payments" play for—the same as the labor of the slaves was what slaveholders maintained slavery for. While the latter could manipulate public opinion to give and secure them a legal right to work the slave, and appropriate his labor, they were willing to support Republican Government and no longer. Just so now with capitalists, while they can have a legal right, backed by a public opinion approving it, to take the labor of the millions required to gather up the world's coin annually into their coffers they are willing to support the Republic, but no longer.

The late contest, brought on by the slaveholders to gain their point, wherein it was claimed that there were but four hundred millions of dollars involved, may indicate what effort capitalists who hold in bonds \$23,000,000,000 whose aggregate interest requires the world's coin annually, will make to reinstate and perpetuate this "specie payment" policy. The affirmation that coin is the only "honest money" may be placed by the side of the oft-repeated declaration that slavery "was divine." What we desire is, to let the light of truth shine in upon this hoary-headed swindle of the millions to enrich the capitalists of the world, which can be done only in a republic, where the masses can be made to comprehend the whole question.

The first point we need to attack is that of the relative values of coin and paper money. It is a common, if, indeed not a universal saying, that coin is possessed of greater value than paper, because it costs more. And as if they wished coin to be made of the greatest possible value, each nation, in electing the method of furnishing themselves with funds costing the largest possible sum, has chosen to issue its bonds on interest and sell them on the money markets of the world for coin. Capitalists, in determining the value of said bonds, have had only to consider how much such nation could pay annually, and this governed the amount bid for such bonds. All this age and all the next can pay, and so on through all time, would be the "largest cost," and of course would give the greatest value to the coin.

Any intelligent person can see that if bullion could be had in sufficient quantity to enable each nation to make its own money, that the very abundance of coin, by the inevitable laws which give rise to all values, would destroy, overcome, or neutralize the value of it, exactly the same as is now claimed would be the result were our nation to make her money by stamping her seal or insignia upon paper.

But as gold cannot be had in such large amount, therefore money cannot be made of it in excess of the demand for it; and this fact enables capitalists to command any price for it they may be satisfied the nation in need may be able to pay. So that the capacity to pay will be the measure of value of the bonds of the nation in need.

This makes good the declaration that the greatest possible cost gives the largest value; and the results of the actual practical workings of this policy shows what any intelligent person could see must come of it—to wit, all the nations have involved themselves in a debt, about equal to, if not beyond, their ability to pay. So they pay all this generation can, and then transmit the balance for payment to the coming generations.

Now, if we can only succeed in making mankind comprehend us, we will find a power far superior to this money power of the world. Then what is now paid over to capitalists as interest will be kept by the millions whose money it is, with which they can educate their children and enable them to fully comprehend the situation, which will make them masters of it.

Yours,

W. HOPKINS.

SPIRITUALISTIC.

THE MISSION OF MODERN SPIRITUALISM.

WHAT WE ASK IN ITS NAME.

Delivered before the ninth annual meeting of the Connecticut Association of Spiritualists, held Sept. 26 and 27 at New Haven, Ct.

To a proper understanding of the above is due the efficiency of the efforts that we make as Spiritualists and as lovers of humanity.

I have long been convinced that but a few of the many have as yet comprehended a tithe of the change that is to be wrought by the movement known as modern Spiritualism. There are a few, however, who realize that the old cannot be patched; that all pertaining thereto are but parts of a system which is becoming rotten with its own ripeness. We see that the present system is so inferior to that which must take its place, that one might as well try to build a railroad upon a common wagon track as to try to construct the new system of society upon any portion of the present system, so far as the *form* is concerned. The good will remain—will be increased—but the form must be changed. Church, State, commercial systems, financial systems, legal marriage, land monopoly, all must go; the present order be so changed that not one stone shall be left upon another.

When modern Spiritualism was inaugurated, it promised great things, but what has it accomplished? Much, very much, you say. True, but if we stop now we shall be like those who, commencing to build, have dug the cellar and then left it open to the rains of heaven and a trap to the benighted traveler. Better not to have commenced.

From the first inception of this movement, it has been con-

stantly affirmed that the work to be accomplished was the complete overthrow of the present order of things, and the establishment of a new system of society, both upon the earth and in the spirit spheres.

In a word, the new heavens and the new earth, in which dwelleth righteousness or right conditions, are to be ushered in by this movement; and we must be so ready for the changes that are to come that we can fix our eyes, not upon the changes themselves, but upon the results which are to accrue therefrom.

The destroyer, the disorganizer, has been at work upon the old, so perforating its walls and its foundations that the superstructure must fall; and at the same time the builders have laid the foundation of the new. But we cannot tarry at the foundation. If Spiritualism has a purpose, and that purpose the redemption of humanity, there is, there can be, no side issues; and those who think that we go outside of Spiritualism because we do not happen to confine ourselves to the phenomena or the philosophy of said phenomena have not yet learned how large Spiritualism is.

As the atmosphere presses upon all parts of the earth, so is the spirit world pressing upon every portion of the structure called society. The spirit which prompts the resistance of the laborer against the encroachments of capital, is a part of the movement, because there are those upon the other shore who have suffered in the same manner while here and they remember those in bonds as being bound with them.

This being true—the spirit which is prompting the laborer to action, moving upon his head and heart, causing him to resist, even unto blood if needs be—this is as much a part of the work of modern spiritualism, as is the developing circle and the work of the spirit artist.

And the social question—this, too, gathers its life and fire from the spirit world, and is a part of the mission of modern spiritualism. The creative forces of being must have a hearing.

The prostitute, the libertine, the abused wife, the lone souls, whose wrongs have blighted life itself, whose poverty-stricken spirits have wailed out their agony with their departed breath, these, all these, are upon the other shore, with the effects of their false conditions here visible in every feature.

But they are awakening to the causes which produced such sad results in their earth lives, and they demand a hearing in order that said causes may be removed from the path of the coming generations. They demand this and will have it, too, though all the ignorant and vicious in the world oppose.

That there is much of good in the world we well know, but while the multitudes fondly imagine that this good is secured to us through certain institutions, those who look beneath the surface see that it is in spite of said institutions. Take that of marriage, for instance. Why, what would society be without marriage? exclaims one. Society without marriage! Who talks of such a thing? No one that I have heard.

Such a question shows plainer than aught else could, that legal marriage is a curse and ought to be abolished, for it shows that law overrides love—supercedes, takes its place; shows that people are regarded as married who hate each other, if law-sanctioned authority has pronounced them man and wife; while those who love, those whose mutual attraction is so strong that they come together in spite of law or priest or the educational protests of their own souls—such natural marriage is repudiated because man-made law has not set its seal thereon.

Love is the basis of natural marriage, but legal marriage can have almost any basis that can be named. All the beauty, all the blessing that exists under the legal marriage tie, comes from the love which makes it a natural marriage also; and the wretchedness, the degradation comes from marriage without love.

Let us have a marriage that cannot be counterfeited. It is the government stamp upon marriage that makes counterfeiting possible, and it is only the money part of it—the property question—which makes the government stamp necessary.

Virtue, truth, justice and purity have no more relation to legal enactments than has the air we breathe. Each depends upon its own inherent conditions, and human enactments cannot regulate one more than it can the other. The present standard of virtue is legality. It is a false standard, and so long as we retain it we cannot have virtue as a prevailing element in society.

Virtue—purity—for its own sake, and not for the law's sake, is the doctrine we teach. This is what the angel world demands; it is a part of the work of modern spiritualism; is what we ask in its name.

But we are told that we are advocating sensuality; that we are seeking to let down the bars that shut us from unrestrained gratification. Well, as you are so fearful that vice should prevail at the expense of virtue, suppose that we look at the results of the present system of sexual life.

One hundred thousand prostitutes in these United States—those who are openly known as such; and many count a much greater number in this class. But does this open record cover the ground? Not at all. Count those who secretly sell themselves to a favored few; add those who marry for wealth or position (respectable prostitutes these); range them all in the line where they belong, and then count your prostitutes. Thirty millions spent annually on prostitution in New York city! so the statistics say. But does this cover the amount paid to physicians in the hope of being cured of disease thus contracted? Not at all. Does it cover the bill of the abortionist? Not at all. My God! the more I investigate this subject, the more I am convinced that there is but one way out of these terrible conditions, and that is through absolute freedom for woman; the entire control of the maternal functions given into her hands, and a support guaranteed to her by man as a sex, instead of as an individual; in other words, that all men shall be pledged to the support of all mothers and all children.

A recent writer says of illegitimate children (so-called): "Let men feel that they are to be held responsible for illegitimate children, and that for any desertion or neglect which

drives a mother to murder her child, he shall be counted equally guilty; for there is no other remedy that will reach the case." But we say that the only remedy is a new order of society, in which there can be no illegitimate children.

Under the present system of society, woman has no right to the use of her sex outside of legal marriage, and, as a wife, she is expected to do her duty. Yea, it is counted her duty to yield her person, though he who is called her liege lord has made himself utterly repulsive to her. But when men come to understand the law of their own being, they will as soon think of taking fire into their bosoms as an unwilling woman; and the element set free through false sexual relations is a miasmic cloud, which not only shuts heaven's light from the soul, but it ascends even to the spirit spheres, blinding and strangling those purer ones who attempt to approach from thence; and yet we are told that spiritualism has nothing to do with this question!

Do you say that these relations are not fit subjects for public discussion? Then we are not fit subjects to appear in public, for we are all the result of said relations. Our welfare in this life, and, to a certain extent, in the next, depends upon the fact as to whether these relations are proper or improper, not according to a legal, but a natural standard.

But the property question and the legal marriage question belong together. There is wealth enough and there is love enough in the world for each and for all, and we have no more right to appropriate that which we cannot use in one department of life than we have in another.

We demand, therefore, as Spiritualists, and in the name of the spirit world, that all monopoly shall cease. We demand that all shall labor, and that none be forced by want to desperate deeds. We demand that one or dozens of men shall no longer possess hundreds of millions, while millions of human beings, both men and women are suffering from actual want.

We demand that one child shall not be born heir to millions, while scores and hundreds are born to wretchedness and rags.

In a word, we demand an entire change in all this, and much more; demand it in the name of modern Spiritualism; claim it as the work that the spirit world intends to accomplish through this movement; and assert that if we fall in this then Spiritualism is a failure so far as its real purpose is concerned.

Twenty-six years have passed since the insignificant rap startled the world, and are we yet ready for the question? Shall we gird on our armor, or shall we flee in this trial hour? What is it that we ask, that you should shrink? Simply the establishment of righteousness, or right conditions upon earth.

Physicians concede that there would be no such thing as sexual disease did woman never submit unwillingly to the sexual embrace. We propose to place the love relations entirely under the control of woman; to see to it that she is freed from the pressure of the money power, and we know that under such conditions she will never submit to a loathed embrace.

And this is only one of the many evils that Spiritualism proposes to remove. Think for a moment of a state of society where every child is born of love and born to a competence; of a condition of society where all labor enough for health and none to wearisome excess; where none are tortured by cold or hunger or the fear of it; think of garrets and cellars emptied of their toiling occupants, who have left them for comfortable abodes. Think of all this and much more, and then tell me if the mission of Spiritualism is not a glorious one; tell me if we do not honor it when we say that it has no side issues.

Do you shrink and decry the conflict that must come? Can it be expected that the spirit world can usher in so great an event as the second birth of heaven and earth without the shedding of blood—without travail pang?

Is not the result to be secured worth all that it will cost? Will you withhold your sympathy, your means, from those who are ready to die, if need be, in this struggle?

Will you help us, or will you stand idle by, or by opposing show that you have not grown to a comprehension of this movement—of the needs of this hour?

We await your answer. LOUIS WAISBROOKER.

THE NORTHERN ILLINOIS A. OF S.

The ninth quarterly meeting of the N. I. A. of S., at Chicago, was a grand success. Speakers present: Dr. P. B. Randolph, E. V. Wilson, Mrs. J. H. Severance, M. D., Mrs. L. E. Drake, Cephas B. Lynn, C. W. Stewart and others. A free platform for all important subjects was, as usual, maintained.

The new constitution was adopted and established, according to the statutes of Illinois, and the N. I. A. of S. is a fixed fact.

A better understanding of the social question was obtained by those attending than ever before, owing to the forcible speeches of Dr. Severance and Mrs. Drake on that subject. Much good will result from this meeting.

C. W. STEWART.

MISCELLANEOUS.

WHAT IS THE SIGNIFICANCE OF AN ABSTRACT MORAL LAW?

Man seems to have come into existence under such conditions as utterly to disallow him any use of his brain. Hence, instead of estimating being from what he knows of it, he fixes a value upon it from just what he doesn't know. Starting with the climax of all absurdities, that himself exists with no rights but conceded ones, it is not a marvel that he should join in the general raid against all rights in others. Instead of looking upon himself as part and parcel of the great whole, possessing co-ordinate rights and powers with each and every other individual being, he appears to imagine that he exists a kind of tenant-at-will, and whether he shall be snuffed out or continue to exist depends upon the cowardly

and abject life that he leads here; and this attitude is so general that in no one instance has man represented the nobleness of his nature or the grandeur of his being. The task of sustaining something that is to tower above himself and claim his homage has actually forced man to be a nobody, and the very best developments we have upon this earth go to demonstrate this fact. There is a treachery here at work to absorb the individual in abstractions and hold his attention there lest he should know something where it would be of interest personally to himself. For instance, when the moral law was sprung upon the race (for *sprung* it was) the life, character, manners and general deportment of the individual were put into the care and keeping of every other individual, without so much as allowing the personal owner the right of saying whether himself was suited or not, or even feeling out of sorts with the misfit of the thing. And the plea for this would be that himself, being interested, would not be a safe judge. This is modest! Who shall bring me a supper of that which would outrage all conceivable decency, as was meanly forced upon the Prophet Ezekiel, and when my nose turns up and my stomach heaves tell me that I am too interested to be a safe judge of what is best for me in the eating line? But this is a trifle when compared with the universal ruin brought on the race by an abstract code of laws. There it is, like the dial of some old town clock, with no machinery to work it, hands of which hold one eternal fixedness to point out the time, way and place of all human manners by one rigid, dry and uniform rule, and that where no one is a safe judge to read and construe it for himself.

Now, what do we mean by an abstract code of morals? Why, simply something just contrary to every instinctive feeling of the human soul. For if this were not a fact it would not need to be written. Hence it means that my life shall tally with an abstract rule unlike myself, and as various in its phases as are the observers in their interpretation of it. It is the justification of all possible meddling in my soul-interests by everybody, while it would refuse me the right of being a partner in any decisions that might be made concerning me. Questioning, with the mock gravity of a puffed-up censor, my right to live in conformity with my own instinctive feelings of a beautiful and desirable life, it makes personal life everywhere everybody's business but the one possessing it. I who only can tell when life suits me must be dumb, even while my laughing soul fairly throbs with its freighted glories of a satisfied existence, and at every beating pulse my being glows with exquisite delight. This moral code licenses the very menial who lives to splice out an unhappy life to call me down from the joys that my inmost soul tells me are my own. A moral code! Why, every bound that runs the streets may bark at me under its *divine* sanction.

If man had not been educated out of the native dignity of his soul he would spurn as an affront not to be forgiven any interference with himself, from high or low, in any respect. But through the medium of this false teaching all that impresses him has made him feel abasements too degrading for a dog whose misfortune it happened to be to kill sheep. Why, the very significance of setting up a code of abstract morals, and teaching its importance, is, that the human soul is utterly destitute of moral sense. And if this were true, this abstraction could not endow it with any. I do not care who got up this code, it would be none the less infamous for having the name of a God attached to it. The first and only design of getting up an abstract law, was to throw the human soul off its centre, and thereby to render it weak and pusillanimous. Man swerved from his central base, where all that is grand and beautiful comes to pay him the homage of a mutual smile, but never finds him at home, must be somewhere crawling in the dirt to elevate an abstraction and demonstrating his abjection and cowardice. This code, that virtually gives the character, deportment and acts of the individual into the custody of outside authorities, slew him of Nazareth for disregarding it, gave the fatal poison to Socrates, drove the Moors out of Spain by fire and fagot, chased the Waldenses through the valleys of Piedmont, and has murdered every man in whose death the public claims to be interested for its own security. And yet these are the smallest of its infamies; for if there is an individual on this earth, or ever has been, with whose life it claims not a right to meddle, I do not know in what age of this world that soul happened to live. In the outset it robbed man of the sovereign right to himself; in doing which it took both his conscious strength and self-respect away, and all by teaching him to honor and obey this infernal shadow of villainy. When I consent that another may govern me (I care not under what rule) or even to question my sole right to myself in any particular, I have as little idea of any responsibility to myself as I have of snuffing the moon with a pair of tongs. So insufferably outrageous to me is this scandalous claim of a foreign code on man, that my consent to discuss it is margined with the shadow of littleness. It seems that I am descending to the common infamy of elevating an abstraction over the imperishable man, by joining in the general piracy against him that has always played to effect his ruin.

There is an intense excitement going on just now, in which every fool and donkey seems to take an interest. And this, too, over an affair that should not have been whispered around the hearthstone of the next-door neighbor; yet the terrible "Oh, my!" is in every gaping mouth, just as if it was a "solemn duty" for every one to meddle with that which was none of their business. Herein is developed the diabolical character of the moral code. It in some way makes everybody a liar and slanderer, and, what is worse, a babbler of what, by no necessity, ought to awaken the first attention of any one not directly concerned.

I have said this moral code made everybody a weakness. Mark it, the love of popularity and a great soul never traveled hand-in-hand. There is no use of talking of the ability of a man for doing good who is smitten with such a leprosy. I can excuse a man for loving a woman, but never for forgetting the instinctive greatness of his own being enough to sanction its justification by others. Oh, this vol-

unticing or feeling obliged to worry about everybody else is horrible business.

When Diogenes requested Alexander to "stand out of his sunshine," he gave point to this beautiful sentiment: "Dare not to cast your shadow over a man." When I consent to be ruled by an abstract code, I say to every one: "Put your own interpretation on that law and come at me just when you feel it your pleasure." This terrible temptation affords a sorry employment for everybody a devil can manage. And here is just the reason why people are to-day, and have been in all past ages, in fidgets to set each other right. Why, I have seen a man so drunk that he had to hold himself up by the fence, while he actually wept over an associate not half as bad off as himself.

These busy-bodies never seem to be concerned for the happiness of another, whether the soul reaps its momentary joys or not. Oh! no. But the Church of Christ is suffering; nations are losing their prestige; human souls are crawling out from beneath the rubbish of ages, and everybody is panic-stricken. Just as if a Christian were any better than a Hindoo, whose life should produce as much happiness for his use as did the man of religious mummeries. Every man or woman who holds a concocted title to a piece of land, a horse or a cow will contest any interference with this abstract ownership; but men and women who hold imperishable rights in existence will cravenly submit to be nosed about by an abstract code of morals that will justify every poisonous serpent that crawls in blowing the virus of spite in their faces. Why, those who are abject enough for this need not talk of morals, for self-respect, the first letter in the beautiful alphabet of soul-worth, is gone. How misled is man; for this code has taught him to love the opinions of others more than his own happiness, the coat more than the body that wears it, popularity more than the hidden glories of an indestructible soul. Who seeks to save his life at such a price shall lose it.

Do people comprehend that the uncorrupted man will never think of morals as a question with which his holiest wants are connected? Every yearning feeling from the inmost depths of the soul is for happiness. A happy soul hurts nobody. Every one else may be feared.

It would be a sorry thing if I must run the gauntlet in every direction to please every self-appointed questioner in regard to my proprieties, while my unutterably happy soul unostentatiously breathes its simple justifications in the almost immediate presence of a smiling universe, without one dream of a sneaking fault-finder within the bounds of its extended realms.

The being who could teach me what was right and proper might be insane enough to think he could eat my dinner with an equal benefit to my physical being that teaching should be to my spiritual, since it is justly supposable that benefits come to me in each case. The conception that right is foreign and repulsive to man (and this is the gist of all preaching and teaching, from the cold, heartless lurch of the Ten Commandments down to the stupid threat of some ignorant old granny) is as wild as the supposition that the farther a man gets from himself, the nearer a good man he is; and the more unlike himself he is, the better he will feel.

When man was swindled into the abandonment of happiness as the sole pursuit and highest want of his being for an abstract code of morals, he put it into the power of everybody to abuse him if they should so elect. And the irreconcilable differences of man with man to-day will demonstrate that these advantages have not been neglected. This code has never told man what ailed him; but it has freely licensed every man to make a patient of every other man, upon whom to exercise his skill in doctoring. Hence every man and woman who can pick flaws in character and turn up their noses at a hearsay, as if the ark of safety was being jostled, are qualified to prescribe for the ailment. But, unfortunately, the doctors are all wanting in the first requisite for even a hope of success; and that is, they do not know what ails the patient—a common failing with medicine-mongers. If they comprehended that he wanted to be let alone, the patient would get well.

Man need have no conflict with his fellow-man; for man is not bad. The simple puzzle is, he does not know how to be good. Everybody tells him how. Preacher, teacher, book and newspaper, and every volunteer meddler in the villainous business; and what these do is to help on the confusion that upsets him in the outset, while the difference between such a man and his teachers is that they lack his modesty. And just here it will be seen that the entire race, doctors [teachers] as well as patients, are as impersonal as men on a chess-board, in the management of almost equally skillful players. From time long ago a meddling class of spirits in the unseen have played a deep game to cut off conscious association with dear ones who love us and who are never from our midst; and to do this, these spirits have been forced to decentralize the soul of man by throwing him under an abstract law as his rule of right, where they could set every dog upon him that they could make ugly enough to growl. The object of it all is to keep the mind oppressed, worried, confused and misled. Here is the secret of all the bewildering and wearying cares under which we are forced to pursue life, conflicting and competing with each other at every turn, and all so unnecessary, only as so many means for keeping man in a state of unrest, in which this class of spirits can hold the management of him. For only when the soul is still enough to hear an angel whisper can dear ones make us conscious that they are near. These are not the noisy, pretentious spirits, who cut a swell in issuing commands and giving instructions, but those whose hearts fairly quiver with the sweets of freighted glories, with which they ever linger in our midst.

This, preachers know nothing about, but go battering away at man for errors in belief, when all the errors there ever were and ever can be are those that will not allow a life to be congenial with its owner. It was a cunning move to get man to lose sight of his instinctive love of happiness, and force him by terrors to confess a code of abstract morals that would place him under foreign authority, where everybody was elected to meddle in everybody's affairs but his own. Where happiness is the measure of life, the rule and the compensations are uniformly the same.

E. WHEELER.

AUBURN, July 27, 1874.

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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, NOV. 7, 1874.

THE ULTIMATUM.

FROM THE SPEECH "TRIED AS BY FIRE."

Sexual freedom, then, means the abolition of prostitution both in and out of marriage; means the emancipation of woman from sexual slavery and her coming into ownership and control of her own body; means the end of her pecuniary dependence upon man, so that she may never even seemingly have to procure whatever she may desire or need by sexual favors; means the abrogation of forced pregnancy, of ante-natal murder, of undesired children: means the birth of love children only; endowed by every inherited virtue that the highest exaltation can confer at conception, by every influence for good to be obtained during gestation and by the wisest guidance and instruction on to manhood, industrially, intellectually and sexually.

AN UNWITTING INDORSEMENT.

The Dawn Valcour Community ought to pass a vote of thanks to the New York Herald for the magnificent and gratuitous whole page advertisement it gave to them on Tuesday, October 27th. As Free-lovers and well-wishers to all who strive to advance the cause of sexual liberty, we feel grateful for this public notice from the foremost daily paper in the Union. We accept it as a popular admission of the great advance of the doctrines so long promulgated in the WEEKLY, and gauge with it the strength of the cause of sexual freedom in the hearts of the masses of this Republic.

THE NEW RELIGION—UNIVERSAL JUSTICE.

No. VI.

In the previous five articles we have considered of the various material, or rather pecuniary or wealth relations that exist among the several classes of society. After a careful analysis of those relations we have found that they are not based in human equity, and, consequently, before the race can obtain justice, that all these arrangements have got to be changed. It is true that we have not yet inquired of what these changes should consist; or how they are to be brought about. We have simply shown that there must be change, by proving that almost, if not quite, everything that is accepted now as honest and right, legally, even by those who suffer from the injustice, is a fraud upon the intelligence of the working classes, and morally a crime as much as legal theft is crime.

But, before we can attempt to discuss what should take the place of that which is, industrially, it will be necessary to investigate the principles upon which our moral and intellectual structures are based and conducted, so that, if they be found as false and unjust as those are which we have analyzed, they too may be provided for in the new organization. Beside, our industrial system, and the financial and commercial which grow out of it, we have the systems of criminal jurisprudence and of common law, which were inaugurated and are maintained to control, remedy or punish the lapses from legal right which are supposed to be under the guidance of our moral natures. The theory upon which this system is based is, that to punish severely by personal suffering or otherwise, is to reform the actor, and to deter others from performing similar acts. That this theory is utterly fallacious, is transparent when the causes of human action are investigated. These actions are governed by precisely the same laws that govern motion in all other departments of nature. Wherever motion takes place it is the result of some power or force applied to some object, which

becomes the subject of the act that is performed. There never was a motion that was not the result of this law, and there is no distinction in this regard between movements in the material world and in man. Every act performed by every human being is a result of some moving power, impulse or force, directed upon the part of the individual by which the movement is produced.

That there are different kinds of force is readily admitted; but this does not invalidate or in the least weaken the statement. If a tree is struck by lightning, and destroyed, it is a forcible illustration of the law as stated. If one person strike another, and kill him, it is also a forcible illustration of the same law—the law of force applied to matter. To cause the lightning to kill a tree it is requisite that there should be the necessary force existing, and, then, that that force should be directed upon the tree. To cause one person to kill another requires the same prerequisites, and no others; and the same is true of every so-called crime. Those who hold to the long-since exploded doctrine of free-will, will reject this theory of human action; but to deny it is to maintain, constructively, that all human action is the direct result of absolute choice upon the part of humanity; the mere statement of which is so palpably absurd as to be its own refutation.

But to make this still more clear, let us consider specifically what it is that constitutes murder. In the first place, there must be the person to commit the murder, and the person to be murdered. There must exist in the murderer the capacity to do the deed. Nobody can deny this, since to say that a person can perform something for which he does not possess the capacity is to state an evident absurdity. We then have the person with the capacity which, if called out, can take the life of another. Is it not clear—so clear as to be self-evident—that all else that is required after this is the inciting power; and is it not also clear, if the capacity is never called into exercise, that the murder of which the person is capable, will never be committed. Nothing can be more evident.

Now, suppose that there is a person who is known to have a capacity to kill another, but because this capacity is never acted upon he never murders; is this failure to perform what he is capable of performing to be placed to his credit? Is it to be said that this person, though having the capacity to murder, has always refrained from its exercise? Manifestly, No! So, on the contrary, neither can it be said, logically, that another person, possessing the same capacity, which is acted upon, and a murder is committed, is to be the absolute cause, and alone responsible for the deed. The most that can be said of the two is that the former was never subjected to the influence of which the latter was the victim, though had he been, he, too, would have committed the same crime. This is so clear to us that it seems superfluous to add further argument.

Man is a chemical compound, materially, intellectually and morally. If it were possible that there could be two persons in whose entire composition there should be absolutely the same proportion of the same kind of elementary principles, then there would be two people absolutely alike; and these persons, if exposed to the same influences would always perform the same deeds. We are aware that these are bold positions, and calculated, when understood, to destroy the theory of human personal responsibility—the most terrible foe to humanity the world has ever known; but we are after the truth, and wherever this lies we are determined to go in the search. This truth we have found and we proclaim it in its broadest terms. We assert that it would be no less preposterous, in view of the justice of the act, to attempt to punish the earthquake for swallowing up a city than it is to hang or otherwise punish a person for taking the life of another. And to make it more pointed still, we would say that, if each of a jury which brings in a verdict of guilty of murder, and the judge who pronounces the sentence of death, had been in the same position in which the murderer was when he committed the deed, having the same capacities, they would each have done the same thing for which they condemn their brother man. Could there be any greater condemnation of the theory of punishment of any kind, for crime of any sort? No!

The law to which we have referred in the case of murder holds good in all other kinds of crime. Let these be whatever they may, there must be the capacity and the incentive or the motor power, and the results will be similar in all cases. Nor would it weaken the fact should it be said that a person ought to withstand the incentive to do any of these things, since if he had the capacity (which he did not obtain by any will or consent of his own) and the external influence (which he did not create) is brought to bear upon him, how can he resist performing the deed? To show the inconsistency and the fallaciousness of this position, we have only to consider that like conditions, under like circumstances, will always produce like effects; and that this is as true when applied to the actions of men and women, as it is when applied to the compounding of materials or to the production of colors, with this qualification when the subject is a human being: That he or she had no choice in the materials and capacities of which they are compounded, and no choice in the composition of their environing influences, and consequently that they cannot be responsible for the results that these influences produce when acting upon their organization.

If these things be so (and to us there is no logical escape from them), where shall we look for better conditions for the

race? When humanity comes to consider this matter in this light, its attention will involuntarily turn in the right direction. We answer that there can be but one method by which the detrimental actions of the race can be avoided; but this consists of two parts: First, that there should be no more children born under circumstances of conception and gestation that transmit to them the capacities to do the deeds that it is desirable to have prevented; and second, that the influences that call these capacities into action when possessed, ought to be changed or replaced by others which will not result in calling these bad capacities into action. In this view of the subject, which is the only rational one that can be taken, the prevention of crime is something that belongs to the community to do in which its abatement is desired, and as a corollary to this—that when crime is not prevented it is to be attributed to the community in which it occurs, and not to the hapless individual who is its subject.

We say that the community is responsible, because it is to it, as a whole, that the conditions which produce the tendencies to, and the capacities for, crime, and the general or special influences which at the time induce it, are to be attributed; the individual actors being no more responsible than is the cannon ball which wrecks a vessel.

To the objection that will be raised, that individuals have the choice in these matters, and consequently that they are responsible for what they choose to do, we reply that whatever choice, if it may be called a choice, any one may make as between several present alternatives, it will be that which the very conditions of capacity and influences, to which we have already referred, make inevitable. Choice under such circumstances is nothing more or less than an illustration of what these capacities and tendencies are, and in no way conceivable of an absolute decision of the mind of the individual utterly divorced from them. The mind in this case is like the strings of a piano—the tone that is given is determined by the tension of the string that is struck. There are circumstances in which it is impossible for those under these influences not to laugh. It is not the choice of the persons that they do this. They cannot help it; they could not if the penalty were death. Nobody denies this; but transform the scene to one of murder, and almost everybody will say "he" ought to be hanged. Such is the consistency of human justice.

It is evident, therefore, that, in a new order of society, in which human justice regarding all things is to be the rule; in which effects of whatever kind are to be attributed to their real causes, the present system of criminal jurisprudence and of common law will have no place. In such an order all human actions, whether the best or the worst, will be assigned to their true positions, and be placed not to the merit of the individual when the former, nor to the demerit of the actor when the latter. When such a rule obtains, punishment for any act will not be known. The most that can be done in case of bad capacities that are liable to encounter bad influences, will be to surround the unhappy possessor of the capacities with such other influences as will make it impossible that his inherited tendencies to viciousness should ever be called into action. So, then, when this matter is carefully analyzed it comes out that, as in the case of our industries, the very reverse of what has so long been so generally accepted as right and good and honest, is precisely the contrary—that those who have been accounted as criminals, and punished as such, have been the unhappy victims of illy-conceived and worse executed functions of society. The conclusion cannot be escaped that justice requires that every person now imprisoned for any pretended crime ought to be set at liberty at once; or his imprisonment, as punishment, instantly changed into restraint for protection to others, and education for the individual.

We should not lose sight of the fact, however, that a very large proportion of so-called crime is induced by the injustices that exist in the possession of the products of industry. Abolish from the calendars of crime all those cases that may be, perhaps, assigned to this cause, and there would be left only those which came from such inherited tendencies as would make their commission inevitable. To cure crime, then, we repeat that two objects must be sought: First, the removal of the causes that induce it where the capacity exists; and second, the placing of maternity under such enlightened control, that no more children shall be born inheriting the capacity for crime. Let half the effort be given in these directions for one generation that there is given now to detect and punish crime, and all tendencies to commit bad deeds, and influences to induce them, would be for ever cured. Morality cannot be legislated into anybody; if possessed at all, it must be born with the individual.

ATTENTION REQUESTED.

We send bills with the WEEKLY to those subscribers whose subscriptions have expired, or will expire with the next few numbers. Of course we expect every one receiving such bill will at once remit for another year or six months at least—feeling certain that none who have read the WEEKLY for the past year can afford to do without it now.

Should any of our subscribers feel unable to remit at once, who still desire the paper, we will continue to send it and give them a few months' time for the payment, if they will so request. Those who do not care for the WEEKLY longer will please notify us by postal card or request their postmaster to do so—a courtesy that will cost them but little, but be appreciated by the publishers.

"OPPOSED TO ALL HER SOCIAL VIEWS."

Thus saith the editor of a new Spiritual paper, or, to put it in his own words, changed merely to make them intelligible, it read, thus: "We never saw Mrs. Woodhull but once, and then for only a few minutes. We never voted for her; we were her bitter opponent then, and are still opposed to all her views about the social and sexual relations."

Now, let us write this "opponent" down, so that the record will stand in bold relief to his utter future confusion. People who do not want to get upon the record unpleasantly should be careful about inviting others to write unpleasant biographies of them. We venture to predict that when this person wrote the above, he wrote in utter ignorance of what he was really saying; and that, when what he has really said is shown him, as we intend to show him now, he would rather have never had a paper in which to express his views unbridled by a wiser head than his, than that it should have played him such a scurvy trick as this.

These are Mrs. Woodhull's views of the social and sexual relations; to which he says he was and is bitterly opposed:

1. She teaches where a man and a woman consort as husband and wife, when, if they were not married and the woman, having control of her sexual organs (which control she loses by being married), would refuse to submit to the act; that such is unnatural intercourse, and consequently prostitution.

The gentle W. is bitterly opposed to this view.

2. She teaches when a husband forces a wife against her will, as thousands do, to submit to him sexually, that it is rape.

The gentle W. is bitterly opposed to this view.

3. She teaches that women should not be compelled, either by custom, usage, public opinion or law, to consort with men whom they do not love.

The gentle W. is bitterly opposed to this view.

4. She teaches that no woman should ever submit to the sexual act when she is unwilling to accept its possible consequences.

The gentle W. is bitterly opposed to this view.

5. She teaches that women should never become pregnant with or bear children whom they do not desire.

The gentle W. is bitterly opposed to this view.

6. She teaches that when women cease submitting to undesired intercourse and bearing unwished-for children, that misery, vice and crime will have received their death blow.

The gentle W. is bitterly opposed to this view.

7. She teaches that mothers have almost supreme control over children in their wombs to make them good or bad, and that what is needed next to woman's emancipation from undesired intercourse, pregnancy and undesired children, is an enlightened sense of conception, generation and gestation.

The gentle W. is bitterly opposed to this view.

8. She teaches that no woman should ever be forced into circumstances where she may, even seemingly, feel obliged to pay with her sexual favors, either in or out of marriage, for a support.

The gentle W. is bitterly opposed to this view.

9. She teaches that the sexual act is the divinest in the whole range of the universe, and that it should never be degraded from its high estate.

The gentle W. is bitterly opposed to this view.

10. She teaches that women should always be free to choose the fathers of their children.

The gentle W. is bitterly opposed to this view and teaches, consequently, that somebody else than their mothers should choose the fathers of children.

11. She teaches that it is better for women to bear perfect children by different men than to bear imperfect children by one man.

The gentle W. is bitterly opposed to this view.

12. She teaches that both sexes should have a thorough education in sexual matters before entering upon their practice.

The gentle W. is bitterly opposed to this view.

13. She teaches that woman is, by nature, queen in all sexual matters, that her sexual functions belong inalienably to her, and that she has no right to permit another to assume the sovereignty over them; and again, that when she has seemingly done so as in marriage, she has really not resigned them, since they belong to her by a higher right than any that can ever be obtained by any transfer, bargain or sale.

The gentle W. is bitterly opposed to this view.

14. She teaches that women ought to come together, and, in the most solemn manner, declare that they will never again submit to undesired intercourse, either for money or for a home; and that they will never bear children whom they do not want.

The gentle W. is bitterly opposed to this view.

To all these views he has declared publicly, and written by his own hand, so that he is committed past retreat, that he is bitterly opposed. "We still oppose all her social and sexual views," says the gentle W. These are her social and sexual views, and the gentle W. is opposed to them bitterly. Whatever other views than these she holds are logical deductions from them. If there are any views charged against her that are inconsistent with these they are falsely charged, and she defies the world to support such charges

by proofs. When the gentle W. wrote that sentence he sealed his death warrant as a reformer, and announced to the world that he is the supporter of all the infernal and damnable things by which woman is now enslaved. We wish him joy of his declarations of faith, but would advise him in the future to consider the meaning of words before he publishes them to the world. All people are not so dull or thick-headed as to blindly accept the simplicity, not to say the foolishness, of those who, if they were not ludicrous in their "denials with an oath," might be considered as struggling vainly to escape some fearful calamity.

We also commend the lesson that we have been called to teach the gentle W. to all those conservative Spiritualists who know so much more about the views and the acts of the Editor of the WEEKLY than she does herself, and who have taken it upon themselves unsolicited to become their sponsors and god-fathers to the public.

A SERIOUS MATTER.

We sometimes wonder whether Spiritualists, as a class, have any competent conception of the real meaning of the present aspect of spiritualism; or whether they look upon the recent widespread discussion of its phenomena by the most influential of the newspapers of the great cities—notably the New York *Sun*, *Times* and *Graphic*—as a matter of course merely, having no specific indications. We fear that the class of Spiritualists who regard spiritualism as a phenomenal fact, from which no conclusions are to be drawn or deduced other than that spirits exist, and, under proper circumstances, do communicate, look upon the circumstance referred to in the latter light. Being convinced that death is not annihilation, they rest upon that fact satisfied, while the vice and miseries of the world are let alone to run rampant through the race.

But to that other class of Spiritualists, who accept the phenomena as a direct incentive to active efforts directed to preparation to enter upon eternal life, this aspect of their cause presents altogether a different picture. What is this life upon earth—at most, an average of thirty-three and a third years—with all its vicissitudes and trials, compared to that endless life in spirit, with what we have been shown by spirits, may be its beatitudes and bliss lasting forever? How anybody can believe in the spirit-life and not pour all his or her energies into channels for reforming and making the world better, is an anomaly which is utterly incomprehensible to us. It is the all-potent incentive, forcing us to ask in every direction for information as to how the body—the earth-house of the spirit—can be made perfect, so that the inhabitant may live happily and grow perfectly. Beside this there is no other question of the slightest importance, relatively speaking. The people everywhere spend their money freely to procure the best architects, and study every variety of architecture so that they may have comfortable and beautiful houses in which the body may dwell. All this is right—is as it should be. Our homes should be so beautiful that they would meet every desire of our interior natures for beauty. But how can a deformed or diseased physical body be made contented, happy and useful in any habitation, let it be ever so magnificent? Common sense tells everybody first to look after a proper physical home for the spirit; and when this is secured, it will be competent to look for the most perfect surroundings for the body—those in which all the yearnings of its master can be satisfied.

But what does the latest form of spiritual phenomena mean? It is termed "materialization;" but this is a newly-coined word, meaning the same that other words mean that have been in use for ages. Materialization is the reappearance of the spirit in an earthly form. What is this more than, or wherein does it differ from, the doctrine of the resurrection—a doctrine as old as the history of the race? If there is any truth whatever in any of the various suppositions of materialization, then this truth means that the day of the resurrection is approaching. Not that single day of twenty-four hours, in which God by voice shall call forth those who have done good to the resurrection of life, and those who have done evil to the resurrection of damnation, but a period, an age, in which this is to be done by the voice of God working in natural ways and by natural laws. There is a germ of truth in every doctrine that persists in the minds of the race age after age. From time immemorial an idea of some form of resurrection has found place in the minds of a large proportion of the race, each individual, perhaps, having it in some different form; but it was, and is, resurrection at last—the reappearance of the spirit rehabilitated in garments of flesh. Accepting this idea and applying that of the phenomena of materialization, it is easy to conclude really what the resurrection means, and how it is to come about.

So, then, Spiritualists and all others who believe that there has been or that there may be a materialization of a single spirit for the space of a single second, must necessarily believe that when there are proper and perfect conditions the reappearance may be permanent, because materialization is not undertaken by spirits merely to satisfy mortals that spirit existence is a fact; it is to bring about great and radical changes in affairs and their manner of conduct in both spheres; it is to bring to earth the government of heaven; it is to make humanity like the angels in heaven, who neither marry nor are given in marriage; and finally to unite heaven and earth in the millennium.

What are the conditions requisite to materialization? Clearly, a sufficient quantity of spiritualized and refined matter out of which to constitute the new body. If there were enough of this now in existence in such localities as to be commanded and attracted by the spirit wishing to reappear, then the resurrection would be complete at once and for all time; but there is no perfectly spiritualized matter, or not enough in any given locality, to construct even a single body; or at least there is in no single place all the elements required in the needed state of purity to do this.

Our bodies cannot exist without each of the necessary component parts; so cannot the resurrection take place for a single body unless it have each of the spiritually refined elements in its proper proportions. This proposition brings us to the key to the whole mystery. A human body cannot be born except through the sexual union of a male and female. This is the method by which all human bodies are created; and so it must be by some co-relative method that spiritual bodies must be born. Christ is reported to have said to Nicodemus that "ye must be born again," before entering the kingdom of heaven. He did not mean that one must enter into his mother's womb and be born again, as at first, but he meant a spiritual birth; a birth of the spirit by the resurrection of the body.

Now the bodies of men and women are constantly throwing off emanations that are good or bad in proportion as their bodies are perfect or imperfect. The spiritual atmosphere is constituted out of these elements, but they cannot be used by spirits until they are blended by the perfected unity of the sexes; that is, until there have been perfectly blended elements exhaled by the perfected blending of the sexes in the same form and manner required to create a human form. There are many people—men and women—who will understand what we mean—those who when coming in physical or nearly into physical contact, have felt the magnetic thrills tingle in every nerve of their bodies. This is magnetic unity; and what is magnetic unity except sexual unity? This it is, and nothing more and nothing less; and only those persons should have sexual commerce between whom these conditions exist; and when there is no sexual commerce except where there is this magnetic unity existing naturally in the persons themselves before there is sexual contact, then there will be a spiritualized aura exhaled into the atmosphere which the spirits can command and in which they can be resurrected.

In this view of the case it can be readily inferred why we are so persistent in the advocacy of free love—that there should be no sexual commerce except where there is a previous all-absorbing love; such a love only being possible when the magnetic conditions to which we have referred are present. The unwise may laugh, the bigot may scout, and the ignorant hoot and cry out "free love" until the latest day; but all this will not interfere with the fullest development and consideration of the truths to which in this article we have barely hinted. Behind these truths there lies the whole philosophy and science of the resurrection. We are willing to bide our time for justification. What the spirit world has given to us to declare we have declared boldly; and whatever may hereafter be given us shall also be as boldly declared, and we will meet the jeers and the hoots and the cries of the ignorant and the foolish, with a calmness and content that come alone from an undying faith in the truth of what we have uttered.

THE MUNDANE TRINITY.

Science, Art and Labor are the true trinity, the real magicians of the present era. The benefits arising from their happy union are so many and so various that they appear to us to be the distinguishing characteristics of the present century. If we critically examine the annals of the past we shall find that a large proportion of the evils which then afflicted the human family were brought about by the separation of the scientific thinkers from the laboring artisan performers of their conceptions. Nor need it awake our wonder that the acting producers, notwithstanding their general degradation into service under compulsion, should yet feel more keenly their galling mental fetters, and, seeking every opportunity of freeing themselves from the same, be constantly warring against their less numerous, but more enlightened adversaries.

We find, on examination of the pages of history, that in Egypt, Greece and Rome, the learned always endeavored to shroud their knowledge from the gaze of the uninitiated though laborious public. It was this that gave rise to the celebrated mysteries of Mithra, Isis and Eleusis, and it is this which may be read in the Latin terms yet used in some law courts, or seen in the rich labels on the decorated bottles in the stores of our apothecaries. Thus the tragedies of the past have degenerated into the farces of the present, and those things which were used to terrify the serfs of an earlier time now only serve to awaken smiles on the faces of the more intelligent workers of the present era.

But the genius of man, fettered and classified as it has been in past ages, has now thrown off its yoke, and appears to have selected the new continent for the arena on which to display its extraordinary powers, which frequently astonish those who have witnessed the earlier wonders of its modern performances. And though it may not now exhibit itself so grand in design as the Hall of Karnac, so vast in speculation as the scholar of Socrates, or so dazzling in splendor as the

triumphs of the Cæsars, yet it is not less effective, and certainly more useful, in endeavoring to ameliorate the condition of the human family, in the more practicable and certainly not less sublime attempt at subduing the powers of nature herself, and rendering them tributary to the comfort, peace and happiness of mankind.

To the unthinking reader this comparison of the labors of the present and the past, and the claim of superiority for the former, may appear somewhat strained; but, could we reanimate an ancient citizen of Thebes, Athens or Rome, we think we could point out in our modern "Goshen," sufficient to convince him that the praises we have awarded were not even proportionate to the benefits conferred on us by the happy union of Science, Art and Labor which now dignifies the civilized parts of the globe. If a philosopher, what would be his joy at beholding the literary treasures of the world comprised, we had almost said, in many of our principal libraries. The teachings of Confucius, Zoroaster and Mohammed, together with the maxims of Solomon and the purer doctrines of Jesus—the scientific researches of the wise of all ages and countries, from Thales of Miletus to Tyndall of England—the garlands of poesy, from the magnificent epic of Job to the thousand and one lucubrations of the dreamers of to-day—and all these speculations within the reach of those who, in former times, would have been termed clients, serfs or slaves. What would he say on beholding the products of nature and art, in all their various forms, collected from all climes, dominions and seas? The rich offerings of the leviathans of the poles, with the brilliant lustre of the insects of the line; chaste and elegant wares, the delicate productions of refinement and civilization, mingled with the tusk of the elephant and the plume of the ostrich, the trophies of the spear of the barbarian. Every zone, every country, nay, almost every port, paying to us its annual tribute for our use, comfort, or adornment.

The above picture is not too highly colored; the simple truth alone beggars description. Do we not frequently behold the products of three continents at the breakfast table of a mechanic? Ware from Europe, tea from Asia, and sugar from America! The very cotton that covers it has, it is not improbable, been grown in one continent, manufactured into cloth in another, and again returned in its finished state to adorn the table of one of the truly noble producers of the present age. If these facts are not wonders, it is only because they are common. To one unacquainted with the mighty results achieved by the close union of theory and practice which distinguishes our era, they would almost appear to be miracles.

But the union of Science, Art and Labor also confers benefits upon the world which should be considered from a moral point of view. Commerce, extended commerce, which is one of its results, is daily inculcating upon the masses moral lessons of the very highest order. We now begin to perceive the strong links of affinity with which all mankind are connected, to compare the several inhabitants of the earth, to correct the errors of prejudice, to impart and to receive instruction, and to appreciate and profit by the advances of all countries, whether material, artistic or scientific, which commerce places within our reach, and which the art of printing communicates to all. The lines of demarkation with which bigotry and superstition have so long succeeded in sectionizing the earth, are rapidly becoming obliterated, and we begin now to feel that the ties of mutual confidence conferred by nations on one another in the way of exchanges of commerce or the familiar intercourse of trade, are more efficient guards of the peace and security of the peoples than the pratings of self-interested religionists or coasts bristling with fortifications.

It must be observed, however, that these vast accessions to the power, glory and happiness of mankind are only praiseworthy when they are used to secure the comforts and forward the interests of the masses of the peoples. Mighty as they are, they are all liable to be monopolized and abused, and in proportion to the blessings they ought to confer will be the magnitude of the evils resulting from them if they are permitted to pass out of the full control of the public. The same potent instrument which can expose hypocrisy and drag haughty culprits to the bar of public justice, may be used, and, we are grieved to add, too often is, to betray the popular cause and give aid to the oppressors. The magic forces which have aided us to annihilate time and space may be employed for the purposes of destruction, and the commerce, of which we have boasted, may become the unrighteous instrument for defrauding the defenceless and wafting to the hearth of the purer barbarian the pestilential vices of civilization.

We sincerely trust, however, that these giant powers which we possess and wield may not be so perverted, or, if any of them be so now, may be reclaimed and used legitimately in the interests of the masses whose labors have produced them. Then this close union of Science, Art and Labor will indeed be, and will continue to be, productive of good only to mankind. Then the rapid accessions we have made (and are making) of new theories in science and new principles in the arts, carried into effect by the higher education of the laboring masses, in order to aid the force and effect the designs of man, will distinguish the present period as the dawn of a day of gigantic improvements and inventions, whose meridian sun will eclipse with its halo the glories of all former ages.

SECRECY IN SEXUAL AFFAIRS.

Sexual crimes are probably the most terrific and the most numerous of all the woes which afflict humanity. They are not to be computed by those which are exposed, for those, though numerous and ghastly, are but a tithe of the real numbers committed, most of which are hidden from the surveillance of the public and the press. It is no wonder that this is so. From childhood to old age secrecy in sexual affairs has been the order of the day, and the only instruction that children gain on such subjects is surreptitiously obtained from the expositions of nature around them. This fatal secrecy, it is the belief of the WEEKLY, does not repress precocity, but stimulates it. What is the use of lying to children, when, in the words of Lear,

"The wren goes to 't, and the small gilded fly
Does lecher in my sight!"

Yet still, under the old monkish educational regime, the sexes must be kept apart, and not be instructed in regard to their duties to themselves, a far more important branch of education to our youths than their duties to their neighbors.

Is it any wonder that the terrible secrecy, which treats sexual knowledge as a crime, thus commenced in childhood, often distorts the whole lives of human beings? To many of our young men and women to love one another appears to be a crime. They must meet by stealth, and hide the knowledge of their affection from the world. Is this natural or artificial? We believe it to be the latter, though three-fourths of the lighter literature of the day may condemn our decision. After marriage the same secrecy frequently forbids that proper intercourse between husband and wife which would redound to the benefit of both parties. What was criminal in youth, in many instances remains criminal then, and the world is cursed with abortions in consequence.

But the worst consequences that occur from this fatal secrecy are those which follow in the wake of what may be termed connubial crimes. A broken promise to a woman is looked upon as nothing, but a broken promise to a man means social and sometimes physical death. Setting aside infractions of connubial vows on the part of woman, the mere suspicion is often fatal. A proud man will not divulge such doubt, and a proud woman will scorn to clear it if divulged. A word of truth would dispel the storm, but neither party will speak it—they have been taught otherwise. It is sufficient that the old monkish system demands perfection from the party implicated.

This one-sided claim, which is neither based upon ecclesiastical or civil law, for even Moses does not make a sexual difference in the punishment of adultery, though modern society does, is well exhibited in a most tragic event that lately occurred in Ohio. The *Capital* thus discusses the same under the false heading of "Free Love;" we assert it ought rather to be termed "Female Slavery":

A horrible illustration of this horrible practice is exciting Cincinnati at this time. A wife of only four years was found one morning in her abode, with her dead child in her arms, and her own life flowing away apparently through a frightful wound in her throat. When the strangers came—for none else approached her—and brought skillful surgeons, she begged piteously to be permitted to die; and when the wound was sewed up and dressed, tore it open with her fingers. And one wants her to die, for her beautiful little girl, only three years of age, her only child, was murdered by the same hands that sought her own life; so that to live must be a punishment too terrible to contemplate.

She had no story to tell save that she had broken the glass from the mantel clock, and with a fragment had killed her child.

Think of the soul's anguish that could drive a mother to that deed. She had no complaint other than a remonstrance at the efforts made to save her own life.

Think of it, indeed! A mother slaying her child and herself—and for what? But we hear of that from her husband; the wife makes no sign:

And this morning the husband, instead of going to a retired spot and hanging himself like a gentleman, is out in print with his story, that probably is far from history. He says that he, when young, became infatuated with a woman of the town and married her. He strove hard to reclaim his wife and failed. An elderly gentleman, his partner, won her to himself, and the indignant husband ordered both away. All the while he labored to make his wife true to himself he was following, he admits, the same course of life that he condemned in her, and argues ingeniously that she could not complain of this, for she knew what he was before he married her. One naturally asks why he complains of her, as he had the same knowledge of her weakness before matrimony.

Of whom should the *Capital* ask the above question—of the church? That would recognize no difference in the guilt of the above parties. Of the civil law? That would return the same answer. Society alone, which, leprous with debauchery, stands above both the church and the law, virtually puts in a plea for the man. But what is the woman's punishment, should it even result in her death, to society? She had been a female prostitute, and society draws a broad black line between them and male prostitutes. With society it is a greater crime to sell sin for bread than to purchase it for pleasure, and the more corrupt the society the sterner the punishment it awards to such female transgressors. But we continue from the *Capital*:

This is an evil the religious world ignores, because its knowledge is not considered respectable. Christ's teachings have lost immensely through this same respectability. I doubt whether the Saviour and his twelve apostles would be received to-day in good Christian society. I sometimes wonder how it will be arranged in that other and better world, to gain which we are such devout church members. I suppose the respectable people will have a sort of diplomatic gallery in heaven, where they can sit and not be contaminated by the lower classes, to which the tent-makers and fishermen belonged.

This great evil, that grows and swells until it invades even Plymouth Church, is an evil that all respectable Christianity has ceased to struggle with. It shuts its aristocratic eyes

and lets on to believe that it don't exist. In the meantime, a wife, apparently refined and full of womanly feeling, lies by her dead child praying for death.

Had Jesus lived and were he the pastor of a fashionable city church at the present period, it is safe to say that Mary Magdalene would never have had the chance to get converted. But is society sexually purer now than it was in his time? We doubt it. We believe that there is more sexual crime in New York now than in Jerusalem then, and of a lower order. All that society demands is a discreet secrecy in such cases, and that is the reason that, in the Beecher case, the speaking the truth respecting it has offended it so deeply. It is natural it should be so, for, in sexual affairs, man has been taught to dissemble from his youth.

DIVORCE IN THE EPISCOPALIAN CHURCH.

The New York *Herald*, of Oct. 17, reports the following brand-new canon on the subject of divorce. We have republished it as we propose to make a few comments on the same for the benefit of the social tinkers who are at work upon it.

Some important documents were laid before the House of Deputies yesterday. The most significant is the canon on divorce. It is as follows:

"SECTION 1.—If any persons be joined together other than as God's Word doth allow, their marriage is unlawful.

"SEC. 2.—No minister of this Church shall solemnize matrimony in any case where there is a divorced wife or husband of either party still living, and where the decree was obtained for some cause arising after marriage; but this canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again.

"SEC. 3.—No minister of this Church shall present for confirmation or administer the holy sacraments to any person divorced for any cause arising after marriage and married to another, in violation of this canon, during the lifetime of such divorced wife or husband; but this prohibition shall not extend to the innocent party when the divorce has been for the cause of adultery, nor to any penitent person *in extremis*.

"SEC. 4.—Questions touching the facts of any case arising under this canon shall be referred to the bishop of the diocese or missionary district, or, if there be a vacancy in the episcopate, then to some bishop designated by the Standing Committee, who shall thereupon make inquiry by a commissary or otherwise, and deliver his godly judgment in the premises.

"SEC. 5.—This canon, so far as it affixes penalties, does not apply to cases occurring before its taking effect, according to Canon iv., Title 4.

ON SECTION 1.—There is no account in what is called God's Word as to the way in which marriages should be conducted, nor is the subject of how marriages should be conducted treated of in the Pentateuch. From that we have the right to infer that Moses did not think the services of a priest necessary on such occasions. In Saxon times we are told the bride and groom, with their friends, went into the church and plighted their troths on the altar, and the priest blessed them at the vestibule of the church as they passed out.

SEC. No. 2.—It is vain for the Episcopal Church to aim to occupy the position of the Catholic Church in the matter of marriage. As to the re-marriage of parties who have once been divorced, it only renders the whole ceremony ridiculous.

SEC. No. 3 is like unto the former—the Episcopal Church would use power but there is not strength enough in the bow. There is a delicacy of touch in taking off the Church's condemnation from "penitent persons *in extremis*," which is both instructive and amusing.

SEC. No. 4 very considerably tones down the affair, and makes the ecclesiastical punishment of divorced parties a very problematical one.

SEC. No. 5 crowns the whole by making the punishment of what it deems moral crimes hinge upon the time of their commission, which, though applicable and commendable in statute law, can hardly be considered admissible in cases of infractions of ecclesiastical or moral law.

THE CHICAGO SCRIMMAGE.

For the past decade there have been two parties in the field demanding the right of suffrage for women. They are the National Woman's Suffrage Association and the American Woman's Suffrage Association. The former hails from New York, the latter from Boston; the former, which is the elder, has done, and is doing, good service, under the leadership of Mrs. Stanton and Miss Anthony. The latter has convened annually, cavorted and amused itself, under no particular leadership, for it does not need any. The *Graphic* says that "though the National Association is the older, the American is the more spunky and spiteful of the two." This is a cruel observation, and we reprint it for the animadversion of our readers.

Although we hold the demand for political liberty by the National Woman's Suffrage Association to be only a stepping stone to the greater right of personal sovereignty asserted by the WEEKLY for all women, still we honor those brave women who have enlisted for that war and mean to stand to their colors. We do not, however, believe that they will nationally obtain even that "Sebastopol" until "personal sovereignty," the Malakoff which commands it, is captured, and that is the reason why the WEEKLY is so persistent in attacking the latter stronghold. We may be in error, but we cannot see much gain in investing slaves with the right of the franchise, nor can we deem much good would result therefrom, were woman admitted to political liberty under our present social system. Under present circumstances, there are reasons why such admission might prove a loss, instead of a great and much-needed gain.

As to the dainty dames and doughty chevaliers of the Boston clique, we never expected much good to grow out of their movement. We are, therefore, not disappointed at learning that Mrs. Flynt has apparently captured it and used it for the purpose of advertising her goods. This seems a sorry termination for a party that opened its campaign by "requesting," for it could hardly be termed "demanding," the right of suffrage; but to those who are within its pale it is a very natural one. The curiosity was, that it ever "screwed its courage to the sticking place" to ask for it at all! In the words of Hotspur, one wonders what could have moved "such a dish of skimmed milk with so honorable an action!"

Of late it appears that there has been a battle royal between the above two parties, and the New York *Daily Graphic* of October 19th thus describes the same under the heading of the

BATTLE OF THE AMAZONS.

Some of the women who want to vote are just now showing their proficiency for the franchise by a fight. There are two women suffrage organizations which hate each other heartily and are doing their best to demolish each other, and if there is not a funeral pretty soon it will not be the fault of the fair fighters on either side. The National Association is the older but the American is the more spunky and spiteful of the two. It is headed by Lucy Stone and her husband, backed by a coterie of suffragists whose headquarters are in Boston. This Stone-Blackwell party claim that they are the simon-pure variety, and it was through their efforts that the movement was rescued from the leprosy hands of free lovers like Moulton and the Woodhull, Mrs. Stanton and Miss Anthony. Some Western member of the National Association responds that Moulton was never a member of the association, Mrs. Woodhull did not join it till after the Stone-Blackwell secession, and that the free love question had not been raised at that time. Mrs. Woodhull had only two husbands living and one of them has since died; while one of the conspicuous and honored and petted women on the platform of the other party had three husbands all living at one time, and another rejoiced in two. Mrs. Stanton was never a free lover and never had but one husband, and as for Miss Anthony she never had so much as one husband, though "if she had not been more particular than Mr. Blackwell's wife she might have had at least one." The first President of this Stone-Blackwell party was Henry Ward Beecher, who just at the present time has the unenviable reputation of being the leading free lover in America, and he stands accused of living down to his free love doctrines much better than he has lived up to the other articles of his creed.

This Western Amazon has rather too much muscle for her Eastern assailants, and has hurled her javelins with skillful hand into the weak places of their armor. She evidently knows all about it. It would seem that a party of which Beecher was president had better not accuse its rival of free love proclivities. If the Blackwell woman and Stone man are discreet they will read Mrs. Hooker's letter and ponder well what it meaneth before accusing anybody of free love. That letter explains a good deal. It is the key to more than one situation. And considering what the American people have had to endure the past year from the supposed free love practices of their first president, it would seem that the fewer stones the Stone-Blackwells throw the safer their glass house will be.

This war of the Amazons is petty and pitiable enough. But it shows the hopeless plight into which the old woman's rights party is placed. It is hopelessly compromised before the public. Some of its leaders are under a cloud and others have had their day and said their say, and the weary world waits to waive them a kindly farewell from public notice. The whole movement has degenerated into a petty personal quarrel, and nobody cares for the persons engaged in the quarrel. The agitation was well. It called public attention to the need of important legal, social and industrial reforms. It broke down old barriers and restrictions that the changes of society had made oppressive. But it was the outbirth of a sentimentalism that weakened it from the first and finally demoralized it altogether.

Since the above was written both parties have called meetings at Chicago. The first was convened by Miss Anthony and met to discuss the old subject; the second, under the name of "The Woman's Congress of Chicago," we are told carefully eliminated the "suffrage question" from their list of subjects, and consequently ought to secure (and has obtained) honorable mention from the press generally, and will doubtless receive the applause of all the conservative elements in the country. Among the papers presented to it were the following:

Miss Frances Power Cobbe on "Finance;" on "Physical Education of Girls," by Mrs. E. Doughty; on "Dress Reform," by Mrs. F. M. Steele; on "What Careers of Practical Science are Open to Woman," by Miss Ellen N. Swallow, of the Boston School of Technology; on the "Physical Training of Girls," two papers, by Mrs. Hastings and Miss Partidge; "How to Combine Intellectual Culture with Household Cares and Duties," by Mrs. Perkins; "The Value of the Natural Sciences in the Education of Women," by Miss M. E. Murfeldt, of St. Louis.

But our readers will get a better knowledge of the workings of this curious reform movement from an extract from the debate on "dress reform," which is given in the New York *Daily Graphic* of Oct. 21. We omit part of the opening address of Mrs. Flynt, of Boston, which was long, and in which she ably described the wares she had patented for the good of the community, somewhat after the style of another dealer in dry goods we have heard of, named John Gilpin, of whom the poet says:

That though on pleasure he was bent,
He had a frugal mind;

But we pass the advertisement and give only the practical conclusion of the speech, which was a statement that though the speaker (Mrs. Flynt) weighed 200 pounds—

Since she had left off corsets she could run up three flights of stairs, mount a step-ladder like a child, and was a thoroughly healthy, agile, active woman, even a preceding inflammatory rheumatism having been wholly overcome.

Mrs. Livermore here suggested that most short, fat women were much annoyed by a puffiness below the waist-line, which was not only ungraceful but troublesome. Mrs. Flynt attributed it all to corsets and the ordinary style of dressing, and proved how in her easy-fitting dress she could sit down without drawing a wrap around her to conceal her form, and did not require bunching overskirts for a similar purpose. She said she had been asked by her customers: "But, Mrs. Flynt, what becomes of the lines of beauty?" and then she described how every fashionable woman liked to go in at the waist-line and puff out above and below it. She said she told

these people that when women were tortured by their clothes she considered that all lines of beauty were gone. Then, amid much applause, she walked briskly up and down the platform to show how active she was with her 200 pounds of flesh, and how easily all her garments fitted. Therefore she would have nothing to do with corsets. Here Mrs. Livermore arose and said she wished to ask Mrs. Flynt what she was to do when, after an enormous strain upon her system, she had come upon the platform with an all-gone feeling. There is not a woman living who doesn't know what that is. She was forced to assume corsets sometimes as a remedial agent. She could not rest, with her work to do, and she could not stand without this extraneous support. She seemed to have no stomach at all.

Some lady suggested a little wine for the stomach's sake. Mrs. Livermore replied that after fainting four times upon the platform one day, her physician had said that she must take wine and egg. She did so. The first hour she felt very high and lofty. She could not talk fast or fluently enough. Everything was at a very exalted attitude. At the end of that time the reaction came, and she not only wanted to die, but considered suicide a Christian duty. Corsets seemed to be her only help for the all-gone feeling.

Mrs. Flynt said that a little warm milk and water sweetened was her tonic, and she talked all day on that stimulant from eight in the morning till evening.

Then Mrs. Dr. Blake arose (she whose shadow, it is said, the suffering soldiers used to kiss, and dubbed her the Cairo angel), and said that when such times came, it was Nature's demand for rest for an over-taxed system. It might be necessary to prop a falling wall, but safety demanded that as speedily as possible the props should be removed and the wall rebuilt or repaired, and it was so with the corsets. They seemed to sustain the falling system, but each time they were applied, even as a remedial agent, they weakened the muscles, and made it more difficult to repair the failing strength. Nature's protests must be attended to, or the one who failed to heed her warnings must suffer for his folly or necessity. Therefore one should mend the wall, not prop it. Do not pile one wrong upon another wrong, was her conclusion.

Here Mrs. Vibbard, of Massachusetts, spoke, and said that those who took off their corsets and suffered with the all-gone feeling should make their husbands manipulate their bodies until they felt strong and a reaction took place.

Some unkind member asked what those women were to do who had no husbands to rub them down, but her question was not answered. It was evident that there was the rub.

We confess that we should have liked to have used the scissors on the above extract and cut from it the "common-sense" speech of Mrs. Dr. Blake, which alone redeems it from being utterly ridiculous. In making such assertion we do not, however, include the letter from Mrs. Jane Swiss-helm read at the close of the debates, which criticises the "Flynt Reform," and concludes as follows:

Now, there can be no genuine dress-reform with low-necked dresses, and all attempts to support clothing on the shoulders, and leave them bare, must be failures until two and two cease to be four. Mrs. Flynt throws up her own arm to show that the joint is free, but we must not forget that she is a capital saleswoman, advertising her goods, and that her assertions do not change the laws of gravity. Another deficiency in her underwear is that it does not dispose of the present trouble of doubling garments over the lower part of the body. Still another is the multiplying of button-holes, and altogether it seems to me to be quite inferior to the plans shown by Mrs. Dr. Safford Blake, who has no patent, and is simply working to make the world better than she found it.

The real fact of the matter is that the question of the right of woman to the "suffrage" has been fought and won. Although women do not vote, every one knows that as persons, and as American citizens, both the Declaration of Independence and the Constitution admit their claim to the right of suffrage, the former asserting that "all just governments rest upon such right," and the latter demanding that members of the House of Representatives be elected by majorities of the "people" in the several States. It now remains for the opponents of the demand to prove the negative by the exposition, from either of those great State papers, of an absolute law forbidding the political equality of woman and restricting the remarks quoted above to the male sex only. Until they do so the battle is virtually won, although knaves and tyrants may unjustly, illegally and unconstitutionally prevent its proper results.

It is for these reasons that the suffrage question has not of late been treated of by the WEEKLY. It is for these reasons that we take no stock in what the New York *Graphic* terms the "Battle of the Amazons." As for the Boston clique we think it has done well in retiring from the field and engaging in more suitable and less arduous undertakings. It will continue to do as it has done, viz.: amuse itself and injure no one by its prattling. As to the National Suffrage Association, that is, and always has been, honest, and means war against man's political injustice. One of its great leaders, Miss Anthony, may be justified in stopping there, but there are many in its ranks who know they ought to rise in their demands. To such we would say, come up higher, and for the love of justice, of honor and of humanity, join with us in the great demand for individual sovereignty, the only permanent base upon which can be built any of the reforms now demanded by the human race.

THE RIGHT WAY.

Workingmen in this country are the last people that ought to complain of bad legislation or corrupt legislators. They have the ballot in their own hands, the majority of voices, and, if misrepresented, it is their own fault. Bradlaugh, the great English reformer, very candidly told them so. It is no use for the toiling millions to lie howling and moaning in the dungeons of the castle of despair when they can cut their way out of it with the ballot any time they please so to do. But it is only of late that they have even dared to think for themselves in political affairs. Previously they have been willing to be led yearly to the slaughter by Republican or Democratic butchers all over the Union. However, in New York City, it seems that at length some of them have succeeded in breaking the shackles of their political tyrants by organizing an Industrial political party, which has nominated the following ticket:

For Mayor: John Swinton.

For Register: Conrad Kuhn.

For Aldermen at Large: William A. Carsey, Joseph Taylor, George Blair and J. Graham.

Such is their ticket, and as they are all workers, and not lawyers, we wish it success. Indeed, it has obtained that already, for there is a success in the nomination of workers for such offices. The following appeal has been made by the above party, and we commend it to the notice of the hundred thousand voters who exist in the tenement-houses of this city, and who have been crammed into the same by the tyrannical rulings of their rich oppressors. It is as follows:

Workingmen, assert your manhood. Cease begging forever from politicians. Unite and elect men to office who understand the evils of your condition; who will employ the labors of the people as the soundest principle of public economy; who will give you rapid transit, clean streets, honest city laws, and save you from crime or starvation in the coming winter.

In conclusion, we add, for the information of our city readers, that an open-air mass meeting has been called by the above-mentioned "Industrial Political Party." It will assemble at the Circle, Fifty-ninth street and Eighth avenue, on Friday, the 30th October; proceedings to commence at eight o'clock P. M. We trust that all the workers in New York, who think they are capable of governing themselves, and do not need pugilists, gamblers, lawyers and money-changers for their political rulers, will not fail to attend it.

NEWSMEN.—Let our friends everywhere see to it that the Newsmen keep the WEEKLY on their counters, remembering that one of the largest and most prosperous businesses in London was built up solely through the employment of persons to travel the city over, asking for its articles at every store. The WEEKLY is "returnable" through the American News Co., so that Newsmen are perfectly safe in ordering supply from that company, or from any of its agents or correspondents in any of the large cities.

VICTORIA C. WOODHULL'S LECTURES.

COMMENTS OF THE PRESS.

[From the *Daily Public Opinion*, Trenton, N. J., Oct. 10, 1874.]

VICTORIA C. WOODHULL AT THE OPERA HOUSE.

Contrary to the anticipations of many, the lecture was well written and well delivered, announcing many novel ideas as well as many of the soundest truths. It denounced the government as rotten to the core, the system false, and ventured the prediction that we are rapidly and surely drifting into a monarchy. The source of all this evil was attributed to the false social system of the day, which was stigmatized, with all the force at the speaker's command, as deleterious above everything else.

She was frequently interrupted with applause.

Yesterday afternoon a reporter of this paper sauntered around to the Trenton House and was ushered up to number six. Victoria and Tennie were both present, and received him the most pleasant manner. They are business people, energetically so, and this fact cropped out every now and then during the informal conversation that followed.

Victoria is several years the elder of the two, and a finely-formed, quick-witted and intelligent woman. Tennie is more vivacious, a great talker, and much the prettiest.

They freely discussed "the scandal," and their peculiar doctrine of free love.

They have just returned from a European visit, and are now upon an extensive lecture tour; at its conclusion they re-enter the banking business in New York.

[From the *Daily Eagle*, Reading, Pa., Oct. 21, 1874.]

MRS. VICTORIA C. WOODHULL'S LECTURE TO-NIGHT.

One of the most gifted and daring women in America will lecture at Mishler's Academy of Music this evening. This lady, together with her sister, Miss Tennie Claflin, are the advance guard of that coming glorious army of women who will overthrow sin, shame and sorrow, and in their place plant virtue, innocence and love—always keeping in view the proud mission of woman, which is to elevate, ennoble and improve. These two ladies have been persecuted and abused, hounded down by unrighteous laws; but, like the Persian fable of the rain drop, the better they are known the better they are to fill that place in the diadem, which is the brightest and most dazzling page in Persian history. Every one should be present to-night.

[From the *Times and Dispatch*, Reading, Pa., Oct. 22, 1874.]

VICTORIA C. WOODHULL'S LECTURE LAST EVENING.

A woman with all the graces of the drawing-room; dressed in an elegant costume of faultless fit; not more than thirty years of age; possessed of a pleasing face, a polished and interesting speaker (she must be a charming conversationalist); trained in the ways of this wicked, wicked world; bold in her utterances, applying the scalpel of her oratory to the pustular tumors of the social system with an unrelenting purpose and a pitiless hand, and fired with a restless ambition—such is Victoria C. Woodhull as we saw her standing on the stage at the Academy of Music last evening, and moving the audience with her eloquence as the magnet sways the needle.

She did not say a word that brought the blush of shame to any intelligent person's face. The best evidence of the fact that she has something to say, is the respectful attention paid her last evening during a two hours' lecture. As with arched head, flashing eyes and excitement on her cheek, she poured out the story of her own wrongs and those of both sexes, she seemed a modern Jean D'Arc. She lectures this afternoon to ladies only, and again this evening to ladies and gentlemen.

SOCIALISTIC.

PUT BACK THE BASKET.

TO THE EDITOR OF THE SUN:

Sir—I am a poor, uneducated woman, but I have something to say about the foundlings. My husband reads me the *Sun* every evening after supper. Last night he was reading about the foundlings and what Sister Irene says about the basket; how people come from all over to put babies in the basket, and that the basket was only defrauding New Yorkers of their rights; how Sister Irene says that the present plan is the best, as the utmost secrecy is observed. To illustrate the secrecy, your reporter says he was shown the babies in their cribs, and the history of each, or as much as was known, was given. One six-months-old baby was shown that belonged to a fourteen-year-old girl. After hearing that, I was so angry with Sister Irene for telling it that I would not listen to any more. To pacify me, my husband said perhaps Sister Irene never told it; the reporter might have invented the story. Do, please, contradict the story if Sister Irene did not tell it. Please continue asking for the basket to be returned to its old place until it is returned.

As I said, I am poor, was always poor, and have always lived among poor people as child, girl and woman, and know from experience that no girl who is known to have been a mother can get work. She is lost. No one will hire, no one will work with her. There is nothing left but a life of shame and misery. If Sister Irene only knew how much good the basket did the short while it was in its place she would return it. When the plan was first started, Sister Irene was called a second St. Vincent de Paul. Now is her time to prove whether she is a worthy disciple of St. Vincent de Paul. He never allowed any one, no matter how great, to overrule his charity. He knew the people of this world better than to allow prying ladies and doctors to control him.

There is only one way to save both mother and child, and that way is by the basket founded by St. Vincent de Paul. If Sister Irene will take the advice of a poor married woman she will return it to its place, no matter if married people do put their babies there. If babies come from the east; the west, the north, the south, let them come. In France I am told they are called God's homes. Let the one in New York be called by the same name. Let God-forsaken children be sheltered in it, no matter where they come from.

Do please use your valuable paper as a means to have the basket returned to its place. I inclose \$2, all I can spare at present. Please give the money to Sister Irene for me. Tell her I would give more if I could afford to spare it from my family.

A WIFE AND MOTHER.

RAPE AND MURDER.

C. W. STEWART'S CRITICISMS REVIEWED.

In the WEEKLY of Oct. 17, Mr. Stewart, in criticising an article of mine, published Sept. 19, uses the following language:

"Truth is never to be found in extremeism."

Substituting *ever* for *never*, the sentence quoted would be nearer the truth. Extreme ideas usually pass through several stages of growth, as: 1st, denial; 2d, ridicule; 3d, toleration, inspection, adoption. As witness, John Brown's opinions upon slavery, Lord Baltimore's opinion upon religious toleration, Mrs. Woodhull's opinions upon the proper relations of the sexes, which latter, although one hundred years ahead of the present time, will be adopted by the great and good minds of the present century and by the majority of the next.

Now, omitting the phrases "Good God" (by which he probably means the good laws of nature), and "monstrous" (which reminds us too strongly of those modest gentlemen who serve up Beecher-Tilton articles in the daily papers), we find the chief objections which Mr. Stewart has to our positions, are these: Sexual selection takes place too young; young parents are not capable of producing healthful children; and society should not be taxed to rear abortions.

I have stood in the teacher's desk for seventeen years, and have had under my instruction during that time from 50 to 300 pupils annually. I have taken some little pains during this time to observe the habits, loves, development and various elements which went to make up the lives and conditions of these children, and I find that from infancy to near the age of puberty (12 to 15), the child's development is normal, so far as its own agency is concerned. But from puberty to sexual union, two-thirds of the young person's energy is paralyzed by natural desires repressed, by longings not gratified; in short, by wishing to live out nature's laws which their masters have not yet interpreted correctly. Step into any of our schools, and you will find no young lady or gentleman of 17, who has so clear a mind, so correct ideas upon any subject in proportion to his age, as he or she had at 10 or 12. I propose, then, to take the sexual stumbling-block away from the paths of our children, by allowing them to make physical and oral expressions of their loves as soon as nature prompts them so to do. In order to do this intelligently, they must be taught the physiology of the sexual organs with as much care and patience as is now used in instructing our best physicians.

This knowledge of physiology they will readily learn before their 13th year. Every parent knows how natural it is for the little ones to say, "Mamma, where did I come from, who made me?" etc., etc.; and most parents, let it be said to their shame, have told many foolish lies on these points.

Mr. S. must remember that we hold sexual unions to be both natural and healthful without parentage. And further, that every woman, when correctly instructed in sexual physiology, can say when and how often she will become pregnant. Facts which have come under my observation show that healthy parents who observe the laws of generation, whether young or old, beget healthy children.

Mr. Stewart's argument about picking the fruit as soon as the blossoms fall from the tree amounts to nothing, since every student of nature knows that the sexual organs are

as completely developed at fourteen and sixteen as they ever are. No one would think of tying up a limb or plugging up the nose and the ear until twenty or thirty years of age, for fear they would be abnormally developed. What folly, then, of keeping the sexual organs in such a useless condition that half of the young men upon their bridal night are impotent, and half of the young women finish their bridal tour with *fluor albus*. Comparative physiology shows that the young of all the lower animal species produce healthful offspring, and if man does not, the cause is to be found outside of the fact of his youth.

As to the rearing of children, that should be done by the State. Any one who doubts the superiority, in every respect, of children reared thus over those reared in isolated families, should visit the Soldier's Orphans' Home, situated at Bloomington, Illinois, or similar institutions in other States. I visited the one at Bloomington recently, and was so well pleased by its quiet communal life that I am preparing a brief description of it for the WEEKLY.

In conclusion, we say that we believe in the normal development of all our faculties, in the brotherhood of man, and in the greatest freedom of speech, and in the right of every man to be heard, no matter how erroneous, absurd or extreme his opinions may be.

J. FERRON, Bloomington, Ill.

BENEATH THE STARS.

BY HATTIE E. CARR.

The day is done, the golden day
Hath faded into twilight gray,
Night's sable curtain is let down,
O'er all is silence, deep, profound,
And one by one shine out the stars—
The merry, twinkling stars.

The wind blows tender from the West,
And soothes the sleepers into rest;
The gentle night-dews silent weep,
And kiss the flowers that nod in sleep;
While over all look down the stars—
The silver, shining stars.

A maiden tender, fair and sweet,
Clothed on with grace from head to feet,
Floats outward on the rushing tide,
With eyes unclosed, and staring wide,
Her face upturned unto the stars—
The far off glimmering stars.

The waters bathe her forehead fair,
Flow rippling through her silken hair,
Caress her lily hands and feet,
And kiss her mouth so sweet—so sweet,
While brightly shine on high the stars—
The silent, beaming stars.

Ah, who hath done the cruel deed?
Who caused her fresh young heart to bleed?
Who dashed from her her cup of bliss
And sent her soul down death's abyss?
They hold their secret well, the stars—
The ever watchful stars.

It matters not her birth or name,
What e'er her place, or whence she came,
She loved too well—and who shall blame?
On him alone the guilt and shame.
He crushed her love so pure and deep,
And broke her heart. Here she would sleep.
The waves enfold her 'neath the stars—
Beneath the pitying stars.

SCANDALOUS POLITICS.

Dear Weekly—At the meeting of the "Liberal Club" last evening, Mr. James Parton, the President, read a paper entitled "Our Scandalous Politics." The subject was finely presented in a manner more amusing than reflective or serious. His views, like those of most men, were only partial and his remedies but little better than a dose of pills to a sick patient when a Russian bath is the only salvation.

Indeed, there was but one out of the seven or eight speakers of the evening that grasped the fullness of the position of the nation and suggested anything like a potent remedy. That was Stephen Pearl Andrews, whose master mind measures to the very bottom of philosophy and holds human progress as a result of events, to the development and growth of which human intellect, must be the only guiding power. One of the speakers condemned the system of ballot votes for the election of officers and representatives; decrying the idea of woman suffrage, and added insult to injury by saying her dignity should not be brought into defilement by becoming a dirty politician. Out on such reasoning. If men have so defiled the system by which we are governed—and to which we look as the only source of protection to our holiest rights, is it not becoming our dignity as women to come to the rescue and see if we cannot by some stringent measures purify the dirty maladministration? Is it not the dirty system of political government and laws that takes her very soul's dignity away and gives her a harlot's crown instead? Is it not the present system of adjustment that makes her a wife and a prostitute at the same moment? And more than this—deprives her of the rightful ownership of her children and her labor, let them number ever so many and her work be ever so weary and long?

Why, verily the law compels her to steal her children by night, when darkness covers the act of love, if by reason of abuse or unfitness the father proves unworthy his trust; and the same law virtually compels her to walk forth a beggar, if for the same reasons she becomes obliged to leave a miserable substitute of a home, where years of constant servitude may have been by her most faithfully performed. Among our most respectable working classes this abominable system is thought to be the highest right. For example, the other day a man accused his wife of being a wicked thief, because she could not or did not account for the expenditure of five dollars, notwithstanding she had worked and suffered for at least twenty years for her bread and clothes, which were very limited. This, of course, is not a detraction from the dignity of woman—no, no!

Another view of the present system in its aspect to woman is this: if she would be respected and claim any kind of position in the world, she must count upon marriage entirely from the money standpoint; in other words, her holiest feelings must be a sacrifice upon the altar of love, because society causes her to lay her jewel of virtues, of whatever nature or kind, upon the altar of mammon. Indeed, it is a startling truth that woman must marry for money, ignoring love, to hold any show in the society of the world under the present system of legalized ceremonies. They do it, and who is to blame? These are the respectable subjects of prostitution, while the other barter and sale class are the ostracised, far more to be pitied but often the better class.

Then, again, this money standard, which has grown into such sovereign power, creates other, and, if possible, more lamentable evils. It does not stop by demanding the body and the soul of woman, but it practically, actually and scientifically makes bastards of all her offspring; for how, in the name of common sense philosophy, can any other product come forth, according to the immutable law of Nature's results, than the same that has been planted in the seed? The mother's avarice, or, to use a milder term, desire, for respect—and that respect is based, as we all know, upon the surroundings and accompaniments which money alone can give—compels her to pay the price this money god requires of her, and her children must be begotten out of the elements, out of the magnetized atmosphere of a licensed whoredom, patented at Washington and photographed by legislation at home. In the name of all that is true or pure, could woman hold a position of less dignity? Is she not morally and spiritually polluted with a shame that blushes to be unveiled, and mantled with an ignominy that finds no parallel? She should be the queen; she should hold the keys in her hands that unlock the treasures of the infinite store-house of immortality's endowments. The possibilities of humanity are in her keeping; she is the maker of man; she populates the kingdoms of the earth; she is the human architect, and her mission is to perfect the work entrusted to her by divine law. The infinite principle of Nature's gifts underlying all other principles is hers in the will and the way of her virtuous and glorious motherhood. The crown of creation is hers, and, in the sense of all justice, let the fickle goddess wear it just as she pleases; for only in so doing can the grandest results ever become consummated in the production of a perfected race.

In conclusion, it is thought by most of the radical socialists, that the solution of the social question will be the remedy for the political. It does appear to me that there has been already labor enough expended in teaching the social reform to have every man, woman and child living today in the gleam and halo of the light of liberty. Let the same principles that are only being fully carried out in a few isolated cases, be enacted into our statute laws, and see the result. Woman *must* be the active sovereign legislator to enact this liberty into form. If our political system was true, we should not want the public money for the support of charities nor public schools; because independence supercedes dependence, and every home or given number of homes, would become of themselves institutions of instruction so efficient that not only the rudiments would be taught, but all of the scientific knowledge pertaining to the progress and destiny of human life. The mystical would become real, the abstract the natural, and the sentiment of religion would ennoble the scientific, the Kingdom of Heaven would be found to belong to earth, and the children of earth the holy angels thereof.

NEW YORK, October 10, 1874.

SALBENE.

BUYING AND SELLING WIVES.

In 1750, "a man and his wife, falling into discourse with a grazier at Parham, in Norfolk, the husband offered him his wife in exchange for an ox, provided he would let him choose one out of his drove. The grazier accepted the proposal, and the wife readily agreed to it. Accordingly they met the next day, when she was delivered to the grazier with a new halter round her neck, and the husband received the bullock, which he afterward sold for six guineas." Decidedly the bullock was the least immoral member of the party. In 1766 one Huggins, a carpenter of Southwark, sold his wife to a brother chip at an ale-house. The bargain ended strangely and tragically; for the carpenter, repenting of his sale, wanted his wife back again. She refused to return, and so he went and hanged himself. In the year next following a man sold that in which he certainly had no legal property whatever, namely, a woman who was not his wife. The purchase price was a quarter guinea and a gallon of rum. To sum up the queer story, the woman came into the possession of a legacy, whereupon the second man married her. In 1773 a proof was afforded how firm was the belief, among some portions of the working class, that such sales were legal, especially if any formalities were observed. Three men and three women went to the Bell Inn at Birmingham and made the following entry in a toll-book which was kept there: "Samuel Whitehouse, of the Parish of Willenhall, in the County of Stafford, this day sold his wife, Mary Whitehouse, in open market, to Thomas Griffiths, of Birmingham, value one shilling, to take her with all faults." This was signed by the husband and wife on their own parts, and by Thomas Buckley as a witness. The parties, we are assured, were all exceedingly well pleased, and the money was paid down, as well for the market-toll as for the purchase. The first twenty years of the present century were not without illustrative examples. A man at Tuxford market place, in 1805, sold not only his wife, but his child. He was well satisfied with five shillings as the purchase price of the two. No doubt he would have been greatly astonished to learn that each of them had a legal claim on him for support. In the next following year John Gawthorpe brought his wife, with a halter round her neck, to Hull Market. The crowd was so much more eager at staring than bidding that the couple went away and came again at a later hour, when a purchaser for the lady appeared at the handsome price of twenty guineas. In 1807 Mr. John Lupton, of

Linton, purchased the wife of Mr. Waddilove, innkeeper of Grassington, for one hundred guineas, and gave one guinea as earnest. The following day he took the remaining ninety-nine guineas and proposed to complete the purchase, but there was a hitch. Mr. Waddilove was willing, but Mrs. Waddilove was not. The former kept the guinea, and Mr. Lupton departed, perhaps to become a wiser man. In 1810 a Cumberland couple were not on good terms, and a sale was determined on; but the wife was too sharp for the husband, in a direction he little expected. Finding the market for this kind of chattel dull near home she persuaded him to take her to Newcastle, where, by a ruse to which she was party, he was seized by a press-gang and carried off to sea. Down to the beginning of the present century, in some parts of Cumberland, a custom called "letting a woman" was adopted—queer enough in its way, but not so queer as it sounds. It was a mode of transferring to some family, to board and lodge, any young unmarried woman who had become a burden to the parish. An advertisement announcing "a woman to let" was inserted in the papers, and preference was given to the family which offered the best terms. In 1788 a manufacturer in the Midland counties took a lease of his deceased wife's sister. Whether there was any legal bar at that time, or whether he had any conscientious scruples in regard to marrying her, we are not told; but the leasehold property lived with him, and assumed the rank and position of wife. In 1815 a Birmingham carpenter, after ill-treating his wife, leased himself to another woman by a document which an unscrupulous attorney had the hardihood to draw up, and for which he charged thirty-five shillings. This precious document bound the man and the woman to live together permanently, and to support and succor each other to the utmost of their power. The poor wife was, of course, no consenting party to this. She appealed to the law. The appeal brought the "lease" before the eyes of the judiciary. The man was brought to his senses (though probably remaining a bad husband), and the attorney received a severe rebuke. Maidens and widows of good repute are not averse to a little pleasant banter about being "leased for life," as another name for matrimony; but in bygone times this pleasantry was sometimes elaborated to a remarkable degree.—*All the Year Round*.

THEODORE PARKER married, in April, 1837, Miss Lydia D. Cabot, only daughter of John Cabot, of Newton, with whom he had plighted troth five years previously. The following resolutions are entered in his journal on his wedding day:

1. Never, except for the best of causes, to oppose my wife's will.
2. To discharge all services for her sake freely.
3. Never to scold.
4. Never to look cross at her.
5. Never to weary her with commands.
6. To promote her piety.
7. To bear her burdens.
8. To overlook her foibles.
9. To love, cherish and ever defend her.
10. To remember her always most affectionately in my prayers; thus, God willing, we shall be blessed.

MISCELLANEOUS.

PHYSICAL EDUCATION OF WOMEN.

Four hundred men were saved alive from the wreck of the Atlantic, and one boy of twelve years of age; but not a single woman was saved. No especial effort was made to save the boy. He saved himself by a judicious use of his feeble strength. But many men made gallant efforts to save their wives, their sweethearts and their daughters. Why the total failure? The answer is plain. The women could not swim. The women could not climb. The women could not cling to a rope stretched from the ship to the shore. A little feeble boy could climb the rigging, could crawl along a rope, could safely drop from the height into a rocking boat; but the women could do nothing useful to themselves or others. Yet if the ship had been filled with barbarians, as many women as men, proportionally, would have reached the shore. Our boasted civilization and the decrees of fashion and mis-called propriety murder women whenever an emergency arrives which reduces all caught in a great catastrophe for "ladies and gentlemen" to a dependence upon animal strength, dexterity, cool courage, muscular and mental resources capable of battling with the elements. There never was a more terrible lesson of the dangerous folly, not to say the criminal wickedness of our civilization in trying to make of a woman a helpless, weak and defenseless creature.—*The Pioneer, San Francisco*.

A SENSATION IN ILLINOIS.

A dispatch to the *Chicago Tribune* from Odell, Ill., says: "Our town has a new sensation in the shape of a well in flames. On Wednesday, as J. and W. Hosack were boring for water on their farm, about four miles south of town, with a 5-inch auger, at the depth of 80 feet they struck a vein of water that spouted 200 feet in the air, throwing out gravel the size of a hen's eggs. The ground for a distance of 600 feet from the well soon became covered with a dove-colored sand to the depth of one inch. Some time during the night the water ceased flowing, and on measuring this morning the well was found to have filled up about 20 feet at the bottom with quicksand, there still being 30 feet of water in the hole, and a kind of gas was issuing from the top. One of the party lit a match, when, instantly a streak of flame twenty feet high leaped into the air with a roar like that of a city in flames. The hole, which in the beginning was but five inches in diameter, has increased to twelve, with the volume of flames steadily increasing. It is situated on the open prairie, and can be seen for miles. It has been visited by hundreds to-day, who gaze awe-struck upon this weird and wonderful scene. Whether some reservoir of petroleum lies deep buried beneath, or some other causes have produced this strange phenomenon, we know not, but can only gaze with wonder and speculate on the hidden forces of nature that bid defiance to man's inquisitiveness."

A BOOK BATTLE.

The *Norfolk County Gazette*, of Dedham and Hyde Park, Mass., contains a three-column article which might have been headed "The Battle of the Books." It appears that some time ago, A. E. Giles, Esq., presented to the Public Library of Hyde Park a full set of the works of Andrew Jackson Davis. The *Gazette* tells us that for months it was a source of considerable perplexity on the part of the Library Board what course should be pursued with regard to Mr. Giles' donation, and it was not until the *Gazette* took up the matter that the following definite action was taken:

"On motion of Mr. Lancaster, it was voted to accept the 'Harbinger of Health,' Mr. Corcoran and Mr. Nott voting against it.

"Next came the volume entitled 'The Book of Wise Words.' This was admitted, Mr. Corcoran voting against it.

"Answers to Questions Spiritual,' 'Diseases of the Brain and Nerves,' 'Death and the After Life,' 'History and Philosophy of Evil,' 'Stellar, a Key to the Summer Land,' and several other volumes were accepted, and the remainder laid upon the table for further action.

"The Morning Lectures,' and 'The Autobiography of A. J. Davis,' were rejected by a unanimous vote. Thus the matter rests until the further action of the board.

A SACRILEGIOUS ROBBERY.

In Mecklenburg, in the little village of Dobberau, about two miles from the Baltic, there is a church which contains, according to report, some wonderful curiosities. Among these, it is said, are a small quantity of flax which the Virgin Mary had for spinning; a bundle of hay which the three wise men of the East had for their cattle and left behind them at Bethlehem; a piece of poor Lazarus' garment; the shoulder-blade of St. Christopher; a piece of linen cloth which the Virgin Mary wore with her own hands; a piece of the head of the fish mentioned in Tobit; a piece of Joseph's mantle, which he left in the hands of Potiphar's wife; a pair of St. Jerome's mustaches; the scissors with which Delilah cut off Samson's hair; a piece of the apron which the butcher wore when he killed the calf on the return of the prodigal son; a night-cap of the Virgin Mary; a ditto of the infant Jesus; a piece of St. Peter's fishing-net, and many other things of a like nature. The custodian of these relics complains bitterly that some of these treasures have been stolen, one of which was a quill from the wing of the angel Gabriel.—*Harper's Weekly, Oct. 24*.

[If we were Catholics, we would propose a handsome reward for the recovery of the aforesaid "quill from the wing of the angel Gabriel." It would, if properly authenticated, do much toward confounding the Spiritualists, who, as a body, do not believe in the "wings" of angels.—ASSOCIATE EDITOR WEEKLY.]

CLASS LEGISLATION.

The following extract from the report of the proceedings of the Board of Supervisors of San Francisco should fire the female heart to such an extent that the war for woman's rights be at once inaugurated:

"The order prohibiting females from remaining or being in any place where liquors are sold between the hours of 6 o'clock, P. M., and 6 o'clock, A. M., was finally passed."

If the Board of Supervisors of San Francisco were to pass an ordinance prohibiting any person, regardless of sex, race or color from remaining or being in any place where liquors are sold between the hours of 6 o'clock, P. M., and 6 o'clock, A. M., how very speedily such an ordinance would be carried before the Supreme Court of the United States, and be by it declared unconstitutional. Women and Indians appear to be the only beings in the United States who require special legislation in order to prevent them from becoming demoralized from the absorption of or contact with intoxicating liquors. The male American is perfectly able to take care of himself, but the female requires special legislation. We wonder if, in course of time, women cannot be educated up to the point where they can with safety be granted the same degree of liberty accorded to negroes.—*San Francisco Figaro*.

WOMEN IN WAR.

At a banquet given by the Lord Mayor, of London, on March 30, Sir Garnet Wolsley said: "We knew that our allies could not be depended upon. We knew, in fact, that they were a cowardly people. The ladies here will be pleased to hear that the women were better than the men. When I first read that the King of Dahomey had female warriors I was amused, but I can fully appreciate his feelings now, and consider that he showed great wisdom in choosing women instead of men."—*Women's Suffrage Journal, London*.

HARWICH, Mass.

EDITORS WEEKLY:

Let me congratulate you and your readers upon one thing, if for no other, and that is, for the freedom and independence of the WEEKLY with regard to publishing articles on both sides of the questions of the day, thus giving the opportunity to hear all sides before deciding. In view of the selfishness and intolerance of the times, it is refreshing to take up a paper that has the generosity to give its enemies a chance to be heard.

I despise and scorn a paper that is forever cutting and trimming to suit the fastidious tastes of the intolerant conservatives. Popularity and pecuniary gain seems to be the order of the day; but not all follow in that track, and such as do not should be sustained and cheered on by patronage and thanks.

I did not think when I penned a few lines to you asking, "Where is the 'coming woman' that will take up the subject of reform in dress?" that it would meet with such quick response.

All honor to the brave women who are thus "breaking the way for future generations." Many hereafter "shall rise up and call them blessed."

True spiritualism does not make a hobby of phenomena, though they are not to be rejected, but it embraces and

patronizes all true reforms, and thus seeks to elevate mankind to angelhood.

Let Christianity and all of bigotry and superstition be left to the owls and bats of bygone days, and let us "forget the things that are behind," and press onward to the high attainments of the future.

Ever onward, ever upward! Who shall say
Science shall not chase old errors all away,
And Egyptian darkness turn to light of day?
Generations now new born
Usher in the glorious morn
Long foretold by sage and seer.
Even now it's almost here.
Lo! the nimbus cloud's about to roll away
And unfold to light the glorious orb of day.
Men of thought and men of action clear the way!

B. F. ROBBINS.

LONDON, England, Sept. 28, 1874.

VICTORIA C. WOODHULL:

Dear Madam—You will excuse a perfect stranger from addressing you. I have long studied political and social questions, and I am sure at this moment that your doctrine is right and true, and the full and only truth, without which we can never reach to Paradise nor to Heaven. And it is this which makes me tell my "friends"—relations who are not friends—that you are the noblest of your sex in your declaration that love alone can accomplish God's purposes on earth and in Heaven. I say that you are not understood. Mr. Spurgeon says that I "have a great work before me; a great mission," but my mission is to vindicate you and your doctrine.

I should be sorry to tell you how you have filled me with veneration as well as affection for the courage and womanliness with which you have declared your right to love wherever you can and whomsoever will be loved and will return your affection—in other words, will believe in the earnestness of your true heart—a heart, as I verily believe, saturated with the holy spirit—with the spirit of the mighty God of the universe.

But let me ask you if the world at this moment is prepared to receive you? Do you really think it prudent and discreet to say so much until the world is prepared? and if I can show you not only the proof that yours is the true doctrine but that I can prove to the world that it is true? This I can do, because I have made a discovery which shall be announced, but which I would not dare announce if you had not declared the truth. This may seem a contradiction. I will try and prove to the Church of Rome that yours is the only truth on which ALL depends. But what is all important, is that I have information which will convince even your enemies that your lips spake the words of God Himself.

Very affectionately yours,

WM. R.

WHAT is the matter with the ministers? What with the Beecher case in Brooklyn and the Glendinning case in Jersey City attracting the attention of the whole country, one would think that the wolves in sheep's clothing would grow discreet. But here is a Methodist minister in Minnesota who has been tried by his conference for criminal conduct with a common courtesan, found guilty, and sentenced to a "mild reproof" by his bishop. Either that minister or that conference needs something more than a mild reproof. It would interest the public to know what sort of conduct on the part of a Methodist minister the conference in question would think worthy of stern reproof.—*N. Y. Graphic*.

No. 2210 MOUNT VERNON ST., PHILA., Pa.

At a meeting held in Philadelphia it was deemed judicious to issue the following programme for the consideration of persons interested in the themes named, hoping it may call out observations from some of the readers of the WEEKLY.

JOHN M. SPEAR.

It is proposed to hold an International Congress in the city of Philadelphia, to begin its sessions on the 4th day of July, 1876, to consider the following topics:

- I.—The True Functions of Government.
- II.—Propositions for the Formation of Universal United States.
- III.—The Present and Future Position of Woman in Government.
- IV.—War and Peace—How to abolish the first and how to secure the second.
- V.—The Present and Future Treatment of the Criminal and Perishing Classes.
- VI.—The American Revolution—Its Causes and Promoters. The Defects of the present Government of the United States. Propositions for a New and Better.
- VII.—Emigration—Its Uses and Disadvantages to a New Government.
- VIII.—Religion, Science, Art—Ancient and Modern Revelations and Revelators.
- IX.—Education.
- X.—Labor and Capital.
- XI.—Propositions for Another Congress—when and where it may be held. Topics to be then and there considered.
- XII.—Papers on miscellaneous themes to be accepted or rejected as the Congress may determine.

Grace in woman has more effect than beauty. We sometimes see a certain fine self-possession and habitual voluptuousness of character which reposes on its own sensations and derives pleasure from all around it that is more irresistible than any other attraction. There is an air of languid enjoyment in such persons, "in their eyes, in their arms, and their hands and their faces," which draws us by a secret sympathy toward them. Their minds are a shrine where pleasure reposes; their smile diffuses a sensation like the breath of spring. Petrarch's description of Laura answers to this character, which is, indeed, the Italian character. Titian's pictures are full of it; they seem sustained by sentiment, or as if the person whom he painted sat to music.—*Hazlitt*.

BOOK NOTICES.

THE HOLLOW GLOBE.

Among the many new and startling theories that the mental activity of the age is projecting, that of the shell-form of the earth, as broached and elaborated in a late work entitled the "Hollow Globe," by M. L. Sherman, is certainly the most unique and startling. This new view of the earth's interior claims to be a revelation from the spirit world, though the idea is not now for the first time announced. Capt. Sims, late of the U. S. Army, has the honor of being the first to propound this theory for the consideration of the scientific world. Should this theory of the earth's interior prove true, it will not only astonish the world, but cause a greater revolution in its affairs than did the discovery of the New World by Columbus. But whether the theory proves true or false, the book is nevertheless interesting and contains much useful information.

For particulars, address A. K. Butts & Co., No. 36 Dey street, N. Y.

"THE RUNAWAY MATCH" is from the fertile pen of Mrs. Henry Wood, and it will undoubtedly command a large share of attention from the novel-reading community, as Mrs. Wood's fascinating manner of narration, so distinguishing a feature in her many popular works, is here preserved in all its integrity. As authoress of the absorbing story of "East Lynne," her reputation is so widely known that a guarantee in advance of publication is secured for all her novels. "The Runaway Match" sustains the previous efforts of this accomplished writer, and will prove an acceptable addition to her already extensive literary labors. It is issued in one octavo volume, paper cover, price 25 cents, and is for sale by all booksellers, or copies will be sent to any one, post-paid, on remitting price to the publishers, T. B. Peterson & Brothers, Philadelphia, Pa.

BUSINESS MEN would do well to notice that *Peterson's Counterfeit Detector and National Bank Note List* is a reliable safeguard against all counterfeit notes in banks, offices, counting-houses and stores. It is issued on the 1st and 15th of each month, and has become a necessity to every one in trade. We would advise our readers to subscribe for it at once, as there are more counterfeit notes in circulation now than ever before. Positive and official evidence of this alarming and dangerous element in the currency of the country is furnished by the frequent discoveries of spurious notes (greenbacks and national) in the United States Treasury Department at Washington.

Terms of subscription: For the Monthly issue, \$1.50 a year; Semi-monthly, \$3.00 a year; single numbers, 15 cents. Subscriptions may commence with any month, and are payable in advance. A canvasser could get up a large list of subscribers for it. Address T. B. Peterson & Brothers, Philadelphia, Pa.

"THE MISCHIEVOUS YOUNG BROTHER."

The moral to the following, told by the sufferer, is too apparent to mention. Young ladies will hereafter run their brothers out when gentlemen call:

I'm certain I wished somebody would spank the young rascal. We talked of hills, mountains, valleys and cataracts (I believe I said waterfalls), when the boy spoke up and said:

"Why, sister's got a trunk full of them up stairs; pa says they are made of horse-hair."

The revelation struck terror to me, and blushes into the cheeks of my fair companion.

It began to be very apparent to me that I must be very guarded in what I said, lest the boy might slip in his remarks at uncalled-for places; in fact I turned my conversation to him, and told him he ought to go home with me and see what nice chickens we had in the country. Unluckily, I mentioned a yoke of calves my brother owned. The little one looked up and said:

"Sister's got a dozen pair of them, but she don't wear 'em only when she goes up town on windy days."

"Leave the room, you unmannerly wretch," cried Emily, "leave quick!"

"I know what you want me to leave the room for," he replied; "you can't fool me. You want to set on that man's lap and kiss him, like you did Bill Jones the other night; you can't fool me, I just tell you. Gim me some candy, like he did, and I'll go. You think because you've got the Grecian bend you're smart. Guess I know a thing or two. I'm mad at you, anyhow, because papa would have bought me a top yesterday if it hadn't been for getting them curls, dog yer! You needn't get so red in the face, 'cause I can see the paint. There ain't no use winking with that glass eye of yourn, for I ain't going out o' here, now that's what's the matter with the purps. I don't care if you are twenty-eight years old, you ain't no boss o' me."—*Chicago Journal*.

WHAT SHE'D SAY.—A Genesee county man who wanted to go out on the train yesterday, but missed it, walked up and down the depot in a high state of excitement, berating himself and every one else: "I know just what my wife will say!" he exclaimed, as he walked up and down. "When that train gits thar and she don't see me, she'll git right up and jump over chairs and smash crockery, and swear that I'm off on another drunk!"—*Detroit Press*.

A PHILADELPHIA OBITUARY.—Warm weather does not kill off the Philadelphia obituary writers as rapidly as it does their subjects. Here is the latest:

Put away those little breeches,
Do not try to mend the hole;
Little Johnny will not want them;
He has climbed the golden pole.

A REPENTANT BRIDE recently wrote to her parents from across the seas: "The motion of a screw steamer is like riding a gigantic camel that has the heart disease, and you do not miss a single throb. I know of nothing to compare with it for boredom, unless it be your honeymoon, when you have married for money."

BUSINESS EDITORIALS.

MRS. MURR, Clairvoyant, Business and Healing Medium, cures all diseases by the laying-on of hands. Also, magnetic, positive and negative pills guaranteed to cure any disease. Seances fifty cents. Mrs. Murr, 425 Nineteenth street, Phila.

DR. CHAUNCEY BARNES, the great Reformer, is stumping the country with the "Healing Balm for the Nation," the most important lecture ever given, to inaugurate a new form of government. Subject: "Clear the Political Track, all office-seekers and office-holders under the Government of the United States of America, for the coming man is on the march toward the head of your nation, with a new form of government in 1876. He will show how we can have lands and homes for all the poor in America; also how we can settle all troubles with the black, red and white races, and how the National debt can be paid within eight or ten years. Come one, come all! Lovers of truth, rich and poor, laborers, come forth! Woman's rights, Temperance, Spiritualism, its true mission, and all other Reforms." Look out for him, and give him a hearing.

Warren Chase lectures in Cairo, Ill., the five Sundays of November; may be engaged for week evenings in the vicinity. He returns to Iowa December 1st. Parties desiring his services must apply during November, by letter, to Cairo, Ill., as he has open engagements for all the time, which he fills up when not receiving other calls. Address for December, Colfax, Iowa.

E. M. Flagg, dentist, 79 West Eleventh street, New York city. Specialty, artificial dentures.

DR. L. K. COONLEY has removed from Vineland to Newark N. J. Office and residence No. 53 Academy street, where he will treat the sick daily and receive applications to lecture Sundays in New Jersey, New York or elsewhere in the vicinity. L. K. COONLEY.

THE Universal Association of Spiritualists, Primary Council No. 1 of Illinois, meets every Sunday at 3:30 P. M., at hall 204 Van Buren street, corner of Franklin, Chicago. Free conference and free seats.

ERNEST J. WITHEFORD, Cor. Sec.

Dr. Slade, the eminent Test Medium, may be found at his office, No. 25 East Twenty-first street near Broadway

The First Primary Council of Boston, of the U. A. of Spiritualists, have leased the new "Parker Fraternity (lower) Hall," corner of Berkly and Appleton streets, where they give lectures every Sunday afternoon and evening.

JOHN HARDY, Cor. Secretary.

CHAS. H. FOSTER, the renowned Test Medium, can be found at No. 14 West Twenty-fourth street, New York City,

BENJAMIN & MARION TODD have removed from Ypsilanti to Port Huron, Mich. Their correspondents will please address them accordingly.

Religion superseded by the *Kingdom of Heaven*; official organ of the Spirit World. A monthly journal, established in 1864, to explain and to prove that Spiritualism has prepared the way for the second coming of Christ. Thomas Cook, publisher, No. 50 Bromfield street, Boston, Mass.

D. W. HULL is now in the East, and will answer calls to lecture at any place. Address 871, Washington st., Boston.

IMPORTANT TO PERSONS WANTING TO SPEND THE WINTER SOUTH.—A lady and gentleman can be accommodated in the house of a physician, on moderate terms, in one of the most beautiful cities of the South. For particulars inquire at this office.

SARAH E. SOMERBY, Trance Medium and Magnetic Healer, 23 Irving Place, N. Y.

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

The legal rate of postage on the WEEKLY, addressed to regular subscribers, is twenty cents per annum, or five cents per quarter, payable in advance. Subscribers who receive their copies by letter-carriers will please hand the annual or quarterly postage to carriers, taking their receipts. If any higher rates are demanded, report the facts to the local Postmaster. The postage on copies directed to subscribers in New York city has been prepaid by the publishers.

R. W. HUME, Associate Editor of WOODHULL & CLAFLIN'S WEEKLY, is prepared to deliver lectures on Radical Spiritualism, and on all the reforms of which it is the base. For further particulars, list of lectures, etc., address Box 3,791 New York City.

Miss Nellie L. Davis will speak in San Francisco, Cal., in December; in San Jose, during January. Permanent address, 235 Washington st., Salem, Mass.

PROF. LISTER, the astrologist, can be consulted at his rooms, No. 329, Sixth avenue.

DR. R. P. FELLOWS, the renowned healer, who has met with such unbounded success in our principal cities, in casting out devils, in healing the Palsied, the Lame, Deaf and Blind, and, in fact, all known Diseases, is now meeting with the same success in healing by his Magnetized Powder, which he will send to any part of the globe on the receipt of \$1. The doctor can be addressed at Vineland, N. J.

THE First Grand Prize Medal was unanimously awarded to J. W. Bracket, for best piano fortes "of superior workmanship, new application of material and improvements in construction," over all competitors, at the last fair of the Massachusetts Charitable Mechanic's Association, held in Boston. Judges: Benjamin J. Lang, John K. Paine, Theodore Chase, Joseph B. Sharland, Charles J. Capen. Warerooms and factory: 387 Washington street, Boston.

C. W. STEWART may be addressed, till further notice, at McHenry, Illinois.

JOHN B. HUGGINS, of Kansas, is about to visit Cincinnati, O., and would like to make engagements to lecture at points en route. Address him at Wirtonia, Cherokee Co., Kansas.

LAURA CUPPY SMITH'S engagements are as follows: Dec., New Haven, Conn.; January and March, Boston; February, Salem, Mass. Societies desiring to engage her for the intervening months would do well to apply at once. Address, till further notice, 27 Milford street, Boston, Mass.

[CIRCULAR.]

BUREAU OF CORRESPONDENCE
OF THE PANTARCHY.

The increasing number of letters of inquiry, addressed to MR. ANDREWS personally, and to others known to be associated with him, in respect to the nature, purposes, progress and prospects of the Pantarchy, suggest the propriety of organizing a branch or bureau of its operations for the express purpose of answering such and similar inquiries, as well as for the relief of the parties so addressed, whose time has, heretofore, been gratuitously given to the writing of replies.

There are two other kinds of letters sent in a steady current for many years to the same quarter. The first are letters of inquiry touching social difficulties, and asking for advice or consolation, in the thousand trying conditions in which married and unmarried persons, men and women, find themselves involved. The others are letters asking specific information, on matters of reform, spiritualism, unitary life, the new language, and the like; and even on a variety of topics, concerning science, business, and miscellaneous subjects.

To serve this great want; to organize and economize labor; and to extend this method of giving information into a systematized institution for the use of the whole community this Bureau formed. The aggregate of small fees, will, it is hoped, furnish a means of support to one or several of the wisest and best of the men or women most versed in the social reform, and in universological science, and prove of great use to many an aching heart and to many an inquiring mind. THE BUREAU OF CORRESPONDENCE will undertake to answer ANY QUESTION (admitting of an answer) upon ANY SUBJECT, and in case its efforts are appreciated will take the necessary steps to enlarge its connections and means of information to that end. In the meantime, if the question is of a kind which the Bureau is unable to answer, the fee will be returned.

The fees charged are as follows: For a reply on postal card to a single inquiry, 10 cents; for a letter of advice, information (more at large), or sympathy and consolation, 25 cents. In the latter case, the letter of inquiry must contain a stamp, for the answer. No increase of charge on account of the difficulty of obtaining the information, except in special instances, which will be arranged by correspondence. Newspapers inserting this circular, can avail themselves of the aid of the Bureau without charge.

STEPHEN PEARL ANDREWS.

THEODORA FREEMAN SPENCER,
JOHN G. ROBINSON, M. D.,
ASENATH C. McDONALD,
DAVID HOYLE,
Address Mr. David White, Sec. B. C. P., 75 W. 54th St., New York.

PROSPECTUS.

WOODHULL & CLAFLIN'S WEEKLY.

[The only paper in the World conducted, absolutely, upon the Principles of a Free Press.]

It advocates a new government in which the people will be their own legislators, and the officials the executors of their will.

It advocates, as parts of the new government—

1. A new political system in which all persons of adult age will participate.
2. A new land system in which every individual will be entitled to the free use of a proper proportion of the land.
3. A new industrial system, in which each individual will remain possessed of all his or her productions.
4. A new commercial system in which "cost," instead of "demand and supply," will determine the price of everything and abolish the system of profit-making.
5. A new financial system, in which the government will be the source, custodian and transmitter of money, and in which usury will have no place.
6. A new sexual system, in which mutual consent, entirely free from money or any inducement other than love, shall be the governing law, individuals being left to make their own regulations; and in which society, when the individual shall fall, shall be responsible for the proper rearing of children.
7. A new educational system, in which all children born shall have the same advantages of physical, industrial, mental and moral culture, and thus be equally prepared at maturity to enter upon active, responsible and useful lives.

All of which will constitute the various parts of a new social order, in which all the human rights of the individual will be associated to form the harmonious organization of the peoples into the grand human family, of which every person in the world will be a member.

Criticism and objections specially invited.

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

COL. J. H. BLOOD, Managing Editor.

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Inflammation of the Kidneys, Stomach and Bowels Cured.

NEW YORK, July 20, 1870.

For several years I have been suffering from an acute disease (inflammation of the kidneys and upper part of the stomach and bowels), for which I had been treated by several of the most eminent and successful physicians in the vicinity of New York, but without success. My disease seemed to have assumed a chronic form, and I had almost despaired of ever being cured. Hearing of their success in the treatment of all chronic diseases, I determined to try their skill, and I am now thankful that I did, as after the very first operation I commenced to improve, and now, after a few weeks, I am well, or nearly so.

Hoping that this may induce others who need their services to test their skill, I cheerfully give this testimony in their favor, and hope that they may be the means of restoring hundreds of those suffering as I did to health and strength.

Spring Valley, N. Y.

JOHN A. VANZANT.

Bright's Disease of the Kidneys Cured.

NEW YORK CITY, Nov. 3, 1869.

Eight years ago I was taken with bleeding from the kidneys, which has continued at intervals ever since. All the best physicians did me no good, and finally gave me up as an incurable case of Bright's Disease of the Kidneys. My friends had all lost hope, and I had also given up, as

I had become so weak that I could scarcely walk a block. A friend advised me to go to the Magnetic Healing Institute, and see what could be done for me there. I went, and after being examined was told I could be cured only by the strictest Magnetic treatment. The first operation affected me strangely, sending piercing pains through my back and kidneys; but I began to improve at once, and now, after one month's treatment, I have returned to my employment and can walk several miles without fatigue. I can be seen at 101 Clinton avenue, Brooklyn, or at 23 South street, New York.

T. P. RICHARDSON.

Inflammation of the Face and Eyes Cured.

NEW YORK CITY, June 21, 1869.

I had been afflicted for several years by a serious inflammation of the face, involving the eyes, which were so bad that at times I could not see at all. One eye I thought entirely destroyed. I tried various remedies and the most eminent physicians, but could not even get relief, for the most excruciating pain accompanied it. As a last resort I applied at the Magnetic Healing Institute. They explained my disease and said it could be removed. Though thoroughly skeptical, I placed myself under treatment, and, strange as it may seem, am now, after six weeks' treatment, entirely cured; the eye I thought destroyed, is also restored. I consider my case demonstrates that the mode of treating diseases practiced at the Institute is superior to all others, as I had tried them all without benefit.

JOHN FOX.

No. 3 Clinton avenue, near Fletcher street, Brooklyn.

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Condensed Time Table.

WESTWARD FROM NEW YORK,

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

STATIONS.	Express.	Express Mail.	STATIONS.	Express.
N. Y. 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 "
" Asquithanna.	9.49 P. M.	8.12 P. M.	" Asquithanna.	2.43 A. M.
" Binghampton.	4.40 "	9.30 "	" 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 "	3.53 "	" Harrisburg.	3.53 "
" London.	5.35 A. M.	5.55 "	" London.	5.55 "
" Chatham.	7.55 "	8.12 "	" Chatham.	8.12 "
" Detroit.	9.40 "	10.00 "	" Detroit.	10.00 "
Lv Detroit.	9.40 "	10.10 "	Lv Detroit.	10.10 "
Ar Wayne.	10.21 "	10.21 "	Ar Wayne.	8.55 "
" Ypsilanti.	10.45 "	11.25 P. M.	" Ypsilanti.	9.27 "
" Ann Arbor.	11.00 "	11.43 "	" Ann Arbor.	9.50 "
" Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	11.30 "
" Marshall.	1.15 "	1.15 "	" Marshall.	12.50 P. M.
" Battle Creek.	2.03 "	AIR LINE.	" Battle Creek.	1.25 "
" Kalamazoo.	2.55 "	AIR LINE.	" Kalamazoo.	1.25 "
" Niles.	4.32 P. M.	4.40 A. M.	" Niles.	4.40 A. M.
" New Buffalo.	5.25 "	5.25 "	" New Buffalo.	5.00 "
" Michigan City.	5.45 "	5.45 "	" Michigan City.	6.02 "
" Calumet.	7.18 "	7.47 "	" Calumet.	6.25 "
" Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "
Ar Milwaukee.	7.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	8.55 P. M.	8.55 P. M.	Ar Prairie du Chein.	5.30 A. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	8.55 P. M.
Ar St. Paul.	6.15 P. M.	7.05 A. M.	Ar St. Paul.	7.05 A. M.
Ar St. Louis.	8.15 A. M.	7.00 A. M.	Ar St. Louis.	7.00 A. M.
Ar Sedalia.	5.40 P. M.	8.15 P. M.	Ar Sedalia.	8.15 P. M.
" Denison.	8.00 "	6.50 A. M.	" Denison.	6.50 A. M.
" Galveston.	10.45 "	10.00 "	" Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.	12.01 P. M.	Ar Bismarck.	12.01 P. M.
" Columbus.	5.00 A. M.	6.30 "	" Columbus.	6.30 "
" Little Rock.	7.30 P. M.	7.00 P. M.	" Little Rock.	7.00 P. M.
Ar Burlington.	8.50 A. M.	7.45 A. M.	Ar Burlington.	7.45 A. M.
" Omaha.	11.00 P. M.	12.50 P. M.	" Omaha.	12.50 P. M.
" Cheyenne.	5.30 "	5.30 "	" Cheyenne.	5.30 "
" Ogden.	5.30 "	5.30 "	" Ogden.	5.30 "
" San Francisco.	8.30 "	8.30 "	" San Francisco.	8.30 "
Ar Galesburg.	6.40 A. M.	4.45 P. M.	Ar Galesburg.	4.45 P. M.
" Quincy.	11.15 "	9.45 "	" Quincy.	9.45 "
" St. Joseph.	10.00 "	8.10 A. M.	" St. Joseph.	8.10 A. M.
" Kansas City.	10.40 P. M.	9.35 "	" Kansas City.	9.35 "
" Atchison.	11.00 "	11.17 "	" Atchison.	11.17 "
" Leavenworth.	12.10 "	12.40 noon.	" Leavenworth.	12.40 noon.
" Denver.	7.00 A. M.	7.00 A. M.	" Denver.	7.00 A. M.

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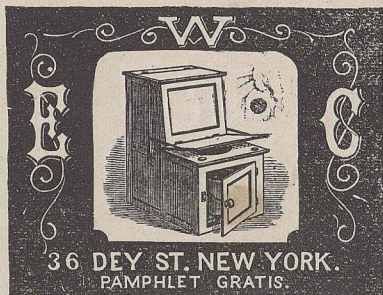
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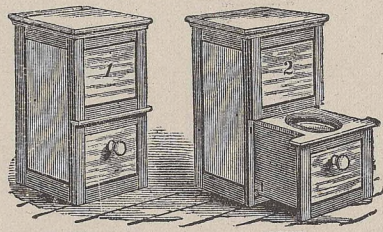
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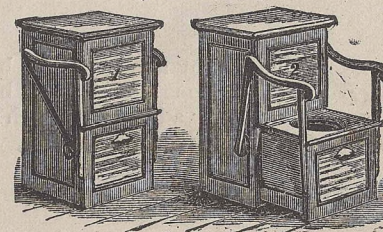


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