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BY AND BY:

AN HISTORICAL ROMANCE OF THE FUTURE.

BY EDWARD MAITLAND.

BOOK IV.

CHAPTER VII.—Continued.

"It was precisely such a condition of mental intoxication," he continued, "that in former times it was the ambition of the religious fanatics of various countries to produce in themselves or their converts. From the ecstatic utterances of a pagan sibyl, to the hysterical convulsions of a Christian revivalist, the condition and its character were the same. It was only when the law sternly forbade fanatics, who mistook their own ignorance of physiology for inspiration, to propagate madness—as it before had forbidden pretended sorcerers to trade upon credulity—that our own country was finally freed from the disgrace of such scenes. Woman's nature, however, remains the same. Its emotional side requires to be counterbalanced by the most carefully developed reason,—reason of her own, or reason of man. If it is not good for man to be alone, ten thousand times less is it good for woman to be alone, or uncontrolled by a strong hand. There are cases in which kindness to her is but unkindness;—in which the sense of duty needs the stimulus of fear to keep it up to the mark."

This last observation reminded Criss of Nannie's strange utterances respecting her sister, and the regime of physical correction on which she insisted. He mentioned it, and, in reply to the doctor's commentary, said, smiling sadly,—

"Well, doctor, if my wife does not mend until I beat her, I fear she must continue to behave ill until the end of the chapter."

"Ah, that is because you have a theory which bears no relation to experience," returned the doctor. "Forgive me for saying it, but it seems to me self-evident that if, in order to spare your own feelings, or in deference to a supposed principle, you abstain from the course best calculated to benefit her, you are acting selfishly instead of benevolently, and following dogma rather than experience."

"How like a speech of Avenil's!" exclaimed Criss.

"You must understand," continued the doctor, "that there is among women of undeveloped intellect, when they have done wrong, a certain craving for chastisement, growing out of a rudimentary sense of justice. When a man sees that he has made a mistake, he manifests his repentance by resolving not to repeat it. Not so a woman. Half the power of priests over women in old times consisted in their habit of hearing their confessions and imposing penances. The husband is the successor of the priest. He must listen sympathetically to his wife's confessions, and assign the appropriate penance, or inflict the appropriate penalty. The less she is able to govern herself, the more he must govern her. For lack of the husband, it should be the doctor. But I really consider that the man who compels himself to be harsh to the woman he loves, solely for her own good, performs the loftiest act of self-renunciation possible to a finite being. Of course, I do not prescribe extreme measures at the very outset. I mean only that, kindness having failed, the treatment must be changed for one of apparent harshness. Your wife, for instance, declares that she goes wild with misery the moment you go out of her sight. Suppose, then, that you exercise her in the art of self-control by allowing her, and making the amount of time you pass with her dependent on her success in repressing that feeling. She might be induced to cut a paroxysm short if she knew that her indulgence in it would deprive her of your society for the next four-and-twenty hours or more."

"Are the constitutional differences between the sexes so radical and extreme?" asked Criss.

"They are, indeed. I do not mean to say, however, that man is never as foolish and irrational as ever woman can be. It is possible that at times he can beat her in that, as in most other things; but when a man is so, it is in spite of his sex, and when a woman is so, it is owing to her sex—"

"All the more cause for extra tenderness and patience, then," interrupted Criss; but the doctor went on without heeding.

"The history of woman's efforts to reverse Nature's decree is one of the most curious in the world. Ridiculed by Aris-

tophanes, there are not wanting some to return to the charge even now, that is, in less advanced countries. Here, our women have long ago learned to recognize the fact, and to make the best of it without striving to alter it. But it was only after the men had consented to their making the attempt, and so demonstrating their limitations by experience, that they settled finally into their own place. I confess, as a medical man, I cannot see how any woman that was wife and mother, ever so mistook her own nature."

In one respect Criss followed the doctor's advice. He ceased to go through the form of consulting or affecting to please Nannie in any arrangements he was obliged to make. He simply said "Nannie, I shall be absent for so many hours, or days." And when she broke into angry reproaches,— "Nannie, you are taking the very means to lengthen my absence. I have not now for the first time to assure you that the more you keep this temper under, the more I shall be with you, and the happier we shall be."

The birth of a child served to restore hope and happiness to both husband and wife. Criss had looked forward to this event with intense eagerness, believing that all depended upon it. With such a fact ever present to her, Nannie surely would not now indulge in fancies.

It was a girl—as Nannie ardently desired—but she was not quite reconciled to her being called Zoe, after the mother whom Criss had never seen. It made her jealous of that mother.

Nannie had borne Criss' absence in Africa far better than the scene at his departure had suffered him to hope. Doctress Markwell had read her rightly when she said to Criss,—

"Take courage. Without you at hand to be distressed at fancies, she will not care to indulge them. She has not reached the stage at which she would take delight in tormenting herself without your being a sharer. I hope she never may."

It took some time after his return for the old fancies to show themselves. And then Zoe arrived opportunely to allay Criss' reviving anxiety. With the child came all joy and forgetfulness of past troubles,—such utter forgetfulness on Nannie's part of her own extravagances of behavior as to kindle in Criss a new apprehension. But, refusing to entertain it, he gave himself up to the delights of the situation. This new idea was that Nannie, though supremely endowed as a woman, was devoid of that essential element of humanity, recognized by him under the name of *Soul*. He could not otherwise account for her utter lack of self-consciousness or sense of responsibility for past conduct. The child bid fair to resemble its mother, save in one respect. It had its father's eyes. Surely, then, his Zoe at least would have a soul!

Nannie made an admirable mother, as she had always boasted she would. The pride she took in her infant, and consequent eagerness to exhibit it to visitors, led Criss to hope that she had got the better of another weakness,—namely, her aversion to all society save that of herself.

In short, so conformable was Nannie to all requirements of propriety, health and motherly perfection, that Criss began to think that the painful scenes of altercation and violence which had made him so wretched must have been but an ugly dream, or at worst but a spasmodic throes of nature over the production of a first-born.

The doctor owned himself surprised at the completeness of the change; but he was too well habituated to note the distinction between the functional and the radical to express himself sanguinely about its permanence. He knew the instinctive liability of young mothers to use their infants as a weapon of coercion against the timid and doting father. "Thwart and irritate me, and your child suffers in consequence," was a dictum he had too often known uttered or signified in pursuance of an utterly irrational demand.

Fully impressed with the belief that Nannie's malady had resulted from physical causes, Criss trusted, by keeping her beyond the influence of those causes, to prevent a recurrence of the malady. He was so happy now in his own and Nannie's happiness in the society of their infant, that it seemed to him an act of wantonness to do aught that might endanger its continuance.

Nannie thought differently. She longed to multiply her triumphs in the newly-won domain of maternity, and scoffed at the notion of her being less robust in constitution than any other of her sex. She even ascribed to coldness and indifference to her pleasure the tender, self-denying care with which Criss sought to shield her from aught that might ex-

cite and injure her. In short she manifested all the symptoms of a relapse into the old sad state.

Entreating her to be calm, he sought, by pleading the danger to their child and their own happiness, to win her consent to a regime that might prevent a return of the illness which had already caused them so much misery.

"Illness! What illness?" she asked.

"You know all that we went through together, darling, before our little one was born," he said. "Well, that was entirely the result of your delicacy of constitution. I love this present happiness too well to risk a return of that evil time."

"I don't know what you are talking about," she returned. "I was not ill. I was only jealous, as I had a right to be; and as I shall be again unless—unless— Oh, dear Criss! you must not say or imagine such things. Think what will become of baby, if you upset me, and make me ill with such talk!"

"Ah, if you knew how terrible has been my anxiety, you would not urge me to act against my better judgment."

"A fig for better judgment! You mean that you no longer care for me, or you would let me have my own way in everything."

"Why, Nannie, what an actress you would have made. You said and looked that speech to perfection."

"I was not acting; I meant it."

"Well, do not excite yourself, I entreat. Trust to me to do what is best. My precious wife does not know everything that is in the world, or even in her own constitution, though I acknowledge her to be a wonderful little woman. Some day, perhaps, when you are quite, quite strong, and I have talked to doctor, and you to Doctress Markwell, we can do numbers of things which would be dangerous to you now. I love my Nannie far too well to run the chance of losing her, especially by an imprudence that can so easily be avoided."

"I know best, without consulting any doctors," she exclaimed. "I believe you are in league with them against me. They always say just what you want them to." And she broke into a fit of that hysterical sobbing of which Criss had so lively a recollection and dread.

He had learned by experience that to attempt to coax her out of those fits by soft speeches, was as great a mistake as to seek to appease a spoilt child by giving it everything it cries for. Resuming, therefore, once again the stern tone and aspect which he had hoped were done with for ever, he said:

"Very well, Nannie; if you can act thus now, it is ample proof that you are unfit for the liberty which you desire. I intend to regard your power of self-control as my index to the state of your health."

"I care for nothing of that sort! I am master now! Look here," she cried excitedly, and holding the child aloft in her arms; "do you see this? This makes me master; and I mean to have my own way in everything, or you and your child will be the worse." And she glared almost maniacally upon him.

By a movement too sudden for her to thwart, he snatched the child from her, for he really feared for its safety. Then summoning the nurse, he said,—

"Take the child into your own room, and do your best with it there until the arrival of the wet-nurse, who will be here to-morrow." And he placed his arm around Nannie, to keep her from rushing after the child.

After two or three vain attempts to escape, she sank back into her sofa, moaning and sobbing.

When they were alone he said,—

"Now take this sedative, and sleep yourself good again. And whenever you find the naughty fit coming over you, remember that even with the child I am still master, and intend to be so."

"I want my child," she moaned, piteously.

"Not because you love it," returned Criss.

"I do love it. It is the only thing I love, now that I hate you."

And is it because you love it, that you insist upon making yourself so ill that you could not nurse it without making it ill likewise? Ah, Nannie, dear, you have yet to learn what real love means,—even the love of a mother for her infant."

He prevailed at last, and she took the draught, declaring that she only did so on condition that she should have the child back in the morning. He did not accede to the condition, but the night's rest took such good effect, that the

M. S. Lawrence

doctor found no reason to forbid the child returning to her. He complimented Criss on the wet-nurse, saying it was a master-stroke, and would doubtless bear repetition if necessary. As for Nannie, she was so terrified by it, that several days passed before she again ventured to assert her own will in opposition to Criss'. Her first utterance to him in respect to the occurrence of that night was,—

"It ought to show you how perfect a woman you have got for a wife, when I gave up my own will for the sake of my child."

Criss was not aware that she had done so, but thought it was rather for her own sake; but he did not care to contradict her on a mere matter of opinion. And happiness was restored, for she forebore for the present to renew the controversy which had caused the interruption to it.

CHAPTER VIII.

Criss endeavored to compensate for his absence from the scene of his operations in Africa by the constancy of his intercourse by telegraph. One room in his house was set apart as his study, and one part of his study was occupied by a telegraphic apparatus, and wires which communicated with all the principal centres of his interest. Thus, he had his own private wire to Avenil's study; another to Bertie's cottage; one to the Triangle; another to his banker's; and he had also engaged the exclusive use of one to Africa, with branches to Bornou and the works in the desert. In this room he sat, and conducted his various correspondence, arrangements being made to give notice, by means of signals in other parts of the house, when his attention was required in the telegraph room. As his library was also here, and the walls were covered with maps and drawings, and the shelves with books, Criss, as he sat there, was surrounded by the whole world of the past and present, while he busied himself about that of the future.

[To be continued.]

AT HOME, Jan. 20, 1875.

Dear Weekly—Yesterday on my arrival home I took up the WEEKLY for the 23d, and in looking its columns through, came across the letter from Burlington, signed Affia Burns, M. D., and animadverting upon an article from the pen of James Ferron, which related to the sexual question.

I had not read two lines of Dr. Burns' letter ere I said to myself, "Well, here we have another woman 'disgusted' with sexuality! I wonder what sort of a sexual experience has turned her stomach and embittered all the sweet sources of her womanliness?" for, as far as an extended observation goes as evidence, all "disgusted" women are totally deaf, dumb, blind, and utterly senseless to any sexual animation; a state which the most of them take a forlorn pride in assuming to be the summit of chastity and the height of virtuousness.

I do not wish to be personal, but I do desire to emphasize that when I find a woman expressing *disgust* of sexuality, I feel as sorrowful quite as Affia Burns felt over Mr. Ferron's ably-written article, which I read with profit not long since.

I would beg of all women of intelligence, such as Affia Burns seems to possess, to lay hold and drag a sacred theme up and out of the impurities that ages upon ages of perversions have steeped it in, and then look at it in a clearer light from a higher standpoint. Let not that woman who is capable of being a light unto the feet of many, regard a fundamental law of being from the vulgar standpoint to which it has been debased by false conceptions and misapplications.

It seems to me impossible for men or women of individualized intelligence to look upon the sexual nature of men and women with disgust, unless their own sexual status has been, through no fault of theirs perhaps, perverted.

With the new light given me and the reverence with which it has clothed my spirit concerning natural laws, the "beauty of holiness" with which it has surrounded my ideal of sexuality, I say it pains me to the soul to know that such countless numbers of women are absolutely dead, sexually, consequently "disgusted"—for a festering corpse in the soul must create disgust—and that such armies of men are so miserably debauched by satiety as only to regard impotency as the highest chastity, when of a truth it is the most deplorable condition humanity can arrive at.

Were I to look at sexuality from its common results, I too should turn sick at its mention, and go scourge myself till the last redeeming sign of womanhood were subdued within me. But I have scaled the heights of a purer and better morality than that in which the world rules and ruins to-day, breeding myriads of sinners. And when I find a sister woman, capable of leading her sex to a better life, using her influence to damn up the clear springs of human existence with common fallacies, I feel like warning her to look higher than miserable results for her evidences of the purity of a principle.

Doubtless the female physician has ample range to observe the dire effects of our present social and sexual government, the death in life of so many women, and the utterly debauched condition of so many men. And she, of all other women, should consider it the most vital part of her mission to inquire into the cause of such effects, and not become "disgusted" with an inherent principle, and sweepingly condemn all who take a high and pure interest to its discussion.

That there has been a social evil ever since long before Joseph lost his coat-tail or David put Uriah in the front ranks of the battle, and still walked with God, a man "after God's own heart," we need no ghost come from the grave to tell us. And it may seem to some spirits, not gifted with infinite patience, that it is high time we were all of us getting disgusted with the whole thing.

We see now, as a result of sexual bondage for ages, the social evil rampant wherever men and women live and breathe, till such a thing as sexual purity does not exist. This is a broad assertion, but results prove it true, for sexual perversion is of so long standing that an immaculate conception after perfect natural law is not possible. Sexuality perverted at

conception, stamped with transmitted sins of the fathers, who wonders that enlightened minds feel contempt and pity for the vain assumptions of superior virtue and chastity, which means, in the majority of cases, self-abuse, when it is not a false and fatal suppression of all natural impulse.

A child born of a merely submissive mother—because, forsooth! the blind and ignorant law has made a virtue of her entire unsexing—is not an inheritor of its birthright; cannot be sexually pure nor reproduce sexually pure offspring, because the first, but not the only condition of perfect offspring, is undoubtedly mutual impulse. And what a wholesale ignoring of the primal principle does the submission of wives unto their husbands necessitate, and, worse still, what "disgusted" women such a state creates!

We condemn the ignorance that we have left behind us, and we pity it. We know that all, or most all—for rare are they who are inspired of truth—must come by knowledge step by step. Therefore we know that, in viewing this question of sexuality, a man or woman must be confined to his or her horizon, be it broad or narrow. Just as it is impossible to have a God greater or grander than our highest ideal, unless we accept the out and dried monstrosity of the creeds, which is not worthy the ideal of a savage—just so it is impossible to have a sexual ideal above our possibilities. If we are sexually depraved we shall be sexually "disgusted," or debauched, even as we may be sexually dead or overstimulated.

'Tis not for us to become sensitive at the misconceptions of our ideals by those whose theory and practice are both of low conception. But they, by dragging our ideal down to their level and measuring us in their small measure, will in time discover the pearls we have cast before swine, and then the hog will look up to him who threshes down the acorns instead of turning again to rend us.

Let me here beg of all women, if they possess not the virtue of sexuality, to assume it, for they know not how disgusting they appear to those initiated in principles when they manifest sexual disgust. Since there can be no sexual purity unimpaired under present social rule, a small modicum, even an undue measure, of the grand life principle is far better than none at all. And to profess to have some left in her composition, even after the insane suppressions before and the suicidal indulgence after marriage, argues that a woman is not lost to a realizing sense of womanhood's most vital principle.

I utter the above fearlessly, unmindful of the strictures of the ignorant or debauched, the "disgusted" or unsexed, for my sexual ideal is higher than I hope to attain in this sphere, higher than any soul here has ever attained, save, perhaps, Jesus of Nazareth, and he did not see fit to develop His ideal. Therefore, I know that those who throw stones, besides living in a glass house, fail to see as I do.

HELEN NASH.

WHO OWNEETH AMERICA'S SOIL?

BY A. J. H. DUGANNE.

Who owneth America's soil?

Is it he who graspeth the hard red gold;
Whose glittering gains are by millions told;
Who bindeth his slaves to the woof and loom,
And chaineth their souls in a living tomb,—
The tomb of hopeless toil?
Not he, not he—by Heaven!

Who shieldeth America's land?
Is it he who counteth his ships by scores;
Who plucketh his gains from a thousand shores;
Who buyeth and selleth, and worketh not,
And holdeth in pride what by fraud he got,
With hard and griping hand?
Not he, not he—by Heaven!

Who guardeth America's right?
Is it he who eateth the orphans' bread,
And crusheth the poor with his grinding tread;
Who flingeth his bank-note lies abroad,
And buildeth to worship a golden god,
A shrine to Mammon's might?
Not he, not he—by Heaven!

Not these, not these—by Heaven!
But to those who labor for God and man;
Who work their part in the world's great plan;
Who plant good seed in the desert's dearth,
Who bring forth treasures from brave old Earth;
To these the soil is given;
To these, to these—by Heaven!

To these must the soil belong:
To the men of all climes whose souls are true—
Or Pagan, or Christian, or Turk, or Jew;
To the men who will hallow our glorious soil—
The millions who hope and the millions who toil
For the right against the wrong;
To these shall the soil be given—
To these, to these—by Heaven!

[Industrial Age.]

WHO ARE THE SUPPORTERS OF PUBLIC MORALS.

BY WARREN CHASE.

We know one of the most violent enemies of Mrs. Woodhull and social freedom, and one of the greatest sticklers for the marriage institution, who many years ago married a fine, healthy and highly-intelligent young lady who endured his sexual abuse a few years, and finally when it became utterly unbearable and he had secured another female to share regularly his sexual intimacy, asked and readily obtained a divorce; when he at once took the other by marriage and she endured his abuse a few years and died, when he in a few weeks engaged another, and only waited for decency's sake a few months, before the third marriage was consummated. This man is loud and strong in his advocacy of public virtue, social purity and the morals of the community, and is horrified at the terrible doctrine of social-freedom, and yet has been known for years to have held constant intimacy with what the church calls the abandoned and prostituted women, and to have even practiced what is too horrible to be published in any book except the Bible, or any paper except by permission of a court, and its reports,

We know scores of such cases in various degrees of the same kind of depravity, and the parties to them are opposed to Mrs. Woodhull and social-freedom as of course they should be. It is these leeches and vampires that we are after, and such is the corruption the present system fosters and keeps up, which we would remedy and remove. We would rescue the victims and turn such vile creatures out to reform or burn out their own sensual natures, or at least keep them in company like themselves, and not allow them to allure and seduce into marriage and thence into slavery and death the innocent and ignorant victims as they do under our present system. We could furnish scores of these cases, many of them worse than slavery in its tyranny and abuse.

WASHINGTON, D. C., Jan. 17, 1875.

My dear Victoria—I seat myself this Sabbath evening to write you a report of the annual convention of the National Woman Suffrage Association, which met at Lincoln Hall, on the 14th and 15th insts.

There were present on the platform, E. C. Stanton, S. B. Anthony, Belva A. Lockwood, Phebe Cozzens, Lillie Devereux Blake, Lavinia C. Dandore, Marilla Ricker, Mrs. Lozier, M. D., Carrie Burnham, Caroline Stebbins, Maggie E. Saxton, and other well-known advocates of the suffrage movement.

The convention was called to order by Mrs. Stanton. After alluding in feeling terms to Mrs. Martha C. Wright, the President of the Association, who has passed into the Spirit world, Mrs. Stanton proceeded to deliver the annual address, and said:

"This is the seventh annual convention we have held in Washington to discuss the right of self-government for one-half of the people. This meeting comes at a most auspicious moment, when the entire nation is wide awake to the great principle of American independence. Self-government is now the great subject that occupies the press and the people, speeches and debates in Congress and State Legislatures. Democrats and Liberal Republicans alike are proclaiming the inalienable rights of the people. At such a crisis it would seem that liberty-loving statesmen might be easily converted to woman suffrage. They need adopt no new principle, only extend the rights they now demand for Louisiana, to women. If the Democrats and Liberal Republicans are in earnest in defending this principle in Louisiana, they should not be inconsistent by denying to woman a voice in the laws which govern us, in the right of trial by jury, and representation while taxed to support the State."

Mrs. Stanton spoke several times during the convention. Her speeches were full of wisdom, and were delivered in a forcible and dignified manner, always commanding the most respectful attention.

The indomitable Susan B. Anthony read a lengthy report of the doings of the convention, and the action of the United States Senate showing that during the past seven years their friends in that body had increased from 9 to 21. Susan made demands on the large audiences for funds to pay the expenses of the convention. Her requests were liberally responded to. She is a born financier. I hope to live to see her Secretary of the Treasury of the United States.

Mrs. Lillie Devereux Blake is a good off-hand speaker. Mrs. Dr. Lozier made a fine speech, full of vim. She rapped the churches severely for their injustice to women.

Miss Carrie Burnham, of Philadelphia, made the most learned argument of the convention. She traced in a masterly manner the wrongs which women have suffered at the hands of the Church and State.

Miss Phebe Cozzens, of St. Louis, spoke several times. She is a good speaker, and is deeply in earnest.

Mrs. Marilla Ricker of N. H., who has just returned from an extensive tour in Europe, gave a short speech, in which she cited the condition of woman in the Old World. She was listened to with the closest attention, and loudly applauded. She is a fine-looking lady, and was greatly admired.

One of the new converts to the cause is Mrs. Mary E. Le Fevre, of New York. This lady is English, but has come to reside in the "land of the free (?) and the home of the brave." She is wealthy, beautiful and highly-cultured. In her speech she referred to Victoria C. Woodhull in terms of affection, and regretted the absence of that powerful woman, as the cause needs her help. Her remarks were received with genuine applause.

And now, my dear Victoria, this convention has, in my humble opinion, done some good. The audiences were composed mostly of women, who listened attentively and gave vent to their admiration by cheering much and often. It is a gratifying fact to every soul in hearty unison on this subject of the advancement of woman in all the relations of life to study the vast crowds of women that throng to our conventions, and to note their interested faces. The women of this country are beginning to think, and ere long a majority of them will ask, in tones not to be misunderstood, a practical recognition of their social and political rights. Hundreds who attended the convention expected to hear you, and members on the platform received notes expressing a desire to hear you speak. I saw one which was written by a prominent citizen of Washington, in which he stated that he never heard or read so powerful an argument on behalf of woman as fell from your lips on Wednesday evening, the 13th inst., and, while he could not indorse everything you said, he could not help admitting that you are one of the most remarkable women this nation has produced.

Let us hope ere another year has run its course that all the societies working in the interests of woman will unite. Women must work together. The time has come for the advocates of the cause to cast all personal jealousies and petty spites aside and come to the front in solid phalanx to secure all our rights.

May God spare you for many years; and I pray that you may have physical strength to traverse this country from Maine to Texas to spread the "Gospel of Truth."

Ever yours in love,

MAGGIE.

A WARNING TO HUSBANDS.

The *Pall Mall Gazette* says: "The observations made by Mr. Justice Brett the other day at Chester, when addressing a woman named Mary Lancaster, found guilty of the manslaughter of her husband, will be read with deep interest in many a family circle where the poker on the domestic hearth is used by the head of the household for the double purpose of stirring the fire and battering the skull of his wife. The prisoner in the dock had been a good and industrious wife, but had been cruelly ill-treated by her husband. On September 13 he came home drunk, and kicked over the meat she was preparing for his dinner. He then thrashed her, and, in a moment of passion, she threw at him a sharpening steel, which caused his death. It can hardly be said that Mr. Lancaster was any great loss to society. Indeed, Mr. Justice Brett remarked that he had seldom heard of 'a greater brute' than the prisoner's husband. 'All the real right in this case,' said the judge to the prisoner, 'was on your side, all the real wrong on your husband's, and God forbid that I should punish you. I will be no party to it. I will not even make the judgment complete. I will not allow it to be said by anybody that you are a convicted felon, for a conviction is not complete until a sentence is passed, and I mean to pass no sentence at all.' (Here there was loud cheering in the court, which the officials, as usual, vainly endeavored to suppress.) The judge continued, 'I shall merely ask you to enter into your own recognition to come up for judgment if called upon, and nobody in the world will ever call upon you—God forbid they ever should.' Here there was renewed cheering, and amidst a burst of applause the prisoner left the dock. This is very disagreeable for irritable husbands, who, when thrashing their wives, will run frightful risks of injury unless protected by the law."

GRAND RAPIDS, Mich., Jan. 24, 1875.

Dear Weekly—If those who "know the truth" would place themselves on record as its supporters, it seems to me the cause of social freedom would be thereby greatly strengthened and upheld. Those long known as lovers of justice—persons of purity and integrity—are not without influence, and if they would commit themselves by even so little as a "God bless you, Victoria!" in your columns over their own signatures, honest persons who differ would pause to think and investigate; this would bring them to the truth and finally make them free. No time in the world's progress has truth needed support as now—no time in the battle theological, when to be radical required the nerve which must now be possessed in the battle social. Truth's enemies are within our own ranks now as well as without. If parties cannot go so far as to live it, let them preach it, or at least place themselves before the public as its supporters. The last, serious matter as it may be, is a little thing to do compared with what Mrs. Woodhull, in her self-sacrifice, has done. Let every friend she has always maintained this truth against falsehood: that, using the word prostitution as meaning the selling the sexual use of one's body of either sex for money or its equivalent for a longer or a shorter time, her present life-work is a protest against that terrible sin and crime; and also, that no one of her legion of opposers, however honest or dishonest he or she may be, but must necessarily be its supporter in some form or in some way.

H. W. BOOZER.

GLEN BEULAH, Wis., Jan. 18, 1875.

VICTORIA C. WOODHULL:

Dear Friend—I have felt like penning a few words to you, but have waited and waited to see if I could accompany the missive with substantial evidence of good-will in the form of money to help in the social revolution, but shall have to hope for that chance soon, while I say from the heart, press forward! Your friends are numerous and will never permit the WEEKLY to fail in this hour of financial depression. Society cannot afford the loss of this faithful exponent of radical reform. None of us can afford it, differ as some of us may as to the practical application of some of its extreme ideas, for such are needed to shock community into an investigation of the anointed evils that desolate the high places of social respectability.

So you are coming West again. Do not anticipate largely on finances from this section to sustain the work. Everybody is hard pressed, while there is the willing ear to catch the brave testimony of a woman who has offered her all to the cause amid the howlings and persecutions of men in authority.

How well are we learning the lesson over again that freedom is purchased at dear costs; but how blessed is the rest of compensation coming, when the emancipated shall hallow the memories of the martyrs.

Your friend,

J. O. BARRETT.

UNION LAKE, Minn., Jan. 14, 1875.

Dear friends and pioneer reformers of our eventful age—to all a "God bless you," and may the good and mighty angels cheer and sustain you.

On "New Year's" we—myself and wife—were called to attend a gathering of Spiritualists in Faribault. Mrs. S. gave a most excellent lecture, after which Mr. Birdsall, of said place, introduced the R. P. J. as the journal of all the most deserving in his estimation, and solicited subscribers, whereupon I immediately made an offset to it by urging the claims of the WEEKLY as from any and every consideration the most deserving. The result was that the WEEKLY came out ahead, and Mr. B. obtained nothing. Please send the WEEKLY to the addresses given, and find inclosed P. O. order for the same.

Believe me your sympathizing brother and co-worker,

N. H. SWAIN.

[We commend the example of Brother Swain to our readers and friends for their emulation. If they have the courage to bravely and properly present the claims of the WEEKLY at their gatherings, we are confident their efforts will meet with a like favorable response. Try it and see.—Eds.]

INCIDENTS OF THE BEECHER TRIAL.

MONDAY, JAN. 25.

COMPLIMENTS ALL ROUND.

The Judge's nephew was on the bench while Shearman was reading from Woodhull's paper, and the Judge addressed this young man, *sotto voce*:

"I am sorry your visit here has been so inopportune, to hear the remarks read of a wild, crazy woman."

Shearman also attempted to suppress Fullerton, saying:

"Judge Fullerton's remarks are said to be brilliant. I don't see any wit in that."

"Sorry for your stupidity," said Fullerton.—N. Y. Sun.

COMMENT.

The above is the only uncharitable remark made by Judge Neilson during the trial.

MOULTON EXCITED.

Frank Moulton got in a leading answer at half-past three on the subject of threatening Augustus Storrs. It was one unbroken, complete and effective sentence, so cogently expressed that nobody could get an interruption in on it. For the first time the witness was warmed up.

Asked afterward if he had not called Beecher a damned libertine and sneak, Moulton replied: "I don't know whether I used the word 'damned;' I may have said he was a libertine and sneak, as he is!"

MOULTON ON THE CHARGES IN THE "WEEKLY."

Q. Did you have any conversation with him (J. C. Jacobs) touching the Woodhull scandal? A. Yes, sir.

Q. When was it? A. On 'Change; somewhere in the neighborhood of the publication.

Q. What did you say to him about it? A. I don't recollect the precise language.

Q. Did you say to him that Beecher was not guilty of the charge made against him in the Woodhull publication? A. No; I was pressed pretty close and I think I told Baxter that Beecher was a pure man—something of that sort.

TUESDAY, JAN. 26.

DEATH OF MRS. MOULTON, SR.

Tuesday was one of the most eventful days which has come in the course of a trial of the magnitude of the Brooklyn suit.

While the two contestants were wrestling—the leading witness and his lawyers with the opposite counsel—and the long grip of many days was about releasing its throttle upon Frank Moulton, the apparition of death strode into the court. The witness was motherless, and had not even heard that his mother was ill.

A BLOW UNDER THE FIFTH RIB.

Q. Who did General Tracy represent?

Mr. Evarts was rising and in the act of putting in an objection, when

Mr. Moulton, with the rapidity of lightning, popped out the answer. He said he represented Mr. Beecher. (Great laughter.)

Mr. Evarts (deploringly)—There now, your honor.

The Judge—I will let it stand.

Witness—It was at the request of General Tracy that I withheld the papers. That was one of the reasons why I withheld the papers; I can give the balance of the reasons if you like.

MR. MOULTON'S WEAK SPOT.

Q. What object had you in replying to those people in the Produce Exchange who accosted or questioned you in respect to this scandal? A. To give Mr. Beecher a character for purity.

Q. What passed between you and Mr. Beecher in regard to people who questioned you on that subject?

Objected to.

A. Beecher replied to this: "If you lie at all it is better to lie sublimely."

So said Moulton, and Mrs. Beecher looked up into her husband's impassive face and smiled. He made no response, but sat very gravely, the rich peach bloom overspreading his cheeks and he looked both discouraged and tired.

COMMENT.

Here, according to the evidence, the Brooklyn Pastor improves upon Shakespeare by adding to the lie with circumstance, and the lie direct another, viz.: The lie sublime!

WEDNESDAY, JAN. 27.

Mr. Moulton's evidence concluded. Mr. Bradshaw, and afterward Mr. William F. West was called to the stand. Before Mr. Moulton left the stand the following passage of arms occurred between him and General Tracy:

GENERAL TRACY NONPLUSED.

Q. Now, sir, as far as you know, do you know that I had any knowledge of what your action was to be that afternoon—whether for presenting or withholding that report? A. I did think you knew what the final action was to be. I knew what you wanted it to be. (Laughter.)

Mr. Tracy objected to the last remark.

His Honor—Stenographer, strike out that last remark.

Mr. Tracy—Can it not be, your Honor, with an admonition to the witness?

His Honor—No. The witness has been here these six, eight or ten days, and has been tortured by both sides; therefore I will not admonish him.

COMMENT.

The *Herald's* report states that "the Judge's reply made a sensation in the court-room," and "was a quietus for the ex-United States District Attorney."

A PAROXYSMAL WORD.

Q. What did you say to Mr. Beecher in regard to what Mr. Halliday had communicated to the committee? A. That the church was suffering from the scandal, and that the committee ought to hold its meetings at once in reference to the scandal; this conversation took place in Mr. Beecher's study; then we went into the parlor, where Mr. Beecher resumed the conversation by saying that this whole story rested on the assertion of two w—s.

When Mr. West used the bad word which Mr. Beecher had employed, that clergyman, wearing the very red, almost

crimson face he had had for several days, was looking up to the top of one of the tall windows. He kept that position. His wife was by his side and his palm rested upon her shoulder. Next to her sat Edward Beecher, with a bereaved appearance, because he had no umbrella. An umbrella more than an alibi would seem fitting for Edward.

COMMENT.

The great dramatist used the word once, but he put it in the mouth of the snarling buffoon Thersites, and branded with it the man Patroclus. To apply it to women is another improvement on Shakespeare, though not unwarranted in the Bible. But its use ought to be restricted to the clergy.

THURSDAY, JAN. 28.

GENERAL TRACY ON LYING.

Mr. Woodruff, recalled, continued his direct examination, being questioned by Judge Fullerton:—I called at Mr. Tracy's office with Mr. Moulton, at half-past eight o'clock in the morning, for the purpose of hearing Mr. Moulton relate to Mr. Tracy the history of these scandal matters; Mr. Moulton proceeded to tell Mr. Tracy all the points about the Woodhull scandal; he told him what he had done in regard to the matter and what Mr. Beecher had done; he told General Tracy that the essential points of this Woodhull story as published in the paper were true; that Mr. Beecher went to his house, and that Mrs. Tilton had written a confession and afterward a retraction, and he told General Tracy that he had striven to keep this story covered up so far as he could do it; but now the story was published; he told Tracy he had been asked to deny the story in a public card; I protested against it; I was not willing he should do it.

General Tracy said in reply to that:—

Mr. Evarts then objected to what General Tracy had said being repeated by the witness, and the Judge ruled the statements of the witness must be admitted.

Mr. Woodruff then continued:—I said I protested against it; as a partner of mine I wouldn't allow him; Tracy said he didn't uphold lying, but he thought there were some cases, and in this case particularly, that a man would be justified in denying such a statement; I replied that I wasn't willing that a partner of mine should deny a statement that he knew to be true; Tracy said, Couldn't Tilton and Moulton take a trip to Europe? I said no, that it couldn't be done; then Moulton said he had observed silence in the matter all along, and I agreed with that and Tracy said silence was the best thing for both parties, for all parties interested; then we called at Moulton's house—it was Sunday evening—and had this conversation by appointment; Tilton was there, Moulton was there, I was there and General Tracy came there, and we all went up into Moulton's study, in the top story of the house; and then Mr. Moulton and Mr. Tilton had a conversation with General Tracy about the case, in addition to what Mr. Moulton had said; but Mr. Tilton expressed an unwillingness to have General Tracy brought into the case; he said to General Tracy, "If Beecher and I should ever go to law or into the courts in regard to this matter, could you or would you ever be counsel in this suit?" General Tracy said, "No, I could not and would not."

If Mr. Woodruff's testimony be correct, as General Tracy is one of H. W. Beecher's counsel, this last statement may be looked upon as a specimen brick.

FRIDAY, JAN. 29.

The legal contest for the admission of Theodore Tilton's evidence occupied the whole day. Messrs. Pryor and Beach in favor; Mr. Evarts against. Judge Neilson reserved his decision. From Mr. Pryor's able argument we clip the following extract:

"By the Levitical law, as your Honor is aware, both husband and wife were denounced to death for the act of adultery, which law, though severe, must be commended for its impartiality, in view of the tendency and disposition of modern civilization, which is rather to applaud the man for his exploits of gallantry and to heap the load of ignominy on the wretched and unhappy woman. So in 1650, when principles of Parliament, borrowed from the Mosiac superstition, were predominant in the government of Great Britain, these bigoted fanatics passed a law denouncing death against adultery. But upon the return of reason and the Stuarts, that law was repealed. It never was the law in New York, it never was a portion of the common law of England that adultery was a crime. The common law left adultery to the cognizance of ecclesiastical law, who chastised it through 'salute anime,' as they expressed it. Adultery is not a crime to-day with us. It is regarded as a civil wrong, exposing the 'tortfeasors' to a civil action for damages, but it never was considered a penal offense, making him obnoxious to criminal prosecution."

We hold with the law in this matter, that adultery, freely entered into, is not a criminal offense, and we are condemned by foolish people for so saying. We also call attention to the difference of pains and penalties awarded by modern civilization or society to male and female offenders. When noted, all wise women, as Capt. Cattle would remark, had best "make a note of it;" but they need not ask the WEEKLY the reason why, for we candidly confess we cannot enlighten them on that, to them, highly important subject.

MONDAY, FEB. 1.

Judge Neilson decided that Mr. Tilton could testify in his own behalf, but that he must not give any confidential communications. The whole of Monday was occupied by the direct examination of Mr. Tilton, which will not be completed for some days. Nothing was elicited that was not contained in Tilton's statements of last summer.

"Do they play in heaven?" asked a little girl of her Sunday-school teacher.

"No, they do not play there."

"What do they do?"

"They sing and are good."

"Are there no toys there?"

"No, not any."

"No dolls, nor balls, nor Noah's arks?"

"Oh, no."

"Then," said the little one, "I shall take my dolly and go to hell."

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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, FEB. 13, 1875.

TO OUR SUBSCRIBERS.

We send bills with this number of the WEEKLY to those whose subscriptions have expired, or will expire within a few weeks, requesting a prompt renewal from those who desire its continuance. Those who do not care for the WEEKLY longer will please notify us by postal card, or request their postmaster to do so.

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THE NEW RELIGION—UNIVERSAL JUSTICE.

No. XIV.

There are two methods by which advances in all things may be made—one, by the gradual progress, the development theory, and the other, by sudden and violent transitions. It is not our sphere at this stage of the consideration to conjecture by which method the changes that must be made to transform society from its present chaotic condition to one of harmony and unity will be made. We are now only to consider of the conditions that must exist after the change is accomplished, letting methods alone until another time, but indulging in the hope that wisdom may predominate so far among those who now seemingly control social movements, that they may accept the former method and not invite the latter by refusing to listen to the demands of justice and right that are being made upon them.

We are aware that a perfect social order is deemed an impracticability, even by many who admit the truth of the principles upon which it must be based. So have all the diffusive steps of government, from the sovereignty of one over the whole down to present things, been deemed impracticable. All new things are impracticable until tried and established. Progress is the watchword of the universe, and it is always at work. Society can no more stop where it is than it could stay where it was a century ago. At that time the things that are to-day were impracticable, and things that are impracticable now will be accomplished facts in a hundred years.

There are a great many things that, when considered in their relation to general progress, indicate the near approach of the possibility of a complete unity of interests for all the people. The most striking of these are the railroad and telegraph systems. They mark an era in progress as the indices of the future too distinctly to be ignored, and with numerous other facts, show that the real unity of the people is more nearly accomplished than the people themselves perceive. That is, the real advancement is greater than its recognition. The people, in their social organization, are far behind the methods that they have already provided to make such organization possible. It is but a step beyond the present systems of intercommunication to a complete unity of interests in this direction.

If all the systems of society were operated by the public for the public, then would the goal be attained. It is not

difficult to imagine this condition attained. It is practically attained now in the post-office system and in that of public schools. It is true that in the former the rates of postage nearly support the system; but consider this abandoned and the entire expense paid by the public, as the deficiencies are now, and in this there would be the perfect communal interest. Perhaps the public highways are the best illustration we now have of a community of interests. It was impossible to conduct this system upon any other theory than that the highways should be common to all, no matter who or what part of the all should bear their expense or do the work. The fact of this impossibility—the fact that the only practical way to reach an absolute necessity is upon the communal plan—is direct evidence that this plan is the method that must finally be adopted for all systems. If the methods adopted of necessity for the physical communications of the people are communal, why should not the reasons for which the communications are maintained, also be communal. A common system to maintain a competitive industry is a contradiction, and makes the weak in every sense the victim of the strong in every sphere. This is practically prolonging the rule of the brute, where the strong conquer or destroy the weak with impunity. It is even more inhuman than this. The strong in the human sphere do not kill their weak victims outright, and end their misery at once; but they torture them for years in various exquisite ways, which are more cruel than actual death at the beginning would be.

We have glimpses, therefore, at least, at three different necessities of social organization, which show conclusively that society itself is rapidly adopting the principles of communism. Every combination of individuals is a movement toward a community of interests, while these large combinations are virtually its attainment, in so far, at least, as they constitute a part of the social organization. The Post Office system is an invention made to meet a public necessity. Who would advocate a return to the individual method in vogue a half century ago? And so also of the railroads and schools. The principal opposition to the nationalization of these great public necessities is that it would deprive individuals of the immense profits that they now realize from the privilege of transporting the public and its merchandise, and of charging almost their own prices for doing it; and also of the means which railroad stocks afford to a large class of men to speculate. The abolition of this single matter by the nationalization of the railroad system would save hundreds of millions of dollars to the industries of the country annually.

Those who have not studied the question of common interests for industries, pretend to, and probably do, think that a transition from present conditions to them is impossible, except through violent disruption; but, to show the fallacy of this idea, we have but to consider that the only practical difference between that and now would be in the manner by which the people should live. Now they labor and receive arbitrary wages, with which they procure necessities; then they would labor and receive in kind all that their requirements should demand. Now the results of industries are aggregated in the hands of a few individuals who render to those who produce them what barely sustains life, without any of its comforts and luxuries; then the products of all labor would be aggregated in a common store-house, and be dispensed among all the people as each should have need, and exchanged with other nations for things which they produce.

This, we say, would be the practical difference; but there would be a thousand changes in the various details of life. Fully one-half of all existing things would be necessarily abolished, and those who now consume their time with them would be added to the immense army of producers, whereas they are now consumers only. One of the first results would be the destruction of the present system of middle-men, or merchandizing, by which a large portion of the net results of labor are legally filched from producers, and the exchanges of the various products of different parts of the country would be effected by the agents of the people through a vast system of public warehouses. This can be easily conceived of by considering what the commissary and quartermaster's departments of a large army are. They are administered to provide for the necessities of the army in the field. At times in the late war as many as two millions of people were subsisted in this way. If that number have been subsisted, it is easy to imagine that twenty times that number may also be subsisted through a similar system.

It must not be supposed, however, that the system which must be inaugurated will be limited to the uses to which the army systems were reduced. On the contrary, it will be constructed to provide not only for the necessities, but for all the physical wants of the people. In the combined system of industries, all persons may have all the luxuries that the few only now enjoy. It has been calculated that, under all the advantages of co-operation, when immense labor-saving machinery will be introduced to do much of the work that is now performed by hand, two hours in twenty-four will produce fully as much as is now produced in the ten to twenty hours during which the people severally labor.

In this department alone there would be an immense economy introduced. To administer the system perfectly would require no more than one fourth, perhaps one-tenth, of the number who are now engaged in exchanging the products of industry between producer and consumer. Look at our cities! Shopkeepers everywhere, until it seems as if

every other house were a shop of some kind where trade is carried on. The ultimate result of this system cannot be better described than to illustrate it by our best hotel tables, and apply the likeness to all our other wants. There a person enters and orders what he desires, and it is provided. So it will be in other things as well as with eating, when the proper system shall be constructed.

INDIGNANT VIRTUE.

During the past years two social questions have mightily agitated the public of Brooklyn. The one is known as the Tilton-Beecher case, the other has received attention as the Field-Kinsella affair. Of the parties accused, both are editors, the one of the *Christian Union*, and the other of the almost equally *Christian Eagle*. We believe that both of them have expressed the greatest horror of Free-love doctrines, although some think that their actions have been somewhat inconsistent with such a ruling. Nothing, however, is more certain than that they utterly abominate those who maintain the personal sovereignty of woman, except, possibly, in very special instances. If Mr. William West is to be credited, the former, the Plymouth pastor, made use of a very ugly word to exhibit his animosity to those who defend Social Freedom in the WEEKLY; and the latter, whose name is to descend to posterity as the contributor of the Kinsella fund, would seem, in words, to emulate the immaculate purity and modesty of his more celebrated neighbor.

In fact the charity of both these worthies, which, however, is in no wise needed by the WEEKLY or its partisans, appears to be of the "sounding brass and tinkling cymbal" order, and not that species which "suffereth long and is kind." In the former case, many will admit the justice of the above assertion; and in the latter, we put forward the following item from the Brooklyn *Eagle*, of January 25, in proof that such is not without warrant when applied to the editor of that paper. Commenting on the Tilton-Beecher trial, it says:

The parts of the Woodhull story, as far as read, kindled the interest of the audience in the resolution of the Board of Supervisors last week, "authorizing the employment of an extra woman to clean the court-house," the resolution being introduced at the request of Justice Neilson. The "extra woman's" broom could have been used to sweep the Woodhull filth out of court.

Last week, under the heading of "Odium Theologicum," we endeavored to defend Mr. Kinsella from a violent and malicious attack made upon him by the *Independent*. The above extract goes far to prove that we were right in so doing. We trust that the animus exhibited in the above extract will calm the fears of the *Independent*, and prove to the pious periodical owned by Henry C. Bowen, that the *Eagle* will not neglect its duty in guarding carefully all the morality that is yet left in the City of Churches, *alias* Brooklyn. As to the WEEKLY, it is well aware that its doctrines do not obtain (and cannot expect) any mercy at the hands of either women or men of what society calls "easy virtue." Free love, rightly established, will destroy all the illusions of liaisons, and tend to annihilate prostitution. It is vain for such parties to aim to drag pure free lovers under the lash of the old Mosaic laws, as the Pharisees did the woman (but not the man) detected in the act of adultery. But, alas! unlike their ante-types the Pharisees, they have now no modesty whatever, and are apt to throw stones at their betters on every occasion. As to the indignant virtue (or its semblance) expressed in the above quotation, when we consider the source from whence it emanates, its force seems to us to be simply terrific. It deserves a place with the "slop-pail" fancy of the pastor of Plymouth. No one can have read either of the above items, without feeling that the elegant apostrophe of Edmund Burke on the chivalry of the past, is not applicable to the chivalry of the present, as exhibited by the above magnates of Brooklyn. For it is quite evident, that even under the distressing circumstances surrounding them, they have both preserved "a chastity of honor that feels a stain like a wound," that is whenever they think they can detect the same on the garments of their neighbors; and, therefore, sinners though they may be, they may be said to be trying, by their extra vigilance, to condone their crimes in the courts celestial, and to be already half way again on the road to Zion.

UTTER BARBARISM.

The barbarisms of savage life bear no comparison to the barbarisms generated in our cities by the processes of modern civilization. It is the recorded opinion of Coroner Lankester, of London, that, in that city, twelve thousand mothers annually murder their offspring. A writer in the *World* newspaper more than doubled that number in estimating the fetus and child-murders of New York. Tens of thousands of human beings in St. Giles' in London, and in Murderers' Block and other localities in New York, are reared in schools of vice and brutality. Creedal religions prove no bar whatever against the extension of these miseries of (what is called) civilization. Far better the free, forest life and the "liberty of will" enjoyed by the savage, than the regulated and enforced demoralization and the chicanery of the "liberty of edicts," for they do not generally merit the name of laws, which have been instituted in the place of the former. Believing these to be sorrowful facts, we do not hesitate to indorse the statement of the London *Telegraph*, as we find it reproduced in the New York *Sun*, of January 29:

The London *Telegraph* compliments its countrymen by saying, "The most brutal, the most cowardly, the most pitiless, the most barbarous deeds done in the world are perpetrated by the lower classes of English people."

It was but yesterday the public there were shocked by the account of a brutal fight between a bulldog and a dwarf—not one of chance, but a regular set battle, instituted for the sport of the lower order of English Christians. Another case of a similar character was lately presented from one of the mining districts, in which it was proved that a man beat his wife for feeding his family with mutton which he had purchased specially for his fighting dogs. Still another we present in this paper, in which a just magistrate refuses to punish an ill-used wife for having caused the death of a brute of a husband. These, however, are only isolated items, but they exhibit the true state of a large class of the people in Great Britain. We claim that such truly represent the conditions of hundreds, if not thousands, in our cities as well as those of Europe, and we assert that the degeneracy exhibited is the natural result of the false systems of industrial, financial and social economy instituted by Great Britain and, alas! too generally followed in the United States.

ANOTHER VICTIM.

There appears to be a contest between the public and the clergy, not on the subject of the rights of women, but rather on the claims of the clergy with regard to women. In this war it seems evident that ministers are determined not to submit to be defeated. No sooner is one scandal of the kind disposed of, but another is immediately instituted. The pastors stand like men in a free fight—it is one down, another come on! Each ecclesiastic as he rushes into the battle appears to be animated with the words with which Henry of England (not of Brooklyn) encouraged his soldiers at the siege of Harfleur, in France—

"Once more unto the breach, dear friends, once more!"

and it must be confessed, that, as yet, no poltroonery has been exhibited. The last case is reported by the *Logansport (Indiana) Star*, and is as follows:

For a considerable time past rumors have been afloat regarding the erratic wanderings of the Rev. J. R. Stilwell, of the West Side Tabernacle, among the flock over which he has so long been the controlling power. It was considered best for all parties concerned not to make public anything in regard to the matter until such time as an investigation could be had, and determine just how far Mr. Stilwell had gone in his nefarious conduct. The charges made against him were for improper liberties taken with several lady members of the church, but the one upon which the investigation was made was improper advances made toward a lady who was not a member of the church over which Mr. Stilwell presided. A meeting of the official members of the Tabernacle was held, and upon the allegations being made known, Mr. Stilwell made a statement confessing that he had been guilty of these indiscretions, but pleading extenuating circumstances, and resigned his pastorate on the spot. Of course this settled the matter.

This revelation is sad indeed, coming as it does just in the midst of a most successful revival, in which many accessions were being made to the society, but it is sincerely hoped that it will not cast a damper upon the good work, but only stimulate those interested to greater efforts toward building up the church in that locality.

It will be seen from the above, that the Rev. J. R. Stilwell is charged with wandering away from his congregation. It is questionable whether the sheep of his own fold have not a right to be indignant in such a case, but it is also questionable whether they have a right to arraign him for so acting. We are sorry to hear that the *expose* occurred during a revival, but, having some recollections of John Maffit, do not wonder at it. Statistics teach us that in such heart-opening times, mundane as well as celestial unions are apt to occur. The year after the great Protestant revival in Ireland, it is said that, in the town of Belfast, the illegitimate births advanced 200 per cent. We do not think, however, that the revival Mr. Stilwell was conducting should be permitted to languish. Of course his services must be lost to it, but this need not overthrow it. No, every member of a church ought to be expected to do his duty in such a case, and the loss of a minister, however capable, ought not to be permitted to check Christian sympathy, and prevent the spreading of the gospel.

MODERN RESPECTABILITY.

Fifty years ago, when murders were not every-day occurrences, a gambler named Thurtell was tried in London, G. B., for the murder of another gambler named Weare. In the course of the trial, one of the witnesses, on being asked whether a certain man was a "respectable" man, replied "certainly, he keeps a gig." This to us does not appear to be a bad definition of modern respectability. The "gig business" has held a similar sway with us in regard to position in society. In the anti-slavery times Frederick Douglass is reported to have said—"Show me a negro with a million of dollars and I will show you a white nigger." Believing this to be a correct observation, it is clear that the possession of money, in other words, "the keeping of a gig," goes yet a long way toward obtaining for its owner "a character for respectability."

But, in our cities, at least, there is another agency not less potent than that of money that often confers what is called "respectability" on its votaries. It is the agency of the churches. Either money or religion can grant the distinction treated of, and it is getting to be difficult to say which of them is the most powerful; but, manipulated by the Y. M. C. A., the latter is most to be dreaded. Suffice it that under the two systems networks of espionage are spread all

over the Union, which are more despotic in their rulings than the tyrannies of Bomba of Naples, or Nero of Rome. The only resources for those poor mortals who stand outside of these systems, is to become Masons or Odd Fellows instantaneously, otherwise, in no sense of the word, may they ever hope to be deemed "respectable."

Character in old times was a something which had to be earned. The conduct of a man once determined his position among his fellows. It is hardly so now. If you are wealthy, by what means your riches have been accumulated will rarely be inquired into; and, if nefarious, still more rarely condemned. Plymouth Church will accept the money of the oppressor for a pew therein, as readily as that of the philanthropist—it smells not of the way in which it was accumulated.

As regards "character," that is now an idle word, having no meaning, except when conferred by either of the agencies mentioned in the previous paragraph. To show how slight a hold it has upon the general public, we reprint the following from a leader of the *Herald*, to prove the truth of that statement:

The Tilton-Beecher trial is an extraordinary comment on the state of society and religion in Brooklyn. There is no knowing how it will end. We have seen nothing in the evidence of Mr. Moulton to prevent his resuming the relations he once held toward Mr. Beecher and Mr. Tilton. These gentlemen are altogether of so emotional a character, are cast in so exalted a mould that it would not surprise us to learn any morning that the case had finally come to an end, that tearful letters had been interchanged between the contending parties, that Mr. Beecher had exonerated Mr. Tilton and Mr. Tilton Mr. Beecher, that the plaintiff had resumed the editorship of the *Independent*, while the defendant had continued his ministrations in Plymouth church; for this is a case in which any result is possible.

The public, generally, know that one of these parties has charged the other with being a black-mailer, and the other has retorted by asserting that his accuser was a liar and a hypocrite; yet they both move in the highest circles of society, and, in the opinion of the foremost daily, there is nothing to prevent their resuming their former friendship, and holding their positions in society. After this, let us ask our readers the question, what has character to do with "modern respectability?"

Yet this wretched phantom, so powerless with the men of the world, appears to be all potent over women. Alas, in all social cases, woman is almost inevitably the victim. Why is this? Because her respectability in the eyes of a foolish world rests solely upon her sexual status. It would seem that, in her case, the penalty of being "disrespectable" falls not only upon herself, but on her relatives. Let the following item from the *Boston Globe*, show the correctness of that assertion:

A tale of sorrow was ended Saturday afternoon, when a young girl, whose name is not divulged, died at the City Hospital. On Wednesday afternoon last, Mr. Haskell, of Engine 7, found a young girl sitting in the snow in Tufts street, with a very young child in her arms, and, attracted by her forlorn condition, took measures for her relief, which ended in her being sent to the City Hospital by order of Dr. Foye. Death came on Saturday afternoon, and released her from her friendless condition in this world.

It seems that her father, on finding that his daughter was a mother and not a wife, had turned her out of doors, and that in her critical condition she had wandered about until discovered by Mr. Haskell and removed to a comfortable place. Her father is said to have expressed his indifference at the poor girl's fate, and has refused even to bury her—a remarkable exhibition of offended virtue.

What could have induced a father so to act toward his daughter? Why that which indirectly caused the death of Alice Bowlsby, of Mary Pomeroy, and of untold hundreds if not thousands of similar cases; no punishment by a deity for incontinence, but a hard and cruel edict of man's in return for favors received. That one-sided ruling which always strikes the weak and generally spares the strong—"modern respectability."

NOT FAR ENOUGH.

Our public school system is based on communism. It recognizes the intellectual rights of all children. Last year the State of New York improved it by passing a law making education compulsory on all children under its control. The difficulties that would attend the enforcement of such a law were pointed out by the WEEKLY at the time of its passage. These have arisen, not because such a law is not needed, but because until the State is willing to admit and attend to its whole duty with regard to its little ones, and to stand fully and lovingly *in loco parentis* over all such needing its aid, physically as well as intellectually, it is not rightfully in power to assume the position it has taken. A leader in the N. Y. *Tribune* of Jan. 6 proves that we did not err in making the above demand, for it says:

The Compulsory Education Law is most excellent in theory, but in practice two or three grave difficulties threaten it. Unless something like the Ragged School system can be introduced, there are many pupils who will be forced into the public schools at the sacrifice of their own self-respect if not also to the injury of present pupils. There are likewise many cases of destitution in which a lad of twelve or thirteen may be found to be the sole support of a widowed mother or family. On the one hand it is deplorable that he should grow up without education, but on the other it seems cruel to deprive the family of the support he gives in order that he may be driven to school. Other practical difficulties arise, and the experience of the next few months will be watched with careful interest by practical educators, who would be glad to see compulsory education, but are in doubt as to the means by which it is to be safely attained.

We object to the introduction of the Ragged School system, and propose a State annihilation of "ragged children" instead. We do not, however, suggest the destruction of the little ones, but the destruction of the "rags." Those

children who are not presentable ought to be made so. Let us level up, neighbor, not level down. Of course it is wrong to rob families of their support, which the children are used to supply, by the strong arm of authority, without tendering an equivalent for the same. But the child has a right to be educated, says the law, to which we reply, "Yes, and also a right to be housed, fed and clothed." The *Tribune* seems to be beginning to appreciate this fact, for in a later article, in its issue of Jan. 25 we find it has come to the following conclusions:

We suggest that at this time instead of later our State Legislatures should examine into the system of industrial schools, which have met with such exceptional success in Great Britain and France. In them the "truant" who will not voluntarily attend school is taught not only the rudiments of a sound English education, but a trade, by which he is qualified on dismissal to earn his livelihood honestly. These schools are either maintained wholly by the Government, or if they are under church or private control, receive a subsidy from the public treasury. When necessary the children are fed, lodged and clothed. The industrial and training schools of this city were formed on this model; the technical school of Hoe & Co. takes rank as of the same kind, but of high degree. Compulsory education is assuredly to be commended, as far as it goes; the only objection to it is that it does not go far enough.

If the Christianity of the age was not a very different article from that taught by the Nazarene, it would not be necessary for a Spiritualist paper to recall it to its duties in the matter. The conditions under which thousands of children exist in our cities are simply awful. They are publicly as well as privately disgraceful. But, disgraceful as they are to parents, and more disgraceful to the community, the acme of degradation is not reached until we come to the churches. When we look at the forlorn, miserable (and of necessity vicious) conditions under which masses of little ones are reared, right under the shadows of what the Friends call the steeple-houses, without any earnest remonstrances against such a state of things by our modern clerics, we feel justified in anathematizing modern Christianity, and to assert that in its duties to children, it, as well as the State, "does not go far enough."

DONATIONS.

H. F., Burr Oak, Mich., \$1; Wm. H., Sturgis, Mich., \$1; N. F. S., Toledo, Ohio, \$4; P. C. L., Unionville, Ohio, \$2; R. M. H. and R. M., Los Angeles, Cal., \$2; A. B., Swedesboro, N. J., \$1; M. M. F., Berlin Heights, Ohio, \$1; H. C. G., do., \$1; J. C., do., \$1; J. W., do., \$2; M. B., Weare, N. H., \$1; M. F., East Shelby, N. Y., \$2; G. W. W., Springfield, Mass., \$2; H. R., Clyde, Ohio, \$5.

MRS. WOODHULL AT ST. JOSEPH, MO.

[From the *Daily Herald*, St. Joseph, Mo., Jan. 29, 1875.]

[EDITORIAL.]

VICTORIA WOODHULL'S LECTURE.—If Victoria O. Woodhull did not lodge a few telling shots into the rickety hulk of foggyism last night, then we do not know what sharp shooting is. Some of the people present believed that in some of her remarks she intended to make a distant allusion to the editor of the *Gazette* for his editorial concerning her, but we did not so regard the matter.

The lecture was a fierce onslaught upon the lamentable ignorance which prevails in every household upon the laws of life and the governing principles of our most vital functions. She told the truth, and every man and woman present knew and felt that her words were true. When she declaimed against the prudery and false modesty which control the wives and mothers of to-day, her dramatic action and vehement, impassioned oratory roused the audience to the highest pitch of enthusiasm. The modest and sanctimonious portion of the community lifts its hands in holy horror at the mere thought of a woman appearing before an audience in behalf of her sex; but these very self-same Pharisees feel in their hearts that there is need of exactly the social reformation which she demands. Every lady in St. Joseph will be very anxious to learn this morning the exact words of Mrs. Woodhull. Those who permitted their husbands to attend the lecture have found out all about it before this.

[THE REPORT.]

Victoria C. Woodhull's Lecture—What she said and how she said it—A Great Orator, a Great Actor—Her Daughter's Juliet.

A large, intelligent and enthusiastic audience assembled in the Opera House last night to listen to the most remarkable woman of the age—one who has caused more commotion, called forth more criticism, excited more thought on vital matters, who has had more inveterate enemies, and been more widely and badly abused, and had more enthusiastic friends, and honest, though flattering encomiums in the same space of time than almost any other person, man or woman, who has ever lived. As an orator she stands unquestioned, even by her enemies, as the "Queen of the Rostrum;" her brilliant perorations enforcing her most radical utterances, and uttered in the most highly dramatic and finely impassioned manner and rich-toned voice, fairly entrance the audience and carry conviction almost whether they will or no. As an actress she would prove a remarkable success. Her dramatic and tragic talent are irresistible. She stands before her hearers a veritable impersonation of the words she utters. Nobody who sees her can doubt that she is not only earnest but honest in all she says; indeed, her purposes seem to be based upon a deep-seated religious enthusiasm. No doubt Theodore Tilton was right when he said in her biography that "she has the most devoutly religious nature that I ever knew." When to all this is added that she is an editor of a widely circulated paper, and an author of well-known reputation, her title as "The most remarkable person of the age," is fully established. A little more than three years ago she flashed upon the country, and her work that

has done all to which we have alluded has been performed in this brief time.

Her most successful movement was probably the publication to the world of the Beecher-Tilton scandal. On the wings of this her name and theories, though misunderstood, have been wafted over the inhabited world, and of the proceedings now going on in Brooklyn they form no inconsiderable part. As a strategic move to advance her peculiar ideas and secure the public ear, for which it was professedly done, this one stands before the world a masterpiece, marking her administrative capacity as of the first order; while her use of the persecution which the publication evoked, stamps her executive ability as not a whit behind. A mind endowed by extraordinary talent in so many directions is a rare occurrence in the history of the world, and if she lives she will doubtless leave an impress upon the race which, in extent at least, will compare favorably with that of any who have lived before her.

We say this of Victoria Woodhull as journalists, without regard to any of her theories. They may or may not be true in whole or in part. That many of her citations to prove their truth and utility are true none can deny, but whether their relevancy as she uses them is fully established it is not our province to state. It is for us to faithfully report her theories and arguments, and the capacities which she exhibits in their advancement, seeking to apologize for nothing said and maliciously representing nothing—just the same as we should do were we reporting any other person against whom there is no special prejudice existing. We believe that honest journalism requires this, and that to proceed upon a different theory, to cater to a supposed adverse public sentiment, is an abuse of the Press, which is against the spirit of our institutions. If Mrs. Woodhull's theories are false and bad, the best way to insure their destruction is to give them complete publicity. Truth is always safe when left free to combat error.

[Here follows a full two column review of the lecture.]

Such was the general tenor of the lecture of Victoria Woodhull; but besides this, she rendered the letter scene from Macbeth in a manner that showed that she has a perfect conception of that strange and difficult character; while her daughter's rendition of the poison scene from Romeo and Juliet, was something wonderful for a mere girl of fourteen years. That she has dramatic and tragic talent which, if trained, will make her prominent among the great actresses, no one who saw her last night can doubt; and she possesses those personal charms of beauty of form and feature which are almost a necessary adjunct to the highest degree of talent to make its possessor successful before the public.

THE BANQUET—A FEAST OF GOOD THINGS.

Last evening the members of the Joint Asylum Committee visited the Opera House and listened to the lecture of Victoria C. Woodhull, after which they repaired to the Ladies Ordinary of the Pacific, where a splendid banquet was tendered them by Senator Young and Representative Bittinger. Several citizens were also present by invitation, among whom we recognized Mayor Hosea, Judge Grubb, Col. James N. Burnes, Calvin F. Burnes, Col. Koch, Major Hartwig, F. M. Tufts, James N. Burnes, Jr., E. W. Fox, Mr. McGinnis, Dr. Catlett, C. B. Wilkinson.

A novel feature of the entertainment was the sitting at the table beside the President—Col. James N. Burnes—Victoria C. Woodhull, who was specially invited by the managers and again sent for by the assembled company. After a most sumptuous repast, the cloth was removed and speeches were made, in response to calls and sentiments from the Chairman, by Senator McIntyre, Chairman of the Senate Committee; Representative Jones, Chairman of the House Committee; Hon. John I. Martin, Speaker, *pro tem*, of the House; Mayor Hosea, Judge Grubb, F. M. Tufts, Hon. E. W. Fox, Senators Ladue and Wyatt, C. B. Wilkinson, Col. Koch and Major Hartwig. At the close, Col. Burnes paid an eloquent and glowing tribute to *Pluck*, saying that we all admire that quality in man and woman, whether we fully agree with its possessor or not.

He then directed his remarks to the lady present and paid her a compliment which only he can pay any man or woman, for the exhibition of this virtue in so remarkable a degree as to draw the intense fires of the fiercest opposition ever encountered by a woman. At the close of his remarks Mrs. Woodhull was loudly called upon from all parts of the hall, and she arose and delivered a fifteen-minute speech full of fire, eloquence, pathos and argument. She thanked the gallant presiding officer for daring to say, by his invitation to her, that woman was entitled to sit at the councils of men; she was proud of the privilege of listening to the speeches of men sent out by the State to investigate the results of those fearful evils whose causes she had been depicting publicly, and so earnestly endeavoring to cure. Her speech was the most keen, cutting, touching and fascinating argument in favor of her side of the question which she spoke to, we have ever heard.

Major Bittinger was called upon to close the exercises, which he did in a brief speech of welcome to the city and its hospitalities, and expressing the hope that his colleagues on the committee had enjoyed themselves, and pledging his own efforts and the efforts of our citizens to make their stay agreeable on this, or any future occasion, of their visit to St. Joseph. And then, at one A. M., the party retired.

ITEMS FROM SAME PAPER.

MRS. WOODHULL was evidently a little vexed last night about the *Gazette's* strictures against her, and some of those who were there say that she mentioned the matter casually.

MRS. WOODHULL takes the ground that no one can know, certainly, of another's adultery without being *particeps criminis*, and she clears the editor of the *Gazette* of knowing anything about her although he positively insists that she is "a thoroughly bad and corrupt female."

VICTORIA C. WOODHULL has, to a certain extent, been socially ostracised, but she certainly has a high rank intellectually, and her posthumous fame will not go out like a snuffed candle,

WILMINGTON, Del., December 24, 1874.

Editors of the Weekly—Friends of humanity: all hail to the beneficent light which is and has been so nobly streaming through the columns of your ably-conducted journal, to feed the famishing souls of America!—a light born of justice and enshrined in freedom—a dawning light of better days to come. In it we behold the germ of a true greatness and a grand destiny for humanity. Its mission—an exposition of radical truths—is not merely the work of to-day, but the sounding notes of incoming generations! Blessed will be the sustainers of a paper that so fearlessly advocates the truthful but as yet unpopular and unwelcome tidings from the interior depths of human conception. The merits of such a journal cannot be measured by the ordinary methods of judgment. A high degree of inspiration is the life of it, of which the masses are ignorant. Its aim is the establishment of justice—a principle in its broadest sense, foreign to the overwhelming majority of minds.

You are the pioneers in a grand work of reform that cannot be lost, for it has as its basis—eternal truth—nor can it, from our standpoint, be even seriously impeded in its progress, short of the bayonets of disloyal republicans—the demoralized and profligate sons of American republicanism—who will dare to sacrifice the republic in the interests of absolutism. The country is in danger; its liberties are imperilled; its life-forces are stagnating; and soon it will be at the mercy of a despot. The same causes that produce a national ruin will of course carry everything of a liberal character with it. An evil presence overshadows the country. The eagle eyes of tyranny are upon you, and soon its talons will be lacerating your flesh. Apostasy will be demanded of you by the new powers of darkness; and you, still led on by the intrepid Victoria—the noble heroine of many a well-fought battle on the plains of truth, canopied by the broad and unfurled banner of social freedom—will ask no quarter, but die fighting for the consummation of freedom's holiest cause, the annihilation of sex outside of its popular domain and the uplifting of humanity in its entirety.

The true and brave defenders of the ark of freedom will, and must of necessity, see the setting sun of this Republic go down behind the dark clouds of monarchism, only again to rise regenerated and purified. It will be a fearful work of blood, an era of Armageddon might, when the minions of political despotism, the servile tools of Christianity, the vassals of fashion, the sycophants of wealth and the debauchees of a vitiated social system will coalesce in military ardor to destroy the beautiful, heroic and unyielding form of Freedom as she once more advances to the front to battle for her rights. The horoscope of this nation's eventful career is already cast by that most unerring of all astrologers—Fate!

Fight on, brave defenders of the eternal truth! Your banners will yet be raised anew with the inscriptive motto, "Peace, Fraternity, Equality." It may be that the causes threatening your ruin as journalists are inevitable, not limited by finite action, but the work of the unknown, the irresistible, the controlling element of destiny; but the life of your editor-in-chief is safe. Her life is yet to unfold with still greater capacities and the attainment of more glorious results. Honored be her name among the constellation of true human greatness. Great national events now await us—are even at the door. Thousands feel the exigencies of the time, but only a few realize their full import. Trust the indwelling and impelling spirit of humanity, and your lives will remain sacred to the cause of freedom in its holiest sense.

Yours, fraternally, for the truth,

D. S. CAD WALLADER.

THE SOVEREIGNS OF INDUSTRY.—Philadelphia, Jan. 15.—The National Council is in full blast. Thirteen State Councils are represented. This is considered somewhat remarkable, as the Order of Sovereigns of Industry is only one year old. The Committee on Co-operative Stores, to which the subject of cheapening coal was referred, made a startling report and recommendation on the facilities and methods, through a secret process, of having all the staple articles of the household brought to the doors of members. If this plan is successful it will make a saving of from 10 to 45 per cent. on these necessities.—N. Y. Sun.

BUSINESS EDITORIALS.

DR. R. P. FELLOWS, the distinguished Magnetic Physician, stands to-day one of the most successful spiritual physicians of the age. He is now treating the sick in almost every State in the Union by his Magnetized Powder with a success which is truly remarkable. Mrs. M. Heasley, of Wheeling, West Va., writing to the doctor, says: "The powder that you sent me is all taken, and I am happy to say to you I now can hear the clock strike and tick distinctly. I have not heard it strike before for almost three years." What better evidence is needed to demonstrate its wonderful power. \$1 per box. Address Vineland, N. J.

HYMEN'S VICTIMS, OR THE BANE OF WEDLOCK, will be mailed to any address on receipt of 10 cents, or one dozen copies for \$1 00, by addressing Cowles & Gilbert, Indianapolis, Ind.

W. F. JAMIESON is engaged by the Free Lecture Association of New Haven, Conn., to remain the two first Sundays of February, making in all seven Sundays, besides week-evening lectures in the same place.

WM. GOULD, author of *Utopia*, a veteran in the reform ranks, is about removing from Bates, Ills., to Hamilton co., Nebraska. After March 1, address him at Harvard, Clay county, Nebraska.

OUR readers who desire a full report of the Tilton-Beecher trial can get it in pamphlet form from McDivitt, Campbell & Co. See advertisement on page 7.

A. S. BURROWS, magnetic and hygienic physician, Bloomington, Ill. Office, room No. 5, over the Post Office. Residence at Magnetic and Hygienic Institute (formerly Major human system to keep it in good health or to restore it to that condition when out of order. He treats patients at their homes or at the institute. Will take a limited number of families by the year; the advantages of that way of treating are: First, it always secures the call of the physician when the first symptom of disease makes its appearance; secondly, when a person knows that it will not cost any more to get a doctor at the first stages of disease than to wait a few days, they will not wait but send immediately. One treatment in time saves nine in cases when sent for immediately. Cures have been made in two or three treatments where if the case had been delayed it would have taken ten or fifteen. The best way in this mode of treatment is to send for the physician immediately and before the disease becomes settled. Fever can most always be broken in one or two treatments when taken at first.

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MRS. NELLIE L. DAVIS may be addressed at 235 Washington St., Salem, Mass.

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WARREN CHASE lectures in Iowa Falls, Iowa, Feb. 7; in Independence, Iowa, Feb. 11, 12, 13 and 14. Permanent address, Colfax, Iowa. He will spend the summer mostly in New England, and next winter in California, "if the Lord is willing."

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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 fail, shall be responsible for the proper rearing of children.

7. A new educational system, in which all children born shall have the same advantages of physical, industrial, mental and moral culture, and thus be equally prepared at maturity to enter upon active, responsible and useful lives.

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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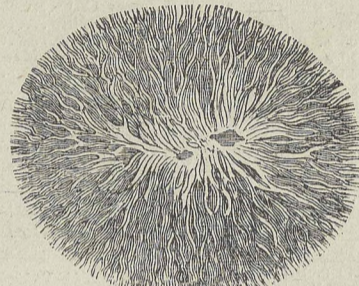
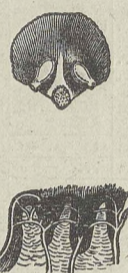
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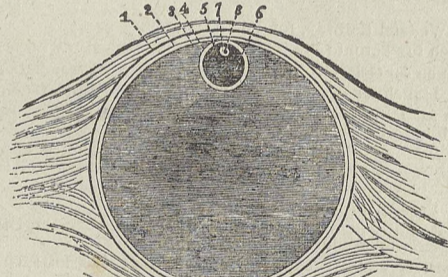
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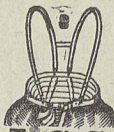
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" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.30 "
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "
Ar Hamilton.	2.45 "	2.55 "	Ar Hamilton.	2.55 "
" London.	5.35 "	5.55 "	" London.	5.55 "
" Detroit.	9.40 "	10.00 "	" Detroit.	10.00 "
" Chicago.	12.15 P. M.	1.00 A. M.	" Chicago.	1.00 A. M.
" Jackson.	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.	...	Ar Prairie du Chein.	8.55 P. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.	...	Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.	...	Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.	...	Ar Sedalia.	6.50 A. M.
" Denison.	8.00 "	...	" Denison.	8.00 "
" Galveston.	10.45 "	...	" Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.	...	Ar Bismarck.	12.01 P. M.
" Columbus.	5.00 A. M.	...	" Columbus.	6.30 "
" Little Rock.	7.30 P. M.	...	" Little Rock.	...
Ar Burlington.	8.50 A. M.	...	Ar Burlington.	7.00 P. M.
" Omaha.	11.00 P. M.	...	" Omaha.	7.45 A. M.
" Cheyenne.	...	...	" Cheyenne.	12.50 P. M.
" Ogden.	...	...	" Ogden.	5.30 "
" San Francisco.	...	...	" San Francisco.	8.30 "
Ar Galesburg.	6.40 A. M.	...	Ar Galesburg.	4.45 P. M.
" Quincy.	11.15 "	...	" Quincy.	9.45 "
" St. Joseph.	10.00 "	...	" St. Joseph.	8.10 A. M.
" Kansas City.	10.40 P. M.	...	" Kansas City.	9.25 "
" Atchison.	11.00 "	...	" Atchison.	11.17 "
" Leavenworth.	12.10 "	...	" Leavenworth.	12.40 noon.
" Denver.	7.00 A. M.	...	" Denver.	...

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For Elizabeth, 6, 6:30, 7:20, 7:40, 8, 9, 10 A. M., 12 M., 1, 2, 2:30, 3:10, 3:40, 4:10, 4:30, 5, 5:20, 5:40, 6, 6:10, 6:30, 7, 7:30, 8:10, 10, 11:30 P. M., and 12 night. Sunday, 5:20, 7 and 8:10 P. M.

For Rahway, 6, 6:30, 7:20, 8, 10 A. M., 12 M., 1, 2, 2:30, 3:10, 3:40, 4:10, 4:30, 5, 5:20, 5:40, 6, 6:10, 6:30, 7, 8:10, 10 P. M. and 12 night. Sunday, 5:30 and 7 P. M.

For Woodbridge, Perth Amboy, and South Amboy, 6 and 10 A. M., 2:30, 4:50 and 6 P. M.

For New Brunswick, 7:20 and 8 A. M., 12 M., 2, 3:10, 4:30, 5:20, 6:10, 7 P. M., and 12 night. Sunday, 7 P. M.

For East Millstone, 12 noon, 3:10 and 4:30 P. M.
For Lambertville and Flemington, 9:30 A. M., and 4 P. M.

For Phillipsburg and Belvidere, 9:30 A. M., 2 and 4 P. M.
For Bordentown, Burlington and Camden, 7:20 and 9:30 A. M., 12:30, 2, 4, 4:10 and 7 P. M.

For Freehold, 7:30 A. M., 2 and 4:10 P. M.
For Farmingdale and Squad, 7:20 A. M. and 2 P. M.

For Hightstown, Pemberton and Camden, via Perth Amboy, 2:30 P. M. For Hightstown and Pemberton, 6 A. M.

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