

WOODHULL & CLAFLIN'S WEEKLY.

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BREAKING THE WAY FOR FUTURE GENERATIONS.

Vol. VII.—No. 4.—Whole No. 160.

NEW YORK, DEC. 27, 1873.

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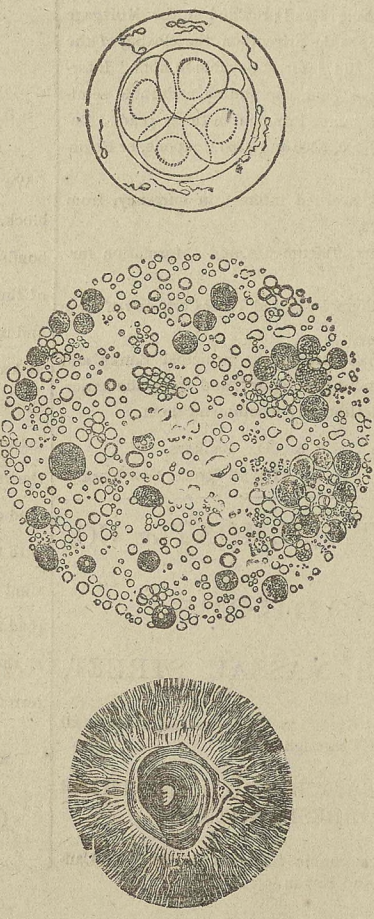
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SYNOPSIS OF TABLE OF CONTENTS.

- The Origin of Life. The Physiology of Menstruation. Pregnancy. Parturition. The Law of Sex. The Theory of Population. Hereditary Transmission. Rights of Offspring. Good Children. Monstrosities. Temperaments. The Conjugal Relation. Courtship. Choosing a Husband. Marrying and Giving in Marriage. The Season For the Highest Enjoyment. Sexual Generation. Impregnation. Embryology. Lactation. Regulation of the Number of Offspring. The Law of Sexual Intercourse. Philosophy of Marriage. Beautiful Children. Woman's Dress. Intermarriages. Miscegenation. Union for Life. Choosing a Wife. Woman's Superiority. The Marriageable Age.



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

The Principles of Government, by Victoria C. Woodhull	\$3 00
Constitutional Equality, by Tennie C. Claflin	2 00
The Principles of Social Freedom	25
The Impending Revolution	25
The Ethics of Sexual Equality	25

INDUSTRIAL JUSTICE.

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

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

Gen. Ep. James, v. 1.

UNITED ORDER OF INTERNATIONALS.

Please notify all the workers throughout the United States who may chance to read your free paper, that a secret organization is launched into existence, known as the U. O. I., or the United Order of Internationals. Notice is hereby given that all who feel inclined to co-operate with this movement and by their aid show a desire to accelerate its growth and make it a power in the land, are invited to enroll their names at once as corresponding members, until with the requisite numbers they can organize a branch Lodge or Section of the Order.

The U. O. I. favors the worker or wealth-producer in all things. It provides for the interest of the manual and mental laborer alike, and aims to cement them in the bonds of good fellowship. The members of the Order provide for each other in sickness or distress. They supply or procure for each other employment when needed, and by mutual assistance enhance each other's happiness through life, and when death overtakes a brother or sister, the Order pays over to the survivor the amount called for (varying from \$100 to \$1,000) by a policy of insurance issued to every member belonging to the life insurance department. In this manner the Order throws the mantle of protection around the sorrowing widow and helpless children, and renders them independent of the cold charities of a merciless world.

It is intended, as soon as the necessary arrangements are completed, that the secret agents of the U. O. I. will find admission into the council chambers of the city, state and national governments. The U. O. I. will send out trustworthy agents in all directions to watch the actions of the government agents of the people, keep a record of their schemes, and by all possible means in their power defeat their machinations against the people's interests.

It will maintain the dignity of labor above the pride of birth or social position. The members of this Order will never rest from their labors until the great hive of human workers is freed from the drones that now fatten upon the proceeds of their toil. Nothing less than the complete emancipation of labor from the thralldom of capital—the liberation of the laborer from the monopolizer of the means of labor will suffice, for this monopoly is the very source of servitude in all its forms of physical, moral and social degradation and all political dependence.

As the chief causes of human evils and suffering are both political and social, so the U. O. I. will bend all its energies to secure political justice and social emancipation. History presents no record of the existence of either the one or the other, nor can they become realities until the working millions are organized. Organization, therefore, must be the battle-cry of freedom. To secure the above-mentioned objects the U. O. I. is established. See advertisement on page 18. For further particulars address, inclosing stamp,

T. R. KINGET, M. D.,
Corresponding Secretary of the U. O. I.,
234 Fifth street, N. Y.

THE MASS MEETING AT COOPER INSTITUTE, ON THE 11TH INST.

The meeting of the unemployed on the 11th inst., was indeed a grand demonstration of the power inhering in vast numbers. This is a power, however, which for want of due consideration, criticism or discussion, may result in the inauguration of a movement predestined to certain defeat. The very unanimity with which everything proposed was adopted is an evidence of the futility of mass meetings destitute of a representative character.

Of the platform of fundamental measures submitted, two were eminently just and practical, namely: "The reference of all laws to the people for their approval or rejection," and "government employment in every department of business." But the third, namely: "graduated taxation," is inconsistent with the object proposed to be attained, is essentially unjust and utterly impracticable.

All taxation is unjust; any servant that cannot earn his subsistence is not needed and should at once be discharged. Better far substitute for "graduated taxation" "gradual re-

duction of taxes, until the revenue derived from governmental works shall so far exceed its expenses, that taxation of any kind shall no longer be needed and may be abolished." This would be consistent and would disarm opposition; even those persons upon whom devolves the duty of employing labor, but fail to perform it, could not object to this. But propose to tax their property to afford employment to compulsorily idle people, and then to deprive them of their business by absorbing it, and not they only but their dependents, the more fortunate workmen yet remaining in their service, would resist even by force the imposition of such a tax. It should be remembered, too, that no tax of any description can be levied upon property in use that labor does not pay, either in rent or the prices of merchandise.

Another proof of the evil which may result from the inconsiderate action of unrepresentative mass meetings, was the appointment of a committee of public safety, so-called, with power to add to its numbers and dismiss refractory members. Such a committee may entirely change its character within a year, and there may not be any organization or constituency to call it to account. Had the persons present been enrolled and requested to organize within their several districts, and nominate members of the committee, then there would have been a constituency, and the committee thus nominated would be a responsible body.

Nevertheless, the meeting was an encouraging sign of the times. A change in public opinion must precede a change in public institutions. The meeting will help to mould public opinion.

And even this committee, if it be true, will heed these and similar suggestions, and the good work will end where it should have begun—in a thorough representative organization, without which crowded institutes, eloquent speeches and loud cheers will avail nothing. That work is nothing less than a complete transformation of government, by which it will be remanded to its normal functions, superseding its military, police and eleemosynary performances. To this end the State should be substituted for the private individual, beginning just where his work ceases in every department of industry, trade, commerce, insurance and education. And the rallying cries of the worker should be "Government intervention in behalf of labor, and no taxation;" "Direct legislation by the people, and no irresponsible representative law-makers," whether called "Congress," "Legislature," "Common Council" or "Committee of Public Safety."

At the risk of whatever odium he may incur, the writer hereof hereby warns against any form of organization by which they deprive themselves of the power to transact their own business. Ever the efforts of the worker have been attended by this fatality, and ever has he been deceived and swindled. It shall not be the writer's fault if the same fatality awaits him now.

WILLIAM WEST.

THE FIRST CALL OF THE TOCSIN.

"The Campbells are coming! dinna ye hear it?" said Jessie Brown at the siege of Lucknow; and as the weary and overworked soldiers responded with shouts of joy to the lit of the pibroch of their friends advancing to the relief of the fortress, so ought the equally weary and overwrought leaders in the field of labor reform to welcome the head of the column of the great labor army as it appeared in force in the great mass-meeting of some thousands of workers of both sexes, held at Cooper Institute on Thursday night last. But we do not mean to preach a sermon on the subject, the mottoes and resolutions exhibited and passed but tell the tale of the sorrows and the demands of the wealth creators of the nation—the now despised, but to-morrow to be honored, laborers. We are indebted for our extracts to the copious report of the *World*, of December 13, 1873:

At half-past seven o'clock last evening 4,000 people, chiefly working-men, with a few hundred working-women lost here and there among them, filled the great hall of the Cooper Institute to overflowing. Every seat was taken, every aisle filled, every doorway crowded to the street and beyond. The crowd had not come to be noisy, although it was noisy when some of its favorites talked point blank war from the platform. Still the police had taken all precautions. One hundred uniforms were in the hall, on the stage and at the doors, and detectives in plain clothes were distributed with unsparring hand. At either corner of the building, on the Eighth-street side, a stand had been erected, and around these crowded those who were unable to get within the hall, to the number of about 1,000. From the stand nearest to Third avenue, German speakers addressed the crowd, and the other was occupied by those speaking English. The speeches were of the same character as those delivered from the platform inside, and although the night was moist and disagreeable the crowd listened patiently to the addresses, applauding vociferously at the more inflammatory portions, and showing that they were thoroughly in earnest in their demand for employment. There was no slackening in these crowds during the night. Within no one stirred till all was done, and a Committee of Public Safety duly appointed and set at work. The platform at various points was decorated with abundant mottoes. In the centre, over the bust of Washington, was written, "The unemployed demand work.—The dawn of liberty. December 11, 1873." Two schedules, headed "Look on this picture" "And on this," hung to the right and left. The first read:

"Why there is no money in the Treasury to pay for honest labor. Sheriff's salary, \$250,000; County Clerk, \$200,000; Register, \$100,000; Surrogate, \$100,000; Chamberlain, \$30,000; Judges, \$17,000.

"Illegal and unnecessary fees paid from Comptroller's office to extra counsel and extra clerks, \$100,000.

"Unjustly paid out to public servants and in sinecures according to law \$5,000,000.

"Let us alter those laws. No more salaries of over \$5,000."

The schedule at the left read as follows:

"10,000 homeless men and women in our streets.
"7,500 homeless men and women lodged in the overcrowded (charnel) station-houses per week.
"3,729 increase over last year.
"1,500 starving men and women fed per day from one private house.
"20,250 idle men from eleven trades unions, while only 5,950 of their fellow craftsmen are employed.
"182,000 skilled workmen, belonging to the trade organizations in the State, idle.
"82,000 machinists and blacksmiths idle in the United States.
"110,000 idle, of all classes, in the city of New York.
"600,000 people in this city live in tenement-houses.
"100,000 women earn their own living.
"38,000 women employed at the average wages of \$3.44 per week."

Grouped or separate on either side were the following:

"All Salaries Shall be Reduced."
"Civil Rights Have Passed—Now for the Rights of Work."

"Freedom for Labor—Death to Monopolies."
"Does Speculation or Labor Create Wealth?"

"We Want No India-rubber Dollar."
"We Demand Suspension of Rent for Three Months."

"The Pill for Panics—Graduated Taxes."
"When Workmen Begin to Think, Monopoly Begins to Tremble."

"Man's Wealth Must be Limited."
"The General that Commands this Army is General Distress."

"Give us this Day our Daily Bread."
"Equal Laws and Homes for the Industrious."

"We Strike at Evils, not Men."
"We have Sworn upon the Altar of Justice that the Wealth Earned by Labor shall Pay the Taxes."

Finally, over the heads of the speakers hung a banner inscribed:

"We mean business. Politicians please take a back seat."

The platform was as crowded as the hall, most of the speakers and the Committee of Safety being seated thereon. A row of ladies occupied one bench, among them being Mrs. Anna Middlebrook, Mrs. Daniels, late of Boston, and Miss Minnie Merton, a medium. Judge Carter, of Cincinnati, and his wife, were also present. Everything passed off with a moderate degree of quiet, the most tumultuous applause appearing at these points. First, the resolutions set the ball afloat with swinging arms and hats. Next, Mr. McMackin's address, and the tremendous utterances of Mr. King, of the bricklayers, evidently a favorite, brought 3,000 people to their feet. Some little discontent, quietly ignored, was manifested by stray members of the audience during the evening.

The following resolutions were read to the meeting by Mr. John Halbert, and unanimously adopted amid great applause:

WHEREAS, We are passing through a great financial crisis which has thrown us suddenly and without warning and through no fault of our own out of work; and

WHEREAS, We ourselves and all who are dependent upon us are thus deprived of all the necessaries of life through the government sanctioning, without our consent, speculation by a few individuals in our circulating mediums, which has been the sole cause of the panic; and

WHEREAS, We are industrious, law-abiding citizens, who have always paid our taxes and given our entire allegiance and support to the government, even in its time of peril during the late war, by our work and taking up arms in its defense; and

WHEREAS, We wish to avoid all outrage on the persons and property of any, and deprecate violence and injustice in any form; and

WHEREAS, We desire only the means of obtaining the necessaries of life for ourselves and families, not as objects of charity, but as law-abiding citizens whose right it is to demand these from the government, which we have always protected and supported; therefore we are

Resolved, 1. That we will in this our time of need supply ourselves and our families with proper shelter and the necessaries of life, and will send all our bills for the same to the City Treasury to be liquidated, until such time as we shall obtain work and pay for all our work.

Resolved, 2. That we will not eat the bread of idleness, but that we demand work and pay for our work now without delay, and the instant and entire abrogation of the whole government contract system.

Resolved, 3. That we do not sustain Supervisor Mullett, or any other public functionary, in either cutting down the wages of the working people or extending the hours of labor, but that we steadily and persistently demand that eight hours shall constitute a legal day's work in all private as well as public contracts.

Resolved, 4. That, in order to prevent money panics in the future, we will demand the immediate enactment of a law that shall limit the accumulation of any individual, *i. e.*, a law of graduated taxation, which shall prevent any man or men having in it his or their power at any time to lock up our circulating medium, whether it be gold, stocks or greenbacks.

Resolved, 5. That we will at this time appoint a committee of safety from this assembly, whose duty it will be to look after and protect the interests of all the people, and, if need be, enforce them—said committee to have power to increase its numbers as occasion demands, and dismiss any member for cause.

Resolved, 6. That this committee of safety shall have power to call a convention of all the representatives of industry in the United States, to consider the interests of all the people and to form plans for their united action, and that the Secretary correspond with labor organizations, farmers' granges, and the various representatives of industry, with a view to insure harmony and concert of action in the convention.

Resolved, 7. That this committee of safety shall call a meeting of all the industries of this city, whenever it is deemed expedient, to give force and expression to their action.

Resolved, 8. That we recognize in the farmers' grange movement throughout the country our most efficient co-workers in the limitation principle, and bid them godspeed in combating with the hydra monster of monopoly upon our national highways.

GEO. BLAIR, Chairman.
FRED. A. PALMER, Secretary.
23 West Twenty-seventh street, N. Y.

The Chair then read the names of fifty to act as a committee of public safety, as follows:

George Blair, Frederick A. Palmer, John Halbert, George R. Allen, Anna M. Middlebrook, Frank Smith, Leander Thompson, George H. Hart, Theo. N. Banks, Elizabeth La Pierre, James Allen, John T. Elliott, B. Hubert, Joseph McCulloch, George M. Danforth, Conrad Kuhm, Conrad Karl, G. Buch, F. Bolte, E. Lamaire, R. Schlag, C. Knopf, D. Kronberg, D. Miller, F. Millot, F. Dufour, Frederick Tuffert, Isaac M. Hunter, James R. Reymert, Richard B. Cullen, Charles Beadley, John P. Mitchell, John Higgins, Ashley W. Cole, Joseph Taylor, John W. Browning, Patrick H. Spelman, Edward Martin, Peter V. Yerance, Theo. E. Thomlinson, Theo. R. Kinget, E. D. McCracken, P. J. Maguire, John R. King, Alex. Frey, Joseph Treat, V. Sloan, J. W. Duru.

We could have wished to have seen a fuller representation of the female element in the Committee of Public Safety, for as workmen well know, working-women have more cause for complaint than the male members of the great labor family, although we have full confidence in the ability and wisdom of the two women appointed to serve on the same—Anna M. Middlebrook and Elizabeth La Pierre.

In conclusion we trust that the above Committee of Public Safety will keep its eye on its first duty, viz.: to secure to all toilers the full results of their labors; which is the sum and end of the Labor Reform movement. It seems simple, but, before such a result can be accomplished, the methods by which hundreds of thousands of men and women secure to themselves the earnings of other people by bad laws must be abolished; and new systems of political economy and finance instituted, in which the rights of the masses of the wealth creators shall not be sacrificed to forward the interests of the comparatively few distributors and financiers among us.

THE EXODUS—THE FAMILY—COMMUNITY.

James S. Laidlaw speaks my sentiments about the new millennium, the one family, the Utopian Community. Let us unite, combine, convene and commune together and organize such a permanent and happy home as the world has never seen. Let us settle somewhere in the beautiful prairie country. Bro. Evarts has chosen a spot in the central part of Illinois that is likewise not far from the centre of the United States. Or if Geo. F. Train, will enlist in our army, perhaps in Nebraska we can find a good location. Let us secure nine sections of land—7,000 acres—and lay off a model town, a corporate town, owning all the land as a company. Let us all live in or near the village so that we can meet often and worship in a rational manner. "A communal family" is a desideratum. This last word I looked for in the "Unabridged" and failing to find it I was much astonished, as I was when, many years ago, I failed to find in the bible the doctrine of the brotherhood of man. Well, my meaning is, a communal family is the right kind of a family, and is as much better than the small family as a hive of honey bees is better than a couple of bumble bees in an old mouse nest. A family should consist of at least one hundred persons. We cannot make a barrel of two staves but we can of two dozen. The kingdom of heaven or a state of happiness is at hand, and we can get into it as soon as we get the conditions righted; and this we can do if we have faith enough and of the right kind. WM. GOULD.
BATES, III.

FOOTPRINTS OF REVOLUTION.

It is estimated that in Paterson, N. J., 5,000 persons are now idle, and the prospect for the coming winter is dark. Hundreds of families are suffering for food and coal. Already the scenes among the destitute rival those of the Five Points. Meetings have been repeatedly called by leading men to relieve the suffering poor, but so far nothing has been done. The city proposed to sell bonds to the amount of \$100,000, to be used in employing those out of work, which could not be sold at any decent price. The only hope is in the offer of Mr. John J. Brown, President of the First National Bank, who agrees to lend the city \$100,000 on the Mayor's note, and an indignant populace are begging the tardy officials to accept.

The city treasury is empty, and a bread riot is predicted if relief is not immediate. A prominent gentleman of benevolence and wealth said yesterday that a mob of frenzied men would attack some rich man's palace soon, and terrible scenes would follow. The 5,000 people out of employment must have food. Considerable aid is given by private individuals, and many of the church members are doing what they can. At the Sisters Hospital 400 persons a day are given soup and bread; and the Presbyterian Mission School is at work. Mr. Jacob T. Blauvelt gives 100 loaves of bread a week, one half distributed by the Sisters Hospital and the rest by the Main-street Protestant Methodist Church.

On Wednesday evening a mass meeting was held in the Wigwam to devise some scheme of relief, and the Board of Aldermen promised to expend \$25,000 in wages for street laborers and stone breakers. This will do some good, but if the men who have become wealthy through the labors of these people would even give them their cast-off clothing much suffering might be prevented.

SOCIALISTIC.

CRITICISMS.

In an article upon social freedom, in No. 5 of *Our Age*, I find the following: "Whenever the affections run to excess, this excess may be normal to the individual, and yet abnormal to the mass of individuals in society. For example, excessive amativeness in some 'revered citizen' may be normal to him, yet its unrestrained exercise may interfere with the free normal exercise of the same affections by some other man. This is an instance where the law against interference may be brought into exercise. Here is an opportunity for limitation. Mrs. Woodhull, to whom such excess is not normal, in the largeness of her charity, is inclined to extend indulgence to this kind of excess, regarding enforced repression as an offense against nature." Commonly, natural law has provided for all as well as the select of humanity; hence abnormal conditions can never run riot even at the expense of themselves, the possessor, or otherwise, except when tyranny reigns in the place of freedom. We are taught to take the effects of our present system and judge of the effects of a would-be system. Let freedom reign supreme, and I contend that abnormal conditions—to us seemingly—of any one person can never infringe upon another.

Take the man whose affections we might declare largely in excess. Now suppose he attracts another man's wife so much so that she is ready to follow him, who, I pray, has any right to say it shall be otherwise? Has the husband any more right in the matter than one whom she never saw? No; not until he may have power to change the law of attraction to repulsion and *vice versa*. This very natural law that brings them together declares this woman belongs not to him (the former husband); also that it is right and just, else we have no perfect standard by which to guide us in dealing with our fellow-man. Suppose this former husband should become incensed and declare his rights invaded, are we sure that such feelings and manifestations do not rise from pure selfishness only and nothing else? What right, I ask, can any man have over a woman, or woman over a man, in the relationship of husband and wife, who is drawn in another direction by the law of attraction? I answer, no right; and those who think they have and attempt to exercise it, it seems to me, are meddling with other people's affairs. It's a very fine thing, yet very hard, at all times to mind our own business, for the world has not been educated in this direction, and is loth to accept these teachings. Freedom may enrage a portion, but it is always just under all circumstances.

To whom, in heaven's name, does a woman belong, if not to herself, and to the one to whom she is most strongly attracted?

We find, then, a natural supply to conditions we term abnormal, without any injustice done to a single soul; else the attraction would have centred upon some other object; for natural law never lies or acts deceitfully, as does man and woman to-day in choosing a husband or wife. The very fact that these abnormal conditions attract objects is the very best proof that the objects attracted are for their especial benefit or the supply for their demand; and if it is the supply for their demand, it cannot legitimately answer unto any other one's demand. Hence no one is wronged, and no one has any right to complain.

I do not believe there is any necessity for repression, which is unnatural, although abnormal conditions do exist; for there never were abnormal demands without abnormal supplies. Hence there can be no necessity for repression. With the present system we see piteous results flowing from abnormal conditions, and why? Because woman is a slave, and, in the majority of cases, kept only as a thing of lust. To-day a man with excessive amativeness can buy his prostitutes either for one night or a lifetime, but free woman shrinks from such a hideous and revolting system, and she will not be obliged to degrade herself as only lust can degrade her, and he will be obliged to submit to the law of attraction, which is the opposite of repression—also the opposite of lust or abuse. Who, I ask, is so almighty and all-wise as to declare that sexual intercourse, under such conditions, is not just and shall not be? MARTON TODD.

WOMEN AS COMPANIONS.

Dear Weekly—I send you the following article from the *Victoria Magazine*. It is certainly very suggestive, coming from a source considered quite authoritative in the literary world, and indicates that the "social question" is inviting the attention of thinkers outside of the professedly radical ranks.

Apropos to the "social question," a certain hotel proprietor in Detroit recently imagined that he saw indications of too great familiarity between a lady and gentleman, both guests of his house. He immediately took the lady to task in no measured terms, heaping upon her devoted head all the epithets applied to women guilty of a lapse from virtue, and then turned her and her two little girls, aged seven and nine, out of doors at 9:30 P. M., to find a lodging as they best might. The man *stayed*, masculine immorality not having such a contaminating influence, I suppose, upon community as that of the "weaker sex." L. C. S.

[From the *Victoria Magazine*.]

"How the present sum of human wretchedness has accumulated challenges conjecture; but that it is perpetuated by ill-assorted marriage is self-evident. If the peopling of the planet could be begun again, comparative contentment might be secured to the race by proper sexual adjustment. It is all the pleasanter to contemplate what might be, for the reason that the possibility must be hypothetical, and the deductions made to match the hue of our perceptions. Still, as mistakes arise from ignorance and produce misery, whatever tends to prevent mistakes should be hailed with exultation. To marriage many of us owe what we ought not to be, and would not be could we help it. If we who are

born out of parallel with nature, could have prevailed upon some of our ancestors—perhaps not very remote—to have found each other out before instead of after marriage, what incalculable gainers we should have been! We are wiser than they, of course, and might have given them valuable counsel; for, if not in advance of our own, we are certainly in advance of their time. That our advice was not asked respecting their connubial intentions, is purely our mischance. But then it is the same as to our advent into being. One of the inalienable and unattainable rights of every child is to decide for itself whether it wants to be born or not; and the establishment of this right will be the exordium to the millennium of individuality. The close companionship of some of our forefathers and foremothers would have enhanced our contemporaneous satisfaction, or, which might have been still better, have kept us in chaos. Life in itself is not desirable, and with an unhappy temperament and surroundings which we have not power to change, is infinitely worse than no life at all. Since we are not in a position to have compelled the intimate anti-matrimonial acquaintance of our predecessors, we may make some reparation to ourselves by striving to insure the early introduction to one another of persons impelled to housekeeping on the co-operative plan. It is never too late to attempt reform, and the fact that there have been so many indiscreet marriages is a new reason for laboring in the interest of sagacious ones. Over the temple of hymen should be written, "Know thyself, O man, and her thou wouldst wed, ere thou enter here!" The inscription can be obeyed only through companionship, which, continued with sympathy, must reveal that mutual knowledge whereon rests the duality of content. Communion of the sexes begets community of advantage and happiness, and transmits it to posterity forever. We benefit succeeding generations more than we can tell by allying ourselves with nature for procreative ends. The benison of congenial mating is reproduced for all time; it permeates the future as does sunshine space, descending through dimmest distance in favor and fertility."

J. G. HOLLAND'S "KATHRINA."

She was my peer;
No weaking girl, who would surrender will
And life and reason, with soft loving heart,
To her possessor; no soft, changing thing,
Who would find breath alone within the arms
Of a strong master, and obediently
Wait on his whims in slavish carefulness;
No fawning, cringing spaniel, to attend
His royal pleasure, and account herself
Rewarded by his pats and pretty words;
But a round woman, who, with insight keen,
Had wrought a scheme of life, and measured well
Her womanhood; had spread before her feet
A fine philosophy to guide her steps;
Had won a faith to which her life was brought
In strict adjustment, brain and heart meanwhile
Working in conscious harmony and rhythm
With the great scheme of God's great universe,
On toward her being's end.

LEGALIZING PROSTITUTION.

Can human enactments vitiate God's laws?

An unmarried man and woman cohabited together. It was the gossip of the neighborhood. The deacon, the minister, the lawyer, the justice,—all declared it adultery—prostitution. Complaint was made, a writ obtained, and the sheriff repeated the New Testament story. *Both* (an improvement on the old system) were called to answer to the law for the crime of adultery—with this alternative (another improvement): to pay the penalty or pay for a certificate (license) to make the debauchery legal.

The latter was chosen; the peace of society was restored when prostitution received the divine sanction of human enactments.

Was God's immutable law abrogated—broken?

Nay, but the victims to this false system were broken to pieces—fallen, depraved, besotted—despite the sanction of justice or priest. They broke themselves, not the law, and are fit subjects for "the resurrection of damnation" as the only hopeful remedy for reform.

Just as potent to pass an act against the law of gravitation, as any of God's laws. With such an act in full force, a man falls and breaks his leg, and if he mistake the broken limb for broken law, he has only to try it over again to get a convincing argument.

Is it not time for saviours, the very incarnation of human woes, to tell the whole truth?

Dear Friends—The above came under my observation. I would sooner report good than evil of humanity, but the scales of custom must be torn from the eyes of the blind before they can see.

I could elaborate, but if the facts are presented, the warp filling is plenty and generally cheap.

The Chicago Convention was worthy the age of reform and progress. There was no excuse heard like that of the reformer of eighteen centuries ago: "I have many things to say, but ye cannot bear them now."

All honor to the brave and true.
Yours for the "sword (of truth) which proceedeth out of the mouth."
ELIJAH MYRICK.

THE MARRIAGE QUESTION.

That those who bob about and attempt to make a great deal of stir are liable to throw dust in somebody's eyes, may be conceded. Pythagoras is represented to have said: "He who cannot improve upon silence has no business to invade its sanctity." I do dislike notoriety, and I am sure that martyrdom would be disagreeable to me. Still, with the former valid reasons before me claiming my silence, and the latter bugbears frowning on me, I will, with a very honest wish to shy them both, venture mine opinion.

All arguments, attitudes and declamations that spread themselves to sustain the importance of society, institutions and laws as the proper safeguards for man, are based on the

assumption that man is naturally bad, and consequently unreliable as the manager of himself. It is a singular joke that society, law, or an institution constructed by such a set of rascals or ignoramuses, should be accepted as the only safe conservators of their interests. That the institution made by ignorance and villainy should be deemed superior to the fools and villains themselves, and become the object of their blatant stage-performance and veneration. All this world's dignitaries, in all ages, seem only ambitious to be the tail of a fictitious importance. And this is the highest style of an existence which sustains any institution that is set up to be of more consequence than the immortal man. For man has always been under the shadow of some abstraction; as much less than man as the kettle is less than the tinker that made it. Those who would contend that governments, laws and institutions are anything but fictions, lack the penetration that would discriminate between a construction in Nature and an invention to preserve it gotten up by the preservers themselves; or a mere play-it-is-so affair in the ruinous game of governing one another through the medium of some tyrannical abstraction.

Giles B. Stebbins has written and spoken on the marriage question. He says: "Never so long as the world stands will the marriage laws be outgrown or ignored." What unerring capability he has for getting at a point that at least could only be regarded as doubtful, may be a question with some. If his sweeping conclusion is as truthful as the metaphor he selects to give it force has adaptation, his very grave article will tell us but little; for the world does not stand. Does he imagine that he is the only thoughtful, earnest and prudent man who writes upon this subject? or the only thoroughly ripened and widened thought that has discovered the sacredness and justice belonging to this question?

Every writer upon this subject (except that class who smell rank of the slums that breed low conceptions), who favors law to protect love, seems to assume without warrant that the abrogation of the marriage laws will interfere with the real soul relations of men and women. For instance, that Giles will, as a matter of course, drift from Catharine, and each of them fetch up somewhere in outlandish manners. Or if it be assumed that it will not alter their relations, but that it will with individuals who have not even a conventional regard for each other, it may be conceded that it will not interfere where love controls. When people talk so punctiliously of the obligations I owe society, I find myself asking: "Who is society, and how much older than man, upon whose chafing neck it claims the right to keep its heel, and over whom it assumes control?" I have a good wife, but to-day if I felt that she held me by an invention of law, my instinctive soul would instantly call in all other ties, and resent the covert insult by telling her that the tyranny of a bond (which is equivalent to saying, "I distrust you") and heart devotion could not exist together. They never have. Those who insist on the necessity of disregarding legal meddling in love relations are treated by stupid blockheads as if vulgar and utterly ignorant of the nature of human souls, or as if taking the interest they do for suspicious purposes. Those who only see lewdness and wantonness in unrestrained relations between male and female, look out of eyes that give their own coloring to the question; for neither exist by any necessity in the fitness of things. They are the product of falsehood in education and surroundings. For trifling in the delicacy and sacredness of sexual natures, is not in any possible development in nature. It is but the result of the mean master-work of interference and management from abstract sources. No properly-balanced and self-possessed mind will imagine for a moment that if marriage laws were abrogated to-morrow, that it would disturb one desirable relation existing between men and women. Woman has ever been treated as a dependent under the sanction of this law, and in the ten commandments she is classed with other property not to be coveted.

Now I will show my opinion, and give some of the reasons for holding it. And since assertions are proper upon which to base remarks, I will make one. If there is one point most important to be gained by mankind, it is the overthrow of the marriage institution, for there is not one voluntary condition connected with it from the moment the necks of the parties are well noosed, but—as if having passed under the fatal shadow of some infernal talisman—seems to the whole sensing soul, to have been changed from the witcheries of love to the tyrannies of obligations and duties. Everything thereafter is placed in the list of heartless rights, contracted for and settled in the jurisprudence of this fell institution. And then, as if to throw dust in the eyes of the victims, we talk of virtue protected by it! Why, the conception is a sham.

If the woman who sells herself nightly to different individuals is a prostitute, what is the one who coolly barter herself to one man for a life-time, and for that only which she may take the venture of getting, either in means or treatment. I am aware, however, as we have been taught to view matters, that this latter, when compared with the former, sounds remarkably chaste and refined, and it is popularly deemed respectable. But when I get rid of the force of my education, throw away venerated customs and get above the infection of corrupt and polite surroundings, I can only see the difference in the number that one may be imagined to accommodate, and not in the manner in which the thing is done. And as a general fact, if there is any sensible preference it is on the side of the one who claims the sole right to dispose of herself by the hour, if she chooses; since, if she happens to make an unpalatable choice in one or more instances, it is not the slow but sure eating canker of a clouded life-time, as it is in her independent power to remedy it. Besides, if she wishes to limit herself to numbers, times, or to abstain utterly, she is the absolute custodian of her own privileges. There is no lordly claimant citing her to her duty as a wife. Why, to me, hell is not more full of rottenness than is the marriage institution of autocratic power over woman. And people who fain would be thought sensible, claim this institution as the significance and safeguard of virtue. That which needs a sign-board

and protection as a distinguishing characteristic, is a long way from virtue; for that which requires restraining, or society's approval, is but a tethered wanton, or the unrestrained act in fetters. If men and women shall ever become sensible enough to see in its proper light the grave mockery of their daily conventional lives, under the ridiculous gravity of an influence shed upon them from pretended law and order, they may look up at each other with as much chagrin and surprise as did the husband and wife who accidentally met in a house of assignation, each linked in the arm of a more agreeable companion; for while either soul wants, whoever retains their claim on the body has not much. As it is, and ever has been under the influence of this institution, its chief constraining power is on woman. In the monogamic condition, in the harem and among the Mormons, woman is at the peril of ostracism from society and a worse infliction from whom her experience will inform her is her tyrant, if she happens to be suspected. For law is down on her, and religion has "given the man to be the head of the woman, that she should be in obedience."

Man may take all the license, and even be suspected and known, while only a few old grannies of both sexes, who seem, from some unexplainable carelessness, to have been left over from some dark period in the remote past, and who appear to have no present business on earth but to groan over what is by no necessity any of their business, will notice his conduct. It used to be said that ladies would court the attention of the naturally polite live man in preference to the doganhead (I have either coined or borrowed a word), whose whole catechism could be repeated in the silly couplet of "In Adam's fall, we sinned all." Be that as it may, men of easy manners seem for some reason not to want attention. Yet the world over, woman is expected to be chaste and pure. And so firmly riveted are these misapplied grannys—for their meaning, as used, is only conventional—in the minds of thoughtless women, that they readily volunteer to become the most bitter persecutors of their sex when suspected of what, custom tells them, is an indiscretion. But what, in the name of all that is good and great, is chastity and purity? Not anything that is laid down by rules or represented by the marriage relation, however faithfully followed; but it is that which conforms to the holiest feelings of the human soul, unaffected by any latent influence whatever; for this is unmixed, and hence chaste and pure. All else is the opposite, because mixed; and if canonized by the rubrics and customs of every age, back to the first century of man's existence on the planet, it would not help so bad a thing. Delicate rights may not be lightly trifled with. The soul of existence, hitherto the sport of fools and unappreciated by the wise, is only represented by sex—as far beyond the control of rules as prostituted by their claims and meanly fettered by authorities; for the spontaneities of soul-life under the pressure of the slightest bond will crisp and curl like a feather in the fire. Men and women hold no existence that bonds would not curse. Even two sheep yoked together will embarrass each other's freedom.

I once knew a very delicate and a really loveable woman, whose husband, confidentially and with a fair display of heart-broken feeling, assured me had, in a recent instance, stepped aside from permitted proprieties. His manner toward her for that one act wrung her soul with bitter anguish. He would pace the floor with well-feigned pantomimic phrensy, as if struggling hard with his conflicting feelings between old memories and his duty to abandon her. Yet this man scarce spent a week of his whole married life, where opportunity offered, but he was in a house of ill-fame. I called his attention to this fact, and told him to let up on that jewel of a wife.

In this city appeared but recently a case in the Police Court, where a man was brought up for cruelty to his wife—this wife but nineteen years old, and in a delicate condition. It was proved, besides whipping and beating her, he would make her stand in one position in the middle of the floor for five consecutive hours, until, in exhaustion of strength, she would fall to the floor. Why had she not complained? He had threatened her life if she did. He was fined fifty dollars, and blubbered like a baby over this cruel infliction on his pocket. Instead of promptly putting asunder those whom God had so outrageously joined together, this trivial fine is all the relief afforded her by the provisions of law, under the shadow of an institution which "shall never be outlived or ignored." And there are possibilities that even this fine might have been the product of her own earnings. The penalty paid, she was, of course, restored to his loving arms, perchance to take lessons in fasting until the amount of this paltry fine is saved by the business-like operations of close living, or until the feeling of revenge likely to be entertained by the superior partner in this social relation be satisfied in numerical values by broken sighs counted at a penny each.

Tell me, ye proppers-up of legal infamies, if you imagine that this girl would have put up with such a complication of wrong, notwithstanding the delicacy of her condition, and then left herself where it could be duplicated and triplicated, but for the power a set of donkeys held over her, under the claims of an ever-to-be-damned institution;—an invention that has blighted more hopes, wrung more hearts and crushed more happy lives than all other inventions put together, and affected it all in the secret hells of its security, where threats were the padlocks that sealed and made silent quivering lips, or where a cowardly regard for society put the best face on a very bad thing? This girl's virtue is protected; this worse than monster who ravished her by law, saves it. The child, of course, will be christened by its father's name, and be entitled to his loving care.

Some of us who have been comparatively well off in married life, and can smile with those who smile in return, are under no obligations to an institution or to an approving society. The fitness, pride or self-respect (call it what you will) that has saved us this *morceau*, should not be credited to the virtues of any institution to give it power to damn those where no such reasons exist.

But there is another point that suggests itself, besides its direct, discriminating infliction on woman, and it is this:

that it lies at the base of all distresses that afflict the world, in the way of crime and suffering; for in it is the incipient germ of all compulsory selfishness. Mankind do not love to be selfish and unmanly; but they cannot avoid it and live, under present conditions for preserving life; for when parties marry, they are necessarily forced to forsake all other interests, and of themselves constitute another of the infernal nuclei that has all along shivered a world of loving relations and properly cosmopolitan interests to atoms. The common ties existing as now, of father, mother, brother and sister, together with all the fond endearments that have contributed to make the world a home, and life a beauty, have gone before this one fell swoop that sets up another division in the human family, and consecrates a new altar just within the bounds of the common graveyard of human hopes, where monuments point too plainly to places concealing the rosy charms of laughing, manly life there sepulchred. For here is the point where constant successions of tired, disheartened and despairing men must struggle to strengthen and protect. And to effect this, however averse to contention, man must contend; for, without knowing it, every other interest just like his own has made every distinct family interest a questionable consideration as to what shall become of many of these families in the mutations of the inscrutable, coming morrow.

All that the man values within the limits of this narrow circle, tax his courage, heartlessness and suffering, to meet demands that, under its own misshaping tyrannies, can go nowhere else for supplies; hence a cold disregard for every other interest seems imperious upon him; for woe to him if he fails! No matter how many families as good as his own are driven to starvation by his operations, he cannot help himself; for the practical business is (to use a figure), "eat up one another," and his family *must* be provided for. The law of acquisition knows no bounds; the last loose dollar is for everybody to contend for. But for the marriage institution creating and enforcing distinct family interests, the feeling for providing would be everywhere cosmopolitan, and love, unfettered as the chainless winds, would prostitute nobody. Our measures for pursuing life never originated with man, for there are no adaptations in them but for a complication of annoyances. E. WHEELER.

AUBURN, November 28, 1873.

LOVE ABOVE SUSPICION.

Oh! be not the first to discover
A blot on the fame of a friend,
A flaw in the faith of a lover,
Whose heart may prove true in the end.

We none of us know one another,
And oft into error we fall;
Then let us speak well of our brother,
Or speak not about him at all.

A smile or a sigh may awaken
Suspicion most false and undue;
And thus our faith may be shaken
In the hearts that are honest and true.

How often the light smile of gladness,
Is worn by the friend that we meet,
To cover a soul full of sadness,
Too proud to acknowledge defeat.

How often the sigh of dejection
Is heaved from the hypocrite's breast,
To parody truth and affection,
Or lull a suspicion to rest.

How often the friends we hold dearest
Their noble emotions conceal;
And bosoms the purest, sincerest,
Have secrets they cannot reveal!

Leave base minds to harbor suspicion,
And small ones to trace out defects;
Let ours be a noble ambition,
For base is the mind that suspects.

AMERICAN WOMAN'S EMANCIPATION SOCIETY.

Pursuant to a call published in the WEEKLY, a number of reformers met at Ravenna, Ohio, and organized themselves into a body under the above name. Letters from many of our best known and worthiest reformers were read expressing full sympathy with the call of the meeting. After adopting a constitution, the following officers were elected for the ensuing year:

Parker Pillsbury, President; Juliet H. Severance, H. F. M. Brown, E. H. Heywood, D. M. Allen, Vice-Presidents; Francis Barry, Secretary; Ann B. Spink, Treasurer.

An executive committee and an advisory committee were also appointed, and the following resolutions were adopted: *Resolved*, That human rights inhere in human nature; that every human being is endowed with his or her rights by virtue of his or her individuality, and that gods and governments are alike impotent as authors or bestowers of rights.

Resolved, That rights are inalienable, and that when government attempts to abrogate or control any human right, it becomes a tyrant and usurper, a power to be resisted, a nuisance to be abated.

Resolved, That the United States government, professedly republican, and yet owing its existence to power usurped by a minority, and ignoring the rights of one half of society on account of their sex, is a fraud and a conspiracy, and worthy only to be disobeyed and superseded.

Resolved, That the question of woman's freedom and equality exceeds in importance all other questions of the hour, and that only on the recognition of this principle as a basis can any other question be settled, or even intelligently discussed.

Resolved, That woman's right to freedom and equality implies her right to vote, her right to choose her own vocation, her right to dress according to her own taste or fancy, her right to love, and especially her right to the absolute and unlimited control of her maternal nature according to her own highest aspirations, her own best judgment and her own strongest and purest attractions.

Resolved, That woman's first, great and all-embracing right, and without which all talk of other rights is but mockery and nonsense, is her right to herself; and while this right, in its fullness and completeness, is denied, to talk of her right to vote, or of her right to equal wages, or to an improvement in dress; is absurd and contemptible, and that these so-called rights are only so many privileges that may be accorded to slaves.

Resolved, That the slavery of woman is a thing to be abolished and not modified, and that those semi-reformers who labor to ameliorate the condition of woman in slavery, and to do away with some of the more noticeable evils which she suffers, thus removing the more tangible arguments to the common mind in favor of the abolition of the system which holds her a slave, are stumbling-blocks instead of aids to the cause of woman's emancipation.

Resolved, That it becomes us never to forget that the cause of woman's emancipation owes its present state of advancement, in great measure, to the labors of those who have gone before us; that our gratitude and homage are due to Mary Wolstoncraft and Frances Wright, and in less degree to T. L. Nichols, Mary S. Gove Nichols and their compeers, whose pioneer work in behalf of sexual freedom made it possible for later workers to achieve, with a less degree of danger, self-sacrifice and ostracism, much greater apparent results.

ORSON S. MURRAY, President.

ADDIE L. BALLOU, } Secretaries.
FRANCIS BARRY, }

DIRECTORY OF SOCIAL FREEDOM.

We desire to present from time to time a list of the writers and speakers who advocate Social Freedom. The time is not far distant when it will be necessary that these shall know each other, and it is at the suggestion of one of the most able writers and speakers, and most earnest of them all on this subject, that we now invite names for this directory:

Francis Barry, Ravenna, Ohio.
Julia H. Severance, Milwaukee, Wis.
Thomas W. Organ, Tuscola, Ill.
Loren Hollister, Turner, Ill.
J. W. Everts, Centralia, Ill.
Laura Cuppy Smith, *Daily Union*, Detroit, Mich.
Anna M. Middlebrook, Bridgeport, Conn.
J. K. Philleo, Parkman, Ohio.
L. K. Joslin, Providence, R. I.
E. H. Heywood, Princeton, Mass.
— Heywood, Princeton, Mass.
Seward Mitchell, Cornville, Me.
Carrie Lewis, Cleveland, Ohio.
Daniel Wood, Lebanon, Me.
Lessie Goodell Steinmetz, Amherst, Mass.
Nellie L. Davis, North Billerica, Mass.
J. K. Moore, Oil City, Pa.
Mrs. M. E. B. Sawyer, 27 Milford St., Boston.
Frances Rose Mackinley, 769 Mission St., S. Francisco
Sada Bailey, Waukegan, Ill.
James Ormsby, 127 Spring st., Milwaukee, Wis.
T. S. A. Pope, Chicago, Ill.

SPIRITUALISTIC.

THE RELIGIOUS AMENDMENT AGAIN.

BY CHAS. G. BARCLAY.

In this article we shall review, as far as is considered fair, taking into consideration the limited space of the WEEKLY, the claims to the amendment. First, the clergy say: "The Constitution of the United States makes no acknowledgment of Almighty God, the author of national existence; nor of Jesus Christ, the ruler of nations; nor of the Bible, the foundation of law and good morals, as well as of religion."

The men who framed the Constitution were descended from persons who, by reason of their religious belief, were forced by persecution to leave their native land. Many of them (those who framed the Constitution) had been witnesses of the spirit of intolerance that had taken possession of their fathers, and which was manifested by the burning of the witches at Salem. Here, then, we have a sect, few in numbers, persecuted and driven from their homes to the wilds of America by a stronger sect. Years pass on, the little colony grows larger and larger, and they now turn persecutor, even to the extent of taking the life of innocent women at the stake. With the two facts looking them in the face, is it wondered at that the word God was omitted from the instrument by which the nation was to be governed? We believe that in this very fact—in the fact of the omission—consists the safety of the country, so far at least as concerns the religious liberty of the people. As we have said, we here repeat, "that the object of omitting the word God was clearly to guard against the despotism of the clergy; so, in addition, the fact that 'no religious test should ever be required as a qualification to office,' and that 'Congress shall make no law respecting the establishment of religion or the free exercise thereof,' the framers omitted the word so that neither the spirit or the letter could be infringed upon."

This was clearly the intention, and it seems to point rather suggestively to the fact that the lessons of the past were not lost upon them, while we would ignore them.

"The fact that we recognize not God in our Constitution has been a matter of deep regret from the beginning." A matter of regret to whom? Why, to a few power-seeking preachers. No one else. A few fanatical gentlemen of the U. P. Church (which church, by the way, is the den—the lurking-place—the hole-in-the-wall—from which proceed the largest and most offensive volumes of bigotry and intolerance) thought they saw the way by which God might be served and the church increased in numbers, so that in a few years they perhaps might assume the title of Inquisitors.

"It dishonors God." Will the act of inserting His name in the Constitution of the United States, while we continue as dishonest, as wicked as ever, be pleasing in his sight? "Woe unto ye hypocrites!"

"It is inconsistent with all the early precedents of our history." No. Not all. The Blue Laws partook of precisely the same spirit. Salem stares you in the face, and says "Behold me!"

"As it is, it teaches that Sabbath laws are unconstitutional." Has the church a right to dictate how the citizens of the United States are to spend the Sabbath? Are we to have re-enacted the "blue laws" and be compelled "to attend church or go to jail?" This, we have before said, was your motive for urging your amendment, but we did not think you would have the temerity to thus boldly assert it from the pulpit.

"All men are bound to be religious—Christian men in every relation and office." Who is to decide as to what Christianity is? Who are to judge of the Christians that only such may reach office? "Judge not that ye be not judged" is the command, and dare you, my sanctified looking U. P. friend, disobey this? When you are in a position to compel all men to be Christian, will you throw away your "Westminster confession of Faith," which so emphatically declares that "man is only passive and has no control over his own salvation or damnation?" or will you take the matter out of the hand of God and make him be a Christian any way?

"Authority," they say, "which is not from the source of all authority is no authority." Do you mean that the people have not the power in civil government to frame the laws by which they are to be governed? or, do you mean that unless we pass this amendment, and recognize God in our Constitution that our laws have no validity? If the former, from whence are we to derive the authority? If the latter, as our laws are not received from God, of what more validity will they be if we legislate God into the Constitution?

"This acknowledgment is absolutely necessary to have any standard of right and wrong." Can this be true? If so, what terrible argument against the amendment it is. Since A. D. 1, the clergy have been endeavoring to inculcate Christianity into the people, and thus teach what is right and what is wrong, and consequently establish a standard; but if we have no standard yet, and if the efforts of the church in this country since A. D. 1620 have been of no avail, what good in this direction is to proceed from this acknowledgment? Or, suppose we make the amendment, how is this to establish the standard? Our law now does that if faithfully executed, with but the exception of "woman's suffrage" and the abolition of the "marriage laws," which, by the way, will not be advanced by this raid upon the fundamental law of the land.

But this movement will make our government sectarian in its character, which, as we have seen, is provided against. Will we, Liberalists of the United States, stand idly by and see ourselves and our children robbed of that for which our revolutionary fathers fought and died?

They boldly assert that "by a proper system of test-oaths they can guard the offices of honor, profit and trust against all who are not Evangelical Christians," and by so doing will give the cold shoulder to over 15,000,000 of the best citizens in the country. Let every man and woman who has the spirit of freedom still burning in their breast, gird on their armor and fight the battle to the bitter end, remembering that the victory is not always to the strong in numbers, but to those strong in truth, justice and right. Defeat this movement which will, if accomplished, enslave us, fairly if we can, but defeat it.

"In time of peace prepare for war."

PITTSBURG, Dec. 8, 1873.

IS IT WORTH WHILE?

JOAQUIN MILLER.

Is it worth while that we jostle a brother,
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart?—that we war to the knife?
God pity us all in our pitiful strife.

God pity us all as we jostle each other;
God pardon us all for the triumphs we feel
When a fellow goes down 'neath his load on the heather
Pierced to the heart—words are keener than steel,
And mightier far for woe or for weal.

Were it not well, in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide
Forever and aye in dust at his side?

Look at the roses saluting each other;
Look at the herds all in peace on the plain;
Man, and man only, makes war on his brother,
And laughs in his heart at his peril and pain,
Shamed by the beasts that go down on the plain.

Is it worth while that we battle to humble
Some poor fellow soldier down into the dust?
God pity us all! Time eftsoun will tumble
All of us together, like leaves in the gust,
Humbled indeed down into the dust.

A WORD FOR MEDIUMS.

EDITORS OF THE WEEKLY:

I am not ready to accept in full, nor as an individual am I obliged to accept what others preach or believe; but that which I now wish to allude to is the public denunciation and crimination of mediums by those who claim to be giving us the bread of spiritualism through the public journals of the day. It is well understood by the mediumistic world and the liberal-minded portion of our community, and more especially those who are so easily controlled by unseen forces, that mediums are no more responsible in many respects for the inspiration which proceeds through their organisms than those who hear or read them. Wrong, in all cases, in time rights itself. "The men who see the most wrong in the world—if any dangerous men there be—are the most dangerous."

As a general rule, those who are the most clamorous are the deepest in the mire. They take lessons from or imitate the silk-worm, by casting out their webs in front and hide their own selves under masked batteries. If they could see themselves as others see them, they might seek to live up to

that standard of right in religion which they are so constantly holding up to others. It is a grand law in nature that resistance with force against force is encouragement to wrong. Better overcome evil with good. Minds desirous of a more healthy state in society will find it, with less sacrifice, in well doing than in evil doing, and infuse a more healthy atmosphere around them.

Here learn a lesson. Those persons who volunteered their services to stone the woman to death that had simply gratified a law of nature, were the first found guilty of committing the same act and wrong in themselves. But, acting out the hypocrite, they were anxious and ready to justify themselves before the world by publicly officiating as head executioners. At this juncture the silent eye of the mediumistic, clairvoyant Nazarene exposed hypocrisy, to their confusion and shame. "They all passed out one after the other, hanging down their guilty heads."

I am admonished here to leave space at the desk for others better qualified to speak peace on earth and good-will to men.

RUTLAND, Vt.

S. W. JEWETT.

THE LOGIC OF HISTORY AS TO SOCIAL REFORM.

[Reported for the Banner of Light, by John W. Day.]

"Fear nothing—dare all things; to the right eye be true,
From thy earth-struggle God-ward, till light breaks to view."

"On Sunday afternoon, November 23, an address was delivered at Music Hall, Boston, through the organism of Miss Jennie Leys, inspirational medium, upon "The Logic of History as to Social Reform." Should Spiritualism press forward (asked the lecturer, in commencing) with the standard of reform, heralding the coming epoch, or must it stand, immovable as a beautiful statue, pointing only to death? The answer involved the destiny of Spiritualism; it was either its epitaph as to its usefulness, or its epithalamium of further union with all things which were working for good—a work which must go on till every human need should be merged in abundance, every human wrong superseded by justice, every human slavery swept away from its inspired presence. Born of the spirit, and fostered by the invisible ones, how could Spiritualism be separated from every element, function or necessity incident to human life? To be, or not to be! The great car of reform was oscillating from side to side. Many souls, with vision lifted far above mere policy or technicality, were proclaiming that Spiritualism embraced not only all of death, but all of life, and its accompanying aims and needs; and that, as it had completely, since its advent, revolutionized the general and dominant ideas concerning death, it was also to do a like work with regard to those at present brought to bear upon life by the majority of minds. Against this broad interpretation and definition of the legitimate work of Spiritualism, the conservatives were uttering their protests; and the controlling intelligence did not question their right, but it *did* marvel that, for these new Protestants, progress stood still at a given point, like Christianity at the cross. To the past development of Spiritualism the world was indebted for an infallible solution of the problem of death; a spirit had rolled away the stone, and had given the blissful light of demonstrated immortality to the millions of earth, who are now basking in its rays. Spiritualism had demonstrated that no separation existed between those yet in mortal and those enfranchised from the flesh, but that the beloved ones, invisible to human sight, were with us in a nearer, living presence, far surpassing the common companionships of life. But, having once, as pilgrims to some sacred shrine, drank at the fountain of spirit return, must we stand there in worship forever, and refuse to follow the healing stream that flowed from thence on its winding pathway toward all human needs? Such a course was full of injustice to the God who gave us of His life, and whose eternal *logos* was calling us onward to the new—ever calling us to that path of progress which was bright with the strength, the purity, the peace of heaven. The spirit-world teaching the fixed law of affinity, whose exponent in human affairs was found in love, then Spiritualism, in obedience to the law of its own being, must become the divine lever which would lift mankind through this transitional period to the next plane of enjoyment and development. It was a work worthy of heaven's highest archangel; should any human, therefore, refuse to toil?"

On the Jewish Monogamic system which at present obtains (in theory), Miss Jenny Leys discourses in the same lecture as follows:

"The monopoly of one man over many women, in the terrible slavery of polygamy, had given way to the despotic rule of one man over one woman in the monogamic system; but was the world satisfied with it? Not at all; the power of monopoly, whether in State or Church, was feeling the blows of an awakened public sentiment; in pecuniary matters men were beginning to reason out the great problem of life—to consider the injustice of an aristocracy living in gilded palaces whose cost was wrung from the suffering poor—to look in the face the terrible fact that all the toil which the struggling millions of earth contributed to rear on high a pampered few, was repaid only by the pitiful dole of mere food and shelter, of which sickness or accident might deprive them; and the same analysis was extending to the circle of the social relations, and it was found that there, even more than elsewhere, appeared those external evidences of corruption, whose existence in Church and State was casting a dark, prophetic shadow upon the future of the nation. The marriage system of to-day appeared before the world in the character of an almost universal state of disappointment in the kindest and sweetest aspirations and expectations—a state in which love must still do duty in a charnel-house from whence all hope of joy had flown—a sepulchre worse than death; a state where, though the spirit of love had vanished from life, taking with it all the beauty and glory of existence, the outward form must still be kept up—in a terrible repression of self—through fear of the law which had no right to repress and thus deform the individuality. The fruits of this state of affairs were to be seen in the unfortunate offspring brought, through undesired maternity, by uncongenial mates, into the world of material life; in the

determined expressions of self, in utter defiance of all law; in the feet that trod with desperation the road of prostitution, "which leads down to death," where that Nemesis held sway whose scourge visited even the third and fourth generation; and finally, in general disease and death which had no right to be here, and which would eventually disappear as the race drew nearer the true spirit of Nature's law. All these external evidences of corruption in the monogamic system predicated and declared its dissolution. Jesus said: "This generation shall not pass till all these things be fulfilled," and though we might shrink from the trial, we were in the beginning of the end of that generation; not a generation as regarded the mere lapse of years, but a period in harmony with the spiritual evolution of humanity, which was as much governed by law as were the mathematic and geologic developments which determined the ascension of this planet. The epoch and the light had come! the new gospel of the true life of the spirit, which was to save the children of the future, and the bleeding hearts of our times, also, was dawning in glory upon our earth."—*Banner of Light*.

REFORMATORY LECTURERS.

In view of the determination recently manifested by certain would-be authorities in Spiritualism, and from a sincere desire to promote their expressed purposes, to set up a distinction that will produce a free and a muzzled rostrum; we shall henceforth publish in this list the names and addresses of such speakers, now before the public and hereafter to appear, as will accept no engagement to speak from any committee of arrangement, with any proviso whatever, as to what subject they shall treat, or regarding the manner in which it shall be treated. A reformatory movement, such as Spiritualism really is, cannot afford so soon to adopt the customs of the Church and fall into its dotage. On the contrary, it demands an unflinching advocacy of all subjects upon which the Spirit world inspires their mediums under the absolute freedom of the advocate. To all those speakers who wish to be understood as being something above the muzzled ox which treads out the corn, this column is now open:

C. Fannie Allyn, Stoneham, Mass.
J. I. Arnold, Clyde, O.
J. O. Barrett, Battle Creek, Mich.
Chas. G. Barclay, 121 Market st., Allegheny City, Pa.
Capt. H. H. Brown, 592 West Chestnut st., Louisville, Ky.
Mrs. M. F. M. Brown, National City, Cal.
Addie L. Ballou, Terra Haute, Ind.
Warren Chase, St. Louis, Mo.
Mrs. Jennette J. Clark, Montpelier, Vt.
Prof. J. H. Cook, Columbus, Kan.
A. Briggs Davis, Clinton, Mass.
Miss Nellie L. Davis, North Billerica, Mass.
Lizzie Doten, Pavilion, 57 Tremont street, Boston, Mass.
Mrs. L. E. Drake, Plainwell, Mich.
R. G. Eccles, Andover, Ohio.
Dr. H. P. Fairfield, Ancora, N. J.
James Foran, M. D., Waverly, N. Y.
I. P. Greenleaf, 27 Milford street, Boston, Mass.
L. A. Griffith, Salado, Bell Co., Texas.
Anthony Higgins, Jersey City, N. J.
E. Annie Hinman, West Winsted, Ct.
D. W. Hull, Hobart, Ind.
Charles Holt, Clinton, N. Y.
Mrs. Elvira Hull, Vineland, N. J.
Moses Hull, Vineland, N. J.
R. W. Hume, Hunter's Point, L. I.
W. F. Jamieson, 139 Monroe street, Chicago, Ill.
Miss Jennie Leys, 4 Tremont Temple, Boston, Mass.
Cephas B. Lynn, Sturgis, Mich.
Mrs. F. A. Logan, Buffalo, N. Y.
Anna M. Middlebrook, Bridgeport, Ct.
Dr. Geo. Newcomer, Jackson, Mich.
Mrs. L. H. Perkins, Kansas City, Mo.
J. H. Randall, Clyde, O.
A. C. Robinson, Lynn, Mass.
Wm. Rose, M. D., 102 Murison street, Cleveland.
Elvira Wheelock Ruggles, Havana, Ill.
Julia A. B. Seiver, Houston, Florida.
Mrs. J. H. Severance, Milwaukee, Wis.
C. W. Stewart, Box 1306, Janesville, Wis.
Laura Cuppy Smith, Daily Union Office, Detroit, Mich.
M. L. Sherman, Adrian, Mich.
John Brown Smith, 812 N. 10th st, Philadelphia, Pa.
Mrs. H. T. Stearns, Corry, Pa.
Dr. I. D. Seely, La Porte, Ind.
Russell Skinner, Lyle, Minn.
Mrs. C. M. Stowe, San Jose, Cal.
Dr. H. B. Storer, 137 Harrison avenue, Boston, Mass.
C. W. Stewart, Janesville, Wis.
J. H. W. Tohey, Providence, R. I.
F. L. H. Willis, Willimantic, Ct.
Lois Waisbrooker, Battle Creek, Mich.
Elijah Woodworth, Leslie, Mich.

MISCELLANEOUS.

MRS. WOODHULL'S LECTURE.

REFORMATION OR REVOLUTION; WHICH? OR, BEHIND THE POLITICAL AND SOCIAL SCENES.

The following letter was written to *Our Age*, a journal published at Battle Creek, by Dr. Woodruff, of Grand Rapids, after having heard Mrs. Woodhull's lecture upon the above subject in that city:

THE QUEEN OF THE ROSTRUM.

To *Our Age*, of *Battle Creek*.

GRAND RAPIDS, Nov. 24, 1878.

Mrs. Editor—"We have met the enemy and the battle is ours." On Saturday evening, 22d inst., Victoria C. Woodhull lectured in Luce's Hall, which was packed full, above and below, at a fee of 50 cents per ticket. Again, on Sunday evening, she gave a lecture on the "Social Question," and the hall was jammed full. The stage was crowded, and every conceivable place for standing-room was occupied one hour and a half before the time for the lecture, and hundreds went away for want of standing-room. Saturday evening she spoke upon "Reformation or Revolution," etc. Sunday evening, on the "Principles of Social Freedom." These subjects fully entitle her to the name which the press has lately given her—"The Queen of the American Rostrum." It was a heavenly strain of philosophic eloquence. You could have heard a pin drop from the beginning to the

end of her speeches. At times you could see many wet eyes all through the audience. Then again the hall would resound with thunders of applause, and so it went on to the end, and all were astonished at her eloquence, leaving the hall much wiser than when they came. Nearly half the audience were ladies, among whom were the elite of the city. There was not a hiss nor a disrespectful word heard during either lecture, although she spoke her most radical thoughts. Neither did a person leave the hall to the end—a circumstance that never happened on a similar occasion in this city for the past fifteen years.

The press here spoke very favorably of her, and well they may, for her equal never graced a hall in this city. Everybody seems to have "Woodhull on the brain" who heard her, and cannot be made to believe the slanderous reports which the sectarian papers have falsely put into circulation against her.

Every person I have seen or heard speak of her since her lectures, seem to give her a "godspeed" for the balance of her lecturing tour.

Yours for truth,

DR. E. WOODRUFF.

MORE ABOUT MRS. WOODHULL.

Over 1,000 persons were present at Queen Victoria's Saturday-night lecture, the total receipts of which aggregated nearly \$500. Of this sum, \$150 was given to the lecturer, and the rest, minus expenses, went to Dr. Woodruff, who cleared a neat little sum by his enterprise in engaging the queen. Mr. Ransom Luce first engaged her, but afterward fearing a failure, in the attendance, threw her over to the doctor. Victoria, from here, went to Muskegon, where she lectured Monday night, returning to this city again yesterday morning, and leaving again for Holly (not the Sweet House "Hawley") after a short stay. She will leave the State within a few days, and visit, first, St. Louis and several other cities of the Far West, thence going to California. She will not be in New York again before next spring. Traveling, as she does, constantly—talking to audiences by night and to individuals by day—Victoria still manages to write the editorials for her WEEKLY, and do a variety of other work calculated to astonish the natives. Vicky is a brick, no use talking.—*Grand Rapids Times*.

ROUGH ON THE Y. M. C. A.

There is a capital caricature in Harper's *Bazar*, of December 27, representing the interior of a bed-chamber, in which a woman is represented lying on a bed, while by the bedside a young man (possibly a member of the Y. M. C. A.) is represented in a state of maudlin drunkenness, endeavoring vainly to draw off his boots. The following dialogue, printed beneath it, further explains its meaning:

WIFE OF HIS BOSOM.—"Why, Charlie, aren't you ashamed to come home in such a disgraceful state? Where on earth have you been?"

LORD OF CREATION.—"Been, m' dear—hic—been hear Leoshur Young Men's Christian Shoshiashun."

To this we add, better so, Charles, than "tinkering" with the revenue, or buying stock in the Credit Mobilier speculation with honor.

LABOR FOR LABOR.

Human labor is the only just equivalent for human labor. Money, by man's fiat, is made the exchange for human labor; but no law can render it really an equivalent. No man has a just claim to the help of his neighbors unless he is willing to give them his own aid in return for their assistance. The toiler should not base his claim to the products of others on the money he pays for them, but on the work by which he obtained the money with which he bought them. He who makes his living by legally hooking the money of his brethren, and who cannot point to any work he has done for them in return for the great labor-cost of his existence, is, notwithstanding the money he may have inherited or accumulated, a mere burden on the community, and an idler or malefactor, pickpocketing his way through the world.

KEEP CHURCH AND STATE APART.

The clause in the new Pennsylvania Constitution implying that a law may be passed by the State Legislature prohibiting the holding of office under the Commonwealth by such as do not believe in a God or in a future state, is a measure looking toward the union of Church and State. The innovation may be harmless in its immediate effect, for no such law is likely to be passed, and the atheists are few; but it opens the way for an endless chain of religious tests. Heretofore the theory of our system has been that persons are chosen to public office to represent the political and not the religious convictions of the people. A man should no more be elected Governor of a State because he believes in a future existence, or because he is a Methodist, a Catholic, or a Presbyterian, than he should be elected an elder or a deacon in a church because he is a democrat or a republican. Yet if the first step is to exclude from office those who do not believe in a future state, the next step will be to exclude those who do not accept the doctrine of the resurrection of the body, and then all who are not members of churches, and after that the members of each denomination will want to exclude the members of all other denominations; and then finally will come the contest over the question which shall be the established State Church.

A religion that is sound needs no help from the State. Various faiths, and notably the Christian faith, have come into the world and advanced and extended themselves over many countries in spite of obloquy, scorn and persecution. Religions that all the power of public opinion, absolute monarchs and cruel persecution could not quench, need no active political aid, nor do they require that other faiths should be legislated against so that they may have a monopoly of offices on earth as well as of gold and amaranth in heaven.

This is a land of freedom for all. Here the Jew and the Gentile, the Catholic and the Protestant, the Pagan and

those that adore the great Manitou, with the sky for their only temple, may worship according to the faith that suits him best; and the atheists need not worship at all. The continuance of this freedom in religious matters is of vital importance to the future of this country. There is no fanaticism like that of the religious zealot, and more blood has been shed in behalf of warring faiths than from any other cause since the world began. The entire separation of church and government has thus far freed us from a source of contention beside which the most exciting temporal questions dwindle into insignificance; and any step toward uniting the two in the Constitution of any State is something to be resisted and deplored.—*N. Y. Sun*.

DREAMS, OR SEEING IN SLEEP.

The St. Joseph (Mo.) *Herald*, of the 31st ultimo, reports the following for the benefit of unbelievers in dreams: In the fall of 1867—now more than five years ago—a person named E. B. Smith entered the office of the county clerk, Mr. W. M. Sherwood, and made a payment of a claim in two county warrants of fifty dollars each, taking the clerk's receipt. Mr. Sherwood laid the warrants away and forgot where he had placed them. He searched every nook and corner of his office without success. They were lost effectually. The deputy clerk, Mr. M. K. Sherwood, was absent at the time, and of course knew nothing of them. Last Monday Mr. Sherwood's taxes were to be paid, and he dolefully remarked to his son and deputy, "Kinsey, if I only had those two lost warrants now, how nicely they would come in for the payment of these taxes." This little speech made a deep impression on the son's mind, and sympathizing with the old gentleman, he gave the subject a long cogitation. That night he dreamed of the warrants—that they were in a certain pigeon-hole of a desk at the office. The dream affected him so strongly that next morning he told his father and other parties of it, expressing a belief that the warrants were in the place his vision had shown them to him. He then hastened to the office, and there, in the very spot, covered by some old legal papers, were the warrants!

[Why is it that we see in our sleep that which we do not see when all our faculties are awake? Is it because the senses—which make us conscious to external objects—are in repose, and that the sentiments then have possession? What is it which permits one to become a clairvoyant? What gives the power of prophecy? Why are our dreams sometimes only wild vagaries, and at other times marvelously correct? What causes us to see visions? These are interesting questions, and we shall endeavor to answer or discuss them rationally.—*Phrenological Journal*.]

MONEY-SPINNING.

The question of usury (or rather the legislation of usury) among mankind, in these times, naturally rises up for discussion. In the fifteenth century it was considered a crime to give or take interest, and, as such, punishable both by Church and State, in all nations calling themselves Christians. In England, the first law permitting usury was passed by Henry the Eighth, in 1545, about nine years after what is called the Reformation. Previous to that, usury was surreptitiously introduced into Italy (in Lombardy) by the Jews, with whom the Romish Church dealt more leniently in that matter than with Christians. The Act of Parliament previously spoken of, which secured ten per cent. interest for the money-lender, was, however, rescinded by Edward the Sixth. The present base of the British money system is the law passed in the time of Elizabeth, in 1571, which also fixed the rate of interest at ten per cent.

It is fitting to state here that both of the above laws were passed in spite of the opposition of the common people, who believed them to be both unchristian and unworthy. In the Commons, on their passage, usury was condemned by Dr. Wilson as a crime equal to theft; and, in the Lords, the Protestant bishops, on both occasions, were permitted, in order to ease their consciences, to brand usury as mortal sin, even in the laws which ordained it.

This legalization of usury, which conferred upon money a power greater than that possessed by wealth itself, viz.: "the power to increase independent of labor," is the foundation-stone of our modern financial system, which, these times, workingmen and women have very little reason to admire. The next step was taken in Holland. It was the enlargement of the volume of money by instituting the "National Debt System," which promised to credit the same powers of use and increase which previously had been accorded solely to gold and silver. Of course it was soon found that a representative, money-breeding debt, was needed, and then paper money gradually became the order of the day in civilized nations.

But one advance could possibly be made on the positions thus granted to money; it was left to the genius of our American Secretaries of the Treasury to propose the same. From the days of McCulloch to those of Boutwell, every effort has been made to induce the various States to remove the sole check on the power of money yet nominally held by the people. We allude to the demand that has been persistently made for the removal of all laws limiting the power of money to increase above a certain ratio. This modest request is backed by the statement that money is virtually above the law, and that the financiers of Wall and State streets despise and scorn its limitations. Of course such statement is correct, and the workers ought to back the request of the governmental authority. If, as the best authorities assert, money was simply designed as a medium of exchange for labor, the people's law ought only to recognize it when it is balanced by a labor equivalent. There is no reason why the law should be called upon either to collect or to limit usury; let money get what it can, and get it how it can. A money law is a favor and not a business transaction, and as such ought not to be recognized by law. Until money is restricted to its legitimate use, viz., a medium of exchange for labor, it will prove man's master instead of his servant.

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NEW YORK, SATURDAY, DEC. 27, 1873.

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INDUSTRIAL JUSTICE.

TAXATION.

Of all the systems of which use is made by the holders of the wealth of the world, no other is so subtle in its mode of operation and yet is so apparently just as that of taxation. To all seeming it is eminently equitable. Everybody is taxed in proportion to the wealth which they hold, at the same rate per cent., while those who do not hold any wealth are not taxed at all. We say this is the theory of our system of taxation, and if it be taken just as it appears on the mere face of its reading, without going back of it to inquire into its practical outcome in operation, no one can find any fault with it. It seems to be based upon equality and justice, making each citizen bear his or her proportion of the public expenses as they have more or less property.

But this apparent fairness is all a seeming. When analyzed it becomes a transparent fraud. They who are taxed and who pay over to the tax-gatherer the sums levied against them are the channels through which the daily laborers pour the results of their toil, into the coffers of the country, and which support the government and pay its indebtedness in whatever form. Nor does it matter in what form the tax is levied; whether as duties on imported goods; or licenses of whatever kind; or stamps, such as are required on many articles of merchandise; or by direct taxation.

This may appear altogether a mere assumption; but we repeat emphatically that taxes, of whatsoever kind and levied in whatsoever manner, are at last paid by the people who labor for wages. Take, for instance, the article of coffee as an illustration of the operation of the tariff, and see if it be not the consumer who pays the duty which finds its way into the U. S. Treasury and is used to conduct the government. The wholesale merchant who imports the coffee pays, besides the importing price, the duty upon it. If it be Old Government Java at twenty five cents per pound and the duty is twenty-five per cent., he adds to its price the duty—six and a fourth cents—and his profit, whatever that may be. This amount the retail merchant pays when he purchases,

and to this he adds his profit, and the entire amount is paid by the person who finally buys the coffee for consumption. It may be said, however, in opposition to our general assertion, that other than laborers purchase and consume coffee, and therefore that it is not true that the whole tax levied as duty upon coffee is paid by this class; but this will be made clear as we proceed, since it will be shown that the wages-laborers in reality maintain all persons who are not producers or their paid agents.

And the same is true of licenses. Let these be for what they may, the licensee receives back from his customers the amount paid as license in the extra price charged them; that is to say, if the licensee had paid no license he could have served his customers at a given price less the amount of the license. Middlemen or merchants in determining the price at which they shall sell their goods, take into consideration, not only the cost price paid for them, but also all expenses of all kinds, which are added, together with their own profits. Hence, it appears that whatever taxes are levied upon merchants, they are by them added to the prices at which they could otherwise afford to sell to their customers; while the same is also true of all stamps and internal-revenue taxation.

We now come to the more general question of direct taxation, which, by the way, is really the most indirect method that is in vogue, as will shortly appear; since while in all other methods of taxation the tax is paid directly by the consumer in the added cost of articles purchased, in this it is paid by them wholly indirectly, or by them through other hands, who are pretendedly the principals, but who in reality are the agents merely.

As a general proposition, suppose that the accumulated wealth of the country is taxed directly a thousand million dollars per annum, and that this amount is paid by those who hold it, are their several bank accounts lessened by this sum? No. Wealth increases instead of diminishes; therefore it is clear that it is not the wealth that has paid the taxes, but that the money paid as taxes was furnished by those who make the wealth, that is, by the productive laborers, who have not only produced that upon which they have supported themselves and the holders of wealth, but also contributed to the latter class the amount levied against the wealth held by them at the beginning of the fiscal year for which taxes are levied.

This conclusion is not to be escaped as a general proposition; but if the analysis be extended to the special parts, it will become so patent that none will dare attempt to escape it. The aggregated wealth of the country is in the form either of real or personal property, and increases in the first instance by growth in its value, and in the second instance by additions in kind to itself. Now, the cause of increased value of real wealth is the same that adds to the aggregate of personal wealth. There was never an increase either in the value or amount of any wealth that was not originally due to labor. Now, if the holders of real wealth pay taxes upon it, it is with the money that has either been realized from its use, or which is expected will be realized at some future time from its use. The landlord rents his houses, charging for the same not only the otherwise natural rent, but, added to this, what the government demands from him in the form of taxes; or else he rents for the former amount, with the consideration that the tenant shall pay the taxes. If personal wealth be taxed, it is expected that such wealth will earn in some way, by the use to which it is put, the sum taxed, over and above what would otherwise result from its use.

Therefore it is conclusively shown that it is not the persons who hold the wealth who pay the taxes levied upon it, but the people who use it. To make this, if possible, still more clear, and to show the fraud that is practiced upon the thoughtless through taxation, let the case presented above be analyzed. A landlord rents a house to a tenant which is worth, say ten thousand dollars. He says he must realize ten per cent. rental, or one thousand dollars; but to do this he must receive in addition the two per cent. tax that is levied upon it, making twelve hundred dollars. It is said that the rent is the last-named sum, and so it appears that it is. But now mark the effect upon the tenant. He not only pays the real rental but the added taxes; while the landlord is accredited with the payment. But this is really, in effect upon the tenant, the same as if he had been charged the thousand dollars, the real rental, and the government had levied a tax upon him, individually, of two hundred dollars for having the need of a house. So is it not the tenant who really pays the taxes? It is done so indirectly, however, that only a few people can see it, and that only after a careful analysis.

There is still another complete exemplification of this fraud. A farmer owns a large farm, which is worth and is taxed on a valuation of fifty thousand dollars. This owner pays the taxes into the Treasury, to be sure; but from whence does he obtain the money? Why, from sales of wheat, corn or what not. But how did he obtain these products with which to get the money? He employed a dozen men, who planted, cultivated and harvested it for him. But it may be said that he paid them their wages. Admitted; but had he paid them the full value of what they produced, it would have consumed all for which it was sold, and there would have been nothing left with which to pay the taxes. Hence it is clear that the twelve men not only produced in value what they were paid for their labor, but also what supported the owner of the farm and his family and what was sold to obtain money to pay the taxes.

Therefore it must be evident to all that what we stated is true: that all taxes are really paid by the class of laborers who work for wages, since all property that increases in value or in amount is so increased by labor, which produces an excess over the amount that is paid, which excess remains in the hands of the employer as profit, from which his expenses, including taxes, are paid; and therefore it also becomes evident that the wealthy class who pay the taxes into the Treasury are in fact what they should be held to be practically—the mere agents of the laborers. And when this comes to be generally recognized, there will be no wealth class in contradistinction to the wages class, since the wealth produced will remain with the producer, while they who now hold it will be reduced to their legitimate functions as the paid servants of the producers.

It may be asked: But is not taxation necessary? We reply, Yes! so long as the present social system is maintained. In a real people's government, however, there would be no such thing as taxation after present methods. A system of taxation, however, that is adapted to the present system of society is found in progressive taxation, which would really compel the holders of wealth to pay their own taxes, and not only virtually exempt all people holding small estates from taxation, but would really put a penalty upon large aggregations of wealth in single hands—indeed, would make it quite impossible that there could be large aggregations in such hands.

This system should be conducted somewhat after the following rule:

All people holding no more than a numerical proportion of the whole wealth of the country—say ten thousand dollars—should be exempt from taxation, while estates of fifty thousand should be taxed say one-fourth of one per cent.; of one hundred thousand, one-half of one per cent.; and so on increasing our rate as the amount increases, until a million dollars should be taxed at least twenty-five per cent.

Such a system would put it out of the power of wealth-holders to charge their taxes upon their tenants, from the mere fact that they are not all taxed the same per cent. That is to say, that Mr. Astor being worth his millions, could not add twenty-five per cent. to his rentals while there are plenty of other houses owned by those worth but a hundred thousand who would only add to the legitimate rent (if there is any such thing) the one-half per cent. which he is taxed. This system, therefore, would levy upon the property itself in such a way that it would have to pay it directly, and which would year after year diminish by such taxes until it should be levelled to the medium of property for each individual, which would be the practical outcome of our present theory of equality.

When we contemplate the results to workingmen and women of the present results of taxation, we can scarcely help crying out: Are ye indeed blind to the fraud that is practiced upon you, that you go on quietly year after year paying the immense impositions in the form of taxes without even demanding relief? We would that every wages-slave in the country (and every person who labors for wages is a virtual slave) would demand, without further hesitation, that something at least as near justice as a plan of progressive taxation be inaugurated to relieve them from the whole burden of the government.

It may be possible that the legislators, of whom belong the duty of remedying this inequality, do not themselves fully comprehend the fraud they are permitting to be practiced upon the people. To assume this, however, is to also assume that they are entirely ignorant of the first principles of political economy, and that they are utterly incompetent as legislators. The growing light among the laboring classes will soon cause them to awake from the stupor to their interests into which their servants have fallen, and inaugurate measures of relief, which in turn will incense the holders of wealth into still more despotic measures to retain their power over the masses; and thus will the revolution be precipitated.

WHAT IS THE THEORY OF MODERN MARRIAGE?

We have never yet been able to drive any of the defenders of the institution of modern marriage down to the propositions upon which they pretend that it rests, and which removed, society would be plunged into anarchy and confusion, or to define the special purposes for which they so imperatively demand its continuance, or to state the reasons why they defend it so pertinaciously from any analysis, and frown down with so much asperity any one who attempts to unveil its shortcomings and inconsistencies. Slavery was formerly held by the church to be above criticism; so also is modern marriage now held to be a divine institution, to attack which is to attack God, its maker.

The brave old Iconoclasts, however, cared nothing for the condemnation of the church satellites, but went on dealing their sledge-hammer blows upon its rotten structure until finally it fell; and now the church with almost perfect accord cries out, "We have done away with the Great Evil;" and so shall the later Iconoclastic hammerers batter away until the still more rotten institution of marriage shall fall, and when it shall fall the church will again claim the honor of its abatement.

When questioned about the uses of marriage, instead of calmly and dispassionately advancing their reasons for upholding the institution, its defenders enter upon a tirade of abuse, in which common sense and logic have no share or place. "It is of God and not to be questioned by anybody"

—the same argument by which tyranny has always been maintained. The time has come, however, when this answer will no longer satisfy even the common questioner. Even he wants a reason, but he fails to obtain it; and thus he is left to continue the analysis himself and find what it is that constitutes modern marriage.

So then, to come to the real question at issue, we will inquire. For what do people marry? There is no use of attempting to answer this in any general and superficial manner; but it is necessary that we at least attempt to determine what it is that marriage makes possible, that is otherwise held to be impossible under our present social system; what it permits that could not respectably be carried out without its sanction.

If this be considered, it will be found that everything that the married do, that cannot be done outside its domain, is to cohabit and to bear children. Put these two things aside and everything else that is done may be done by men and women who are unmarried. It then is made to appear when stripped of all superfluities that to be married is to be permitted to have sexual intercourse and bear children. Now, if these two are the only reasons upon which marriage is really based, then it should be so conducted as to promote the best possible results for them. It should have for its objects the highest and most ecstatic sexuality and the very best children, and the arguments for its continuance must be directed to them, as all others have no application. It is useless for women to say: We marry for homes. They could have them the same without marriage, by the same means they have them in marriage—by giving the use of their bodies for them, which in either case is nothing less or more than prostitution. Nor is it less foolish to say they marry upon intellectual or moral accounts, or for companionship in these departments of their natures. It is the merest pretension to do so, since intellectual and moral companionship can and is had as well outside as inside of marriage. Therefore, there is no use of women attempting either to hoodwink themselves or others by either of these pleas; they are fraudulent. Driven to the wall they will be compelled to admit, that they marry to have sexual relations and to bear children; and for this only.

Then the success or failure of the institution must be judged by its results in these two directions. If it be worth maintaining it must be shown that it promotes these better than they can be promoted by any other method—indeed, that it is essential for their welfare that it be strictly maintained, aye, rigidly enforced; and if this cannot be done, why then it is a failure, because it does not accomplish the things that it is instituted to accomplish, and from which must be drawn all possible arguments for its continuation.

Now, what are the facts? Is there anybody living who will have the hardihood to come forward and assume that the sexual condition is better than it could be without marriage, or that the children are better than if they had been born outside of its pale? There may be persons in such darkness, but we very much doubt it. Should there any come forward, however, to take up the gauntlet on this score, how quickly will they be discomfited by the stern array of facts staring us in the face upon all hands!

In the first place, there stands the damning charge, which of itself is enough to demand the demolition of the institution, that nine-tenths of all married people who have lived together, as it is called, truly monogamically for ten years, are sexually exhausted, no longer having any sexual attraction for each other. Look where we may, we see this confirmation in the face of every man and woman; and inquire where we will, the same sad story is heard. Look at this fact squarely in the face. The very thing for which people marry is, by marriage, in a few years utterly dispelled, leaving men and women mourning over the shipwreck of their early love and joy, and forever sighing for the lover who was lost in marriage. Where is the married woman especially who does not sigh for the lover she once had, but who is now her husband? No joyous wife comes forward to reply, but echo answers, Where! Verily, is marriage the grave of love. Verily,

“The vow that binds too strictly snaps itself”

and leaves the bondman wretched indeed; since they may not bind elsewhere, but must worry out their lives with the clank of broken fetters hanging to their steps, making sad music to the solemn beats of time as she rolls them onward into deeper and deeper gloom.

This fact may at first startle the inquirer, and he may involuntarily ejaculate: No, this cannot be true. But go home into your own souls, oh men and women, and there find the fact recorded in indelible stains on the tarnished tablet of your recorded happiness; and then turn ye to your neighbors and friends, and ask them to show you their record, and the sad, sad fact will compel you to cry out: Alas, it is true—too true! We are not as we were; our love has burned out, and nothing but its ashes is left to taunt us with the memory of what was.

But the recognition of this fact, which is another condemnation of the system, is not the worst part of it. This, so far as the mere fact is considered, carries misery to the married only. But what of its results to that other proposition upon which marriage pretends to be based—upon the children? Is it any wonder that our children are weak, debilitated and almost without life enough to urge them on to maturity? No! not at all. The only wonder is that they possess the energy and strength they have. How can we expect that people in whom the amative impulse has been

remanded by immoderate conditions into inactivity, can produce sprightly and healthy children? If people are lacking in the capacity to reason, they are not utterly without common sense; and why should they expect desirable children from exhausted parents, any more than they should expect high-mettled race horses by exhausted sires? Nature is one and the same in all its departments. Like begets like with minutest precision, and effects follow quickly upon the heels of causation everywhere; while pure springs send forth crystal waters, and where the blight of disease or death is at the fountain's head the waters that flow therefrom will be surely poisoned.

Now just here a startling fact obtrudes itself persistently upon us. From the very moment that the sexual impulse begins to die out of men and women, they begin, as personalities, physically to die; while as long as it remains in its full strength and vigor, youth, beauty and fertility continue. The amative impulse is the fountain, forth from which flows the stream of life, and so long as it dries not up, so long will life be beautiful and in its spring-time; but when it dries up, so will the stream cease to flow, and its course become dry and hard, and finally cease its running.

It would be utter folly to attempt to ignore these facts. They stand before humanity, warning it to turn backward to its life fountain, and learn the cause of this terrible blight that is settling down upon its fair face, chilling its whole frame-work and causing its red stream to become sluggish and impure. What is the mildew that is spotting the record of otherwise happy lives all over with indelible blotches of sorrow? Aye, indeed, what? And at last the answer comes wailing forth from the stricken souls of humanity: Enforced, unnatural, unwilling sexuality. This is the demon that is creeping, with its slimy folds, into the happiness of the race and poisoning its life-springs; this the monster that stands grinning so ghastly behind the beautiful bride as she goes to the altar to pledge herself, as she thinks, to happiness, but, as he knows, almost to certain misery, and which, fastening upon her his deathlike grip, soon fades the roses from her cheeks, feeds upon her rounded form and gluts in her agony over her fading hopes, and finally claims her as his own, dragging her down to an early grave, where lie buried at least all her youth, beauty and health, even if she be permitted to drag out a few years of almost intolerable life.

Such is marriage—the demon of earthly happiness, the slavery into which female youth and beauty walk blindfolded, led by the canting hypocrisy of an intolerant and bigoted Christianity, which says, this is of God, dare not to question it! But thanks be to the God of nature, it is being questioned, and so closely and persistently that its answers are no longer satisfactory to the better class of men and women. They to-day are endeavoring practically to work out the song which reform has been singing those nineteen centuries entitled “A better race of men and women.” It is coming to be understood that to have it, better children must be born, and that this must be gained, by better conditions of conception and gestation; and thus is the question to be answered.

We claim, therefore, that marriage is a fraud upon humanity. The theory upon which it is based is utterly at war with its practical workings. Indeed, that for which it is alone entitled to any consideration as an institution is subverted by it, while its effects are leaving a blight upon the human race, which, if not soon thrown backward in its course by the awaking of mankind to the impending destruction, will prove a second flood, sweeping into eternity the entire human family except the Noahs who shall have built their ark of safety in the complete solution and understanding of the fountains and the stream of life—the sexual nature of humanity. This is the problem for reform to work out—the problem of natural sexual relations for men and women; and the really pure-minded and virtuous of both sexes will soon be desperately and earnestly engaged in its solution, while sham modesty and mock morality will be banished, and no longer permitted to veil this subject from the light of day.

COUNTING THE COST.

If the results of our present social system were at all satisfactory, reformers of our stripe would be to blame for their endeavors to overturn it. The charges we have brought against it are many, but they are nothing to those which it is constantly producing against itself. Witness the following item from last Sunday's *Herald*; it is our human “butcher's bill” for the week, in New York City:

“There were 525 deaths, 456 births, 200 marriages and 45 still-births during the past week.”

Deducting the births from the deaths, it is plain that we have 69 human beings less in our city at the end than we had at the commencement of the past week. If New York increases in population, it is plain that it does not do so legitimately, but at the expense of the peoples around it. Left to itself it would die out, as its system of social economy, in spite of its many churches, is a manifest failure. But the deficit between the births and the deaths is not the only proof of the sad condition of our metropolis. There are 45 still-births yet to be added, and as there are over 100,000 childless couples in New York City, there are probably thousands of fetus murders still to be taken into account before the black list of the week is fairly exhibited. This being so, have we not a right to appeal to a thinking

public against a system which is slowly murdering our cities, and to propose another which, if it be not better, certainly cannot be worse than that which is decimating us at present.

Before closing this article, there is another item in the same paper which also sadly evidences the low social condition of our people. It is this:

“One thousand six hundred and sixty-seven persons were arrested by the police during the past week.”

Estimating the population of New York City at one million (a large estimate), this amounts to the arrest of more than one-twelfth of the inhabitants of the same during the past week. Social reformers are not answerable for the present condition of things, the question is (if their ideas prevail), can they, by any possibility, introduce a system which will not be an improvement upon that we have at present, under which, as has been proved, our cities are (*per se*) incapable of maintaining an existence? Let all well-wishers of humanity ponder and reflect deeply upon the above query, for it is pressing rapidly forward for an answer, and no good man or woman among us ought, with such warnings, to be found unprepared. We desire (for the common good) that it should be answered by reason rather than by revolution; but whether it will be so solved or not, time, in our belief, will soon show.

THE ORIGIN AND COURSE OF LAW.

There is a rough justice to be found even among savages; it cannot be dignified with the name of law, in the full sense of the word, but may merit the little bestowed upon it by Edmund Burke, viz.: “the liberty of will.” By it the savage, standing promptly forward in his own defence, by force or stratagem protects his property and his personal rights. By it the stronger or craftier man, and the braver or more politic tribe succeed in oppressing, subjugating or destroying those families or races which surround them. It is a development of power which would naturally be acquired by those who study the habits and practices of perhaps the larger portion of the animal creation. The African is not to be ruthlessly condemned because he sometimes follows and emulates the ferocity of the lion in his dealings with mankind; nor should the pliant and feeble Asiatic be harshly censured, who, in self-defence, copies and improves upon the malignity of the cobra of the Ganges.

But we, who contemplate life from a higher standpoint, and have far larger opportunities for collation and comparison, have no such warrant for submitting to the arbitration of cunning or of force. We know as a general rule, that the largest, most powerful and noblest members of the brute creation are generally peaceful and inoffensive. The elephant, the hippotamus and the rhinoceros, do not depend for their existence on the destruction of their neighbors. If they are armed, it is solely for the purpose of self-defence. The flesh-eaters who carry weapons of offense, are usually animals of lower instincts, and of an inferior grade, while the most fatally destructive powers are mainly bestowed on reptiles or insects, especially accursed and pre-eminently loathsome to humanity.

Thus, even in the orders of the brute creation, arguments may be found for the rejection of the doctrine of the “liberty of will.” But, when the natural rights of human beings were suspended, and cunning or force rejected by men rising into civilization, it was necessary that another system should supply the void, capable of rectifying the social and civil wrongs of humanity. This was created by merging the power of the individual in the collective force of the community. The righteous edicts obtained from this source are laws. Those we possess, imperfect as they may be, are the results of ages of civilization. The patriarchal, or despotic form of government which is supposed to have obtained in Babylon, Assyria and earlier Egypt, did not originate law. The unauthorized or unsanctioned decrees of a ruler are not laws. With the exception of the Mosaic Code, long confined to the Holy Land, the compacts of Lycurgus were the first rules worthy of the name of laws which were acquiesced in for any considerable length of time. These sanctioned slavery, but compelled the master to work and fare harder than his slave. They established iron money and produced iron men, and lasted five centuries; these might justly be termed servile laws. The Roman advanced upon this legal development and ameliorated it. He went through the world measuring everything with his sword, and required all he met to submit to and acknowledge his power. In the cottage and the palace, at home and abroad, he subjected individuals, empires and races, and compelled all to acquiesce in his military rule. To it he himself also rendered a ready and a willing obedience. It was the second form of law, and a great advance upon that of the Grecian.

Of the nations into which the great Roman Empire has been divided, the most stable has been that of Great Britain. Like her people, who are formed by admixtures of many tribes, and like her religions, which strike every note of the celestial gamut from Catholicism to Paganism, her system of laws, on which ours are modeled, is a mosaic of Saxon institutes and Norman legislation upon a ground-work of later Roman jurisprudence. Still it is a great improvement upon that of the Roman, and merits the title of civil or social law. In it Great Britain does not claim that all men should stand equal before justice, for in her most sacred State papers she classifies mankind, and provides separate courts for the trial of her peoples according to the rank of the applicants. To her public, the wig, the gown, the cap and the para-

phernalia have, until very lately, been of more importance than justice herself. But the age of solemn shams is passing away. Already grave changes have taken place, and in some of her Inns of Court, where young aspirants for legal fame were, thirty years ago, counted by hundreds, they may now be reckoned by tens. The greatest of her modern statesmen, the late Sir Robert Peel, who organized her police and successfully regulated her financial and commercial affairs, intended also to have regenerated her system of laws—on which ours are based. But since his untimely death there has been no man with political power sufficient to warrant the undertaking of such a herculean task. Still the British and also the American public are constantly demanding legal reforms. But the barnacles on the ship of the law are the accumulations of centuries, and it may well be questioned if they can be removed without the destruction of the vessel. But, it is manifest, that, with a packed Supreme Court at Washington, and a Williams for a Chief Justice, we are destined at no distant date to remodel our legal system, and that to us is reserved the honor of originating some method by which our people can obtain at all times and under all circumstances sure, cheap and speedy justice. A crown of enduring glory surely awaits the regenerator of our laws; and those who aim at this great end, and their name is legion, will do well to stimulate themselves to exertion, by remembering the words of the modern Semiramis, the first Napoleon, who, on his dying couch, turned mournfully from his hundred victories, and said: "I shall go down to posterity—with my 'Code Napoleon' in my hand."

STONES FOR BREAD.

The New York *Herald*, of Saturday, gives a short and angry growl at the mass meeting of workers held on the Thursday previous, the proceedings of which are reported elsewhere! It appears under the ominous heading of "Sowing the Wind," which the near future may render prophetic. In it the fulsome compliment is paid to our "two hundred thousand" idle mechanics and artisans "that our workmen are the only ones in the world that possess sound sense"—bosh! which our toilers will appreciate at its full value. In return for such balderdash, it desires them to distrust their brethren on the platform, calling the latter "agitators who wanted to be lifted into prominence, etc." and this is all the answer it deigns to make to the resolutions passed at the above meeting. Well, if that be all the *Herald* has to say in opposition to the just demands made by at least four thousand workers on that occasion, the laborers can survive the affliction of the impotent contempt it exhibits for them in the article referred to.

It is melancholy to note that a paper which parades its charity in its columns constantly, which has plenty of room for races, pugilistic encounters, dog and cock fights, etc., should not be able or rather willing to give a column or two to advise (or defend the rights of) half a million of workers in this city; that it should have no other answer to make to their complaints than the word "gas"—or to inform them for their satisfaction in the present crisis, that probably they are better off than the Chinese. This is no way to treat half a million of people who, by a false system of economy and partial legislation, are condemned to dwindle to death in pestilential tenement-houses, or be periodically starved by artificial financial famines like the one complained of by them.

WHITE LIES.

This heading is taken from the New York *Herald* of the 4th inst., in which it is very pertinently used above the following item of interest. It is a pity that, in the present condition of servitude in which women are placed by law, "social taradiddles" have become almost a necessity of their existence. Some folks call such work "tact or intrigue," but in the end it amounts to the same. It simply means an inability to stand alone, and a fear to meet the consequence of their actions:

"The Woman's Social Education Society held a meeting yesterday afternoon, for ladies only, at Plimpton Hall. Mrs. D. Weathersby presided. Mrs. Laura Bronson read a paper on 'Social Truth,' reflecting severely on the habit of ladies of telling 'white lies' in society, and teaching their children to disregard the strict requirements of veracity. A lively discussion ensued, upon which the meeting adjourned."

Social untruthfulness and hypocrisy, coupled with the claim to superior sanctity which has been forced upon woman by the church, is the real source of half the social crimes, from abandonment to murder, which are daily recorded in the papers. A man can offend against chastity in the marriage relation with impunity, but to woman it is almost certain damnation. The offense in itself is simple, and ought in all cases to be lightly treated. It is so in the case of man, but society puts what the Jews call the "kibosh" on woman detected in the act now, as the Pharisees did in the time of Christ, and, like the Pharisees referred to, it also lets the equally guilty man go scot-free. Woman's natural defense against this one-sided injustice is to hide and never admit any fault of the kind, however patent it may be to all around her. Neither ought woman to be harshly censured for so doing. But the consequence of her so doing changes her whole course of life. In exact proportion to her previous excellence ranges her depravity. If a wife, her husband beholds on her brow, where truth and

integrity formerly sat enthroned, lying and dissimulation established in their places. Had he committed the crime of infidelity to his promises, he could confess and be forgiven. She feels that she cannot, and in her heart condemns the cruel injustice that is dealt out to her by society. She feels also that daily she is sinking deeper and deeper in the mire, and becomes more reckless in consequence. She learns the truth of the statement of the Roman poet, that "easy is the descent into hell." Verily, the subject of "social truth" is one that it becomes women to study deeply; and if they can show us any better method of introducing it among woman-kind and mankind than the establishment of the personal sovereignty of woman as well as that of man in such cases, which would set aside the necessity for either party resorting to any miserable subterfuges, we shall be glad to give it a place in the columns of the WEEKLY, as an important suggestion tending to advance the general welfare of the human race.

ASIATIC AND EUROPEAN CIVILIZATION.

There is a self-satisfied complacency about a Briton (when discussing the question of national superiority) which is amusing to an American. He places England everywhere—the rest of the world nowhere. Probably we are not without our share of the same absurd national pride, but we ought to know better, because the commingling of races with us has taught us to honor their individual excellencies and detect their various defects. It is good for us that everything with us, even our faith, is cosmopolitan. We shall soon not be content with developing all forms of Christianity among us; already there are openings for other religions. New York will never be satisfied until there is a joss-house at one end of Broadway, balanced by a Mohammedan mosque on the other. This broad charity on the most delicate of subjects may not be pleasing to priesthoods, for the same reason that the Ephesians objected to Paul, but it is certainly ennobling to our peoples, because it broadens the base of their humanity.

But although, as a nation, our sympathy is large enough to take in Europe, and perhaps Africa, we yet decline to extend it to the most numerous and, possibly, the most enlightened peoples of Asia. Not many years ago the Senate of the United States refused, flatly, to permit the Chinamen to be naturalized, although, in so doing, it stultified the Burlingame treaty, which it had previously ratified. If the senatorial position be correct, one-sixth of the people of the world are only fit to be political slaves. Of course the idea is not American, but senatorial; and it is here given to show the bad animus that yet exists among us against our Asiatic brethren. No doubt, when we become better acquainted with them, we shall find that they have their excellencies as well as the peoples of Europe.

It is very easy to prove this latter statement. We have no political bonds strong enough to hold together a people so numerous as the Chinese. We fight better, it is true, but that is a proof of our comparative barbarism rather than of our civilization. We have the testimony of one of the ablest modern generals—Wellington—that nothing is more ghastly than a battle won, excepting a battle lost. In these days, military prowess is no proof of superior civilization. If we examine the condition of the people, as far as we are able, how will the case stand? Taking the English and the Japanese census, we find that while one human being in every twenty-three individuals is a pauper in the former, only one in four hundred and eighty of the latter is in any way a charge upon his country. The number of beggars in the English census is not given, for there, begging is crime. It is not so looked upon in heathen Japan.

Again, look at the social condition of the people, which is the truest test that can be applied. What is it likely to be where living is cheap and houses are cheap? Young men and women in Japan have no need to fear commencing life together, as they do here. Children are a joy, and not a curse; neither does their religion or their society make any sexual distinction in the punishment of social crimes. A Japanese would as soon take a promiscuous woman for a wife as a maiden. He knows that where men are promiscuous, there are promiscuous women also, and that the crime, if it be one, is no greater in the one case than in the other. A *roué* among us gets married, and his father rejoices, saying: "My son has sown his wild oats, and will settle down." But he does not allow his daughter to sow her wild oats. Oh, no! that is a different matter. The Japanese is more liberal; he reverses our proverb in his action in such cases, and asserts: "What is sauce for the gander is sauce also for the goose."

Their land system is another proof of their high civilization. In Japan, the government holds it for the general good. It must be well cultivated, for the revenue of the government depends upon it. Jeddo, a city as populous as London, has for many years been supported by the products of the land, grown in a circle of sixty miles around it, and the land is more prolific now than it was two centuries ago. Why? Because the people are civilized enough to return to the land all that is taken from it. They do not poison their rivers with their excretions as we do. As they use fish largely for food, this sea addition still further enriches the land in the way of manure, and accounts for the increased fertility they claim that it possesses in consequence of their rightly-directed agricultural labors.

But suppose we make morality a test of civilization?

Well, what shall we say of the opium traffic? For years the Chinese Government forbade it, it refused to permit it, and European civilization added smuggling to the list of its superior virtues in consequence. The correspondent of the *Sun* tells us that in Jeddo "the bath-tubs are outside the houses, and men and women bathe together (in *puris naturalibus*.)" Furthermore, "nobody, but a stranger, would think of stopping to look at a Japanese bathing party." Of course this stranger is a European or American, and his impertinence is no proof of his superior civilization. It certainly is no testimony of his superior morality, but rather of his inferior lewdness. A respected storekeeper of New Bedford, Mass., was lately arrested for exhibiting in his shop window a classical statue of Narcissus. The same people who stared at that would probably stare at bathers in Jeddo, but the native Japanese are either less sensual or have better manners—which? It is left to readers to determine.

Neither are they much inferior to us in manufactures. It is admitted that the Chinese can copy anything we can send them. When the first Japanese embassy came to the United States, Massachusetts manufacturers of the articles presented them all with clocks. A year or so afterward our Sam Slicks sent to Japan for orders, but were informed that the Japanese had copied their clocks, and could manufacture the same at half their cost price in America. They imitated also, successfully, some Columbiad guns which were given them—and they now work a telegraph and are now running a railroad in their island. If this is their advance in twenty-five years, where will they be in fifty? Why, competing with Europeans and Americans in their own markets.

Space forbids that in this article we should do more than make suggestions to our readers, leaving it to them, by studying the statements of writers on Hindoo, Chinese and Japanese subjects, to work out further results. If we have shown enough to call public attention to the examination of the differences between the world's two grand forms of civilization we shall rest satisfied, feeling assured that while we may have much to impart to our Asiatic neighbors, we have also from them much to learn.

THE FORMATION OF PRIMARY COUNCILS.

Attention is being called to the plan of organization that was adopted by the late Chicago Convention, and many inquiries are made as to the method of procedure in the formation of Primary Councils.

Very many think it a serious task to attempt to organize under it; but instead of being this, it is so very simple that children even ought to have no difficulty in working by it. The chapters having reference to Primary Councils are as follows:

CHAPTER II.

ON MEMBERSHIP.

ARTICLE 1. Any person eighteen years of age may become a member of any Primary Council of the Universal Association of Spiritualists by subscribing to the principles of the Association, and paying the regular initiatory fee.

ART. 2. Membership shall continue during the pleasure of the member, unless the name be dropped from the rolls by the order of a majority of the Council to which the member belongs, for the non-payment of dues, the member having first had a month's notice of such intended action; and no member shall be expelled from this Association for any other cause.

CHAPTER III.

ON PRIMARY COUNCILS.

ARTICLE 1. A Primary Council may consist of not less than fifteen regularly initiated members.

ART. 2. Each Primary Council, upon perfecting its organization by choosing a Recording Secretary, a Corresponding Secretary and Treasurer, and sending the same, with a list of its members, to the Council of the District in which it is located, shall be recognized as a regularly organized Council, and allotted a designation by number.

ART. 3. The Primary Councils shall hold regular weekly meetings for the discussion of, or lectures upon the principles of the Association; and whenever possible, shall organize, maintain and conduct a Children's Progressive Lyceum as a model system of education, in which ultimately to merge all other systems of education.

ART. 4. The Primary Councils shall make regular quarterly reports to District Councils, setting forth their progress, condition and prospects, accompanied by the quarterly dues and fees hereinafter provided.

ART. 5. Primary Councils shall exercise control over all matters which specially relate to themselves; always providing that the principles of the Association shall not be transcended or infringed.

ART. 6. Primary Councils may make propositions to District Councils relating to matters concerning the District, and to the National Councils or Universal Congress upon subjects of a more general application.

CHAPTER XI.

ARTICLE 1. The President of the American Association of Spiritualists, by and with the consent of the Board of Trustees, shall appoint an Advisory Council of twenty-five members, which, together with the Trustees, shall constitute a Provisional National Council, which shall have the powers and functions, and perform the duties provided for the National Councils, and which shall hold their offices until the regular National Councils shall have been duly organized as hereinbefore provided.

ART. 2. Until the regular State or District Councils shall be organized (which they may do whenever there shall be ten or more Primary Councils within the limits of a State or

District), the Primary Councils shall make their reports, as herein provided, to the Secretary of the Provisional National Council.

From this it will be seen that fifteen persons may assemble anywhere and organize, by choosing officers and reporting the organization to the Secretary of the Provisional National Council until the State organization is completed. Mr. Jamieson, as Secretary, however, requests, since he is continually in the field, that these earlier organizations be forwarded to the President, Victoria C. Woodhull, Box 3,791, New York City, who cheerfully proposes to attend to whatever inquiries may be made in reference to the general organization and to the reception of and action upon the organized Primary Councils.

For the benefit of those who are inquiring, we are happy to inform all, that in Chicago and Boston large councils are already in full operation, and that they will be followed by many others in various cities and towns. We would suggest, however, that the numerous parties who are waiting for "somebody else to begin" should begin themselves at once, and thus dissolve the inertia that has existed since the Convention. By active work a large organization can be formed which will make the next annual meeting such a convention as was never held before in the world. If the friends who are in earnest do only one-half their duty, all this can be; but if their timidity permits them to watch what others do, remaining themselves in a comatose condition, the opportunity will go by and the basis of a future organization pass into other and worthier hands.

Therefore we say, delay no longer, but at once get together and form Primary Councils wherever there are a sufficient number ready for action, and let us see which State will have the first organization. Where it is proposed to organize, a few copies of the Proceedings of the Convention at Chicago should be procured and the General Plan thoroughly studied. This book, of nearly 275 pages—price 25 cents—together with answers to whatever inquiries may be made, can be procured on application at this office, instead of to the Secretary, who is busily engaged in the field, where letters often fail to meet him in season to insure prompt replies.

MISCELLANEOUS.

THE FREE RELIGIOUS SOCIETY MEETING IN ST. LOUIS.

A PLATFORM NOT MUZZLED.

EDITORS OF WEEKLY:

You have heard, no doubt, from that old veteran in the ranks of reform, Warren Chase, of our efforts in St. Louis to build up a free platform—one that could not be muzzled by any set of "conservative cusses." For three years have we labored for this end, but not without some contention with policy workers.

The lecture season began by Warren Chase delivering four lectures in his radical, off-hand way. He is a "full team," and his blows against conservatism cut deep. We cannot say enough of him as a man and as a lecturer. His speech is full of earnest eloquence, and his thoughts have a logical arrangement, are delivered in such copious words as hardly to be excelled, and he does not "eschew side issues."

Our next speaker was Miss Nellie L. Davis, of North Billerica, Mass., and it is of her lectures we wish to speak of in particular. When it was announced that Miss Davis was engaged, many were delighted, for she was one of those who were set down in the WEEKLY "as being something above the muzzled ox which treads out the corn." And when we read to several parties a sentence which occurs in one of her letters to us, where she says, "I deem it fair to add that my position on all reformatory questions is ultra, and that the words policy and fear were long ago stricken from my vocabulary," their delight knew no bounds. We were to have a lady lecturer who dared to speak her sentiments, however radical. It would be worse than useless for us to attempt to give the substance of the intellectual treat we enjoyed on the first Sunday of her engagement. We do not remember of ever having had the pleasure of listening to more liberal utterances than were made by the talented lady. The manner of her discourse is one that cannot fail to please all who delight in hearing such liberal sentiments clothed in language logical, reasonable and practical, and at the same time forcible, because of their truthfulness. She has shown a mind intellectually developed to a high degree—in short, she is a lady of rare mental culture. Her lectures are entirely extempore, her diction is very correct and she speaks with much fluency.

On the second Sunday of her engagement, November 16, Miss Davis spoke upon the "social question," and, in connection with it, "The social evil laws of St. Louis," and a full house greeted her. [See WEEKLY of Dec. 6 for brief report of this lecture.]

We cannot close without giving an item about social evil arrests in this city, as it is so closely connected with this subject. During the past two weeks the police court has daily been the scene of trials of women arrested under the social evil ordinances. They are arrested for plying their "vocation" against the provisions of the ordinances of the city, "in such case made and provided." Now, it is a difficult matter to convict a woman of an offense under an ordinance denouncing certain practices as a "vocation." So, to procure an arrest, an officer dressed as a citizen saunters past the residences of these women, and, if invited inside, he arrests those who thus offer him hospitality, and on his testimony they are fined ten dollars apiece, in default of payment of which they are sent to the workhouse. Since the commencement of the monetary hardships more than a hundred women have been thus caught and sent down. It must be understood, however, that it is the monetary trouble that

brings about this dereliction on the part of the women, as they will generally part with their last dollar and long-preserved trinkets before submitting to the humiliation of being brought before the authorities or going to the workhouse. The pawnshops of the city will attest to this fact, for there is many a gem dear to the owner sacrificed for a mere tithe of its value to preserve the honor of this dishonored class.

Yours for the free expression of thought,
H. C. O'BLENESS.

THE VICTORY OF LIFE.

BY THEODORE TILTON.

I once made search, in hope to find
Abiding peace of mind.

I toiled for riches—as if these
Could bring the spirit ease!

I turned aside to books and lore,
Still baffled as before.

I tasted then of lore and fame,
But hungered still the same.

I chose the sweetest paths I knew,
Where only roses grew.

Then fell a voice from out the skies,
With warning in this wise:

"O my disciple! is it meet
That roses tempt thy feet?"

"Thy Master, even for His head,
Had only thorns instead!"

Then, drawn as by a heavenly grace,
I left the flowery place,

And walked on cutting flints and stones,
And said, with tears and groans:

"O Lord! my feet, where Thou dost lead,
Shall follow, though they bleed!"

As then I saw He chose my path
For discipline, not wrath.

I walked in weakness, till at length
I suffered unto strength.

Yet never were my trials done,
But only new begun.

For when I learned to cast disdain
Upon some special pain,

He gave me sharper strokes to bear,
And pierced me to despair;

Until, so sorely was I pressed,
I broke beneath the test,

And fell within the Tempter's power;
But, in the evil hour,

Bound hand and foot, I cried, "O Lord!
Break Thou the threefold cord!"

And while my soul was at her prayer,
He snatched me from the snare.

I then drew nigh the gate of death,
Where, struggling for my breath,

I shook my coward knees in fear,
Aghast to stand so near!

Yet while I shivered in the gloom,
Down gazing in the tomb,

"O Lord!" I cried, "bear Thou my sin,
And I will enter in!"

But He by whom my soul was tried
Not yet was satisfied.

For then He crushed me with a blow
Of more than mortal woe,

Till bitter death had been relief
To my more bitter grief.

Yet, bleeding, panting in the dust,
I knew His judgment just;

And as a lark with broken wing
Sometimes has heart to sing,

So I, all shattered, still could raise
To His dear name the praise!

Henceforth I knew a holy prayer,
To conquer pain and care.

For when my struggling flesh grows faint,
And murmurs with complaint,

My spirit cries, "Thy will be done!"
And finds the victory won!

[Correspondence of the New York Sun.]

JAPAN.

Mr. Bryan was favorably impressed with the manners, customs and industries of the Japanese. "They are," said he, "a remarkably intelligent and enterprising people. They are, perhaps, the politest people in the world, and are exceedingly courteous, not only in their demeanor toward strangers, but in their intercourse with one another. When two Japanese laborers meet, their etiquette is as formal and courteous as that of two princes of the blood royal. To strangers they are invariably kind and hospitable, and an American is always treated as the guest of the entire nation."

Correspondent.—What is the character of their hotels?

CHEAP LIVING.

Mr. Bryan.—The "native" hotels are very well conducted. Living is very cheap in Japan; and as the import duties are

light, your wines and other delicacies cost but little. The Japanese cooks are neat, careful and conscientious; and they serve for you a dinner of meat, fish, fowl, vegetables and fruit in a style not to be excelled. The people are vegetarians, the masses living mainly on rice, which in their country costs less than three-quarters of a cent per pound.

Correspondent.—They do not build very expensive houses, do they?

Mr. Bryan.—No; their dwellings are cheap affairs. Why, although Yeddo has a population of 1,600,000, the total cost of the buildings in the city can hardly be more than \$10,000,000. The houses are neat, commodious and comfortable, and are built of bamboo, the walls consisting of a sort of lattice work plastered on both sides with a common cement. The inmates sleep on mats, and the rooms are so constructed as to accommodate a certain number of these arranged in rows. Sleeping on a mat is not pleasant at first, but after a while you prefer this plain bed to the most luxurious mattress. When you enter a house in Japan you are expected to remove your boots, and if you are a foreigner the host brings you a pair of slippers to wear while you remain under his roof.

Correspondent.—The natives pay great attention to bodily cleanliness, I am told.

FREE BATHING.

Mr. Bryan.—They are very cleanly people and bathe frequently. Their bathing customs would shock our good people in America, and could become fashionable only among the street Arabs who disport in the waters of the East river in summer-time to the mortification of modest ferry passengers and the worryment of the policeman who guard the docks. Instead of keeping their bath-tubs hidden away in the inner recesses of the house, the Japanese display them out front. Men and women bathe together, *in puris naturalibus*, without shame and without fear of being criticised for boldness or censured for want of modesty. Nobody but a stranger would think of stopping to look at a Japanese bathing party.

Correspondent.—What is the condition of the agricultural interests?

Mr. Bryan.—All the land of the empire is owned by the government, and what is set aside for agricultural purposes is leased to the farmers at a small yearly rental, which is the principal source of the government revenue. There is no waste land in Japan. Every square foot is utilized.

Correspondent.—Was not an effort made to establish an Agricultural Bureau similar to ours?

Mr. Bryan.—Yes; and an Internal Revenue Bureau was also proposed. But the people would not submit to any such system of raising a revenue. Japan is more of a people's government than the United States; and if the Imperial Government had persisted in its attempt to introduce the American system of Internal Revenue, there would have been a general revolution. The experiment of an agricultural Bureau was also a failure. It is impossible for an American to teach the Japanese anything about agriculture. The tilling of the soil has been brought as near to perfection as possible in Japan, and the people understand thoroughly the peculiarities of their climate and the adaptability of their soil to different products. If it is true that the restrictions against the exportation of rice have been removed, there will be a great trade in that article between Japan and the United States.

Correspondent.—Do you think the missionaries are doing much to elevate the people?

Mr. Bryan.—No; they have been a great curse to Japan, if you believe what the rulers say. Their report is that every missionary sent out to Japan gives up preaching as soon as it ceases to be profitable, and goes into a more lucrative business. It has been quite common with them to collect money for the erection of churches and then speculate with it. They are great intriguers, and constantly meddling with other people's business; and if the Japanese were not blessed with extraordinary forbearance there would be no missionaries in Japan to-day.

Correspondent.—The Japanese student, Kodami, who was converted to Christianity by Parson Newman, has returned to his own country as a missionary, I understand.

Mr. Bryan.—Yes; he has returned in disfavor. He was sent to the United States as a law student, all his expenses being defrayed by the Imperial Government, who desired him to gain a thorough knowledge of our system of jurisprudence in order that he might return and teach his people. He fell into Parson Newman's hands, neglected his legal studies, and proved faithless to his government. If he had any thought of Christianizing Japan he has given it up, for his time is now occupied in the performance of his duties as an inferior clerk in the Finance Department of the Imperial Government.

Correspondent.—You spoke about a railroad from Yeddo to Yokohama. Who built it, and how is it managed?

Mr. Bryan.—It was built by the government with money raised by a loan negotiated through the Oriental Bank with English capitalists. The bank charged \$150,000 for the negotiation, and the road was built in two years at a cost of \$1,350,000, with labor at twenty-five cents a day. It is only eighteen miles long, narrow gauge, single track, and over a level country with only two or three bridges. An Englishman, named Craighill, is general manager at \$36,000 a year. The earnings of the road are a little over \$7,000 a month. There are twelve inspectors of police on the road, at a salary of \$1,500 a year each, and the government employs a railway surgeon at a yearly salary of \$3,000. The cars are first, second and third class. The first-class cars are inferior to our horse railroad cars. They contain three compartments, each holding six people, and the fare is \$1.12. The second-class cars are a common box-car with uncushioned seats, no fire, no closets, and the fare by these is 75 cents. The third-class cars are like our cattle cars, and the passenger who prefers, or is obliged to travel in them, pays 37½ cents for the privilege.

WHAT IS DISEASE.

BY JULIET H. SEVERANCE.

For the last two thousand years the medical profession has spent oceans of midnight oil and centuries of brain labor in trying to find out what disease was, yet at the present day they are completely divided in opinion, having come to no satisfactory conclusion. And yet it seems simple enough if sought in the right direction; but they are constantly confounding disease with its causes until the whole system is one jargon of inconsistencies. Who less eminent a man than Magendie makes the following declaration: "Let us no longer wonder at the lamentable want of success that marks our practice, when there is scarcely a sound physiological principle among us. I hesitate not to say, no matter how sorely it may wound our vanity, that so gross is our ignorance of the real nature of the physiological disorder called disease, that it would perhaps be better to do nothing and resign the complaint into the hands of nature than to act as we are frequently compelled to do, without knowing the why and the wherefore of our conduct at the obvious risk of hastening the end of our patient."

And yet the explanation to us seems perfectly simple and comprehensible. Disease is an effort of nature to overcome some abnormal condition. Such condition may have existed for some time, but no one could claim the person was diseased until there was some unnatural action. No action can take place in a living system but vital action. Normal vital action constitutes health, abnormal vital action is disease; as soon as vital action ceases we have dissolution or death. Take for example a man of strong vigorous constitution, living as many do, on all kinds of unnatural, impure aliment; taking into his system at every meal substances that cannot be converted into bone, nerve or muscle, his system of necessity becomes clogged, blood impure, feels sluggish. Finally his vital forces rally to repel those impurities from his system; every part of his system seems struggling against an enemy; he has a fever; this fever is the disease. The impurities were the causes which the disease is striving to throw from the system by an increased action toward the surface, as the skin is by far the greatest depurating organ in the body, and his vital forces being strong, the action is intense toward the surface. The fever is of an endemic type, inflammatory, or if he has lived on very gross food—bilious, and with treatment that will aid nature in its efforts to purify itself, by opening the pores of the skin and relieving their congested condition, equalizing the circulation instead of adding more impurities in the shape of drugs, the vital forces will soon succeed in setting the house in order, and the disease is gone.

Take another man with the same habits of living but with weak vital powers, large brain but lacking in creative life, and this fever will be different in type, because his vital forces are not sufficiently strong to throw the action to the surface. The brain becomes congested, the lungs engorged, the stomach and bowels inflamed, the skin inactive, and his fever will be typhoid. The same causes produce both diseases, but the difference in the type of the disease is owing to different degrees of vital power when brought into action, and with the less vitality greater time is required for the system to become purified and a balance of powers to be restored. So we might go on and explain how different organizations must of necessity, when the producing causes exist have different degrees and modes of vital action—in other words, different diseases.

All diseases are caused by impurities in the system. These are taken in with our food, drink, absorbed from the atmosphere and our magnetic surroundings, or they are the result of our lacking vital life and proper conditions to enable us to throw off the natural waste in our bodies, and the decayed, broken-down tissues are in circulation poisoning our whole life. I have seen persons perfectly depleted of their life-forces by being in wrong magnetic conditions, until there was not enough vital power left to carry on the natural functions of life; others I have seen so thoroughly poisoned by being in the magnetic sphere of another as to cause vomiting. I have found, during my extensive practice for sixteen years, innumerable cases of this slow poisoning by living in wrong magnetic conditions, and I have the heart history of thousands, men and women, who are robbed of the greatest blessings, health, and many are now peopling "the city of the dead," whose sickness and death were caused by living in accord with our ignorantly made laws; and many to-day are dragging out a miserable existence in consequence of their efforts to satisfy the demands of a blind social condition that declares, no matter what the results may be to the parties themselves or to posterity, that the contract entered into—it may be in perfect ignorance—must be carried out to the bitter end. Oh for an angel of light to illumine the minds of the children of earth sufficiently that they may realize that any violation of natural law, no matter how popular it may be, will surely have its following penalty, and from that just decree there is no way of escape. In a future article I will speak of how to treat the sick.

FRUITLAND, 1873.

My dear Sisters—I have been an earnest reader of your paper for several months past, and I will acknowledge I was somewhat prejudiced by hearing your principles wrongly represented, sometimes even by Spiritualists, but after an earnest and careful perusal of the WEEKLY I must tell you its principles are just what I believe in; and though there are some things not yet just clear to me, yet I know they will be made plain as the age demands, or as we are able to understand them. I believe as your persecutions have had no parallel so also will be your successes, and my suffering sister will live to feel that she is appreciated.

Angel hands are sustaining you all, and their "banner over you is love." So, courage, for

"Ever the right comes uppermost,
And ever is justice done."

It seems to me that your enemies might have been satisfied with the foul slanders and months of weary imprison-

ment put upon you without invading the sanctuary of your grief, and stabbing your aching souls with their vile and unjust rumors. Shame upon the miserable cowards! I feel you are doing a great and noble work—the emancipation of woman from a slavery, the extent of which few can as yet realize themselves, but no less a slavery for that; and as the scales fall from their eyes and they see clearly, they will shake off the shackles of bondage and stand boldly out on the plain of freedom, feeling that their birthright has been restored to them. It is then your great life-sacrifice will be appreciated and felt, and your names go down to posterity in the list of humanity's saviours. Though personally a stranger to you, I am a woman, and feel interested in all that pertains to woman's welfare, and I love and honor you for your devotion to our common cause. I believe you to be pure, unselfish women, living true to yourselves, and may God and angels speed the day when all can conscientiously say, "I live true to my highest conceptions of right." I would I had the means to help you in money matters, but have not now, as my purse is slender, so accept love and trust instead, hoping to be able some time to give more tangible proof of good will.

Pure angels from their homes above,
Watch o'er you with unflinching love,
To you these words of cheer they give:
"Oh, long tried, suffering soul,
Panting to reach the goal
Where human woe and suffering shall cease.
Climbing the toilsome steep,
With weary, bleeding feet,
Waiting with patient trust the dawn of peace."

"And it will come, oh toiler, it will come;
Yet awhile longer plead with pen and tongue;
Rouse up the slumbering millions to new life,
Bid them to arm and join the coming strife.
Let not the timid in our ranks be seen;
Freemen, or slaves! ye cannot halt between.
Our watchword Freedom, and our banner Love;
Ring out the one, the other float above,
Till answering nations echo back the cry,
Freedom and Love, God's dearest gifts, can never die."

"Then shall the burden fall,
Then shall the crown be given,
Then, sister, shalt thou find
Sweet rest in heaven."

Truly your sister,

SYLVINA L. WOODARD.

EDITORS WOODHULL & CLAFLIN'S WEEKLY:

Your article, the "Theory of Responsibility," in the issue dated November 29, is a clear and lucid exposition of the subject. If every idea which the mind inspires could be considered in the same manner in which you treat this question, without reference to existing theories, we should make rapid strides in the path of progress. People talk glibly of freedom, and in almost the next breath will show that they are anchored by some old-time legends or present ultimates, so effectually as to prevent them from even defining freedom. And the majority of those who class themselves as unsectarian liberals, and bewail the mental degradation of the less advanced, are as firmly bound by pet theories, if not by creed, as those upon whom they bestow so much anxious solicitude; and although they are further advanced in the world of ideas, they are just as incapable of following out natural laws to their legitimate results. We find among those who are ready to acknowledge the logic of nearly all extreme radical views, that Mrs. Grundy is as potent as the Bible, or the Pope's bull, to prevent their proclaiming their views for the benefit of humanity; and so Truth, at which Mrs. Grundy elevates her proboscis, must take a back seat, until such time as Mrs. G. shall become accustomed to its atmosphere. But what difference does that make with truth, which is eternal? If Mrs. G., or "any other man," choose to essay the stopping of the wheels of progress, they will simply be ground to very fine powder. I commenced this article with a view of following, a little further than you do, one idea in relation to the results of the inculcation of the non-responsibility theory. I quote: "It may be said that the promulgation and acceptance of such a philosophy would open the flood-gates for human passion." You say "there is no proof of anything of the kind," that such a conclusion would "be pure assumption without any collateral evidence to support it." But what is better still, will not the same, immutable, unchangeable law still operate, just as it does now? And will not effect follow cause just the same then as now? The law of cause and effect has been just as operative through all time as it is to-day; and the proposition that a knowledge of the truth in this direction would increase crime, is assuming just the contrary of what this discovery teaches; it is assuming that as soon as we become cognizant of the working of any law, that the whole thing will cease to operate, and the system will go to eternal smash, and leave us to chance, and then we might not be able to tell but that we should wake up some fine morning metamorphosed into a Blue Beard or Captain Kidd. But we apprehend that the same laws will continue just as operative after we have discovered that we are playing second fiddle, instead of the air which some have always supposed they were executing. Society is an effect which is in its turn a cause for subsequent effects. It is none of our business what the condition of society shall be; and if we make it our business, we simply essay to change laws which have been operating since light first dawned upon life. Of this we may rest assured, that

"Whatever right or wrong we call,
May, must be right as relative to all."

Further, we must not lose sight of the fact that they who are engaged in attempts to reform and remodel society, constantly warring upon what they deem injustice and wrong, are creatures subject to the same governing causes that are just as potent as those which operate more plainly to our vision.

"All the world's a stage,
And all the men and women merely players.
They have their exits and their entrances,
And one man in his time plays many parts."

So said Shakespeare nearly three hundred years ago, yet the world still fails to comprehend this idea in its fullness, and for the reason simply that the causes that bring humanity up to that condition have not yet culminated in their effects. And so they are fearful lest the unveiling of immutable laws should result disastrously to humanity. There will be no such results. The discoveries thus far made in natural laws have not perceptibly changed their operation. We shall conform ourselves, or, rather, be conformed, to those laws, and a proper appreciation of this will enable us to exclaim with the Eastern poet:

"Dread Architect! I've seen thy face,
And seized thy precepts, law;
Of all the houses that have been,
Not one again my soul can draw."

We have become accustomed to this sort of argument in disproving of the adjectives "Right and Wrong." "Oh," says one, "if I believed as you do I should lie and steal and commit all manner of offenses. If there is nothing wrong in doing these things, I know I should be a bad man."

Well, perhaps he would if he believed this and this only, with his present organization; but they ought to be able to see that a recognition of truth that must have always existed does not change governing laws. When we come to appreciate our true relations to the universe, we shall find that we are a component part of creation, and not the grand ultimate for whose especial benefit the sun and moon and stars were made. Nor are the products of earth and ocean for our enjoyment, but all fill their appointed place; and the smallest atom of creation is of as much importance and consequence in its place as is the boasted lord of creation in his. Absolutely, there are no such divisions or conditions as right and wrong, truth and error, time and space, freedom and slavery. We take the philosopher's stone in order to turn everything into gold, and after we have transmuted all baser material into that precious metal, we discover that there is no gold. Everything having been turned to gold, there is nothing to give it a comparative value, which alone gives it its present prominence. We apply our philosophy to wrong, and find that it too disappears, and with it right. Right only exists as the opposite of wrong, and of course is relative only. Time and space depend upon periods and measurements for their significance. There is no time in eternity, or distance in infinite space. Truth is dependent upon error to give it value, and when we discover that there is no error, truth must fall, because there will be nothing to give it a relative value; yet to such as are in the conditions where all these distinctions apply, where their relations are a component part of existing experiences, they seem absolute truths; and so long as we deem it our mission to battle for humanity we shall use these terms as a part of the formula of education, at the same time knowing that they are simply part and parcel with the conditions in which they have significance, and are only truths by reason of their relative application. Belief in a God, or essence of life, or universal soul, or whatever else we may please to term the intelligence that controls events, necessitates a plan of creation that comprehends the future as well as the past (future and past, two more relative terms that lose their significance in the eternal now), and all that we call evil is chargeable to the creative skill and infinite wisdom. But rather than think that they might be mistaken or misapprehend the purpose of the Almighty, Christians manufacture a devil to father sin, but they only bungle it more, and shift the responsibility from God to a fiend, whom they claim God has commissioned as an incarnation of pure cussedness, after creating him for an altogether different purpose. It is the mission of freedom—political and social freedom—to brush away the cobwebs of ignorance and superstition, and nothing short of freedom can do it. We can have no authorities or precedents by which to judge of the inspiration of the present. We should recognize the fact that we are not living in the yesterday or to-morrow, but in the eternal now; and the honest, fearless exemplifications of what presents itself to us as present truth will the soonest prepare us for further light. J. T. C.

AMESBURY, Mass., Nov., 1873.

THE CHINESE EMPIRE.

China, according to Mr. Murray's lecture before the quidnuncs of Boston, is twice the size of the United States, and includes within its borders 500,000,000 inhabitants—half the population of the globe. As a nation it has outlived history. Other nations have passed away. It still exists, the same. No art has been lost, no science forgotten. Its oral language has been preserved without the change of a tense. Its great wall still stands. Its largest canal is larger than the Erie. It understood the circulation of the blood 2,300 years ago; inoculated all its children in the ninth—possibly the fifth—century; had splendid libraries of printed books before the art of printing was discovered in Germany. And this is the country we hold in contempt and propose to teach.

HODIE MIHI—CRAS TIBI.

A free rendering of the above is "My turn to-day, to-morrow thine!" With this we respectfully salute our contemporaries of the American press, referring them for our reason for thus addressing them, to the double attack upon their liberties and ours in the conviction of John A. Lant, of the Toledo Sun, of Ohio, for sending obscene matter through the U. S. Mail; and the second dastardly arrest of Victoria C. Woodhull, on a somewhat similar charge, at Jackson, Michigan, both of which events occurred during the past week. The first of these is thus reported in the Toledo Blade, under the ironical heading of

FREEDOM OF THE PRESS.

"Mention was made in the Blade of yesterday, of the trial of Mr. John A. Lant, publisher of the Toledo Sun, before the U. S. District Court, Hon. Martin Welker presiding, upon a charge of sending obscene and indecent literature through the mails, growing out of the Sun issue of April 27, 1873, which contained a report of the judicial proceedings in the Train insanity case before a New York Court. The arguments of counsel were continued throughout yesterday

being full and able, and touching upon the law and fact as involved.

"The defense held that newspapers were exempt from prohibitory action, and cited decisions in support thereof; also, that the matter complained of was the report of a judicial proceeding, conducted in open Court, and therefore not within the contemplation of the statute governing obscene and indecent literature.

"The case was given to the jury at five o'clock, and within half an hour afterward a verdict of guilty was returned, with a recommendation of mercy. Mr. Lant scorned the idea of mercy, and so stated to the Court, but was very speedily and sensibly suppressed by his counsel."

The result was that John A. Lant was fined \$500 and the costs of the prosecution.

Victoria C. Woodhull, according to the report of the *N. Y. Sun*, was arrested for selling the lecture called "The Elixir of Life," at the instance of a biped of the name of J. Videto, but by a telegram received this morning (Monday, the 15th) we learn that, on examination, the charge was promptly dismissed.

It is not necessary to trouble our readers with the pros and cons of the lawyers, as given in the case previously cited. The U. S. Mail is a common carrier, and, in our opinion, should have no right to supervise any matter that is passed through it. On account of the injustice and oppression exercised by Congress in distinguishing matter sent by the public mail, which compels poor men and women to pay nearly two thousand per cent. more on their letters than rich editors and publishers are charged on their publications, it has been decreed that certain articles—viz., newspapers, etc.—sent by mail, be left open for inspection. Taking advantage of this villainy, Congress has backed it up with another atrocity in the law lately passed, which extends the infraction of the liberty and rights of the people from the Post Office into the Courts of Law. By this proceeding, our sapient legislators have established a species of universal "Index Expurgatorius" in the Union, and we think that John A. Lant would be right in petitioning Congress for permission to carry up his case for re-adjudication to the College of Cardinals at Rome.

Elsewhere we reprint a very able and learned review of the question from the columns of the *New York World*, which periodical does not appear to relish this gross infringement upon the liberties of the people, and refuses to silently submit to this "blackmailing" process of the Government of the United States. One word more: we boast of our liberties, but let us remember that not long ago, a high officer of the Government of Great Britain, Sir James Graham, Chancellor of the Exchequer, was dismissed ignominiously from office, for opening one letter to the patriot Mazzini (as it was passing through the mail), at the instance of the Government of Austria. Let us be as jealous of the sanctity of the public mail as our British brethren, otherwise, indeed, the near future will prove to our contemporaries of the press, that the warning was not written in vain which heads this article. "My turn to-day—to-morrow thine."

THE POST-OFFICE AND THE PEOPLE.

EDITORIAL OF THE NEW YORK "WORLD" OF SUNDAY, DECEMBER 14TH.

We are afraid there can be no doubt that the authorities of the Post-office have really allowed agents of the Treasury to invade the sanctity of private correspondence through the public mails. The Postmaster of New York himself, as we understand him, admits this, stating in substance that under a recent act of Congress, Treasury detectives are allowed to enter the Post-office and there open and examine letters or packages addressed to persons whom they suspect of "smuggling through the mails."

If this be true, then both Congress and the Postmaster have committed a great wrong. It is an act of simple dishonesty for the government first to undertake the safe transmission of letters and parcels by the post and then, on no matter what pretext, to break faith with the persons whose money it has received for performing this service. This is the simplest and clearest way of putting the case. There are a hundred other important and valid reasons why no such tampering with the mails should be permitted, and it is a matter of vital interest to all who understand the first principles of free government that the slightest deviation in this direction should be promptly stigmatized and checked. But we content ourselves to-day with insisting upon the plain, downright dishonesty of the transaction. No legislation can authorize a public servant to be a party to a fraud and a swindle upon his employers. Every person holding a public office and receiving pay therefor who assists at such an operation as the opening of letters before their delivery by government agents makes himself accessory to an act of plain, downright dishonesty. This is ground enough for denouncing the proceeding, without raising the question of its possible, and indeed probable, political consequences.

It is a pregnant illustration, too, of the exquisite ignorance and clumsiness of our fiscal system that we should have duties levied on articles which can be safely and profitably transmitted by the post-office. One of the prime conditions of a national revenue system is that the duties it imposes should be raised from the smallest possible number of articles, and those the most difficult of contraband introduction. The only articles which can be introduced into a country through the mails to any appreciable amount are such things as laces and precious stones, and the aggregate revenue from our whole national importation of such articles is so trifling as to be absolutely not worth considering for a moment in comparison, we will not say with the indecency of making the officials of the Post-office commit a felony for the benefit of the "detectives" of the Treasury, but even with the mere money cost of the measures taken and the men maintained to prevent the surreptitious introduction of diamonds and of laces. If the Treasury has reason to suspect that its efforts to cover this trifling revenue into the public coffers are balked by ingenious rascals who use to that end the

facilities of the Post-office, the duty of the Treasury is to take the trouble to organize the means of detecting these frauds after the letters or parcels in question pass out of the charge of the Post-office into the hands of those to whom they are addressed.

It is not found to be beyond the resources of public justice to follow up the correspondence of suspected persons in criminal cases without violating the rights of citizens and fundamental principles alike of common honesty and of common law. The Treasury Department has no prerogatives and ought to have no prerogatives which can dispense its functionaries from respecting those rights and those principles. That it should have entered the head of even so "just and more a serving man" as the promoted clerk who now sits in the seat of Alexander Hamilton to assume the existence of such prerogatives is but one and not the least startling of many recent proofs that the good people at Washington are fast losing sight of their true relations to the people who send them to Washington. There is something worse and more dangerous than mere "snobbery" in the fashion which has grown up of late years of alluding to the servants of the State as its "rulers." In England the "Government," being made up of the Ministers of the Crown and its representatives, may in a certain sense be said to constitute, or at least to stand for, an "estate" of the realm. The British Constitution recognizes the Crown as a ruling estate. It is true this recognition has come to be in many practical respects no better than a sham, and under the forms which perpetuate the traditions of royal dominion, England is fast organizing the realities of popular sovereignty. It is curious, and unfortunately it is something more than curious, that in this country meanwhile an exactly reversed development should be going on from the realities of popular sovereignty to the forms not indeed of royal but of bureaucratic dominion. The theoretical "omnipotence of Parliament" has been and is a useful weapon of liberty in a country which possesses no written constitution and inherits a theoretical dominion of the Crown. A theoretical "omnipotence of Congress," and still more a theoretical omnipotence of the elected Executive in this country would mean simply the death of American liberty. The assumption of a license to violate contracts and the rights of property in any branch of the public service for the convenience of any other branch of the public service, if it were for a moment to be tolerated, would go a long way toward converting this theoretical into a practical peril. It is bad enough to have had our bed-chambers and our writing-desks at the mercy of the Executive in a time of civil war on the plea of "state necessity." It would be a good deal worse, and in the end more dangerous, to have our correspondence at the mercy of Treasury spies in time of peace on the plea of protecting our protective tariff!

DEAD IN THE STREET.

Under the lamp lights dead in the street,
Delicate, fair, and only twenty,
There she lies,
Face to the skies,
Starved to death in a city of plenty,
Spurned by all that is pure and sweet,
Passed by busy and careless feet—
Hundreds bent upon folly and pleasure,
Hundreds with plenty, time and leisure—
Leisure to speed Christ's mission below,
To teach the erring and raise the lowly—
Plenty in charity's name to show
That life has something divine and holy.

Boasted charms—classical brow,
Delicate features—look at them now!
Look at her lips—once they could smile;
Eyes—never more shall they beguile;
Never more, never more words of hers
A blush shall bring to the saintliest face.
She has found, let us hope and trust,
Peace in a higher and better place.
And yet, despite of all, still I ween,
Joy of some heart she must have been.
Some fond mother, proud of the task,
Has stooped to finger the dainty curl;
Some proud father has bowed to ask
A blessing for her, his darling girl.
Hard to think, as we look at her there,
Of all the tenderness, love and care,
Lonely watching and sore heartache,
All the agony, burning tears,
Joys and sorrows, and hopes and fears,
Breathed and suffered for her sweet sake.

Fancy will picture a home afar,
Out where the daisies and buttercups are,
Out where life-giving breezes blow,
Far from those sodden streets foul and low;
Fancy will picture a lonely hearth,
And an aged couple dead to mirth
Kneeling beside a bed to pray;
Or lying awake o' nights to hark
For a thing that may come in the rain or dark,
A hollow-eyed woman, with weary feet.
Better they never know
She whom they cherished so
Lies this night lone and low,
Dead in the street.

WOMEN IN THE ARENA.

When the Legislature passed, last winter, the law making women eligible for school offices, there were prophets who declared that the time spent in discussing the bill was wasted, and its passage a piece of supererogation. They were confident that no women would be found willing to take the office; that if any were willing, they could not get a nomination from either party; that if nominated they could not be elected. The prophets are no longer prophets in their own country. Thirty or more women-candidates were on tickets throughout the State; their nominations, if self-sought at all, were not brought about by primaries packed by women, by corrupt bargains with partisanship, or by open-air meetings in which everybody else supposed to have aspirations was maligned and slandered. From these facts, so

cheerfully admitted, the doctrine of woman suffrage, either as an expedient or as a principle, is not a legitimate sequence. Men of good sense know that women are qualified to occupy all the positions of school management, simply because they have been trained to the calling, and are fitted for it by nature and experience; and since the way to the superintendencies is through the election of the mass of voters, instead of by the votes of a board of education, as teachers are commonly appointed, there is no reason why, if fitted for the superintendency, they should not be nominated and elected thereto. A superintendent is simply a peripatetic principal of a half-dozen schools instead of a resident principal of one school. Women have been resident principals for fifty years; there is no moral or political reason why they should not be peripatetic principals. Being elected to the latter position has no more to do with their exercise of the elective franchise than being appointed to the former.

The women nominated in Illinois have not mixed themselves up in the worry and defilement of party politics. They are not on the stump; they do not go through their respective counties offering whisky to one voter, a barrel of flour to another, an appointment as teacher to the daughter of a third, a contract for a school building to a fourth. So far as their local papers report, they eschew in all these respects the bad example which professed politicians have set them, and are quietly attending to their school duties, leaving the election to attend to itself. As between them and masculine candidates the *Times* hopes that the one best qualified will win.

By the way, it would not be difficult to find a woman better qualified in attainments, energy and *savoir faire* than the present superintendent of Cook County. And there are plenty of women in Illinois who, if it were their duty to write the annual report of the State Superintendent of Illinois, would display better common sense as to the cost of public printing, and a clearer comprehension of the duties of a democratic government than to give to the world an interminably long volume in the name of a report, composed principally of a specious argument—sophistry long drawn out, in favor of the State usurping the powers of God and the functions of the parent and the Church—in favor of transforming democracy into paternalism, and of substituting Prussianism for elementary instruction.—*Exchange*.

THE STAR IN THE WEST.

Eighteen hundred years ago a star rose in the east, but in our time the star of "personal sovereignty" appears to be rising in the west. The following extract, from the *Detroit Evening News*, indicates the rising of the tide in favor of social and sexual freedom:

"Cephas Lynn, Victoria Woodhull and Laura Cuppy Smith addressed an immense audience at St. Andrew's Hall last evening. Hundreds were unable to gain admittance. The principal speech was made by Mrs. Woodhull, who received round after round of enthusiastic applause. Her language in regard to the sexual relations was plain, direct and forcible, and the ladies in the audience, of which there were a large number, seemed, if outward indications can be taken as a criterion, to indorse her views fully and heartily. Her argument was that the sexual relations were the great basis of society, but by a sickening mock-modesty, of which parents and preachers ought to be ashamed, the subject was hidden from the youth of the land, thus working incalculable evil to their minds and bodies."

COMPLIMENTARY.

VOICE FROM THE QUAKER CITY.

PHILADELPHIA, Oct. 21, 1873.

To the Editor of the *Toledo Sun*:

Please consider me a subscriber for six months for the *Sun*, the only so-called independent paper except WOODHULL & CLAFLIN'S WEEKLY that dare say its soul is its own, or that really seems to have any soul. JOS. M. WADE.

TAX THE CHURCHES.

There is in the United States at this time \$364,483,681—over three and a half hundred millions—of property going scot-free from taxation, while the poor widow's poverty-stricken home is sold to pay for the sidewalk before her door, along which each Sunday rustles the silk and broadcloth of the emptied bondholder and his family. No wonder the curses of high heaven are at this time being showered on our people and country for permitting such high-handed injustice of class legislation to have a place on our statute books.—*Toledo Sun*.

[From the *Detroit Union*, Thursday, November 13, 1873.]

The Republican party owes its existence and strength to the rostrum. It was born in the brain of the lecturer and agitator. The most evident sign of its decay is the fact that it is no longer supported by the American lecturers. They are hurling attacks at its pet measures without mercy. Mr. Cephas B. Lynn addressed a large audience in St. Andrew's Hall on Sunday night. His subject was "A Vision of the Future, or a Consideration of the Governmental Outlook." He said he should speak of political parties, but not in any partisan spirit, and the term "vision" need not disturb his audience with the apprehension that he was going to deal in any transcendental speculations, his vision was based upon his observation of causes that could only lead to certain results.

He had noted, as most of his audience must have done, the growing unrest in all directions, the dissatisfaction of old politicians with their own party, the sentiment generally entertained that something must be done, some method adopted, to meet the demands of the hour. Sensible thinking people did not deem it unpardonable heresy to hint at the organization of a new party.

Touching the best elements in both existing political organizations, parties, like individuals, could survive their usefulness.

The people remain to profit by the experience of the past

and conserve only those portions of the old that are worthy of their respect.

It is true wisdom sometimes to "bolt." To-day there is a growing sentiment against the snapping of the party whip. He rejoiced at the success of what is termed the "Bummers' ticket" at Chicago, because it was the protest of our German fellow-citizens against the usurpations of the so-called "law and order party." The Germans enjoyed their lager-beer gardens, and they spent their Sundays there with their wives and children. When the Americans went out to have "a good time," they were careful to leave their wives and children at home, and did not spend their day as reputably though less conspicuously. He then dwelt at some length upon the inconsistencies of politicians, referred to the attack of Brooks on Sumner, and asserted that the descent of Brooks' cane on the shoulders of Sumner was the keynote of the rebellion. But when years had passed, and the old wounds were being healed by time, the subsidized Republican cartoonist, Nast, caricatured Sumner and, because he had spoken in favor of Christian reconciliation, represented him in the act of decorating with flowers the grave of Brooks, and this, too, in the pages of the Methodist *Harper's Weekly*. This same Nast caricatured the Tammany Ring, but had no cartoons for the Credit Mobilier; denounced the hanging of the Modocs, and cutting off their heads afterward to send away as relics, as barbarity that was worthy of the dark ages, and said it reduced the parties connected with the outrage to the level of cannibals.

FALLEN WOMEN.

[From the Toledo Blade.]

If truly benevolent and kind-hearted people could realize the sincere repentance and sorrow of those women who have, through causes seemingly beyond their control, fallen into the paths of vice, some way would be provided through which escape might be effected. The number of this class who commit suicide, and the fact that their career of vice closes, on an average, in five years, testify most positively to the remorse and unbounded wretchedness which pursues them night and day. Once fallen, society opens no inviting door for woman's escape. She feels this, and how terribly harrowing is the thought that while she is thus a hopeless outcast from society, the author of her ruin is an honored and respected member of society. We have been led to these reflections by reading the following letter from a fallen woman, addressed to the *Baltimore American*:

"BALTIMORE, Oct. 30, 1873.

"Yesterday evening, while sitting in the window of this brothel, peeping through the blinds, I saw some bright-eyed children running to meet a weary-looking laborer returning from his day's task. They met, and what a pleasant meeting! It seemed to be of father and children. He took some fruit from his pocket and gave it to the little ones, who went tripping along with him. They soon passed by, but deep thoughts remain with me till now; my poor heart was touched. I thought of my early life, parents, home, school, what I used to be, and what I am now; where I used to live, and where I live now. Oh, God, in what a den of brutes I am found! Mr. Editor, I am hiding while I write this, so the women here can't see it; please publish this for me. Oh! let me say to those I attended school with, and all the girls in this and every city, beware of men who would rob you of your virtue, and those vile women who work for them! Oh, my feelings in this place! It's a hell, though adorned. Here rich men come—men of families, men of business, men who try to talk virtue at their homes. These can go into good society—yes, more, in the highest circles—and I can't go now; this hurts me. I must leave and go to a distant clime, I think South, where I think there is more religion than in this miserable city, and change my life. I hope there is forgiveness in the hearts of my parents, if living, and I hope to be pardoned by God. I ask, why don't something be done against vice? Dear girls, beware, beware, beware! Men ruin us and make us murder! Hoping this will be read by many, I close by saying I am

ONE WHO WAS ENSNARED."

Some years ago, in a beautiful little city in central Ohio, there lived a handsome, intelligent and active young miss, whose parents were religious people, and whose surroundings were all calculated to exert a refining influence upon her; but she fell—hopelessly fell—and during the war, under an assumed name, she opened one of the most fashionable haunts of vice in Baltimore—and she wrote the above letter. Possessing those faculties of mind and heart which would have made her an ornament to society, she is now a hopeless outcast, while her destroyer moves unaffected in the best society. Comment is not necessary.

CONSERVATIVE RADICALISM.

The Parker fraternity trustees are not half as liberal as the proprietors of Music Hall, for they won't allow Mrs. Woodhull free speech there, while the utterances from the latter platform are much more radical than Mrs. Woodhull's. There are radical pharisees as well as conservative ones.—*Banner of Light*.

[The WEEKLY is glad to learn that the utterances given forth at Music Hall are more radical than those that "have started the isle from its propriety," as testified to by Victoria C. Woodhull. There is plenty of room for more workers in the wide field of reform, and the words of the Great Nazarene are quite as applicable now as when he delivered them in Judea, viz.: "The harvest truly is plentiful, but the laborers are few."

LECTURE ENGAGEMENTS

Those who desire to secure the services of Mrs. Woodhull at any time during the coming lecture season, should make early application. She expects to make a trip West, reaching as far, probably, as Salt Lake City.

BUSINESS EDITORIALS.

ANTI-FASHION CONVENTION.

In view of the alarming indifference of woman to the pressing demands of the hour, and believing it to be the result of her absorption by fashions of dress which are destructive to physical health, mental vigor and moral power; and being convinced that she cannot make a successful demand for the full equality which Nature bestowed, but man has denied her, until she accumulates power by the use of that now within reach; and hoping by discussion and concert of action to encourage some in the adoption of a natural system of dress—one comporting with all the duties of woman—we invite the lovers of truth to meet in convention in Plum-street Hall, Vineland, New Jersey, on Tuesday and Wednesday, January 20 and 21, 1874.

As an important aid to the work proposed, we respectfully urge that every woman who can, come to the convention in such costume as will best express her thought of a rational dress for woman.

Mary E. Tillotson, Lucinda S. Wilcox, M. D., Susan P. Fowler, Ellen Dickinson, Olivia F. Shepard, A. W. M. Bartlett, M. D.

Friends desiring entertainment will please write either of the above.

Names of speakers will be duly announced.

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Of the Internationals, will hold himself ready to lecture before workingmen's organizations and lyceums throughout the country; subjects, "The Political Economy of the Internationals," "The Suspension of our Industries—the Cause and Remedy," "The Currency and Finance." Address, G. W. MADOX, 42 John st., New York City.

PROCEEDINGS OF THE TENTH ANNUAL CONVENTION OF THE AMERICAN ASSOCIATION OF SPIRITUALISTS. 12m, pp. 266.

THE ELIXIR OF LIFE; OR, WHY DO WE DIE? 8vo, pp. 24. An ORATION delivered before the above-named CONVENTION, at GROW'S OPERA HOUSE, CHICAGO, by VICTORIA C. WOODHULL, September 18, 1873.

The above "Report of the Proceedings of the Tenth Annual Convention of the American Association of Spiritualists," is an accurate and impartial account of what was said and done at the above convention. The speeches are presented to the public word for word as they came to us from the hands of the able reporter employed by the convention. The orations of the members, on both sides, discussing the question of "Free Love," or rather "Personal Sovereignty," are worthy of the serious attention not only of all Spiritualists but of the community at large.

In proof that we have not overstated the merits of the work, we respectfully submit the generous testimony of Judge Edmund S. Holbrook, who so ably defended the position of the conservative Spiritualists at the above convention:

"I have seen the report you have published of the doings and sayings of the Chicago Convention, and I take pleasure in saying that, in the publication of such a report, so full, so accurate and impartial as it is, you have done a work worthy of high commendation. Some could not be at this convention, either for want of time or means; but now, such of them as may choose to read, can almost imagine that they were there; and though they may not attain whatever there may be in personal presence, in the eye, and the ear, and in soul-communication, yet whatever of principle has been evolved they may well discover and understand; and also, as I hope, they may profit thereby."

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WAVERLY, N. Y., December 8, 1873.

Dear Friends—May I trouble you to announce in the WEEKLY that I am on my way East, and that I am ready to make appointments to lecture, having a few Sundays not yet engaged.

Yours for freedom,
NELLIE L. DAVIS,
Address—North Billerica, Middlesex Co., Mass.

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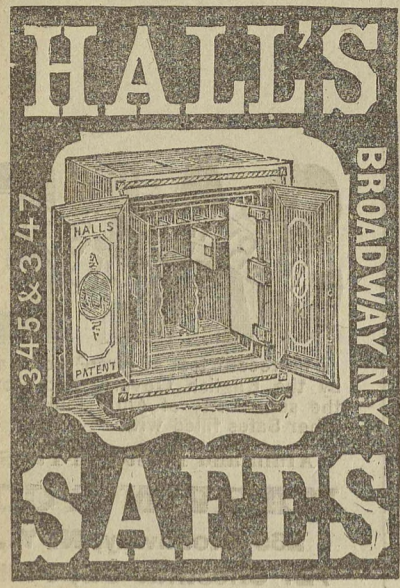
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