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BY AND BY:
AN HISTORICAL ROMANCE OF THE FUTURE.

BY EDWARD MAITLAND.

BOOK IV.
CHAPTER II.—Continued.

It never occurred to Criss that his kindness to Nannie might entail upon him any responsibility in regard to her future. He took it for granted that under the sage tuition of his friends, and the sobering influences of English civilization, the pretty wayward child would soon learn to follow an even course of life, engaged in the ordinary duties and pleasures of the young gentlewoman of the period, and in the event of marriage overtaking her, accepting her fate with a quiet gladness. It was only by slow degrees that Criss's friends learned to comprehend her character, and to discern the ruling, though to herself unconscious, motive of her demeanor.

Bertie Greathead, now well advanced in middle age, watched Nannie long and anxiously before the truth dawned upon him. Her preference for the freedom of a country life did not appear to him a sufficient reason why she should never be so happy as when enacting the part of mistress of his cottage. The dwelling itself was plain of aspect and devoid of luxury. His household and requirements were of the simplest. He himself made no pretence to be other than an honest, simple, tender-hearted man, of quiet and meditative habit. Yet Nannie would sulk and look cross whenever he left home and she had to return to her friends in London; and beam with gladness when his return enabled her to visit the cottage again. Next to Criss, he was clearly the only person she cared to be with. And even for Criss she seemed scarcely to care when she met him in the society of the Triangle, while on the Downs with him she was blithe and happy as a bird.

Bertie took occasion one evening in the Cottage to twit her with her unnatural preference for an ordinary dwelling-place and the society of a dull old man, to the brilliance and animation of the Triangle. Nannie replied that she knew where she was happiest, and saw nothing odd in her not caring to be among people who were so clever and learned and civilized, that they looked upon her as a sort of natural curiosity; and that when she had a friend, she liked to have him all to herself, instead of sharing his attention with other people. It was not in "society" that she first knew "Mr. Carol," as she was obliged to call him in this stupid formal life, and it was not in "society" that she cared to see him. She was much happier to be alone there, and have Criss,—yes, she would call him Criss,—all to herself, or at least with only Mr. Greathead besides.

Nannie's greatest delight was to be seen walking or driving with Criss. She was perfectly aware of the admiration she excited, an admiration which had attracted many most eligible young men to her side, only to be repulsed with the coolest disdain. But by the side of Criss she fairly swelled with pride, and no smallest item of the sensation they produced was lost upon her. They certainly made a wondrously remarkable couple; but it may be doubted whether Nannie knew how much was contributed to the effect by Criss' own appearance.

"I like dark men. I look best beside a dark man. It needs the contrast to set me off properly. He looks better, too, beside a fair woman."

That was her way of putting it. But truly Criss' luminous soul shining through his almost Oriental skin, imparted to him an aspect sufficiently notable when compared with ordinary folk, without Nannie's angelic radiance to heighten the contrast.

As time went on, and Bertie's advancing age made him withdraw himself more and more from active life, and together with Nannie, he passed more and more of his time at the Cottage, it became plain to him that her moods were coming to be wholly dependent upon Criss. His presence made her an embodied joy; his absence, a picture of dull despair. Whether consciously or unconsciously to herself, he had become the object of her life;—he in whose own life probably the last possible object was a woman.

As the Avenils had failed, so did Bertie fail, to induce Nannie to occupy herself with any sort of work or study. They sought for indications of some native bias which might be

turned to account, but could detect none, except a certain fondness for children which led her to delight in decorating with ornaments any she could get hold of; that is, any that were pretty, for with her, personal beauty was indispensable. Her kind critics were struck, too, with her preference for infants over older children, and a keener analysis made the discovery that the maternal instinct rivalled in her the instinct which made her desire to be attractive to the opposite sex. She loved babies as children love dolls, and boasted that no one else could handle them as well as she did. It was the difference between her genuine unsophisticated mode of expressing her nature, and that of the women of the older civilization, which prevented the mystery of Nannie's character from being sooner revealed. So hard is it for confirmed complexity to comprehend the simple elements even of its own constitution.

Bertie alone ventured to say a word to Criss respecting his protegee. She chanced to enter the room while they were speaking of her, and her strange preference for so quiet a life as that of the Cottage. Criss took the opportunity to inquire of her whether there was anything she needed to add to her comfort. Nannie said she supposed not. She didn't know of anything, at any rate of anything that he could provide. And then she turned very red, and with a sort of hysterical sob, hurried away from the room.

Distressed and perplexed, Criss turned to Bertie for an explanation. Had anything occurred to trouble her? he inquired.

"I cannot say, indeed," replied Bertie. "Young women have never been a branch of my studies. Ask herself, quietly when alone, for instance, while walking in the garden some evening. Your return always elates, as much as your departure depresses her. My impression is that she thinks of nothing else from morning till night. Indeed, I don't see how she can, for she really has nothing else to occupy her thoughts. She is a very woman, so far as I understand woman's nature; and a woman of women in her nature."

"And I was looking upon her as but a child," said Criss. "The young men of the neighborhood and the Triangle show more discernment," replied Bertie; "but she has no eyes or thoughts but for one. My dear boy, if you wish her well, you must contrive some change for her."

Criss did not see Nannie again until he came suddenly upon her in the garden on that same evening. If she had intended to avoid him it was too late, so she made up her rapid mind to lead the conversation herself. She had never shown much interest in Soudan, or his accounts of his doings there. Of the magnitude of his operations, and the position his birth and fortune gave him, she was ignorant. Now, she eagerly plied him with questions about the country which had so long been her home. What had become of the Hazeltine property? did her brother-in-law's relations live upon it, or had they sold it to strangers? would the people like to see her back among them? and could she not go and be useful in nursing the people with the plague, or do something else to pass the time? She supposed there must be some very nice folks there, as he seemed to like being there so much better than in England. And she wondered he did not stay there altogether, instead of taking the trouble to come home. And she wound up her incoherent array of questionings by suddenly taking off her hat, forgetting that it was too dark to see it, and asking him if he did not think it very pretty.

"And what have you and Bertie been quarreling about?" asked Criss.

"Does he say we have quarreled?"

"He has said nothing, save that I must ask yourself what has occurred to make you so discontented."

"Did he say I am discontented?"

"No, you have yourself admitted as much."

"Oh."

"Is it not so?"

"I don't know."

"Don't know what?"

"That I am discontented, and have admitted it."

"Well, I won't tease you with questions. I will try and find out for myself, by watching you."

"You never stay long enough for that."

"I am going to stay longer than usual this time."

"Then you won't be able to find me out."

"Why?"

"Because when you are here I am never discontented."

"Very prettily said, Nannie. I shall reward you by show-

ing you some of the pretty things in my house to-morrow."

"Oh, I do so long to see your house, and everything in it. I have only had one little peep, and it seemed so nice, I could not think how you could stay so much away from it. I hope it will take a long time to see it all."

"Well, you must come over early, and bring Bertie to breakfast, and spend the day with me."

Nannie went to bed radiant with pleasure. Criss and Bertie sat up some time to talk over the great engineering operations already in progress at Lake Tchad. There had been considerable opposition to the scheme on the part of the Conservatives of Bornou, who said that if Providence had wished a river to run from the lake into the Sahara, it would have made one; and also from the Economists, who said that whatever might be the result to posterity, the present generation would never obtain any return for the outlay. Criss' declaration that he would bear the responsibility, and pay the expense, silenced both parties. He had also purchased the consent of the tribes inhabiting the neighboring oases, to flood their country. Already was an army of laborers at work, with vast engineering appliances, but the scheme had not been bruited in Europe. Neither had his ultimate design upon the Niger been divulged. This was to be contingent upon the experiment with Lake Tchad.

Bertie remarked that although he might succeed in restraining the overflow of the lake, and so vastly improving the condition of the plateau, he suspected that the desert could swallow up any amount of water that might be made to run into it.

Criss said that such might at first be the result, but Egypt was an example to the contrary. All depended upon whether the stream consisted of clear water, or was charged with sediment. The country about Lake Tchad was probably the largest alluvial plain in the world. He had made borings which showed the amount of soil to be practically inexhaustible. The water would soon spread a layer of this on the sand, and a new Egypt and new Nile would arise in the midst of the Sahara. Besides, if necessary, he was prepared to run his drain right up into the vast swamps which occupy the heart of Nigritia itself. The only doubt was as to the precise direction the stream would take; whether toward the Atlantic on the north-west coast, opposite the Canary Isles; or north-east, towards the Mediterranean and the Libyan desert.

"Why, you will have done more than discover a world," exclaimed Bertie, as the vast scheme became unfolded before him. "You will have created one."

"My scheme involves far more than I have told you," replied Criss. "A world without a sea, has no charms for me. The ocean which once filled the Sahara, alone can fill it again. But this belongs not to the present."

CHAPTER III.

A sound of rippling laughter and singing in the garden, drew Criss early to his window next morning. The impatient Nannie could not wait for the breakfast hour, or for Bertie to accompany her. Criss' housekeeper, a young married woman, who, with her husband and children, dwelt in the house, was surprised by the apparition of Nannie, while the dew still lay thick on the lawn, saying she was come to stay all day, and demanding of her the baby, that she might nurse it until breakfast time.

Nannie and the housekeeper were excellent friends, and the young mother had already proved Nannie's qualifications for such an office. A charming picture to Criss did the two make in his garden. Nannie with the skill of an experienced nurse, tossing and fondling the child, and the child responding delightedly to her blandishments by throwing about its little limbs and crowing. Criss thought he had never seen Nannie look so lovely, or so womanly.

"Surely," thought he to himself, "that must be what she was made for. Poor child, what a pity it is there is no one here that she likes."

Nannie presided at Criss' breakfast table, precisely as she had learned to do at Bertie's; and Criss thought the period of his meal had never been so bright and cheerful before. After breakfast she disappeared for an hour, leaving the men to discuss the day's affairs, and was presently back in the garden with the child. Then returning, she told Criss that she came to remind him of his promise to show her the house and its contents; whereupon he took her into a room which hitherto had been seen by her only in its closed and muffled state.

Nannie's house

but now was manifest in all its beauty of ornament and decoration. This was the drawing-room, where Criss had arranged his paintings, and sculptures, and cabinets of curiosities. Opening one of these, he took out a necklace and locket, which had excited her admiration, and hung it round her fair neck. Nannie rushed in delight to the glass to admire herself thus decorated, and then returned it to Criss. But he told her that he hoped she would do him the favor to keep it for her own. Nannie said it was lovely, and suited her exactly, but she would rather not keep it; alleging as a reason, in answer to Criss' questionings, that she understood that only married or elderly women wore such jewels.

[To be continued.]

THE PATTERN MALE.

As Helen Nash has some time since delineated, with trenchant pen, that monstrosity "The Frigid Female," permit me to make a portraiture of the frigid female's corollary, the pattern male.

He is a hybrid between a man and a demon; his form the man's, his attributes the demon's. He never forgets to procreate his species, consequently the pattern male is never likely to die out. Judah was his earliest progenitor in biblical times, and Beecher his last representative in modern history. He is never a "fallen" male, although his female associates, are apt to get tripped up if they are deluded into the belief that the pattern male's manhood extends beyond his outward guise.

The pattern male is urged to act by two powerful agencies, but always within the sphere of his selfish individuality. His wife, after she "awakens from love's young dream," and ascertains the man's true character, sways him by the one agency, and his "fallen female" associate by the other, and these agencies are respectively his stomach and his sexuality. To the satiety of these appetites may be attributed the untoward complexion and rubicund visage of the pattern male, and the benignantly self-satisfied air with which he bows to a gentleman acquaintance or leers at a strange woman, as if, in imagination, he were already measuring lances with her chastity.

The pattern male arrogates to himself the province of mentor over female honor. With arts peculiar to the pattern male he besieges the citadel of female virtue. If its garrison successfully resist the promptings of her passion, as well as the solicitations of the besieger, he pats her on the back, with an approving nod; or, if she succumb to the promptings of her nature, he spurns her from his pathway as a hindering obstacle—the whole demerit of the transaction resting on the poor outcast, who, like the poor bird ensnared in the fowler's net, flutters out, broken-winged, to die by the wayside, trampled to death by the feet of the heedless multitude.

The pattern male's motto is, Man the hunter; woman the hunted; her sole means of escape being found in her possession of the strength to outrun his lustful speed and to quell the inclination that might prompt her to turn back in the belief that the pattern male is a pattern man; for he never allows a woman to be natural, except at the price of his scorn.

The pattern male frequents houses of ill fame, but chooses a neighboring city as the scene of his amours, for he has a reputation to maintain at home; or he visits houses of assignation, mostly in company with married women, for he thinks there is wisdom in his favorite saying, that "a slice off a cut loaf is never missed," and prefers to debauch the wives of his friends, as a means of safety to himself and support for responsibilities that result from his indiscretions; for the pattern male is a cautious individual, and niggardly as well, and if he is ever found among free lovers it is his acquisitiveness, parsimony and lust that impel him thither, for he knows that a free woman has no sexual favors to sell, consequently he seeks to win, under the guise of love, that which he is too-niggardly to buy with gold.

The pattern male sets a good example at home. He is rigid, austere, and nips all levity in the bud; he frowns down dancing in his daughters, and card-playing in his sons. He judges all other men by himself, consequently if a young man visits his daughters he thinks the young man is on lecherous errand bent, and performs impromptu jigs before parlor doors, and down cold halls, watching over his daughter's virtue, which, according to his definition of virtue, is something which pertains exclusively to the sexual organs, and is never inherent in the head and heart.

The pattern male delights in delivering sickly platitudes in praise of woman in public places, and thus administering sugar-coated pills of flattery to soothe her unrest and rebellion against the inferior position which he has assigned her, and to stimulate her vanity; but let her demand of him increased rights and privileges, and forthwith—especially if he be an editor or reporter—no accusation is too scurrilous, no taunt too obscene to be hurled at the suppliants' reputation.

Women, if you want the pattern male's friendship don't attempt to rival him, especially in his home; accept his friendship at the price of your womanhood, and should he be the means of opening the door through which society's moral blood-hounds pour to hunt you to the death, remember it was your fault not his, for he is accounted a man, and society forgives all things to such, yea, seventy times seven errors, but the woman is hurled down to hell for error number one.

The pattern male is a sexual vampire, and it is only the fairest flowers that suit his tastes. He glories in the exercise of his physical energies, awakens in woman and teaches her the lesson of passionate love, then hates her for her aptitude, doubly so if she exercises her loves outside the limits of his realm.

The pattern male is often a member of a Christian Church. He knows that he is his stronghold, and the more fervently he prays at street corners the more earnestly he preys in private, and the louder does he curse in his closet.

He is a firm adherent of monogamy—for his wife and

daughters; for himself he does not take any stock in it. His monogamy is like his Christianity, "a whitened sepulchre." He never looks at a woman but to measure her sexual capacity, and while he is loud in his denunciations of "free lovers and female lecturers," none are more ready than he to embrace an opportunity to sneak into their houses for the purpose of obtaining their favors, and the spleen with which he vituperates them is born of his defeated lechery.

The only reason why the pattern male is not a murderer and a thief, as well as a rake, liar and scoundrel, is not because he lacks the essential elements, but for the reason that he is too politic and cowardly, too "respectable" to run great risks, too full of orthodox Christianity to step beyond the limit that would bring him to his just deserts—the gallows.

NELLIE L. DAVIS.

LOUISVILLE, Ky., Nov. 25, 1874.

PREJUDICE OVER KNOWLEDGE.

BY WARREN CHASE.

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

While giving a course of ten lectures in Cairo, Ill., I gave one on the social question, including the marriage and divorce laws, social freedom, and the persecution of Victoria Woodhull. This lecture was best attended, most approved, and better paid than any one of the course, and my audiences better after than before, which was evidence enough that the frightened editor who wrote the following notices was mistaken. Moses Harrold publishes a small weekly (and weakly democratic) paper for country circulation in the Egypt end of Illinois, where a large per cent. of his party voters cannot read or write, but can vote, go to church, pray and prey, and hear the gossiping scandal and lies read and told about the Spiritualists, free-lovers, and Woodhullites, etc. Our lecture, simply because it told the truth about the trials and acquittals of Mrs. W., and defended her against the falsehoods of the pulpit and press, alarmed two or three women, who feared the society that engaged me would be attacked by scandal-mongers as free-lovers, and that they could not face falsehood even if they knew it to be so; and Moses thought it his duty to chime in, and become the champion of Christian virtue as manifest in Beecher, Glendenning, etc. His first issue after the above lecture contained the following three editorial items of news:

It would be well for those who listened to Warren Chase's recent lecture on the social question, to bear in mind that the speaker simply uttered his own sentiments. The Liberal Religious Association is in no manner responsible. He is a defender of and an apologist for the notorious Mrs. Woodhull. The Liberal Religionists of Cairo are not. On the contrary, we have heard but one expression concerning that portion of his lecture which was devoted to that corrupt woman, and that was of anger and disgust.

COMMENT.

"The fellow that first gets mad,
Is most allers wrong."—LOWELL.

Mr. Warren Chase denies that Mrs. Woodhull is in favor of "promiscuous sexuality." She stands upon the more elevated platform of "harmonious, mutually-desired variety." A model creature, this, to unblushingly champion before respectable men and women.

Moses put "variety" for the word intercourse to suit better the wicked prejudice. But the comment would imply that "respectable men and women" are not in favor of "mutually desired" sexual intercourse, but of the slavery and forced condition of woman, or her submission for money, which we, as advocates of social freedom, are trying to remedy and prevent. Fight on, Moses.

Hon. Warren Chase, who has been lecturing before the Liberal Religious Association of this city, is not, as many suppose he is, in favor of "sexual promiscuity." He is not, as many interpret the term, a "free lover." He is, however, in favor of repealing all laws relating to marriage and divorce. He believes that the intervention of priest and courts in such matters is wholly unnecessary; the processes needlessly cumbersome and expensive. He looks upon marriage as nothing more than a civil contract, to be formed or annulled at the pleasure of the parties concerned. To consummate marriage he would have the parties agree upon terms, put the agreement in writing, and then, to give the public notice, have the instrument placed on record. Divorces he would effect in much the same manner, leaving the parties concerned to judge of the sufficiency of the reasons that "impelled them to the separation." The only laws he would have relating to the subject would be such as would enable either party to enforce his or her rights under the contract.

The general public, we are glad to say, is not "educated up" to Mr. Chase's position. They are not willing to make marriage and divorce of such easy accomplishment as to allow any libertine to win and cast off, if he should so elect, a wife a week. They are not willing to fill our land with "fatherless children;" to open the door to such an easy gratification of lust; to a promiscuity of sexual commerce, scarcely less debasing and ruinous than that advocated by the most shameless "free lover." Mr. Chase declares that his convictions are the result of thirty years' investigation. His sincerity we do not doubt; but it will, in our opinion, be a sad day for our people, and specially the female portion, when his doctrines are carried into practical operation.

To the first part of this article I have no objection. It states my views correctly as advocated for twenty-five years, and for which I have been that length of time branded as a free lover, and met the vilest vituperation, slander and scandal. But the latter part of the article needs comment. First—Moses is glad the people are not educated up to our point, which goes to show that he is not, and exults in his own ignorance; for it is ignorance of the fact that that is the law as laid down and decided by the Supreme Court of N. Y., viz.: Marriage in this country (which is not a Christian country) is a civil contract, and may be fully consummated by the parties themselves, without either priest, magistrate or witness; and if the parties live together and have children, they are under the law, and the property follows the offspring, and the woman has right of dower. Then the marriage law is a useless ceremony and ought to be repealed.

As the law and custom now is, when husband and wife do not want to live together no law can compel them, and they separate and live with others or not, as they choose, and if they do not legally enter under ceremony—partnership with the other, no law reaches them. Then the divorce laws are

a nuisance that only fee lawyers and find gossip for a vulgar taste, catching those who have property to fee lawyers and feed courts. Mothers of slain soldiers draw pensions under our government, when such mothers were never married and never even took the name of the soldier's father, as it should be. California has nearly reached our standard, and Illinois has made large advances in protecting married women; but Moses no doubt regrets this progress, and exults in social depravity and ignorance, as he says nearly that. The "libertines" do now, under his system, "win and cast off" a woman if not a wife a week, and we would stop it; he would perpetuate it.

We have no record of more than one "fatherless child," and that was Jesus; and he was not a disgrace to his race. It might be an improvement to have a few more such. But we hold that all children should be legitimate, and all parents responsible for their support. The doors are wide open to lust now, and all Moses dreads is upon us, and we would remedy it; he would not.

WHO KILLED HER?

CHICAGO, Dec. 4, 1874.

EDITORS WOODHULL AND CLAFLIN'S WEEKLY, N. Y.: The columns of the "proper" city press are almost daily ornamented by the recital, in detail, of murders by abortion.

The present week we have had served up for our delectation minute details of one which has suggested to the writer the interrogatory with which I head this communication, and I will give you (and through you your readers) a brief epitome of the sad "taking off."

One day this week a professional gambler went to a police station and reported that his beloved wife, to whom he was most tenderly and strongly attached, had just died from the effect of an abortion, willfully and wickedly produced by Dr. —, and demanded a warrant for his arrest. It was of course granted, and the doctor was soon in "durance vile."

An inquest was held, and the body of the dead woman was judiciously and scientifically carved, and various medical solons gave their testimony. The result was (and without doubt a just one) that the doctor was acquitted, and the facts which came out were briefly these: The poor woman was married to and was the sexual slave of a man who publicly boasted (I know whereof I speak) of his unusual virility and wonderful powers of copulation; his wife had children rapidly (five in all) and found herself pregnant for the sixth time, and, rendered desperate, she determined to "get out of the fix," and freely declared her intention. She operated upon herself with a rude instrument to rid herself of the burden of undesired maternity, and it was established beyond a peradventure that at the time she first consulted the accused doctor she had for several days carried a dead fetus in her womb, which not being expelled decayed, and thus produced blood poisoning and death.

Now, who killed her? It was not the doctor. She performed the operation herself. Yes, it was her own hand that did the deed. And yet I am so queer that I cannot do otherwise than think that the poor victim was not responsible, and I must express the opinion that it was a clear case of murder, and that loving (?) husband the culprit. LEON.

RIGHTS OF CHILDREN.

Once more, not from the love of controversy, but from the love of truth, I notice Mr. Stewart's criticism. And it seems natural for me to remark in the beginning, that next to the rights of woman, the rights of children (minors) claim the especial attention of liberals to-day. Now, to me, there are more interesting pages of history hidden in the private experiences of individuals than will ever be delved from the sites of ancient ruins or discovered in the paths of travelers. Pardon me, then, for using the first person. I cannot remember the time when I have not been in love. Some bright-eyed little girl or larger Miss seemed always necessary to my normal life; and at thirty-five, the number of ladies whom I have sincerely loved outnumber my years. Nine years ago I married a Miss of sixteen, one of my school girls. She having been a school girl since the age of six, and I, having then been in the same town five years, ought to know something of the love of school girls. She has always been in good health, has taught with me, and is teaching with me at present; and from her intimacy and knowledge of the school girls, I gain facts which a spurious society would otherwise keep from me. I therefore remark, without fear of successful contradiction, that the conjugal (including the sexual) love of the average young lady is aroused by Dame Nature between the ages of thirteen and fifteen; that the sexual love of boys is aroused between the ages of fifteen and seventeen. Mr. Stewart asks: "How would it answer to have the sensitive minds of these young people filled with sexual matters, to the exclusion of the process of mental development?"

I would not have their young minds filled with sexual matters; and therefore, when they get filled, I would allow them their only natural relief—sexual union. The secretions of the sexual organs in the male are as natural as the secretions of any other organ, and their demands are just as potent. After the age of puberty in young men, every near approach of his loved one, every kiss, every inviting attitude of her person causes an increased secretion of the seminal fluid, and consequently an intensified desire for sexual relief; while at the same time a corresponding secretion invites the female to do her part in the crowning act of our existence. Her desire is milder than his. He is impulsive; she is passive. Hers is a genial glow, which springs from the heart and permeates her whole being, bringing in its consummation a love of home, of friends, of duty and responsibility. His is a wild thrill of joy, which, in its completion, awakens new thought, new activities, new tastes. It gives to him a strong relish for life, which had previously been a mystery.

"To the exclusion of the process of mental development!" Sexual unions, when rightly understood, do not exclude, but promote mental processes. In general terms, then, I would have a child develop as the tree develops—everything in its natural order and in its proper time. The genial rays of the

vernal sun loosens the sap, and the roots and rootlets penetrate deep into the friendly mould, and seek sustenance from every life-sustaining principle around. At the same time its ample foliage is spread to catch the dew, the rain and the sunshine. There is no damming up of fluids here, there is no holding back of Nature's impulses; but every department in this busy laboratory goes on with life and vigor. Every fibre, when it ceases to perform its natural function dies. And thus it is in our bodies whether we know it or not. Whenever an organ ceases to perform its natural office its death begins.

Mr. S. "holds it to be a monstrous folly that the early use of the sexual organs is beneficial." I believe that the use of these organs should be awakened no earlier than nature arouses them. I think it best for every person young and old to use up every particle of material which they can in the building and strengthening of bone, sinew and muscle. I believe that all the energy, consistent with health, which mankind can consume in brain labor or muscular labor should be thus consumed. I consider that all the amusements, such as dancing, theatricals, painting, traveling, music, etc., should be encouraged in order to call our attention to a variety of joys and thus prevent sexual excess. Our diet also should be looked to, and tea, coffee, tobacco and alcohol in all its forms should be discarded, since these unduly stimulate the mucous membrane, and cause an abnormal sexual appetite. I still know that, after all these precautions and diversions, there is a natural excess of spermatic fluid, which calls for a natural vent, and that natural vent is found only in copulation.

What detestable lies society tells about young men deserting their loved ones after enjoying their favor. The facts are, they were forced to desert not only their love but their home, or else be shot or hacked to pieces by some male relative. I defy the enemies of social freedom to bring a single case of desertion—voluntary desertion—of a lover who had enjoyed sexual privileges with his paramour. Women are naturally conservative in sexual indulgence, and where they have control of this matter, this conservative tendency keeps their lovers always lovers. Once give them full control in sexual matters, and they will furnish man all the relief he needs, willingly, lovingly instructively, without permitting that excess which now disgraces matrimony. I have received many letters within the last ten days from readers of the WEEKLY, urging me to speak out more plainly and fully upon the social rights of young people. Now this article is already too long, and I will only add that a full treatise upon this interesting subject will require a longer time, and I have set this subject aside for my next vacation.

Young people, of course, should understand every penalty which is attached to violated sexual law. They should understand the mechanism and functions of the sexual organs as well as they do those of the heart and lungs, and talk about them without the least thought of vulgarity. They should witness the throes and pains of child-birth, and should form no sexual unions without a full knowledge of its responsibilities. They should be taught all the known laws regarding the prevention of pregnancy, so that no undesired children may be conceived. They should be taught to abhor abortions, and all things tending to bring them about, as dangerous to the life and health of the woman. They should be taught that good healthy children are acquisitions which society may well be proud of, and that the true way of regenerating the race is to generate them aright.

JAMES I. FERRON.

BLOOMINGTON, Ill., Nov. 22, 1874.

STATE TREASURY OFFICE, Boston, Oct. 22, 1874.

To the Associate Editor, Woodhull & Claflin's Weekly:

I do not propose to tax the columns of your paper again at present on the money question, nor would I even trespass on your time but for the overshadowing importance of the subject to every human being so long as we have to do with the word price.

It is on that account, and not for any personal reason, that I beg your attention to me, as a fellow-laborer of the most radical stamp, while I explain what appears to you as an error on my part in regard to the payment of interest on money.

You assume that money derives its value, in part at least, from the law. I mean, now, *real* money, or that which is coined from metal, which costs labor and is desired for use. In this we differ.

Gold, which is the best commodity to represent the amount of effort or service required in producing other things, cannot be mixed and made fit for use without as much as fifteen times the labor required for silver, taking it upon the average all the world over; and therefore, by legislation, we have heretofore fixed upon that, or about that, as the true proportion, and say the doubloon is worth fifteen times as much as the dollar. I believe myself that gold costs less labor than it did, and that its purchasing power, when applied to other things produced by the same kind of labor, has diminished.

I predicted more than twenty years since that this would follow the discovery of new mines and modes of working, and I am sure the reduction will continue, so that those who become debtors will pay with less rather than with more effort than they have promised.

But that is not the question. The point, if I understand you correctly, is whether, by legislation, we can really add to the purchasing power of gold by any change of form or addition of stamps or signs, which simply show the weight and fineness of the piece before us.

That it costs something to mint our money, I do not deny; but it is not less true that you can pay a debt with a bar of gold of known weight as well as with coin itself. Coining does not add materially to the value of the mass, and no legislation can compel any person to accept one or the other form for more than he thinks it worth.

I do not deny that, by legislation, we can debase our coins,

as we have done more than once, and then compel a creditor to accept the original number named.

We have even been fools and knaves at the same time, abandoning a thing which has value and substituting paper, depreciated to half price, for our standard, and with this paid our debts. For shame! When we have taken a man's property, whether in war or peace, it is our business, as honest men, to see that he is not defrauded by changing the money, or any other standard, which affects him. Any other course is gross fraud. It is simply forgery; and I am amazed at the *sang froid* with which our people contemplate a national act of that character.

No, sir! When we went to war, which, perhaps, was all well enough, and found that we could not make all our payments in coin, as we had stupidly proposed to do, our business should have been to issue notes or receipts for the things supplied and the fighting done by our men and women, and on these notes or receipts should have been paid at stated periods a reasonable rent or interest, which is the very thing you object to.

I ask why you should come and take out of my shop or store or house everything I owned, and then, at your convenience, it may be, years afterward, come and offer to me, or my poor children, the mere original value of the goods taken? I don't see it at all.

But that would be perfectly justifiable under your system. The rich and powerful could take the labor of the weak and poor and pay back the principal (if so disposed), but no interest or rent, upon which the laborer and his family could live. It won't do.

Remember that I insist upon justice, national and individual. If there is anything I hate it is injustice. If you come and take away the machine which it has taken all my life to construct, and which is the only thing that in my old age I can use to get my living, I rather think you would find it best to give me some compensation while you had it, besides returning it in good order in future. That would be rent. But if you gave me a note for its value, and said you would at a future date give an equal value, should I have interest on the note? I rather think so.

Now, remember again that every mercantile operation is founded upon the same principle as the one supposed above, and that whenever and wherever the word money is used it means simply merchandise or other property, which is what we at once obtain with money, if we have it.

Coined money, so long as used for mere counters, is not an addition to our wealth, nor do we lend or borrow it as such. It is, in fact, a very expensive tool or instrument to represent other things which we desire to obtain, and paper of the right kind is infinitely preferable.

Now, let me tell you what that paper should be. First of all, we are to observe that more than ninety-five per cent. of all the paper used is created by the parties to the transactions effected. It is private currency and not public. Law has nothing at all to do with the great part of our currency. It cannot have. But we may legitimately say that as a certain small proportion of all the paper used is more convenient and safe in the form of bank notes, we will provide for the issue of them by legislation, and put them under such conditions as will make them always safe and sufficient.

I would have them provided as at present by the general government, and entrusted for circulation to only such as could give the most ample security that the notes should always purchase and pay as well as gold, and that a reasonable share of profit, deducting costs and risks, should be paid by the banker into the Treasury. The notes are made better and pay more profit by our indorsement. Then let us have some of the profit back again. That, I think, would be just, and obviate the reasonable objection many have to issue by the bankers.

We want no government notes not on interest. The government cannot be a banker. It has nothing to lend, and it ought not to borrow much. But it can provide for the issue of the right quantity of the right kind of notes, and substitute these for coin, except as a money standard, which must have value independent of legislation and subject only to national laws.

Finally, remember that I am a reformer, and as radical as Stephen Pearl Andrews or any other man, old or young.

Truly yours,

DAVID WILDER.

ANSWER—BY PARAGRAPHS.

Par. 3. Gold and silver derive their values from international authority; paper money at present is indebted for the same to national laws.

Par. 6. The values of gold and silver are agreed upon by all civilized nations, and they fluctuate consequently but slightly. Coinage of the same neither adds to nor detracts from their exchangeable powers.

Par. 7. No matter how much Congress pleases to alloy gold and silver money, the States have the constitutional right to make such issues "a tender in payment for debts" if they please, and Congress, of course, has the same right, but only in the district of Columbia, over which it exercises State power.

Par. 9. If we are fools and knaves we are compulsorily so. The issue of greenbacks on national credit saved the unity of the nation. Those who accepted them have not been losers. The Butler money system must prevail at no distant date; not as a matter of national policy, but of national necessity.

Par. 10. When we were at war our legislators ought to have drafted goods before they drafted men. Individuals do not bequeath their debts, neither ought nations. If our children do not pay the national debt they did not contract it.

Par. 11. Some workers might answer, "the nation came to my shop and took me out of it, and would not permit my neighbor to estimate his value at over \$300."

Par. 12. Under just financial and industrial systems, such as are advocated by the WEEKLY, there would be no inordinately rich and powerful oppressors. Such kinds of tyrants do not acquire wealth by their labors, but by adroitly taking advantage of evil laws.

Par. 14. Disputed. Money ought to be considered and treated by the law as other property; but for the past three cen-

turies, in this country and Europe, the law has aided it by conferring upon it and sustaining it in the special power of increasing by interest or usury.

Par. 16. The Constitution says: "No State shall emit bills of credit." All laws sanctioning the private currencies you speak of are unconstitutional.

SAN FRANCISCO, California, Nov. 24, 1874.

Dear Victorid—Destiny has once more brought me to this coast, and, I doubt not, work of some kind awaits me here. Indeed, most unexpectedly, I received an invitation to speak before the Spiritualist Union, or Second Spiritualist Society, in this city last Sunday, and I am to address them again next Sunday also. Miss Jennie Lees has spoken for this society recently, and given, I understand, great satisfaction. There are a few staunch radicals in San Francisco, but on the part of others a chronic dread of the social question is manifest. Dealing with the subject last Sunday night, however, with my accustomed freedom, I was gratified to find it received by the audience with generous recognition. The memory of your visit and your bold utterances is cherished affectionately, and great anxiety is felt for you owing to the tidings given us through the WEEKLY of your recent illness. I trust soon to hear of your complete restoration to health. Indeed, such faith have I in the mission you are destined to perform, that I feel assured that till it is accomplished to the uttermost your life will be preserved, despite the malice of your enemies and the apathy of your so-called friends.

I inclose with this some extracts I have copied for insertion in the WEEKLY from Shelly's notes to "Queen Mab." No reformer of the present day has spoken braver or truer words than this English poet, who was exiled from his native land, vilified by the press, and reviled by the civilized world because he dared to send his

"* * * * * Bright far-seeing soul,"

three centuries in the van of the age in which he lived. Shelly is so little read by the mass that I trust you will find room for the extract in your columns. You are doubtless familiar with the bright little paper *Common Sense*, and acquainted with the enterprising editor and his wife. Their influence and that of the paper they control is always thrown into the radical scale.

In closing permit me to send through your pages a kindly greeting to those friends in the East who may send a thought now and then across the continent to their pilgrim sister. They will not need to be assured that now, as in the past, all my powers are dedicated to the service of humanity.

With best wishes, I am as of yore, your friend and sister,
LAURA CUPPY SMITH.

Address care, Box 666.

TAXATION WITHOUT REPRESENTATION.

VINELAND, Dec., 1874.

Again, in the name of laws I am permitted no voice in, am I compelled by officers I was not allowed to aid in electing or rejecting, to deliver money, in the name of tax in which I am not allowed consent or dissent, to sustain these unconstitutional laws and officers in thus outraging my rights as a citizen of the U. S. A. To further aggravate the compulsion it is facilitated by the threat of confiscation, which can be accomplished in a year by a privilege the State has granted the officers of the town of Landis; against all of which proceedings I emphatically protest as being unjustifiable oppressions.

That men can be found in the whole nation sufficiently unprincipled to legislate so as to keep a dubious show of legality in such arrangements, when vast temptations in the form of enormous salaries and opportunities for still more exorbitant swindles are before them, is not wonderful, considering the existing base usages which create and cherish such characters, but that there are those in every township ready, even glad to execute such laws, is both amazing and alarming.

After twenty-five years of active discussion have shown all reasonable minds the injustice of partiality to sex in so important a right as that of suffrage—after press and rostrum have shown the tyranny of one sex forcing accountability to laws it makes at its pleasure on the other sex which it debars all council in the matter—after this, to encounter rabid opposition to equality, and see women's earnings, gathered under every disadvantage, wrenched exultingly from her, while she is taunted, in the name of sex, for praying to be consulted as to what laws are mutually beneficial for both sexes, may be truly termed alarming.

For many years a few grand men have refused to participate in the doings of a government so vile; but that the official men of any place have appealed to high authority for consent to act as the constitution implies, and the late amendments allow, concerning citizens irrespective of sex, has not appeared.

Since it is so evident that men will hold exclusive power as long as possible, I appeal to all women to immediately interest themselves in the duties of citizenship, and for this and all worthy aims would admonish them to turn from the health and time-consuming custom of fashionable dressing, and acquire strength of body and of character to enable them to wisely seek and use all their rights, and as responsible immortals advance the nobility of both sexes, and prepare the world for eminent progression.

Faithfully humanity's,

MARY E. TILLOTSON.

A CURIOUS CASE.—There is a curious case on trial at Detroit. A colored man having lately been married for a second time, no funeral having intervened since his first, is accused of bigamy. His defense is that his first wife, so-called, was a white woman; that it was illegal for a negro to marry a white when he did so, and therefore that he has now at last only secured his first legal partner. The judge had to lay the case over for meditation.—*Havre Republican, Md.*

COMMENT.

Very pretty and complicated. Nothing could make it more so except, as we trust is the case, that the first marriage was solemnized in the Catholic Church. In the meantime, we shall watch for the results of the "meditation" of the judge upon it.

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NEW YORK, SATURDAY, JAN. 2, 1875.

On account of the reduced size of the WEEKLY its contributors should concentrate their thoughts into the smallest space. Articles a column or less in length will be placed among the preferred class—over this length among the second class, while long articles will not be published unless they are of extraordinary merit. We desire to give a hearing to everybody.

WILLIAM M. TWEED is again in court. The Judge is to consider whether bail is admissible pending argument of the case before the Court of Appeals, which we are glad to know will be heard immediately.

TO OUR FRIENDS.

Our friends must not let their interest in procuring subscriptions and contributions flag, at least until we are again able to go into the field of labor, and keep steadily on the rostrum. They must remember that this cause is theirs as much as it is ours; and that the interest we have in it is because it is the cause of humanity. Our own interests would compel us to devote our efforts to our own ends, but having set the cause of freedom in motion we shall not desert it, at least until it can move on, without our help. We ask for nothing for ourselves personally. We want assistance for the cause. We have never taken a dollar from it, and never shall. All the contributions that have been sent to us personally have been turned into the treasury of the WEEKLY, and used to carry its glad tidings broadcast over the world. So we say again to its friends: Do not let your attention be diverted from these facts by those who are willing to lie about us in order to kill the WEEKLY, and so make room for a new paper of the Simon Pure order, which is now seeking assistance to make its first appearance. Remember that these would-be saviours have done what they have, and are doing what they are, to kill the WEEKLY, so that they can take to themselves the benefit of the results of the quarter of a million of dollars which we have expended in working the cause of social freedom up to its present standard. It remains with its real friends to say whether they shall succeed or fail miserably.

CONTRIBUTIONS.

Previously reported	\$312 00
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THE NEW RELIGION—UNIVERSAL JUSTICE.

No. IX.

From the observations that have been made, it must have become evident that some vital element has been wanting in every effort ever attempted, looking toward a proper constructive form for society. Instead of the question being asked and answered, as to what it is that is sought to be gained by organizing the people, the consideration of how best to continue the existing things in the new, has had most prominence. The sanctity of age has cast a luring light about the things that have descended to us from our fathers, and we have been made to feel that condemnation of their customs is also condemnation of them. It must be remembered that this feeling prevailed until very recently regarding everything, although it may be said that in some departments another rule has now obtained. Not many years ago it was sacrilege to talk of superseding the slow progress of the stage coach by the steam car and the telegraph; but any new thing that now promises to give additional speed to locomotion, or to facilitate the saving of labor, is greedily welcomed by the majority of people—even of Christian bigots. Nor has this been accomplished merely because the results could be obtained; but more especially because satisfaction and growth came to the mind from the mere fact of accomplishment. Or, to state it in other words: the greater the progress made in any direction, the more in harmony do the conditions in that direction become with the highest aspirations of the soul.

Here, then, we arrive at the fundamental idea, upon which all movements for humanity should be predicated; and it may be stated broadly, that the object of life—that to which all human effort should be directed—should be to bring external conditions into harmony with the internal desires. But we see that almost the whole effort of Christians, specially, have been just the reverse—to compel the internal desires into harmony with external conditions, which operation is a legitimate sequence of the doctrine of total depravity.

In one particular only have the people proceeded upon a different hypothesis; but this is so vitally different from the usual practice, and is evidently the only reasonable course of conduct, that, when it comes to have its proper significance, and to be taken as an authority for other things, the real meaning of life will begin to be apprehended; and it will be found that precisely the opposite from what has been followed is the really right course to pursue, since by no other can harmony be established between the interior and the external. Conditions may be changed, but the inherent elements of individuality never.

The one particular to which we refer is the sense of hearing and its relations to the science and art of music. We are all aware that, originally, all the music that was known was the rudest single sounds made upon the rudest kinds of instruments. Still it was music, and it appealed to the interior want of the people of the early ages, and gave some degree of satisfaction. The desire for something better, however, has never been satisfied to satiety, although from the rude notes of ancient times we have the harmoniously developed musical system of the present. Now, it was the interior demand for satisfaction, for greater enjoyment of the combination of sounds, that has caused this evolution in musical science. Where once the single, monotonous tone from an instrument capable of no other sound, was the only music, we have now a hundred instruments lending additional harmony to the common volume by almost every modulation of tone contained in the gamut.

To a certain extent has the same course been followed in regard to vision. Beauty of architecture, of form, of color, of feature, and beauty in sculpture and upon the canvas, are answers to the demands of the sense of vision for gratification, and so also are the various modes of dress and of house furnishing. This sense in some persons is so delicate that they cannot live even, where there is discord in color or arrangement, and these are the persons who are most cultivated in the sense of vision—who can best appreciate harmonies in colors, forms and features, instead of being the irritable and disagreeable people that they are sometimes held to be by others less advanced.

Besides being food and enjoyment to the senses of hearing and vision merely as senses, harmonies of sounds and of sights appeal through them to the soul itself, and it is fed by them. Indeed, these are the organs, so to speak, of the soul, by which it lives and secures happiness. The experiences received through these organs go largely to build up the substance, or at least the consciousness and the appreciative powers of the soul; and without them, in conjunction with the other senses, the soul can never be developed.

It is clear, therefore, that the objects of life, so far, at least, as these two senses are concerned, are to provide or develop such external conditions as appeal with the greater power and effect to the interior perceptions; or to establish harmony between the environments of the individual and his or her natural desires and wants.

Nobody thinks, nowadays, of condemning musical harmony, nor does anybody any more think of deprecating beauty of form or color. Indeed, the most thoroughly ascetic individuals enjoy both, though, perhaps, not with the same acknowledgment of satisfaction that others are apt to express. Why, music has charms for the wildest beasts! A beautiful strain will appease the fury of a brute when all things else have failed. It is to be seriously questioned if one who is accustomed to hearing, and who loves music,

can ever do a wicked act; and it is certain, if only a small proportion of what is expended under present systems in detecting and punishing crime were spent in providing music of the most approved kind for the masses, that there would be much less crime committed to detect and punish; and the same is true of harmonies enjoyed by sight. Indeed, it is safe to assume that, if ample provisions for the natural gratification and satisfaction of all the senses were provided, there would be no criminals in society. It is the want of this satisfaction and gratification that makes people vicious; and it will be only by supplying these wants that vice can be cured in those who inherit the capacity to be vicious and cruel and unjust.

Religious revivalists know the power of music. It makes all who are present of one mind; that is, it produces harmony, and everybody realizes that there is a common vein of humanity running through and uniting the people. If it be so efficacious in making the already good, religious, why may it not be used with equal hope of success in making the bad, good? It is certainly better to convert a murderer, than it is to hang him; or a thief, than to imprison him. So, then, in the new social order the methods for reforming—for making the bad members of society better—must be entirely remodelled upon the theory here advanced—by providing better and happier conditions for those who require them to answer the cravings of their natural sentiments and senses.

THE LESSON OF EVOLUTION.

There is little question that the theory of gradual development is accepted by a large majority of the best minds of the planet. They see it exemplified everywhere they turn in nature. They see the seed sprout and the sprout grow, until the mighty oak or the graceful elm stands before them, and they agree that the law to which the parts are subject applies with equal force to the whole. Indeed, it seems to be self-evident that the condition of the world now is the result of all the formative processes through which it has ever passed, and that without them it would not have been as it is. So, then, if some of the reasonings of evolutionists seem faulty as applied to specialties, as a whole the theory must be true.

So far as the evolution of the world has proceeded, a statement of the results that would seem best to express the actual fact would be something like this: The results of the development of the universe have been to evolve spirit from matter. Admitting that man is both spirit and matter, and that he comes by the spirit by virtue of passing through the material stages of development, it is clear that the highest result yet attained, let there be whatever more there may be yet to come, is the production of the spirit man. This is the present fruit of the whole system of growth through which the world has passed; and whether this is the final effort of evolution—whether the spirit man is the crowning act of that process, and that all future growth is to be in his peculiar form, or whether other and greater creations are to follow, it does not matter, so far as our present inquiry is to extend.

With this in view only, it may be stated safely that the object of creation is to evolve the spirit man; and therefore that the evolution of spirit from matter is the purpose of the Creator. If this be so, then any method that facilitates this purpose is in accord with the divine plan of the Universe. It does not matter, in the general sense, whether the special form in which the spirit man shall come be good or bad. If good, so much the better for the whole; but if bad, still the general object has been promoted, because spirit has been evolved from matter.

In the general economy, then, the process goes forward with most rapidity when most spirit is evolved, and consequently it is not of so great importance in this sense what may be the character of the special subject; but the importance lies in the special subject itself. To him it is of the greatest moment that his condition be such as to make the spirit that is to be endowed through and by his material form of the highest possible order; and not only to him is it of importance, but it is of equally great importance to those with whom he is to associate that he be great and grand.

The incentive, then, to noble manhood and womanhood lies in men and women specially, and not in the Creator, as has been so widely taught and believed. It is to please man that he should be well created, more than to please God, and man and not God suffers most when bad results are gained, instead of good.

The saying that "he had better never have been born," then, in the greater and the better sense, is not true; but it may be true when applied to the individual man. It might have been a kindness to him had he never lived, and some with whom he lived may say the same; but the economy of the universe has been promoted by his living, nevertheless. So in the absolute sense the good of the whole is advanced by the life of the worst who ever lived.

We are thus taught that the broadest wisdom lies in utilizing the life of every individual; and of recognizing its place in the general economy of the world. If we become accustomed to regard life from this standpoint, we shall be filled with charity, nay, with justice, for every unfortunate person, whom bad conditions of conception, gestation, birth or growth, have consigned to a life of misery and degradation, and learn that the fault, if fault there be, lies not in him but in the causes that produced him. And again, this will teach us to entirely review our present treatment of

all unfortunate classes and make us see the rights they have to be surrounded by the best and holiest influences that are to be had—to be loved and cared for above all others—rather than to build prisons of stone and iron in which to hold them captive, since, as Victor Hugo says: "The guilty one is not he who commits the crime but he who causes the darkness."

A SQUARE SETTLEMENT.

The press generally throughout the country has had its say on the reduction that has taken place in the number of the pages of the WEEKLY. Reformers can make their estimate of its value accordingly. Some of these remarks are merry and unkind; but those periodicals called pious apparently rejoice in our curtailment, and speak of it in a manner that is not exactly charitable. Among others, the Rochester *Democrat and Chronicle* thus refers to the change.

Mrs. Woodhull's paper has been reduced in size one half; but if she wants to have a fair, square settlement with the public she will throw off the other half.

In reply, we would respectfully notify our contemporary that the WEEKLY has not been reduced in size but rather in quantity; and furthermore that such a rebuke comes with ill grace from a huge folio that no one can read in the cars without molesting his neighbor, should he happen to have one; that, if our Rochester critic was reduced in size one half it would be an accommodation; but even that ought to be re-divided before we should be justified in declaring that it had come to a fair, square settlement with the public.

THE TREATMENT OF MATERIALIZATION.

Every prominent paper in the country contains more or less upon this terribly interesting subject, which, whether inserted as ridicule, sarcasm or as reality, goes to show that the community demands and eagerly devours whatever is printed involving this subject.

In the New York *Sun*, of Dec. 19, there is a strange story related about some recent occurrences which are said to be located on Pocock Island, off the coast of Maine. The article, two columns in length, standing in the most prominent place in the paper, has evidences of being a candid treatment of facts, but the names of the parties, and some of the concluding particulars, give it a fishy appearance, and we do not doubt that this is its true character.

The substance, however, is as follows: In 1870, "John Newbegin" (a suspicious cognomen), a peculiar person, of dissolute habits, forty-eight years of age, died of drunkenness, and was buried, which burial is testified to by a number of inhabitants of the island. Four years thereafter a party of New York yachtmen were compelled to take shelter from a storm in a safe harbor between the island and mainland, where they landed and remained several days. Among the members was one R. E., a celebrated medium. To pass the tediousness of the stay, a seance was proposed and held in the island school-house. A rude cabinet was improvised, and the manifestations began by the appearance of several spirits, some of whom were recognized. At last "John Newbegin" emerged from the cabinet, dressed precisely as he was wont to dress when regularly on the island. At his appearance the islanders in the audience all fled in terror, but the "spirit" coolly said he didn't intend to leave; and, in fact, left the school-house in company with the yachtmen, and insisted upon living.

These are substantially the facts given in the article. Were they "wrought up" for the purpose of introducing the concluding paragraph, which is as follows?

"I have told you the substance of all I know respecting this strange, strange case. Yet, after all, why so strange? We accepted materialization at Chittenden. Is this any more than the logical issue of that admission? If the spirit may return to earth, clothed in flesh and blood, and all the physical attributes of humanity, why may it not remain on earth as long as it sees fit?

"Thinking of it from whatever standpoint, I cannot but regard John Newbegin as the pioneer of a possibly large immigration from the spirit-world. The bars once down, a whole flock will come trooping back to earth. Death will lose its significance altogether. And when I think of the disturbance which will result in our social relations, of the overthrow of all accepted institutions, and of the nullification of all principles of political economy, law and religion, I am lost in perplexity and apprehension."

In regard to this, we fully coincide with the philosophy of the conclusion. Let the present excitement about materialization have any basis in fact or not, they portend that the time is at hand when what they prophecy shall come. If all the professed materializations were proved to be humbugs, it would only the more fully establish the fact hinted at in the last WEEKLY: that the spirits are more anxious to accomplish their own resurrection than we are to know absolutely that there is an individualized life after physical death; and that they are really pressing the mediums on to broach this idea of materialization to the world, so that by the concentration of thought upon the matter, conditions may be induced that are necessary to make it ultimately possible.

SACRED SYMPATHY.

The singular affection exhibited by modern flocks for their shepherds is a notable feature in many of the "scandal cases" that have lately occurred in the Protestant churches. Noth-

ing can exceed the warm affection that appears to exist between the pastor and the congregation of Plymouth. In the case of Mr. Moulton, this was exhibited in a manner that was somewhat reprehensible. We refer to the shout, "Give him hell," that was raised against that gentleman on a certain occasion. Such was an assumption of Papal power, wholly unwarranted, and "hell" certainly was not a pretty present for a body of eminent Christians to offer even to an opponent. In the case of the Rev. J. Glendenning, who has been convicted on one charge by his brother clerics, we are told that his congregation also sustain him, *nem con.* They are charitable enough to conceive there are redeeming features in his case, and cautious enough to ignore the dying statement of Mary E. Pomeroy.

From the above remarks it will be seen that the first mentioned clergyman may be said to be at present simply accused of crime; the second, the Rev. J. Glendenning, to have passed through the furnace of clerical law not entirely unscathed, but having had his hair only slightly singed by the operation. We conclude, however, with presenting another case, of a similar character with the two former, in which a minister who was absolutely condemned and imprisoned, was released by the charity of the people of his church. The item is taken from the N. Y. *Sun*, of Dec. 17, 1874.

The sisters of a colored Baptist church at Raleigh, N. C., held a public meeting the other day, and raised a subscription to release their pastor, who was in jail on a charge of bastardy. When the fine had been paid, the sisters marched to the jail door and received the reverend gentleman with open arms. The scene is described as deeply affecting.

"With open arms!" How refreshing. And what a value the sisters must set on an able minister in whom they can put their trust! As Spiritualists, we take but little more stock in Christianity than we do in Mohammedanism or Buddhism, but such warm, earnest testimony to the love it engenders in humanity as above exhibited, proves it to be even yet a vital religion, abounding in effectual sympathies, and still capable of uniting human beings in the tenderest relations of celestial ecstasy. It is not to be wondered at, that the disruption of good feelings engendered by the ministrations of such a pastor should by his people be considered as a common calamity, and a great public loss.

ANOTHER CHRISTIAN LIGHT PUT OUT.

It is with deep regret that we learn that another reverend gent has been obliged to decamp suddenly, this time from Grand Rapids, Mich.—Dr. Fisk, of the Universalist persuasion; his partner, his organist.

The congregation over whom they presided having come to a knowledge of their natural though unlawful attachment, could not emulate the noble example of Plymouth Church in Brooklyn. It could not practice the doctrine of Jesus, and forgive the preacher and the musician for their departure from the moral code. After the illustrious example set in Brooklyn, we had hoped that the weaker churches in the country might think themselves able to live a little nearer after the commands of Christ; but our hope is groundless, and we confess that Christ is dead to Christianity. But there is another aspect of this case. Mrs. Woodhull has been severely criticized for saying that the whole Christian system is honeycombed by such irregularities as this. Now the query arises, If so many are detected, how many are there who are never even suspected? We have good foundation for the belief that these irregularities exist in the majority and not in the minority of churches; and we rest in the belief, satisfied that not many years hence it will be proven to be true. Let confiding Christian husbands, who think their own indiscretions are not suspected by their very pious wives, beware lest their confidence be misplaced. Let them remember that an overflowing piety is a great and powerful harmonizer of souls, and not build their houses of purity on such sandy soil.

The Chicago *Times*, in stating this case, closes thus: "The former pastor of this church evinced too great a desire to study female anatomy, and was bounced from the pulpit." This would seem to indicate that the female members of this church are dangerous to its ministers; and that they are perhaps open to the strictures leveled against them by H. W. B.'s elder brother, when he said as much as to say that any clergyman could have any number of the young female members of his flock for the mere asking, without going among the married women at all. It will be remembered that a reason given by him for the belief that the charges against his brother were not true was, that they involved him with one of the latter class. Clergymen should give Grand Rapids a wide berth.

A SECTARIAN STRATAGEM.

Religious liberty is the glory of our nation. We are not indebted for it to a governmental decree, neither was it tendered to us by our legislators. All Congress had to do with it was to acknowledge it and sanction it, as it did in the Constitution. Well for us, in the revolutionary era, our country needed the services of all its children, and could not afford to gauge their qualifications by an ecclesiastical measure. This being the case, liberty, entire liberty of conscience, ought to be cherished by us with the greatest attention as the birthright of our people, our national inheritance, and the attempt to rob us of it in any way or shape, ought to excite against all who undertake it the utmost popular indignation. Neither ought this to be exhibited by any one class specially, but by all people, of all religious opinions,

for all (even Catholics) claim that their various systems flourish best in the air of our freedom.

These statements are needed at this time, as may be proved by the following extract from our contemporary the *Jewish Times*:

"A plan, concocted for the purpose of controlling the circulation of books and magazines in the interest of sectarian Christianity, has been set in operation, evidently for the purpose of assisting the movement in favor of Christianizing the government. A society has been formed, with the approval, it appears, of the President of the United States, for the sale and distribution of books, papers and magazines on all railroads and steamships; only such books and papers to be allowed to circulate as will pass the censorship of the supervising committee, and it is frankly stated in the prospectus that only books of good Christian sentiments shall be permitted to pass. The Young Men's Christian Associations are expected to assist the good work, and, no doubt, do assist it. A number of railroad and steamship companies have already made contracts, and booksellers who will publish any books that are not altogether orthodox must expect to see every one of their publications placed on the *index expurgatorius* of the new ecclesiastical authority. Suppose the Catholic Church succeeds in making contracts with railroad companies, to the exclusion of Protestant books, which to them contain rank heresies, what an outcry there would be?"

The supervision of the press, though a grave crime, is secondary in its villainy to the mean attacks upon the religious liberty of our people, projected in the above-mentioned proceeding. Of course, we all know that, should the five Protestant sects which form the cordon of the Y. M. C. A. succeed in subjecting the presses of the Freethinkers and Catholics as proposed, their next proceeding would be to divide and attack each other. If they get their God this year in the Constitution, they would quarrel next year over the shape of his nose, that is certain. But it will not be wise in those who respect spiritual liberty and the freedom of the press to wait for the divisions that must occur in their ranks before repelling their onsets. The Sunday question, the Public-school Bible affair, and the God in the Constitution business, are all parts of one infamous, tyrannous whole. The extract given exhibits an additional item, which aims at the establishment here of an American Index, Expurgatorius, and presents a plan by which its decrees can be enforced; and we think that our Jewish contemporary, in unearthing it, deserves the thanks of all the right-thinking part of our community.

CHILDREN BEFORE DOGS.

Solomon says, "Cast thy bread upon the waters, and it shall return after many days." If this is not wise it ought to be, though, really it does sound rather Bunsbyish. Much could be said upon it, but we have no space to discuss the question of bread porridge with the son of David; let it pass, therefore, as an illustration.

Our readers are aware that, for a long time, the WEEKLY has asserted the right of woman, at certain periods, and of children whenever needed, to communal care. The State of New York last year partially admitted the justice of our position in the latter case by passing a compulsory law in the matter of education. To this we trust we may add the Christians in our community are now waking up to their duties to the young by the ORGANIZATION OF A SOCIETY FOR THE PREVENTION OF CRUELTY TO CHILDREN, which the N. Y. *Tribune*, the leading newspaper in the United States, as it modestly terms itself, very properly thought worthy of being printed in SMALL CAP'S.

The meeting held for the above laudable purpose took place on Dec. 15, at the rooms of the Y. M. C. A., and, as Mr. Bergh was there, and proffered the use of the handsome edifice lately erected by the Society for the Prevention of Cruelty to other Animals, we have reason to hope that pigeons, turtles, dogs and horses will no longer monopolize the sympathies of our Christian brothers and sisters in this metropolis.

Now for our text. Kind reader, we claim, and justly, that the bread cast upon the public waters by the WEEKLY has returned after many days.

DEMOCRACY—IN TRANSITU.

Herewith we reprint, for the perusal of our readers, and, we trust, for the general good of our community, an item of news from the *Northern Echo*, published at Priestgate, Darlington, England:

At a special meeting of the Midland Railway shareholders at Derby yesterday, a resolution was passed approving of the resolution of the directors to abolish second-class carriages, and the consequent reduction of first-class fares, and declaring that no advantage would result from the postponement of the change until after next half-yearly meeting of the other companies.

In England, all railroads are compelled by law to run a train daily at the rate of one penny per mile. This is called the parliamentary train. In order to force people into second and first-class carriages, the cars for it are made as rude and comfortless as possible, and its speed is, by stopping for other trains, sometimes willfully decreased in order to discommode the public. Notwithstanding this, there are railroads on which the public train is the best paying train run. Something similar to this state of things occurred in New York a few years ago. We will relate the circumstances attending it. After the union of the Brooklyn ferries took place, the people made an effort to have the fares reduced

from two cents to one cent (for a foot passenger) per trip, as is now the charge at certain hours in the morning and evening. Then it could not, however, be accomplished, because the two ferries patronized and instituted for the "first families" required the pennies extorted from the mechanics and seamstresses on the other ferries, in order to make good the deficiencies on those used and needed by the brokers and bankers of New York.

Steam is a genuine democrat. Aristocracies cannot maintain railroads and steamboats; they can only pervert and misuse them. Even horse-cars are levellers. Nobles cannot stand anything livelier than stage coaches. Of course, when railroads were established in England, the classification of humanity had to be attended to on the cars. In that country blood will tell, and for many centuries has been accustomed to have its own way. We, too, have an aristocracy—an aristocracy of wealth; not, as in England, a national organ-grinder, but more like the monkey that is usually seen sitting and grinning at the public from the top of the instrument. Small and apish as it is, in order to please it, discriminations made by our common carriers, contrary to the genius of our country, have been introduced here also. We believe, however, that here, as well as in England, such are detrimental to the pecuniary interests of the stockholders. The above extract, notifying us of a move toward the abolition of such detestable distinctions in monarchical Great Britain, is therefore respectfully submitted to the consideration of the people of the republic of the United States as being well worthy of their examination and emulation.

THE PASSWORD.

BY R. W. HUME.

The Friends of Freedom and of Truth are rising in their might,
We read their purpose in their eyes to battle for the right;
Before them, wild with rage and spite, their enemies appear
Beneath their broad black flag arrayed, and officered by Fear.
We will not count their numbers,
Nor heed their dense array;
But close our ranks, and pass the word,
"Victoria leads the way."

In fields, and mines, and cities, the tolling masses crowd,
Demanding work (not charity) in tones both bold and loud;
The first time in the ages, in solid square they stand,
The artisans, the miners, and the men who till the land.
The foe is scowling at them
As they their lines display;
So close the ranks, and pass the word,
"Victoria leads the way."

Old Mammon starts to hear the cry, and clutches tight his gold,
Crazy with age and villainy, his coins he scarce can hold;
Two paralytic strokes he's had within the last decade,
The next will lay him on his bier, no more our foes to aid.
So down with gambling—labor's foe!
That long has held its sway;
And close the ranks, and pass the word,
"Victoria leads the way."

That painted sham, Society, with heart of hardest stone,
That, long unmoved by sympathy, has heard her sisters' groan;
Uplifts her from her velvet couch to curse the mighty shout,
As "woman's rights" advancing hosts encompass her about.
With social freedom's lances bright
They soon the hag will slay;
So close your ranks, and pass the word,
"Victoria leads the way."

Beneath thy name, Religion, what deeds of shame and woe,
Of greed, and lust, and arrogance, have caused man's blood to flow;
But now the firm of Priest and King have played their dismal parts,
And soon they'll drive their daggers fierce in one another's hearts.
Down with those pests and nuisances,
Those idols all of clay;
And close your ranks, and pass the word,
"Victoria leads the way."

The friends of Freedom and of Truth are rising in their might,
We read their purpose in their eyes to battle for the right;
Before them, wild with rage and spite, their enemies appear
Beneath their broad black flag arrayed, and officered by Fear.
We will not count their numbers
Nor heed their dense array;
But close our ranks, and pass the word,
"Victoria leads the way."

SPIRIT OF THE PRESS AND COMMENTS.

We lately had occasion to call attention to the projection into the public thought by the *Herald*, of the idea of disfranchising the colored citizens of the country, because some white officials have proved to be bad in the District of Columbia. This action of the great *Herald* is now seconded by the almost as great *Sun*, in an editorial based upon Senator Morrill's report regarding the government of the District. It claims that universal suffrage has been tried in the District, and that it, as an experiment, has failed. We have no objections to these arguments about the good or the evil effects of negro suffrage; but when they attempt to forestall the question of universal suffrage, we beg respectfully to call their attention to the fact that there has never yet been any experiment with universal suffrage; and to remind them of the fact that there can be no such thing until all women as well as all men are entitled to the suffrage. It is much more than probable, if there had been universal suffrage in the District, that the evils of which there is just cause of complaint no doubt, would not have existed. For it is to be presumed that if women had been admitted to vote there would have been some women officials; and if there had been a government half male and half female, we take the position that it would have been pure and just.

The *Sun* says: "At the very Capital it is openly announced that negro suffrage is a conspicuous failure. If universal suffrage is a dead failure in Washington, what must it be in South Carolina, Louisiana? They (the committee) pronounce the theory and practice of universal suffrage at the Capital a total failure. Now what is to follow."

This means that there is to be a question raised about

taking the ballot away from the colored citizens; and when it is seriously broached by two prominent metropolitan journals it is time to ask if the revolution has not really begun? Let this be as it may, in the meantime we must request a little more care in the use of language, and to not confound negro with universal suffrage, because we hold that whatever ills there may be attending universal male suffrage they can be readily cured by adding its complement—universal female suffrage—to it.

KIND WORDS FROM FRIENDS.

Mrs. P. A. R., Mich., writes: "I have to fight many a battle for you and the cause you advocate, and I never refuse to face the music. Sometimes when I am trying to convince some people of these great and, to me, important truths, I meet with such scorn that I feel as though I would never say another word upon the subject; then all at once that brave and noble soul, Victoria, comes up before me, and I feel ashamed of my weakness, so I will hope on and work on until the battle is fought and the victory won."

Mrs. E. E. M., Maryland, says: "I regret to learn through the WEEKLY of Victoria's illness. I sympathize with her in all her efforts to do good, and she can count upon me as one of her true friends. I have been thinking how I could do something for her, but can only send to renew my subscription, which does not expire until next June. Even this small sum will be some good. I have her picture framed and put over the parlor door, where she can be seen by all visitors."

MARTHA E. M., Vicksburg, writes: "It is with intense sorrow that I learned of Victoria's illness and inability to work in the lecture field, where she is so much needed and there are none to take her place. In this quiet place the old order of things rules—cursing and condemning women and upholding men; and our sex is the first in condemnation. I tell them some plain truths that my bitter experience and Victoria's writings have taught me, and I expect to suffer second death by so doing; but I see my duty clearly and I shall not shrink it. Once get them fully aroused to a realization of their condition, and nothing is surer than the emancipation of women."

H. W. P., Mass., says: "God grant that Victoria may stay and write for, if she cannot speak to, the public."

MARY H. B., Vineland, N. J., says: "I want to comfort you and express my deep and abiding faith in the divinity of your mission, Victoria, and the certainty of its ultimate success, even though apparent failure may sometimes mark its progress. If the means were at my command I should send you at once the money needed to keep the WEEKLY at its best, but, literally, I am compelled to say, 'Silver and gold have I none'—and I may add, scrip and U. S. currency also."

ELMINA D. S., Virginia, writes: "I want your paper once more to help imbue us with the great truths of freedom. I received a letter from the big 'boss' preacher here not long ago accusing me of free-lovism, and threatening me with ostracism. I replied that though I might be a free lover still I was more moral than nine-tenths of the people here. They can't ostracise me, for I have too many counter arguments (?) in the shape of attractions for the young, and people will patronise us, even though we do believe awful (?) doctrines, break the Sabbath, and play smash with holy things in general."

J. W., Chicago, incloses money to renew his subscription, and says: "I shall want the WEEKLY as long as I can pay for it and read it or remain in this sphere to enjoy it. I have deep sympathy for our dear Victoria, and pray she may be speedily restored to again fight the foes of human progress."

M. O., Ogdensburg, N. Y., writes: "Dear WEEKLY—Just mount your heaviest guns and let the bombs of radical truth go crashing through the camps of corruption; you can hardly fire amiss, for from king to clown all is sham and hypocrisy."

WM. R., Michigan, incloses money order for the support of the WEEKLY, and trusts "all will send in their donations promptly for the support of Victoria's dearly-loved 'child' during her illness."

LIBBIE W., Sturgis, in renewing her subscription, says: "Times are hard, but I don't know how to do without the WEEKLY, and must do all in my power to support so valuable a paper. My love and sympathy go with this, and an earnest wish that the editor-in-chief may speedily and permanently recover her health and strength."

Mrs. O. E. M., Indiana, sends her subscription, and wishes she could send fifty. JOHN R. B., Romeo, says: "We have been trying to do without your paper, but my wife says she can't be happy unless she has the WEEKLY to read, so send it another year." N. W. B., Mass., sends "three dollars to help bridge over the chasm, and would like to tell some of my thoughts about the WEEKLY and its editors." WARREN S., Vermont, remits another year's subscription, and hopes the sexual question will be discussed in all social gatherings until it ceases to frighten any at our firesides, our parlors and our public halls." H. H. M., Vermont, sends five dollars, and hopes enough will be sent to carry the WEEKLY through until Victoria is able to do battle again. C. W. B., Maine, writes: "Were I not always in a 'financial pinch,' I would gladly add my mite toward keeping the WEEKLY afloat through its hour of pecuniary trial. If sympathy were not so cheap and abused a thing I should express mine. The counterfeit is so plentiful that the real article can hardly be detected unless it has power to express itself other than by words merely."

DR. D., Nebraska, writes: "Ten thousand thanks for the WEEKLY, though I can only inclose a six month's subscription—Grasshoppers are my excuse." E. K., N. H., sends \$5, and says: "I wish I had a thousand to send you, but my circumstances are like those of Mrs. Woodhull." JOHN B. RAY, Co., Mo., in renewing his subscription, says: "About a month ago a German came through here, and was sharp enough to make me believe he was an agent for the WEEKLY and *Fire-side Friend*, and secured several dollars from me for them, which has caused me to think it best to watch as well as to

pray in future. He has deceived many more in this section. [Friends, be on your guard. We disown the man.]

D. C., OHIO, sends \$3 for subscription, expiring in April next, and trusts the WEEKLY will surmount its difficulties, and live as long as there is work for it to do. Mrs. H., Cleveland says: "I send money for a new subscriber, and \$2 in addition as my mite to aid in your mission—the cause of humanity. H. G., Illinois, writes: "Dear Mrs. Woodhull, please accept the small mite of \$3 as a testimonial of my high esteem for the many truths you are promulgating each week, and with it the sincere wish that you may not be compelled to suspend the WEEKLY." Mrs. J., Ohio, says: "I hasten to collect what little I can in renewal of subscriptions and otherwise to aid you in this extremity. I wish it might be more, but few can be induced to aid in radical reform, even though they profess to believe in its necessity."

BUSINESS EDITORIALS.

The Books and Speeches of Victoria C. Woodhull and Tinnie C. Claflin will hereafter be furnished, postage paid, at the following liberal prices:

The Principles of Government, by Victoria C. Woodhull	\$3 00
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C. W. STEWART may be addressed, till further notice, at McHenry, Illinois.

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

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WARREN CHASE may be addressed at Colfax, Iowa, during December, or until further notice.

PARKER PILLSBURY, of Concord, N. H., is at present fulfilling an engagement with the liberal societies of Toledo, Ohio, and Battle Creek, Michigan. Two Sundays in a month at each, with headquarters at the former place.

PROF. LISTER, the astrologist, can be consulted at his rooms No. 329, Sixth avenue. Address by letter, P. O. Box 4829.

MRS. NELLIE DAVIS will lecture in Cleveland, Ohio, during December. Societies, East or West, desiring her services, can address her at 235 Washington St., Salem, Mass.

E. J. WITHEFORD, trance and physical medium. Public seances Thursdays and Sundays at 8 p. m., at 409 W. Madison street, Chicago, Ill.

THE Spiritualists of Central New York will hold a two days' meeting in Music Hall, West Winfield, N. Y., on Saturday and Sunday, January 2 and 3, to commence at one o'clock, p. m. Dr. H. P. Fairchild, of Lynn, Mass., and others are engaged to speak. Mrs. S. A. N. Kimball, of Sackett's Harbor, N. Y., will be there and give tests in public. The friends will entertain all they can. Board at the hotels at one dollar per day. All are invited to come and take part in our meeting. A good time may be expected and the cause of humanity advanced.

DR. E. F. BEALS.

WEST WINFIELD, N. Y., Dec. 5, 1874.

BUREAU OF CORRESPONDENCE
OF THE PANTARCHY.

The increasing number of letters in respect to the nature, purposes and prospects of the Pantarchy, suggests the propriety of organizing a bureau for the purpose of answering such and similar inquiries. There are two other kinds of letters: the first touching social difficulties, and asking for advice or consolation; the others asking information on matters of reform, spiritualism, unitary life, the new language, and the like.

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WOODHULL & CLAFLIN'S WEEKLY.

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

It advocates, as parts of the new government—

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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. The WEEKLY is issued every Saturday.

Subscription price, \$3 per year; \$1.50 six months; or 10c. single copy, to be had of any Newsdealer in the world, who can order it from the following General Agents:

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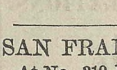
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" Chambers street.	8.40 "	10.55 "	" Chambers street.	7.00 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.30 "
" Asquahanna.	3.40 P. M.	8.12 P. M.	" Asquahanna.	2.43 A. M.
" Binghamton.	4.40 "	9.20 "	" Binghamton.	3.35 "
" Elmira.	6.30 "	12.16 A. M.	" Elmira.	5.35 "
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "
Ar Suspension Bridge.	1.00 "	10.00 "	Ar Suspension Bridge.	12.27 P. M.
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "
Ar St. Catharines.	1.35 "	2.00 "	Ar St. Catharines.	1.35 "
" Hamilton.	2.45 "	2.55 "	" Hamilton.	2.55 "
" Harrisburg.	5.35 A. M.	5.55 "	" Harrisburg.	8.53 "
" London.	7.55 "	8.12 "	" London.	10.00 "
" Chatham.	9.40 "	10.00 "	" Chatham.	10.10 "
" Detroit.	9.40 "	10.10 "	" Detroit.	10.10 "
Lv Detroit.	10.21 "	10.21 "	Lv Detroit.	10.10 "
Ar Wayne.	10.45 "	11.25 P. M.	Ar Wayne.	11.25 "
" Ypsilanti.	11.00 "	11.43 "	" Ypsilanti.	11.43 "
" Ann Arbor.	11.15 "	1.00 A. M.	" Ann Arbor.	1.00 A. M.
" Jackson.	1.15 "	1.00 A. M.	" Jackson.	1.00 A. M.
" Marshall.	2.03 "	2.03 "	" Marshall.	1.25 P. M.
" Battle Creek.	2.55 "	2.55 "	" Battle Creek.	2.35 "
" Kalamazoo.	4.32 P. M.	4.40 A. M.	" Kalamazoo.	4.40 A. M.
" Niles.	5.25 "	5.45 "	" Niles.	6.02 "
" New Buffalo.	5.45 "	5.45 "	" New Buffalo.	6.25 "
" Michigan City.	7.18 "	7.47 "	" Michigan City.	8.00 "
" Calumet.	8.00 "	8.00 "	" Calumet.	8.45 "
" Chicago.	8.00 "	8.00 "	" Chicago.	8.45 "
Ar Milwaukee.	11.50 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	5.55 P. M.	5.55 P. M.	Ar Prairie du Chein.	5.55 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.	6.15 P. M.	Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.	8.15 A. M.	Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.	5.40 P. M.	Ar Sedalia.	6.50 A. M.
" Denison.	8.00 "	8.00 "	" Denison.	8.00 "
" Galveston.	10.45 "	10.45 "	" Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.	11.00 P. M.	Ar Bismarck.	12.01 P. M.
" Columbus.	5.00 A. M.	5.00 A. M.	" Columbus.	6.30 "
" Little Rock.	7.30 P. M.	7.30 P. M.	" Little Rock.	7.00 P. M.
Ar Burlington.	8.50 A. M.	8.50 A. M.	Ar Burlington.	7.45 A. M.
" Omaha.	11.00 P. M.	11.00 P. M.	" Omaha.	12.50 P. M.
" Cheyenne.	10.00 "	10.00 "	" Cheyenne.	5.30 "
" Ogden.	10.40 P. M.	10.40 P. M.	" Ogden.	8.30 "
" San Francisco.	11.00 "	11.00 "	" San Francisco.	4.45 P. M.
Ar Galesburg.	6.40 A. M.	6.40 A. M.	Ar Galesburg.	9.45 "
" Quincy.	11.15 "	11.15 "	" Quincy.	8.19 A. M.
" St. Joseph.	10.00 "	10.00 "	" St. Joseph.	9.25 "
" Kansas City.	10.40 P. M.	10.40 P. M.	" Kansas City.	11.17 "
" Atchison.	11.00 "	11.00 "	" Atchison.	12.40 noon.
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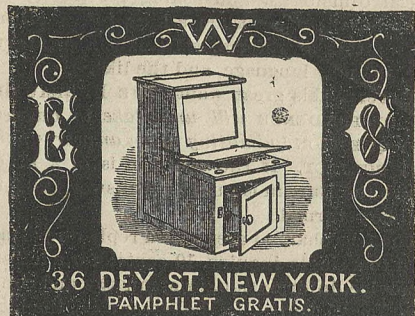
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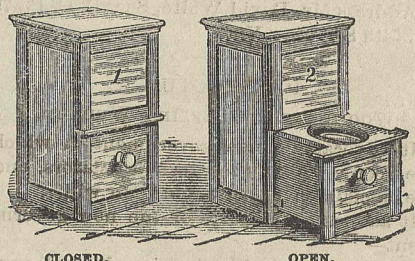
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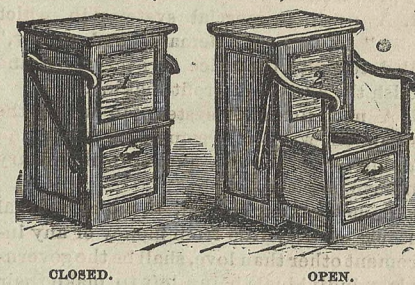


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