

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

Vol. VII.—No. 11.—Whole No. 167.

NEW YORK, FEB. 14, 1874.

PRICE TEN CENTS.

LOANERS' BANK

OF THE CITY OF NEW YORK,
(ORGANIZED UNDER STATE CHARTER.)
Continental Life Building,
22 NASSAU STREET, NEW YORK.

CAPITAL..... \$500,000
Subject to increase to..... 1,000,000

This Bank negotiates LOANS, makes COLLECTIONS, advances on SECURITIES and receives DEPOSITS.

Accounts of Bankers, Manufacturers and Merchants will receive special attention.

FIVE PER CENT. INTEREST paid on CURRENT BALANCES and liberal facilities offered to our CUSTOMERS.

DORR RUSSELL, President.
A. F. WILMARTH, Vice-President.

JOHN J. CISCO & SON,

Bankers,

No. 59 Wall St., New York.

Gold and Currency received on deposits, subject to check at sight.

Interest allowed on Currency Accounts at the rate of Four per Cent. per annum, credited at the end of each month.

ALL CHECKS DRAWN ON US PASS THROUGH THE CLEARING-HOUSE, AND ARE RECEIVED ON DEPOSIT BY ALL THE CITY BANKS.

Certificates of Deposit issued, payable on demand, bearing Four per Cent interest.

Loans negotiated.

Orders promptly executed for the Purchase and Sale of Governments, Gold, Stocks and Bonds on commission.

Collections made on all parts of the United States and Canada.

HARVEY FISK. A. S. HATCH

OFFICE OF

FISK & HATCH,

BANKERS AND DEALERS IN
GOVERNMENT SECURITIES,

No. 5 Nassau st., N. Y.,

Opposite U. S. Sub-Treasury.

We receive the accounts of Banks, Bankers, Corporations and others, subject to check at sight, and allow interest on balances.

We make special arrangements for interest on deposits of specific sums for fixed periods.

We make collections on all points in the United States and Canada, and issue Certificates of Deposit available in all parts of the Union.

We buy and sell at current rates, all classes of Government Securities, and the Bonds of the Central Pacific Railroad Company; also, Gold and Silver Coin and Gold Coupons.

We buy and sell, at the Stock Exchange, miscellaneous Stocks and Bonds, on commission, for cash.

Communications and inquiries by mail or telegraph, will receive careful attention

FISK & HATCH.

Dr. C. A. BARNES,

Healing Institute,

706 W. MONROE STREET

Chicago, Ill.

This Institute, organized, upon the combined principles of

Magnetism and Medicine,

makes a specialty of all those diseases which, by the Medical Faculty are considered incurable. Among these may be mentioned Paralysis, Scrofula, Rheumatism, Dyspepsia, Epilepsy, Neuralgia, Chronic Diarrhoea, Diseases of the Liver, Spleen and Kidneys, and especially all Diseases Peculiar to Women.

In this last class of complaints, some of the most extraordinary discoveries have recently been made, which surmount the difficulties that have heretofore stood in the way of their cure.

The peculiar advantage which the practice at this Institution possesses over all others is, that in addition to all the scientific knowledge of Medical Therapeutics and Remedial Agents which the Faculty have, it also has the unerring means of diagnosing diseases through

CLAIRVOYANCE,

as well as the scientific administration of ANIMAL and SPIRITUAL MAGNETISM in all their various forms.

This combination of remedial means can safely be relied upon to cure every disease that has not already destroyed some vital internal organ. No matter how often the patient affected in chronic form may have failed in obtaining relief, he should not despair, but seek it from this, the only Institution where all the various methods of cure can be combined.

In addition to the cure of disease, Clairvoyant consultations upon all kinds of business and upon all forms of social affairs can also be obtained.

Sealed letters answered.

Reception hours from 9 A. M. to 5 P. M.

Invalids who cannot visit the Institute in person can apply by letter. Medicine sent to all parts of the world.

All letters should be addressed

Dr. C. A. BARNES,
Healing Institute, 706 W. Monroe Street,
CHICAGO, ILL.

The Sexual Question

AND

The Money Power.

How shall this Power be made to serve, instead of ruling us:

A Lecture delivered by Lois Waisbrooker, at Jackson, Mich., Dec. 14, at the Annual Meeting of the State Association of Spiritualists, and published by request.

"Sister Lois—I am glad to see, in the last number of *Our Age*, the names of so many who desire you to publish your Lecture delivered in Jackson, December 14. Add my name to the list of applicants. Your ideas upon the money power, how it can be made to serve, instead of ruling us, are grand beyond a mortal's telling. The Lecture was deep, logical, argumentative, and should be sent broadcast over the earth.

"M. L. SHERMAN, M. D.

"ADRIAN, MICH."

Price 15 cts a single copy; 10 cts if sent by the dozen.

Address: OUR AGE, Battle Creek, Mich.

Ladies' Own Magazine.

THE ONLY FIRST-CLASS LITERARY, HOUSEHOLD AND FASHIONABLE MAGAZINE IN THE WEST,
AND
THE ABLEST, BEST AND MOST POPULAR IN AMERICA.

CHARMING STORIES, INSTRUCTIVE ESSAYS, BEAUTIFUL POEMS,
Live Editorials, Superb Engravings.

OVER TWENTY ABLE WRITERS ENGAGED UPON IT.

Only \$2.00 a Year, or Twenty Cents a Copy, AND A

SUPERB ORIGINAL OIL CHROMO, WORTH \$5, FREE.

SUBSCRIBE AND MAKE UP A CLUB, AND SECURE A HANDSOME PREMIUM.

We will send the LADIES' OWN three months on trial for 50 cents, and allow that to count as the subscription if you renew for the balance of the year. A new volume begins July 1.

M. C. BLAND & CO., Publishers,
287 W. Madison St., Chicago, Ill.

BANKING & FINANCIAL.

THE ST. JOSEPH AND DENVER CITY RAILROAD COMPANY'S

FIRST MORTGAGE BONDS

Are being absorbed by an increasing demand for them. Secured as they are by a first mortgage on the Road, Land Grant, Franchise and Equipments, combined in one mortgage, they command at once a ready market.

A Liberal Sinking Fund provided the Mortgage Deed must advance the price upon the closing of the loan. Principal and interest payable in gold. Interest at eight (8) per cent. per annum. Payable semi-annually, free of tax. Principal in thirty years. Denominations, \$1,000, \$500 and \$100 Coupons, or Registered.

Price 97½ an accrued interest, in currency, from February 15, 1872.

Maps, Circulars, Documents and information furnished.

Trustees, Farmers' Loan and Trust Company of New York.

Can now be had through the principal Banks and Bankers throughout the country, and from the undersigned who unhesitatingly recommend them.

TANNER & CO., Bankers,
No. 11 Wall Street, New York.

AUGUST BELMONT & CO.,

Bankers,

19 and 21 NASSAU STREET,

Issue Letters of Credit to Travelers, available in all parts of the world through the

MESSRS. DE ROTHSCHILD AND THEIR CORRESPONDENTS.

Also, make telegraphic transfers of one on California, Europe and Havana.

RAILROAD IRON,

FOR SALE

BY S. W. HOPKINS & CO.,

71 BROADWAY.

TOLEDO, PEORIA

AND

WARSAW RAILWAY,

SECOND MORTGAGE CON-

VERTIBLE 7 PER

CENT. CURRENCY BONDS.

INTEREST WARRANTS PAYABLE

OCTOBER AND APRIL,

PRINCIPAL 1886.

We offer for sale \$100,000 of the above bonds in block. By act of reorganization of the Company these bonds are convertible into the First Preferred Shares of the Company, which amounts to only 17,000 shares, and into the Consolidated Bonds (recently negotiated at Amsterdam) of six millions of dollars, which cover the entire line of 230 miles of completed road, together with all the rolling stock and real property, to the value of more than ten millions of dollars. The road crosses the entire State of Illinois and connects with the mammoth iron bridges spanning the Mississippi at Keokuk and Burlington. The income of the road for the year will net sufficient to pay interest on all the bonded indebtedness and dividend on the preferred shares.

For terms apply to

CLARK, DODGE & CO.,

Corner Wall and William Streets.

M. J. Ferris

The Spiritual Mystery;

OR,

"The New Mola,"

Is in its third thousand, and revolutionizing human thought on Spiritualism. It will be mailed for 60 cents. It contains what can nowhere else on earth be found.

Address,

Kate V. Corson, Toledo, Ohio.

THE PROGRESSIVE COMMUNITY,

Cedarvale, Howard Co., Kansas,

Desire correspondence with persons wishing for a Community home.

Address (inclosing stamp)

J. G. TRUMAN, Secretary.

Recent Radical Reading.

The Essence of Religion.

GOD THE IMAGE OF MAN.

Man's Dependence upon Nature the last and only source of Religion. Translated from the German of Ludwig Feuerbach, by Prof. A. Loos. 12mo. cloth, \$1; paper, 60 cents.

Materialism;

Its Ancient History, its Recent Development, its Practical Beneficence.

By Dr. L. Buechner, author of "Force and Matter," "Man in Nature," etc. etc. Translate from the author's manuscript by Professor A. Loos. 25 cents.

The Childhood of the World;

A Simple Account of Man in Early Times.

By Edward Clodd, F. R. A. S. 12mo. Paper, 50 cents. Cloth, 75 cents.

The Religion of Humanity.

By O. B. Frothingham. Second Edition, with Fine Steel Portrait. 12mo, cloth. Price \$1.50.

Christianity and Materialism Contrasted.

By B. F. Underwood. A handsome forty-five page pamphlet. 15 cents.

MR. UNDERWOOD'S BEST LECTURE,

The Influence of Christianity on Civilization.

Eighty-eight page pamphlet. Price 25 cents.

The Religion of Inhumanity.

A caustic criticism of "Liberty, Equality, Fraternity." By Frederic Harrison. Price 20 cents.

Lecture on Buddhist Nihilism.

By Prof. Max Mueller. Translated from the German. A brilliant defense of Buddha. Price 10 cents.

The Relation of Witchcraft to Religion.

By A. C. Lyall. Price 15 cents.

A Positivist Primer.

A series of Familiar Conversations on the Religion of Humanity, dedicated to the only Superior Being man can ever know, the great but imperfect God, Humanity, in whose image all other gods were made, and for whose service all other gods exist, and to whom all the children of men owe Labor, Love and Worship. Price 75 cents.

The Truth About Love;

A Proposed Sexual Morality, based upon the Doctrine of Evolution, and Recent Discoveries in Medical Science. Price \$1.50.

Any of the above books sent free by mail upon receipt of price.

Address,

ASA K. BUTTS & CO., 36 Dey Street, New York.

DENTAL NOTICE.

DR. AMMI BROWN,

HAS REMOVED TO

125 West Forty-second St.,

Between Broadway and Sixth Avenue,

NEW YORK.

TWENTY YEARS' PRACTICE.

DR. PERKINS

Can be consulted as usual at his office,

No. 9 FIFTH STREET (South Side),

OPPOSITE PUBLIC SQUARE,

KANSAS CITY, MO.,

Or by mail, box 1,227, on the various symptoms of Private Diseases. The afflicted will take notice that I am the only man on the American continent that can cure you of Spermatorrhea, Loss of Manhood, etc., caused by self abuse or disease. I challenge the combined medical faculty to refute the above statement by successful competition. The symptoms of disease produced by nightly seminal emissions or by excessive sexual indulgence, or by self abuse are as follows: Loss of memory, sallow countenance, pains in the back, weakness of limbs, chronic costiveness of the bowels, confused vision, blunted intellect, loss of confidence in approaching strangers, great nervousness, fetid breath, consumption, parched tongue and frequently insanity and death, unless combated by scientific medical aid. Reader, remember Dr. Perkins is the only man that will guarantee to cure you or refund the fee if a cure is not permanently made. Also remember that I am permanently located at No. 9 Fifth street, S. S., opposite the public square, Kansas City Mo., and I have the largest medical rooms in the city. Call and see me; a friendly chat costs you nothing, and all is strictly confidential. Post box, 1,227.

DR. PERKINS, Kansas City, Mo.

NEW YORK CENTRAL AND HUDSON RIVER RAILROAD.

Commencing Monday, June 23, 1873. Through Trains will leave Grand Central Depot—

8:00 A. M., Chicago and Montreal Express, with drawing-room cars through to Rochester and St. Albans.

9:00 A. M., Saratoga Special Express.

10:00 A. M., Special Chicago Express, with drawing-room cars to Rochester, Buffalo, &c.

10:45 A. M., Northern and Western Express.

3:40 P. M., Special Express for Albany, Troy and Saratoga, commencing Saturday, 21st inst.

4:00 P. M., Montreal Express, with sleeping cars from New York to St. Albans.

7:00 P. M., Express, Daily, with sleeping cars for Watertown and Canandaigua.

8:30 P. M., Pacific Express, Daily, with sleeping cars from Rochester, Buffalo and Niagara Falls; also for Chicago, via both L. S. and M. C. Railroads.

11:00 P. M., Express, with sleeping cars for Troy and Albany.

2:00 P. M., Hudson train.

7:00 A. M., and 5:30 P. M., Poughkeepsie trains.

9:10 A. M., 4:15, 6:30 and 7:45 P. M., Peekskill trains.

5:00 P. M., Sing Sing train.

Tarrytown trains from 30th Street Depot, stopping at all Stations, leave at 6:45, 8:25 and 10:20 A. M., 1:00, 3:00, 4:00, 4:40, 5:15, 6:30, 8:00 and 11:30 P. M.

Sunday Way Trains—For Tarrytown, from 30th street, at 8:25 A. M., and 1:00 P. M.

For Poughkeepsie, from 4th avenue and 42d street Station, 9:10 A. M.

C. H. KENDRICK, General Passenger Agent.

Charles Bradlaugh's Paper,

"THE NATIONAL REFORMER."

AGENCY IN AMERICA.

Asa K. Butts & Co. take pleasure in announcing that by recent arrangements with Mr. Bradlaugh they become agents in America for the sale of all the Pamphlets and other Works of

Bradlaugh, Holyoake, Watts,

And other celebrated English Free-Thinkers.

A full supply of which is expected to reach us next month; and are also authorized to receive subscriptions for

THE NATIONAL REFORMER,

A Secular Advocate and Free-Thought Journal.

Edited by CHARLES BRADLAUGH.

Price, post-paid, \$3.50 per year; single copies, 10 cents. Address,

ASA K. BUTTS & CO., 36 Dey St., New York.

A MIDDLE-AGED MAN BEING OUT of employment, would like a situation. Being a Liberalist and Social Reformer, would prefer a situation with one of similar views. Address, Thomas Carter, 316 New street, Philadelphia, Pa.

WM. DIBBLEE,

LADIES' HAIR DRESSER,

854 BROADWAY,

Has removed from his Store to the

FIRST FLOOR,

where he will continue to conduct his business in all its branches TWENTY-FIVE PER CENT. CHEAPER than heretofore, in consequence of the difference in his rent.

CHATELAINE BRAIDS.

LADIES' AND GENTLEMEN'S WIGS.

and everything appertaining to the business will be kept on hand and made to order.

DIBBLEE'S ANIA for stimulating, JAPONICA for soothing and the MAGIC TAR SALVE for promoting the growth of the hair, constantly on hand. Consultation on diseases of the Scalp, Mondays, Wednesdays and Fridays, from 9 A. M. till 3 P. M. Also, his celebrated

HARABA ZEIN,

or FLESH BEAUTIFIER, the only pure and harmless preparation ever made for the complexion. No lady should ever be without it. Can be obtained only at

WM. DIBBLEE'S,

85 Broadway, Up-stairs.

SPIRITUALISM.

ALL ABOUT

CHAS. H. FOSTER

The Wonderful Medium.

The compiler of this work, George C. Bartlett, says in the introduction: "While making an extended tour through the principal cities of the United States with Mr. Foster, I made it my especial business to invite the editors of the principal newspapers and journals to investigate the phenomena as they occurred in Mr. Foster's presence. Having confidence in the fairness and justice of the editorial corps throughout the country, and believing that they would give truthful accounts of their experiences during the seances, I have in this little pamphlet republished a series of articles from the leading papers of the Union. The reader must bear in mind that in nearly every case these articles have been written by men who are opposed to Spiritualism. In some instances, we are compelled to say, that on account of the unpopularity of the cause in some quarters, it was deemed inexpedient by the writers to give the more incredible and startling occurrences as they were witnessed. Notwithstanding this, this little volume is put forth with the hope that it may lead persons to investigate these phenomena, who, unbelieving now, may be led to believe in a spiritual life. This accomplished, it will not go forth in vain."

Price 50 cents, postage free. For sale, wholesale and retail, by COLBY & RICH, at No. 9 Montgomery Place, Boston, Mass.

THE ESSAYS READ BY

O. B. Frothingham, John Weiss, E. L. Youmans, James Parton,

AND OTHERS,

Before the meeting of the

Free Religious Association,

Held in Cooper Institute, New York, Oct. 14, 15 & 16.

In pamphlet form, 35 cents. (From the Tribune reports.)

Address the Publishers,

ASA K. BUTTS & CO., 36 Dey St., New York.

Publications of Walt Whitman, the Greatest of Poets.

LEAVES OF GRASS. New Edition. 504pp. \$3.

AS A STRONG BIRD ON PINIONS FREE. Just out. 75 cents.

DEMOCRATIC VISTAS. Political Essay. Prose, 75 cents.

Also a few copies of John Burroughs' NOTES ON WALT WHITMAN AS POET AND PERSON, \$1.

Address A. K. BUTTS & CO., 36 Dey St., New York.

AGENTS WANTED

For our Radical and Reform Publications. Great inducements. Catalogues sent on application, with stamp to pay postage.

ASA K. BUTTS & CO., 36 Dey St., New York.

"Victor" S. M. Co.'s

NEW SEWING MACHINE

"Victor"

Runs very Easy.

Runs very Fast,

Runs very Still.

HAS A NEW SHUTTLE SUPERIOR TO ALL OTHERS.

Defies Competition.

GREAT IMPROVEMENTS IN NEEDLE.

Cannot be Set Wrong.

AGENTS WANTED.

Address The "VICTOR" S. M. CO., 862 Broadway, N. Y.

Clairvoyant Medical Practice!

REMOVAL.

Dr. Storer's Office,

(Formerly at 137 Harrison Ave.)

Is now in the beautiful and commodious

Banner of Light Building,

Rooms Nos. 6 & 7.

No. 9 MONTGOMERY PLACE,

BOSTON.

Patients will find this a central location, easy of access by horse-cars, either on Tremont or Washington streets.

MRS. MAGGIE A. FOLSOM.

This widely known Spiritual Clairvoyant examines patients from nine o'clock a. m., to five o'clock p. m., daily.

DR. STORER will personally attend patients, and who ever spiritual insight and practical judgment and experience can accomplish will be employed as heretofore in curing the sick.

Patients in the country, and all persons ordering Dr. STORER'S NEW VITAL REMEDIES for Chronic and Nervous diseases, will address

Dr. H. B. Storer,

No. 9 Montgomery Place, Boston.

SEXUAL PHYSIOLOGY.

A SCIENTIFIC AND POPULAR EXPOSITION

OF THE

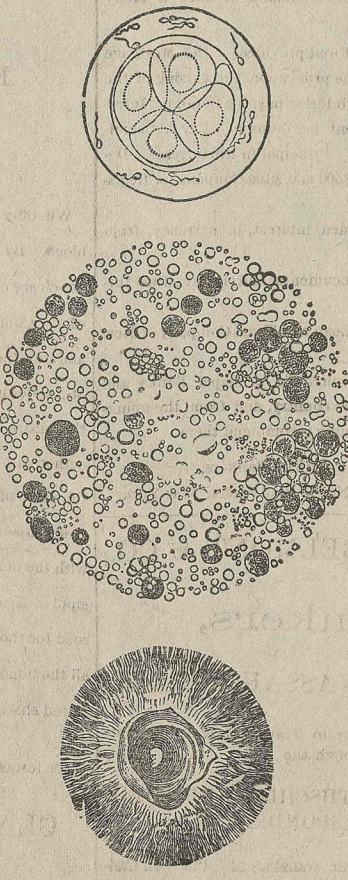
FUNDAMENTAL PROBLEMS IN SOCIOLOGY.



The great interest now being felt in all subjects relating to Human Development, will make the book on its way to every eye. Besides the information obtained by its perusal, the practical bearing of the various subjects treated in its pages, and giving a higher direction and value to human life, can not be over estimated. This work contains the latest and most important discoveries in the Anatomy and Physiology of the Sexes. Explains the Origin of Human Life; How and when Menstruation, Impregnation and Conception occur; giving the laws by which the number and sex of offspring are controlled, and valuable information in regard to the besting and rearing of beautiful and healthy children. It is high-toned, and should be read by every family. With eighty fine engravings. Agents wanted.

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.
- Choosing a Wife.
- Woman's Superiority.
- The Marriageable Age.
- 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.
- Intemperate Habits.
- Miscegenation.
- Union for Life.
- Choosing a Wife.
- Woman's Superiority.
- The Marriageable Age.



This work has rapidly passed through fifteen editions, and the demand is constantly increasing. No so complete and valuable work has ever before been issued from the press. Price by mail, \$2.

PARTURITION WITHOUT PAIN,

Or, a Code of Directions for Avoiding most of the Pains and Dangers of Child-Bearing. Edited by M. L. HOLBROOK, M. D., Lect. College for Women. The course recommended cannot fail to be beneficial—Beecher's Christian Union. Contains suggestions of the greatest value.—Wilson's Golden Age. A work whose excellence surpasses our power to commend.—New York Mail. The price by mail, \$1.00, puts it within the reach of all. A. K. BUTTS, & Co., Publishers, 36 Dey St., N. Y.



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
Reformation or Revolution, Which?	25
The Elixir of Life; or, Why do we Die?	25
The Scare-Crows of Sexual Slavery	25
Three of any of the Speeches	50

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.

DECLARATION OF PRINCIPLES AND BILL OF GRIEVANCES OF THE INTERNATIONALS OF THE UNITED STATES OF AMERICA.

When, in the course of human events, it becomes necessary for a large class of people to dissolve their party political bands which have connected them with one another, and to assume among the different parties of the country separate and equal station to which the laws of nature's God entitle them, a decent respect for those old parties requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident that all persons are created equal; that they are endowed with certain inalienable rights; that among them are life, liberty and the pursuit of happiness, and all the means adapted thereto; that to secure these rights political parties in this country are formed, deriving their powers from the consent of the people as expressed through the ballot-box; that whenever any party becomes destructive of these ends, it is the right of the people to alter or abolish that party and to institute a new one, laying its foundation upon such principles and organizing its powers in such form as to them shall seem most likely to effect the safety and happiness of the whole people. Prudence, indeed, will dictate that parties long established should not be changed for light and transient causes, and accordingly all experience has shown that mankind are more disposed to suffer while evils are bearable, than to right themselves by abolishing the forms to which they are accustomed. But when a train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce its people to absolute despotism, it is their right, it is their duty to throw off such parties, and to provide new guards for their future security. Such has been the patient sufferance of this people, and such is now the necessity which constrains them to alter their former relations to political parties and thus remove the abuses in our government.

The history of the present parties is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over the people of the United States. To prove this let facts be submitted to an unprejudiced country.

These parties, one and all, have neglected to carry out the fundamental provisions of the Constitution. They have granted privileges to private individuals, corporations and parties, which are diametrically opposed to a more perfect union—opposed to the establishment of justice—opposed to the insurance of domestic tranquility—opposed to provision for the common defense—opposed to the promotion of the general welfare—opposed to the security of the blessing of liberty to the people and their posterity—which privileges in the hands of these private individuals, corporations and parties, enable them to absorb the lands of the people for their special benefit; to control the transportation of the products of the people; to possess the various industries of the country, and utilize for their own advantage the natural resources of the country, until all the wealth of the nation, in every form and nature, is made contributory to this privileged class, who control the legislation of the country from the municipal to the Congress of the United States; the legislative, judicial and executive departments of the government of the country being only the instruments in the hands of this privileged class to put their wishes and interest into form and realization, to the great injury and hardship of the public; and a change of parties hitherto has only been a change of masters, each in its turn becoming more and more oppressive and unbearable.

Their usurpations of the rights of the people have been so glaring that it has become necessary, in order to enforce their rule upon the people, to call to their support the military arm of the government to suppress the voice of a nominally free people raised in their own defense in States as well as municipalities.

Freedom of the press, free speech, the right to assemble and discuss their grievances, and the right to bear arms has been wickedly trampled upon by this privileged class, in

open violation of our fundamental law; and although the great body of the people are wealth-producers, they are today suffering the pangs of hunger in the midst of plenty, while the privileged classes have more than they know what to do with, and the great producing class are begging for work and bread.

Our government was instituted to promote the general welfare, but these rulers neglect to carry that object out; and when the people ask that works of public benefit be instituted by the government, that the idle willing hands may be employed in some useful labor, they are taunted with the quotation "that the government is not a wet nurse to provide for the ignorant vagabonds of the nation."

Charters are granted, lands given away, taxes imposed, salaries enlarged, offices increased, justice delayed, unobtainable criminals allowed to go at large—all in the interest of this ruling and privileged class, while petty thieves of the poor classes suffer the full penalty of the law, and poverty made a crime punishable with death by slow starvation. All this is done in the name of law and to promote the general welfare.

The will of the people, expressed through the ballot-box, has been set aside, and minority and offensive individuals placed in authority to gratify this privileged and usurping class. The nation plunged into debt, through a fratricidal war, killing 500,000 of the best men of the North, to say nothing of the South; filling the land with cripples, widows and orphans; destroying \$900,000,000 worth of property; saddling the country with \$250,000,000 of debt, payable in gold, of which we have not a hundredth part enough to meet it, thus making gold at a premium, depreciating our own currency by refusing to take it for imports and duties (directly for the benefit of the bondholders); paying the highest interest to the bondholders, giving the control of our currency into their hands; uniting by charters and grants all the great interests of the country, until one-tenth of the people own all the wealth of every description throughout the country, thus making wealth the sovereign instead of the people, reducing the great mass of the people to a vassalage worse than our Southern slavery ever was, because the slave was provided for by his master in old age and sickness, while the poor of our so-called free country are left to starve when sickness, old age and suspension of work come. The government, which is in the hands of these parties, can do nothing, only to feed as paupers or punish as criminals.

We, therefore, the Internationals of the United States, in our Federal Congress assembled, appealing to the Supreme Judge of the Universe for the rectitude of our intentions, do, in the name and by the authority of the good people of the United States, solemnly publish and declare that the people of the United States ought to be well fed, well clothed, well sheltered, well educated in the political science of government; and that the government in their hands should promote the general welfare, and secure the blessings of liberty to themselves and their posterity, being an instrument whereby the good of all is the good of each, and the good of each is the good of all. And therefore we, as a free people, unite ourselves in a political party, whose platform of principles is in harmony with the Declaration of American Independence and the Constitution of the United States, for the purpose of correcting abuses in our government and bringing its action back to its original function—all to be done through the ballot-box.

And for the support of this Declaration, with a firm reliance upon the God of Justice, we mutually pledge to each other our lives and our sacred honor.

Signed by the Federal Council of the I. W. A. of North America.

(Attest) G. W. MADOX, R. S.
Wm. A. A. CARSEY, President.

"THE INTERNATIONAL."

The office of the *International*, whose prospectus was published in the *WEEKLY* of February 7, is at 42 John street, New York, where all communications should be addressed.
G. W. MADOX, Ed.

CENTURY BELLS.
BY E. W. ADDLEMAN.

Hark! I hear the Century Bells,
Tolling down the aisles of Time,
Slowly, softly, sweetly, swells
The plaintive music of their chime.

As a knell for the departed,
Tolls the Century Bells again,
O'er the hopes of those high-hearted
Revolutionary men,

Who, but one hundred years ago,
Galled by the chains of slavery,
The seeds of Freedom sought to sow;
And dauntless was their bravery.

So bold their speech, it stirred the hearts
Of sturdy manhood in its prime,
And soon men left their busy marts,
And pledged themselves at Freedom's shrine.

The struggle o'er, the victory won,
They thought to form a government,
Based on justice, so that none
Be left without the Covenant.

And lo! a century has sped;
Where now the justice that was sought?
Alas! e'en slavery is not dead,
And justice almost come to nought.

One more peal from the Century Bells;
Not mournful now—the funeral's o'er—
But joyous and glad the music swells
From the bright, celestial shore.

It tells of resurrection's morn,
And buried hopes again revive;
Justice and Truth will yet be born;
Our Country's Fathers still survive.

Ring out, glad bells! peal after peal
Send through the aisles of coming time;
Say Justice steps upon the heel,
Of present rottenness and crime.

Ring in the day! the glorious day!
When selfishness and lust for power
Shall hide themselves in shame away,
And gold no longer rule the hour.

When neither nation, color, sex,
Shall be debarred their heaven-born right;
Nor social problems come to vex,
But live by the inner light.

BEAVER FALLS, Pa., January 26, 1874.

Dear Friends—I see in the last *Banner of Light* the following paragraph, headed "Dying of Starvation:"

"Under this startling head, the New York City press is presenting dark pictures of the fearful sufferings among the unemployed poor of that metropolis. Starvation seizes whole families, some of whom have been visited by the reporters, whose pencilings of their 'interviews' with death are truly heart-rending."

I am preparing a lecture with this title: "The Battle for Bread and the Battle for Power." I have access to several Pittsburgh dailies, but, for some reason, they see fit to say nothing about these things. Is it because the Press, the Church and State are in league with oppressors and against the oppressed?

O, Justice! Justice! where is thy home? and if in the loving, bending heavens, why does not some God or angel speak as if with the voice of a trumpet?

Do give some details of this "Dying of Starvation" in a city of plenty, that the world may see that millionaires and rich men generally are turned to stone or to devouring vultures! and let them read their inevitable doom in the fifth chapter of James.

"Earth is sick,
And Heaven is weary of the hollow words
Which States and kingdoms utter
When they talk of Justice!"

Faithfully,

MILO A. TOWNSEND.

SOCIALISTIC.

STRIKE FOR THE RIGHT.

BY DR. CHAS. E. PEET.

Strike for the Right! though demons frown,
And in their blind wrath tramp you down
For what you do.
Fear not what'er is done or said,
You're not the only one that's bled
For being true.

Why heed the threat of prison bars,
When spirits bright, in glorious cars,
Can bear away
Our souls from guarded dungeon cells,
From earth and its ten thousand hells,
To realms of day?

Strike bravely, boldly for the Right!
Remember, God is in the fight,
And angels, too;—
Who will, in every noble cause,
Sustain us, if we do not pause
In being true.

What if our earthly forms they place
In dens that would Old Nick disgrace,
And at us frown?
Our souls unfettered will remain,
No prisons can our spirits chain,
Or bow them down.

Work for the God who dwells within,
Nor feel your every act a sin,
'Cause bigots blame.
'Tis in the nature of mankind
To see in others, well defined,
Their own gross shame.

And those who rant and howl the most
At our poor, ignorant, erring host,
Will doubtless find
That, what in us they think they've found
Are but the errors that abound
In their own mind!

Reflection is a law of light,
And oft, upon the nerve of sight,
Self is thrown back—
And what appears another's fault
Is but the slime of our own vault,
Begrimed and black.

All grain is full of chaff and bran,
And thus it is with race of man,
Two-thirds are straw;
One-third, or less, might be called "wheat,"
It cleansing needs of smut and cheat,
By Nature's law.

Those minds that yet are young and green
Will act mean parts upon this scene
'Till more mature;
Their present sour and puck'ring state
Must be endured until kind fate
Shall make them pure.

'Tis wisdom, let us here allow,
That drops us from the bending bough
When fully ripe.
To earth the body turns again,
But the soul passes to its plane
From death's strong gripe.

Then fear not death, with all its might,
Should it get in 'twixt you and right
It cannot harm
Nor injure you, because the soul
Is far above grim death's control
By potent charm.

Strike, then, for freedom for our race!
Strike down deception and disgrace
With all thy might!
Strike all soul-fettering shackles off,
Though all the world at you should scoff
For doing right.

Strike partial legislation down!
And claim for woman each a crown
Of noble worth.
Strike to a level all mankind!
Strike from all eyes the scales that blind
While on the earth!

Strike every tyrant from his throne!
And give to each poor man a home
For self and wife.
Nature is parent of us all;
Petty distinctions then let fall
Which curse this life.

Strike out the old! Strike in the new!
Strike out the false! Strike in the true,
'Till all wrong dies!
Strike out the bad! Strike in the good!
Strike out all cause for shedding blood
And wailing cries!

Strike out the Devil, for he's dead!
Strike out that dogma, the God-head,
And saving grace!
Strike out the Bible's burning hell,
And in heaven let our whole race dwell—
Our rightful place!

WILMINGTON, N. C., Jan. 13, 1874.

Dear Weekly—I come not as prophet, priest or king, Gentle, Jew or Christian; I belong to no sect, party or clique; I speak not in the name of any anointed mediator between me and the source of my inspiration: I come in the eternal name of freedom—the everlasting right of justice—the perpetual light of truth.

In the utterance of convictions, in the emphatic assertions that things are thus and so, there are none to molest or make me afraid. The dark and desperate truths that are, which point to the bright and beautiful things to come, are as fields of deepest inspiration to the soul that looks up from the present slough of despond to where hope sings of the better time to come.

Woman is enslaved in all her functions! I challenge the world to come in all its glittering armor and overthrow the assertion! As through woman has come the accursed slavery that blots the face of our vaunted civilization, so through woman must come redemption and emancipation.

Thousands of women are rising up in this day and hour, in this intense crisis of their destiny, daring to ask, "Why have I been all my life defrauded?" for they have come to the knowledge that they are defrauded. That is one of the most hopeful signs of the times. When the slave comes to the knowledge of the slavery, there is no stopping the incoming tide of freedom till the chains are riven. Hail, then, ye sons and daughters of men, the agonized wail that is on the wings of the air, pregnant with the sweet soul of freedom!

Let the cowards, hypocrites and tyrants set up their counter cry of "mad dog!" "stop thief!"—let them plant the social scare-crows at every field of vision; though freedom be at the price of blood, the price must be paid!

Let the devotees of expediency, who assume to be a law unto themselves, yet say to others "thus far shalt thou come but no farther!" let the whole tribe of canting shams set up their "divine sanctuary of home," their "social institution of the family," and hang the impenetrable veil before the desecrated altars, we who have free souls have dared to rudely sweep that "sacred veil" aside, shuddering with a nameless horror at the rank corruption ruining all within, a whitened sepulchre, full of all manner of uncleanness and dead men's bones.

Sanctuary of home! Where there is one pure altar preserved in purity, peace and happiness, there are a thousand and one reeking with the life-blood of despairing victims, offered up sanctimoniously to the "sacred institution of marriage."

Stand not longer in fear to send the iconoclastic mallet at the hideous head of this monstrous idol, which we have dared unvail at the risk of life and liberty. The supporters of the ghostly sham cannot themselves look their unvailed god in the face, when one clothed in the light of truth, armed with the light of inspiration, sweeps aside the mockery of sacredness and reveals the unclean thing!

Shrink not, brave workers in the vineyard of human rights and wrongs; the harvest is ripe but the laborers are few. There breathes not a potentate who can stand a moment in the gleam of your armor, resplendent, blazing with Truth, the newly-descended Son of the Most High God?

We have struck the rock of our miseries and the waters have gushed forth, to cease no more forever till all souls shout the glad anthem of the ages, since the morning stars were young: Peace on earth good will to men through the opening gates of freedom!

My banner is unfurled, and may I be shot in the back for waving the white feather if I ever fail to hoist it high before potentates, priests and principalities. Let Dauntless be my name, Destruction be my watchword, Freedom be my aim!

The nearer I approach the sacred penetralia of our social system, the more hideous does the base counterfeit which assumes the fair proportions of virtue and purity become. "Day after day uttereth speech and night after night showeth knowledge," but it is little to the glory of God that our lives are led. When I stand in presence of the unvailed horrors of this day and generation and read the shocking revelations of the times, and witness how woman is the victim of it all and indirectly the cause and effect, my soul cries out with a mighty cry, "there are none virtuous—no not one!"

Look around upon the shams and apologies of womanhood, with the decomposing corpse of sexuality within them, as

they walk among men, creating disgust of life and abortions of nature; look around upon the over-stimulated manhood, basely fed upon the decaying vitality of womanhood, tobacco and strong drink, so that it is impossible for them to look upon a fine type of womanhood without lusting after her and committing adultery in their hearts; for all impulse without response, as all response without impulse, is adultery, and Christ said it in unmistakable terms. Mark the homes, the myriad homes, where the body of love is stretched cold and dead upon the so-called sacred altar, where the baleful light is kept flickering and sputtering for the coming of the bridegroom, who still never comes, and never will come, here or hereafter, save through the full regeneration of all our powers, functions and capacities, the full fruition of our highest aspirations.

Aspiration is not the offspring of crucifixion. Let all who hold a sweet hope within them look for the angel to roll the stone from its grave away; but they shall look in vain if they base their hope on the devil-prompted promise that fruition shall come through sacrifice. The age of sacrifice is passing rapidly away; it has stimulated a pernicious principle that has made masters of men and mummies of women. As it leaves the stage of human existence it points with prophetic finger to the incoming era of self-assertion, rolling in like a majestic tidal wave, that shall sweep over us and cleanse off the blood-stains on the reeking altars of sacrifice.

The blessed proclamation has gone forth: Never yet was a soul benefited by the immolation of another soul! Christ gave his dear life freely for his truth. He sacrificed no principle, no function of his being. He crushed no holy aspiration of his divine nature. He did not cramp or dwarf any of his powers in blind obedience to despotic will. He did not put himself in our social fetters at the expense of his sweet will. He died on the cross for freedom!

When Christ prayed in the garden and dropped the bloody sweat, he knew he was reaping as he had sowed—knew that the spirit was willing, but the flesh was weak. "If it so please thee, inspirer of my mission, let this cup pass from me; nevertheless, not my will but thine be done!"

Thousands have gone down into just such depths for the maintenance of their sacred pleasure. In spite of the charge of blasphemy, I cannot hold Christ's gift of life any greater than the same rich gift of all the martyrs who have died for a principle. John Brown's ignominious death, or John Maynard's magnificent heroism on Lake Erie, were equal gifts with Christ's. Christ's love was boundless as his nature was divine; theirs was no less, no more. Though Christ's nature embraced the world, theirs embraced all in their line of vision.

If we reverence not the evidences of divinity before our eyes, how can we reverence the divinity of Christ which comes from down the ages? "Inasmuch as ye have done it to the least of one of these, ye have done it unto me."

No; the spirit of sacrifice is not understood, and never will be till self-assertion sits in the master's seat and interprets the meaning. Sacrifice does not mean, never did mean, never can mean, the yielding of one iota of our personal endowment, for then we thrust our talent back in the face of God who gave it, insult the great "Giver of every good and perfect gift." We are not to crucify a single faculty of our being, nor dethrone a single inspiration for any other's sake, lest we foster in the soul of another the very demon of selfishness and groveling lust.

What lust so baneful as that which would feed upon the very essence of another's life without in any measure compensating the boon? Husbands and wives, I put the question home to each and all of you. Set the tallow dip of your experience high enough to see by its mean, little flame, then reply.

Men who are married to women, I ask you to wake up some morning early and look upon the sleeping face of her who has all her days with you, extracted her life's essence to stimulate and feed you, abnormally though it be; see the inevitable signs of a great hunger traced in her face by your own devilish skill; and when she opens the windows of her soul, in answer to your new-inspired gaze, put your lovingest arms about her and say, "My darling, has marriage compensated or been a smoking sacrifice for love?"

If she do not comprehend you, and weep the long pent-up tears of disappointment and regret upon your bosom, 'tis because the deadly social evils are still so tight about her that she does not realize the sad meaning of a depleted womanhood; she still glories in her shame and what should be the shame of every masculine soul who lays claim to a spark of manhood.

Where is manhood gone, when a man can say, as many do, "The whole question of marital wrong might be settled, if wives were only willing to bear all the children nature capacitated them to bear; for while they repel their husbands by their fear of becoming mothers, no wonder men become disgusted and the seeds of misery are sown."

I have the gentleman in my mind's eye who used that halting argument, and never did soul of man drop from a height to a great depth in quicker time. In heaven's name, where had his better instincts been wandering to lead him into such a slough of rank selfishness?

Do men marry women in order to have them always at hand to meet the greedy demand of rampant passion? Has woman no voice, no will, no desire but to hold her body ready, at no matter what cost to herself? Gods! what are men? Satan, depart with such wicked selfishness—a miserable outcropping of the dogma of sacrifice which ever teaches one soul to live and be satisfied at the expense of another! The insane spirit comes from the devil, and it shall return to its god who gave it, ere the foul wrongs done in the name of love are burned and purged away.

Woman! The hour is at hand; the watch-fires are kindled on the hills; the hosts are gathering the clans! Old things are even now in the throes of a grand new birth, whose name shall be Freedom; whose mission shall be, when fulfilled, Womanhood Redeemed!

HELEN NASH.

SOCIAL SLAVERY.

The situation of women, and particularly the married ones has engrossed my life thoughts, for, as I see things, no African slavery was ever worse than the slavery of married women. The master had regard to the profit of good strong children for the market—enough to not overbreed and overwork their mothers. Not so with the legally-prostituted, down-trodden mothers of this boasted Christian land of ours. My soul sayeth, How long, oh Lord! how long will this state of things remain; how long will people be disposed to move with the popular prejudice instead of principle; with the crowd instead of being and acting as accountable individuals! How can any woman possessed of half common sense and the least possible observation be silent, and even so much worse than silent, as to censure others who are laboring for the emancipation of a species of the most accursed slavery that has ever existed? What is it that fills thousands of graves prematurely but overbred and overworked mothers? What is it that makes half of our paupers and all of our criminals but the situation of the poor downtrodden mothers? As I see things, the world cannot be redeemed from this state of misery but through the creative source. We need not wonder that the land groans to-day with the weight of villainy when we trace cause and effect. My journey of life must, by the course of nature, be near its close, and my situation in life has been such as to prevent me ever doing much for the cause nearest my heart; yet I feel cheered in my declining days to see such a waking up on this all-important subject. In my young days I would speak of this matter, and it would be very shocking to the feelings of those present; but, thank God, it is now a subject which can be looked at and talked of, and must and will be talked of until motherhood has that value set upon it that God intended in His wise laws of creation.

So fear not, dear sisters and brothers, the Lord and a host of bright angels are on your side, and the day will come when there will be as much adoration of woman for being the redeemer of the world as she is now blamed for its fall.

So prayeth, so hopeth your unworthy sister,

ALTOONA, Pa.

PHEBE ANN HAINES.

SOCIAL FREEDOM AND ITS OPPONENTS.

PROVIDENCE, Jan. 12, 1874.

Why this howling, vituperation and bitter denunciation of social reformers? Why do so many of the professed friends of Spiritualism become so terribly belligerent when they hear the phrase "social freedom?" I have noted that among the many series of resolutions passed here and there, designed to abjure the "heresies" of radical Spiritualists, there is scarcely one which squarely indorses the system of marriage as it is at present. With a fling at social freedom and its advocates, at the same time, when they touch the marriage system, they have an *if* or a qualification of some kind, not daring to indorse it as it is. Why is this? Why, if the institution be as sacred as is claimed, not say so and be done with it? But no; while endeavoring to appear the advocates of marriage as it is, throwing a sop to Cerberus, they unequivocally, for the most part, acknowledge that there is something wrong, and that the institution is far short of what it should be. This is double-dealing, a patter to Mrs. Grundy, which is disingenuous and disreputable. If marriage be only the offspring of the law—if the essence of the institution be in the mummery of the magistrate or the priest, say so and be consistent. But if marriage be of the soul, and soul must knit to soul to make a vital union, why cling to old forms and usages, something extraneous, which, the soul-blending wanting, is an idle ceremony, a mockery, a shadow of no substantial moment—no marriage, in fact? If marriage be of the soul, then it belongs only to those souls seeking the union, and nothing more is necessary. I am sick of this ignoring of first principles, this constant diving into the flesh-pots of Egypt.

Spiritualism teaches the democracy of souls and the inherent equality of the sexes. Marriage, then, is something more than is implied in the term as used by the Church and State. The former declares it to be a sacrament, though in Protestant countries it permits the civil power to consummate it; while the State, to a greater or less extent, accepts the theory and puts marriage on a somewhat similar basis. Now, there is not a well-informed Spiritualist who will admit this claim of the church; but there are those who, for various reasons, will not accept the logic of their principles. Mrs. Grundy or some other imp is a lion in the way, and the parties must stand in the category of insincerity or hypocrisy.

Since Mrs. Woodhull has opened the fight by attacking the great citadel of wrong, who have most persistently maligne, misrepresented and abused her as well as others who have had the independence to summon our social system to judgment? Whose virulence has been intense, ferocious, bestial and spirit devilish? They are those who remind us of the whitened sepulchres spoken of in olden times. "Ab uno disce omnes," which, liberally translated, means, "Those who live in glass houses should not throw stones."

WILLIAM FOSTER, JR.

A FEW CRITICISMS.

We all claim to be doing right. Let us be sure that we claim the truth, and that we are bold and brave enough to follow it out.

"Individual sovereignty" is a simple principle, and I think the WEEKLY is doing a positive evil in ranking sovereignty and State ownership in things on the same ground. The State, I care not for what purposes it may be defended, cannot, as an authority to govern, be admissible if we mean freedom. As a friend recently remarked, your excuse for the State's power, "the good of the whole," has been the excuse of every despot mentioned in history. If people are fit to be free (and I contend that they are), then let freedom come, but let us not be deceived in the shape of the article. The State never had and never can have possession of me or my children. I would as soon send them into bondage as deliver them to your State.

Moreover, where is the equity (I understand that you desire equity), of the act which compels me to pay my money to support children whom I did not produce and do not own, but which are the fruit of other's loves, and naturally their property until able to produce what they consume? There is no equity in it, I say, and there never can be any. I fear you are losing sight of equity in finding expediency. Take the former by the hand and trust the latter to follow, it will never fail.

State education indeed. We have had State education. We have learned to abhor the name "State." We have been under the protection of this idol, and millions of our fellow creatures have been guided to death by its demands. You may assert that the past experience with government is no criterion for the future when all will be better managed. I ask upon what authority you say so? What evidence have we that your ideal State, composed of the most educated men, may not become a usurping band of thieves? What is to guard against any of our present evils, if the happiness of one, to say nothing of thousands of parents, is to be swept away by the unnatural "protector" the State? Tyrants have smiled at the efforts of "communism," they will tremble only when "individualism" appears.

If there has been one principle strongly laid down by the WEEKLY, it has been that of self-ownership. But I fear you are injuring, if not destroying the good seed of liberty, which was sown in earlier days.

You will find further, if you press the question, that not one mother in forty would consent to deliver up her child as "State property" to be educated, and thus made a useful citizen "for the good of the whole." This last is the only unnatural thing about your free-love doctrine, and I sincerely hope you will reconsider the error you have made and correct it. If you do not do so, your teachings will continue to be illogical, inconsistent and absurd, facts which will quickly be taken advantage of by your opponents. Be consistent and logical and the world will come to your relief, otherwise your efforts will be in vain.

WM. B. WRIGHT.

BOSTON, Jan. 22, 1874.

COMMENTS.

In answer to the above, it is asserted that the WEEKLY does not place Individual Sovereignty and State ownership or State Sovereignty on the same grounds, in asserting that it is the duty of the State or community to provide good homes for lying-in and nursing women, and for the rearing and training of children. This latter duty is now admitted by many of the most civilized nations, and acted upon in the establishment of public schools, maintained by a public tax on the property of the community. The WEEKLY only extends the system to admit women in delicate situations, and to cover food and shelter, as well as instruction, in the case of children.

The WEEKLY, in common with the worthiest members of the community, holds that the public school should offer to all the best education that can be given to any children in the State, but does not propose to rob W. B. Wright, or any father and mother of their families, unless they criminally neglect their parental duties, and insist that their progeny shall grow up in ignorance. In that case the State has a right to step in, in self-defense, in order to prevent the children from becoming a burden upon it in the future; and many Catholic as well as Protestant authorities justify the action. In civilized countries, people who cannot support themselves are not permitted to die of starvation, and in these days it may be said that some education is necessary in order to obtain an existence.

As to the equity of the act which compels Wm. B. Wright "to support children which he did not produce, and does not own," the WEEKLY would answer that it rests on the same grounds as that of the law which taxes him for the purpose of "educating" children whom he did not produce, also. If Wm. B. Wright has no interest in the State where he resides, lives an independent life, and does not require the assistance of his neighbors, his position is correct; but if, on the contrary, he needs the services of others in his daily life, and looks for the protection of others in his old age, it is only just to claim that, in return for such present and prospective services, he owes to the community duties in return. This being so, the WEEKLY claims that the first of these duties is the proper protection and education of his future supporters and defenders, viz.: the children of the State.

Although in many things the interference of State or National Government is reprehensible, in the matter of public education the WEEKLY has not yet, like Wm. B. Wright, "learned to abhor the name State!" But when Wm. B. Wright asks, "What is to guard us against any of our present evils?" etc., the WEEKLY answers, the power now used in the Republic of Switzerland for such purposes, viz.: the referendum.

In conclusion, the WEEKLY would state that all laws affecting communities are based upon the surrender of individual right. Savages may exist under the "liberty of will," but civilized communities can only exist under "the liberty of law." In the opinion of the WEEKLY, that nation is the most enlightened which best conserves and protects the interests of the young and the aged within its limits, because they most need the protection of the law.

TO THE FRIENDS OF SOCIALISM.

Up to date no steps have been taken to provide for the Convention of Socialists, which was appointed to meet in Philadelphia on the 22d of February. Owing to the stringency in money matters, I would advise the omission of a convention this year, or at least until next fall, and then meet again at Cleveland, Ohio, as that place is a social as well as a geographical centre. Would it not be well to meet simultaneously with, and at the same place of, the next Convention of the Universal Association of Spiritualists?

JOHN W. EVARTS.

CENTRALIA, Ill., January, 1874.

THE QUESTION SETTLED.

The courts having settled the question of the legality of marriage as a civil contract under our general law of contracts, when perfected and agreed to by the contracting parties only and without the ceremony of, priest or magistrate, what further need have we of the ceremony of priest or other official, and what is the use of feeing one class of professionals to get into matrimony and another to get out? Why not at once repeal the useless laws of marriage and divorce that only serve to fee these officials, and require the contracts between such contracting parties to be recorded in the town or county where such parties reside, and thus give to the female a chance to secure in the contract her natural and equal rights, and to secure provision and protection for her prospective offspring, and guarantee against unwelcome children, and all personal abuse; to secure to both the proper and natural right to dissolve the contract by mutual consent, without feeing the lawyers or the courts to do that which none but themselves are interested in?

It is now time for all friends of woman and all women to join in an effort and demand the repeal of the worse than useless laws of marriage and divorce, and have the whole matter left where it belongs in the general laws, with a slight reference to contracting parties who design to raise children as well as money and stocks, that such contracts shall be put in writing and recorded to save future trouble and better secure the female. As the law now is there is rarely if ever any provision for the prospective children, and in many cases there are several unwelcome ones, and often utterly unprovided for, and hence they are often thrown upon the public in various ways, without any means of support or protection. Under this new and better system we should of course not have half as many, and probably not one-fourth as many, unwelcome children born, and those born would be mostly by the desire of the mother, and hence better fitted for life and better provided for in life. I have long advocated this change and long been satisfied it must come, but when and by what means I could not foresee; but now I see the time to make the demand, and believe the work can now be accomplished in some of the States, soon to be followed by similar statutes in all. This old relic of the Catholic Church, by which it controlled the sexual relations of the race, is about to be broken and abrogated. It has too long been used as a means of tyrannical power over the ignorant part of the people, and but too long been used to crush out the lives and hearts of females, driving tens of thousands of poor creatures to public prostitution and more to private, and often even worse prostitution in marriage. It has long been settled that public prostitutes live on an average about four years, but no one has dared to estimate the term of life and service of the private prostitutes; but it is not much, if any, longer. The new system proposes to abolish both, and this causes a terrible cry of alarm from those who support and live on and in these systems. Oh! holy marriage!

Now is the time to strike for purity and the equality of woman. Now is the time to give her a chance to protect her own person by law against both husband and libertine in public and in private.

Shall woman be rescued, is now the question; or shall we still allow the sexual tyrants to hold her in the two conditions of prostitution, public or private; shutting up one and keeping her secure by public opinion and Church power, and visiting the other in secret and clandestinely. Such is the condition; and shall we allow this class of hypocrites to forever keep woman thus in degradation through the combined power of Church and State; or, having control of the law, shall the honest part of community break the chains and set the captives free? We were prepared for the howl of horror from the pulpit, and the echo from the hypocrites and libertines; and well did we know that those with pockets full of stolen goods would lead off in the cry of "Stop thief, stop thief!" but we were surprised to find some whom we supposed dared to defend the truth against tyrants join in the cry against a law that could alone justify their own conduct in some of its features; but it is an old saying, "Out of the fullness of the heart the mouth speaketh," and so all may not have read the heart aright.

WARREN CHASE.

SPIRITUALISTIC.

SCIENCE AND SPIRITUALISM.

It is frequently remarked by persons who dispose of the phenomena of Spiritualism with a sneer and a laugh, that if there were any truth in the manifestations of media, scientific men would long since have admitted the spiritualistic hypothesis, or referred the phenomena to their natural causes. Because scientific men have not done either of these things, the popular inference has been that spiritualistic phenomena are frauds; mere trickery, which does not bear serious investigation.

The scientific *fiasco* which resulted from an attempt of certain savants several years ago, who undertook to reach first principles in the marvels of Home and media of less note, has been popularly misunderstood, and has ignorantly served to confirm the impression that science had approached these phenomena merely to despise their authors, and to discover optical illusion or shameful deceit. The truth is, that the savants and the Spiritualists were both to blame—the former for prejudice and impatience; the latter for arrogance and an apparently fanatical attachment to their "conditions." The latter puzzled the scientific men more than the phenomena; and thus the investigation, although conducted by some of the most eminent scientists of Great Britain, came to nothing.

One of these, Professor Crookes, who ranks in his portion of the field as highly as Wallace and Darwin in theirs, or Huxley and Tyndall in others, has continued his study of Spiritualism, and his report of four years' observation and experiment is about to appear in book form; and a summary of the contents of the volume is given in the January number of the *Quarterly Journal of Science*, of which he is the

editor. He also conducts the leading chemical publication in England. Prof. Crookes stands so high; his researches have always been looked upon with so much admiration for their simplicity and accuracy, and his utter disbelief in Spiritualism is so well known, that his declarations will carry with them great weight. In fact, it may be said that science, through Crookes' mouth, has now recognized the system of Spiritualism, its phenomena, its purpose and its integrity. It would, of course, be absurd to predicate upon Crookes' failure to attribute these phenomena to causes in physical nature the impossibility that scientists cannot go further than he has gone. But it is a fact, that a man learned, astute, skeptical and eminent as he is, and possessing, by his familiarity with the principles of chemistry, peculiar qualifications higher, perhaps, than those of any other British savant, has acknowledged that the phenomena of spiritualism do contradict "the most firmly-rooted articles of scientific belief—among others, the ubiquity and invariable action of the law of gravitation," and confesses that there is a controversy between his reason and the testimony of his senses.

His investigations, it will be noted, cover four years. The phenomena he observed are fully related. They are more varied, and are more extraordinary in degree, rather than in kind, than those which have been recorded by trustworthy persons in the United States. What will attract especial attention are his two proven assurances that darkness is not an essential of these phenomena; and that they are as easily producible in other places, at other times, and under other conditions as are those commonly insisted upon by ordinary or partially successful media. Indeed, the most remarkable of the phenomena which came under the observation of Professor Crookes occurred in his own house, by various media of his own choosing, amid conditions which he created and controlled, and in the manipulation of which the possibility of trickery did not exist.

The observations, the theories and the individual conclusions of Mr. Crookes do not by any means finally adjust the relations between Spiritualism and science. But it is cause for congratulation that science has, at last, thrown the bandage of prejudice off its eyes, and is looking Spiritualism closely and sharply in the face.—*Chicago Times*.

From the *N. Y. Daily Times* (Jan. 23) is taken the following item, which may be termed

CATHOLIC SPIRITUALISM:

"The last number of the *Pelerin* publishes a narrative of an appearance of the Holy Virgin on the 8th of December last. The 'apparition,' it seems, had been announced beforehand, and came faithful to the hour indicated—namely, between midday and one o'clock. There were from 3,000 to 4,000 persons present on the scene. 'I did not (says the writer in the *Pelerin*) enter the room on account of the crowd; but I went back next day that I might hear from the mouth of the person who saw the vision the words of the Holy Virgin. The Holy Virgin said we were on the eve of a terrible political crisis; it will be brief, and for a time the wicked will seem to have the ascendancy. The Holy Virgin spoke only of Paris as likely to suffer from this crisis; she said nothing of the provinces. The vision lasted fifty minutes. The person who saw it was teased in a thousand ways, but felt nothing; all the experiments made on her did not disturb her ecstasy. The number of people daily is incredible; but the diocesan authority is reserved, especially since three weeks ago, an account of revelations of an extraordinary character affecting the Pope. A country landowner, who has known the person tranced for a long time, asked her in my presence how the advent of Henry V. in 1874 was consistent with MacMahon's appointment for seven years. She was asked if the latter would remain in power for five years? No. Four years? No. Three years? No. Two years? No. Three months? She smiled and made no reply. It is always so when she is questioned about facts she is authorized not to reveal. The Holy Virgin has promised other visions, but did not fix the date. The lady seer is very anxious it should not be fixed, as the crowd on the 8th was so great that she does not wish to see it repeated. But she will announce it, we are assured, if the Holy Virgin so desires."

The WEEKLY indorses the prophecy contained in this vision without limitation as to place. Nothing is more certain than that we are on the brink of a terrible convulsion, as they are in Paris; and there as well as here the wicked appear to have the ascendancy; but let us hope the above prophecy is correct, when it asserts that the period of their power will be brief.

The following item on Spiritualism, from the *New York Medical Review*, is probably worthy of attention:

"Of all mental ailments none seem to yield to treatment so reluctantly as Spiritualism. I have watched many cases of genuine Spiritualism, but do not remember to have seen a chronic case permanently cured. I have seen typical cases pass regularly through their successive stages and terminate in open insanity, and have never been able to mitigate the symptoms nor avert the result. Spiritualism is the most uncompromising complaint with which the psychologist is called to meet. No epidemic of modern times can compare with it. It is a delusion which has existed twenty-five years, and attracted, in the United States alone, nearly three millions of people. The last census informs us that there are in the Republic twenty-four thousand insane, setting aside idiots; and it is believed that out of this number seven thousand five hundred cases may be traced directly to Spiritualism. The delusion does not appear to be decreasing, though fortunately its victims are now almost altogether from the vulgar and illiterate classes, and scientific men do not seem to be liable to the contagion. It numbers among its victims a few men and women of talent and genius, but they were attacked years ago; and we venture to say that, had they remained free from the disorder up to the present day, they would not now be very susceptible to its influence. The fact is, Spiritualism has lost its hold on the higher classes, and is

spreading with fearful rapidity among the rude and illiterate. Whole communities are given over to its influence. Its believers have their organizations, places of worship, mediums, books, prayers and asylums; they are as sincere, earnest and fearless as were the Flagellants, Lycanthropes and Crusaders of the Middle Ages, but alas! they are even more deranged."

COMMENTS.

This document is singular on account of its omissions and admissions. When it instructs us that "it is believed that 7,500 cases of insanity may be traced directly to Spiritualism," it forgets to tell its readers the name of the party who credited the statement. Now for its admissions. The writer "has seen many cases of Spiritualism, but not one chronic case permanently cured." Is there any other belief to which so great a compliment can be paid? Neither are the cases of Spiritualists isolated cases, for we are told that, "in three years it has attacked nearly three millions of people in the United States," and that "the delusion does not appear to be decreasing." Further on, we read that "it has lost its hold on the higher classes." As this statement does not coincide with the remark quoted, viz., "no chronic case permanently cured," it is submitted that the writer probably meant, "If this be so, the rise of Spiritualism is very similar to the rise of Christianity. In its earlier stage, Paul tells us the latter was to the Greeks (i. e., the learned) foolishness, but the common people credited it with delight. It is getting to be the same with Spiritualism. Power, pride and vested interests cannot stop its way; the ball keeps rolling on."

MISCELLANEOUS.

THE ANTI-FASHION CONVENTION.

At the opening session an attempt was made by parties who believe it better to reform Fashion than to abolish its tyranny, to get control of the Convention and subvert it to their purpose. We had been forewarned that such an attempt would be made, and Mrs. Tillotson and myself, who alone stood responsible for the pecuniary or other success of the Convention, felt it our duty to so avail ourselves of the power which such responsibility placed in our hands as to secure the accomplishment of the objects for which we had called the Convention, and which we had fully and explicitly stated to the public.

Accordingly I took the chair (having informed them several days previously how the Convention was to be officered, and no objection having been made), with Benj. R. Tucker, of Boston, as Secretary, and opened the Convention by restating its objects, and inviting all present to participate in its deliberations, promising all an impartial hearing, whether convinced of the necessity that the human race be delivered from bondage to fashion, or otherwise.

The Secretary commenced reading letters to the Convention, when we were interrupted by the Ring, which had come with the intention of using our Anti-Fashion Convention for the purpose of instituting a Fashion Reform, by calls for an organization. I stated that had been already accomplished, and we were proceeding in an orderly manner. They commenced nominating—I insisted that they become orderly or withdraw. Seeing I would not yield what I knew to be just, they withdrew in confusion, announcing their intention to hold another convention, and taking with them such of the audience as they were able to mislead into the belief that they represented liberty rather than lawlessness. At noon they sent a committee to make terms with Mrs. T. and myself. Finding them sufficiently humbled by their failure to overawe us in the morning to willingly concede all we had been anxious to secure, namely, a fair hearing for our engaged speakers, and the numerous excellent documents received from abroad, an opportunity for replying to profane Fashion sentiments and release from financial responsibility; and being anxious that the people in attendance should have the fullest benefit of what remained possible to be done under the circumstances, we consented to let them organize, assuring them that if the fairness agreed upon was not accorded we should take it—a promise we found ourselves obliged and able to fulfill.

Notwithstanding they had attempted to justify their riotous conduct on the ground that we had no right to previous arrangement for a presiding officer, they proceeded to elect from the prior arrangement which they had divulged before conferring with us, and gave the chair to Mrs. Duffy, who led off in the morning disturbance, they going through the farce of a nomination; we declining public formality, feeling that moral right and evident duty gave us the chair.

Susan P. Fowler and Mary E. Tillotson were made Vice-Presidents, and O. F. Shepard Secretary.

The session commenced by the reading of letters, followed by the presentation by O. F. Shepard of the following resolutions, which were discussed by Mr. Nute, Mrs. Basset, Miss Fowler and others.

Resolved, That woman is inferior to man, and must inevitably remain so till she accepts the use of clothing which shall secure the same healthful and unrestrained action of every organ and muscle of her body which he has secured for his.

Resolved, That when the mother puts her boy into trousers and her girl into petticoats, she seals the girl's doom as a slave and gives the boy a title-deed of ownership which he records and presents against her whenever in after life she asks for equal rights with him.

After their consideration Mrs. Tillotson spoke on the fashionable dress of men in past times, illustrating her statements by paintings which represented the male costumes of past centuries; the use of which had been kindly volunteered by Dr. R. T. Trall. She showed how small had been the changes in men's fashions since they discarded puffs, frills, plumpers and plumage from their attire, and donned the universally plain coat, vest and trousers; and expressed her belief that woman's release from the exacting and ever-varying demands of fashion will also come when they shall have suited themselves with a sensible and healthful system of dress.

Miss Heald, of Hygiene Home, Wilmington, Del., followed with an able address on the needs of women for a better dress than that by which they are now physically, mentally and morally sacrificed. Adjourned.

EVENING SESSION

opened by reading letters and documents, followed by an address by Mrs. Augusta Cooper Bristol on Anti-Fashion and Common Sense. She admitted the whole that is claimed by the most radical Anti-Fashionist in regard to the unhealthiness and inconvenience of the attire she was exhibiting; but argued that woman's love of the beautiful was the chief hindrance to the adoption of a better one; lamented the bondage, rejoiced in the beauty; getting esthetics and dyspepsia, admiration of drapery and dependence inextricably mixed.

Mr. Phelps, Adventist clergyman of Vineland, gave his testimony in favor of the much-needed reform on Christian grounds, in a brief and pointed speech.

Mr. T. C. Edwards followed. He ridiculed men's attire; thought the ancient Greek's far less hideous and handsomer than anything worn since by men or women; hated pants for both sexes, creating the suspicion among those of us who clothe our legs separately that he was making an effort to convince us that our comfortable garments cannot be beautiful—a thing it is quite impossible for us to believe.

O. F. Shepard followed, by the assertion that the human form is the highest expression of beauty which Nature has made, from which she concluded that an unvitiated taste must pronounce that costume the most beautiful which the most nearly corresponds to its outlines and curves, while allowing entire freedom for motion, and securing proper harmonies of color and fitness of texture. Use and beauty are never found separated in the human economy.

Mr. Morrill deprecated too sudden change of style; would have it so gradual as not to be perceptible, while he admitted that the condition of health among women called for some change. Mrs. Shepard asked if he would recommend the same course of reformation to the drunkard? Ought we not rather to rejoice in every effort at reform, as to desire the whole world should have the benefit of any attempt to turn from the wrong and adhere to the right? If the comparison between drunkenness and the ordinary dress of women seemed far-fetched, she would remind them of the statement made in Dr. Hall's valuable communication, to the effect that long thought and experience confirmed him in the belief that the harm inflicted through woman on the human race by her use of fashionable dress was greater than that caused by alcohol, tobacco, or drug medicines.

Adjourned.

WEDNESDAY MORNING.

In accordance with a request of some of the ladies in attendance, a private session was held from nine until half-past ten, when the regular session commenced by reading of letters.

Mr. Mary B. Lucas, of Newfield, N. J., gave the opening address, making a powerful and unanswerable demand for a physical development for girls, commensurate with the duties and dignity of womanhood. She condemned in strong terms the ignorance which enjoins girls to be "quiet," "delicate" and ladylike, and insisted that they should be encouraged like boys to vigorous muscle-developing, lung-inflating romps, and for that purpose needed a similar dress; said that to talk of "fitting" clothing to a girl's waist was as absurd as to perform a tight fit for the heaving, ever-changing waves of the sea! It had been asked why women submit to the fashions they know to be harmful? She would rather ask why they should do anything but submit? She claimed that submission was the only one thing they have been thoroughly taught. Theology, government and custom are all constantly enforcing this duty; said physiology should be taught in our churches on Sunday, as well as in all our schools; recommended that the "drapery" which women were now compelled to exhibit at the cost of their lives should be festooned around the church walls, and over it pictures of the divine human body displayed, and its sacredness inculcated by the clergy. To talk of saving the soul while we profane the body with bad food and clothing is the worst possible blasphemy.

Short speeches closed the morning session.

WEDNESDAY AFTERNOON.

Private session from one till two, when regular session opened.

Mrs. Bristol delivered an original poem entitled "Dress Reform." Charles Butler and others made remarks, and the ladies in Reform or Anti-Fashion costume were requested by the audience to come forward on the platform. Eight responded—Mrs. Lucas having previously left the Convention—three ladies from Dr. Trall's medical class, one from Hygiene Home, Wilmington, and four residents of Vineland. They expressed great satisfaction with the gain of health and comfort they had experienced by rebelling against Fashion, and that they were amply repaid for any annoyance they might have had to endure.

The best criticism which I can make of the costumes (and I doubt if a better one could be desired) is, that no two of them were in the least alike—proof that the Anti-Fashion leaven is working, and individual tastes and thoughts outcropping in dress.

Mrs. Chandler followed, and gave her testimony, that although no woman can be found willing to admit she is guilty of tight-dressing, all women really are so. Had never worn corsets, or clothing so tight as not to be able to move it easily up and down by lifting her shoulders, but having been obliged several times in her life to go *en dishabille* three months at a time, from spinal affection, found at the expiration of each period that her dresses were so much too small as to be useless; believed woman's present style of dress wholly inconsistent with health, comfort and beauty. She had the testimony of a physician of large practice, that serious displacement of delicate organs are frequently occurring among girls, as a result of the use of the fashionable high-heeled shoes.

Dr. Jennings, of Philadelphia, volunteered his testimony

to the great beauty of the Reform Dress, to the courage and common sense of women who don it in spite of the public prejudices against it, and expressed himself willing to defend, publicly or privately, any and all women who would adopt a healthful and sensible dress. Mr. Nute spoke in the same spirit.

Miss Fowler presented the following pledge:

"We, the undersigned, agree to wear our dresses four inches from the ground, provided twenty-five or more ladies can be found who will co-operate with us in the reform." Signed by Mrs. Duffy, Ellen Dickinson, A. W. M. Bartlett, M. D., A. M. Nute and Rita Wessels.

It will doubtless strike the readers of this report, as a significant disclosure of the more-than-ordinary lack of courage in Vineland women, that they need the support of a concerted movement to enable them to accomplish what women are doing all over the country without any such concert of action. The explanation contains such a moral, I cannot feel excused from giving it: These women, then, having had not only "line upon line and precept upon precept," but what is of far more importance, constant example of the benefits to be derived from resistance to Fashion, and use of a natural dress, have resisted the light with which they have been blessed, until their courage, independence and strength have fallen far below the average status. In view of this fact, I was grateful to have such a movement started in the Convention; and if it seem ludicrous to those unacquainted with the backlying facts, to us who are cognizant of those facts it is a most serious matter.

The pledge was signed by twenty-three ladies, and twice as many gentlemen gave their names in pledge to sustain them in this or any more-radical effort to free themselves from bondage to Fashion.

Mrs. Butler advocated moderate reform. Had been brought up a Quaker, and never gave in to the extravagances of fashion. Spoke of the great relief and comfort she had found from wearing short hair, instead of the heating evils fashion demands.

Mrs. Coonley believed her own clothing was healthful and comfortable enough, and much less expensive than some of the reform dresses displayed from the platform. Had turned her dress upside down and inside out, covered it with ruffles to hide patches, and been otherwise economical in its management. She was asked if the time and labor devoted to ruffles would not often be sufficient to purchase a serviceable reform dress. Dr. Coonley called for the reading of a short article from the *Liberal Christian*, entitled "Courage to Live," and followed by an eloquent plea for radical reform. Spoke in high praise of radical reformers, those who live the truth they feel, in spite of all opposition, especially commending the courage and faithfulness of women who have adhered to their convictions of right in the matter of dress. Alluded to the clairvoyant's power to judge character by colors chosen for costumes, as well as by those emanating from the individual spheres.

Adjourned.

WEDNESDAY EVENING.

Session opened by reading letters and communications, followed by an address from Dr. Garter on the subject under consideration. Said if a upas tree were growing in his garden poisoning his family, he would not recommend cropping it four inches once a year, but would cut it down at once. Recommended similar treatment to all evils, including fashionable dress. Recommended attending to pre-natal influences, and related a case which came under his observation of a woman who had torn the floating ribs from each other by the use of corsets, busks and whalebones while constantly leaning forward in sedentary employment. When informed by her physician of the trouble and cause, she removed the corsets when her body spread out in the form of a slab. The child born previous to this injury was well-formed, but all born afterward inherited the slab form, the deformity increasing with each successive child. He believed the almost universal deformity among men and women might be traced to similar causes.

Mr. Edwards recommended raising a fund to be sent to a leading Parisian modeste requesting designs for becoming and healthful costumes for both sexes. Others thought Americans had better send designs to Paris, if we may judge of their needs from the fashions which they export to us. A foreign gentleman in the audience kindly consented to come to the platform that the audience might look at the hunting dress which he wore.

The following declaration, presented to the Convention by Mr. Nute of Vineland, was discussed and adopted by an almost unanimous vote.

When any widely-prevailing custom or practice is found to be the cause of serious injury to human welfare, it becomes those who see the evil results to unite themselves to testify thereto and to devise measures for the remedy.

Such an emergency we recognize in the rule of fashion in dress for both men and women.

In the cost imposed by its tyrannic exaction of frequent change and superfluous adornment, made for the most part by traders, manufacturers and modistes, solely for their own gain. In the hindrance to usefulness and serious damage to health, especially in the case of women, by cramping the free, natural movements of the limbs, and interfering with respiration and other vital functions of the body, and thereby keeping women in a state of helplessness, dependence and subjection, and robbing her of the grace, ease and efficiency with which by nature she is adorned, and through her maternal functions thus deteriorating the whole race. Believing the time has fully come for the application of common sense to the abatement of these evils, and that it is in our power to do something effectual for this end—

We do, therefore, pledge ourselves to take our stand, by word and deed, against the prevalence of what is unreasonable, injurious and unbecoming in the style of dress. We will give to this subject careful and conscientious thought, studying to devise reform in our own dress, and give our sympathy and aid to those who, by their constant and courageous course, have encountered the scorn and ridicule of the feeble-minded slaves of custom.

T. E. Edwards presented a resolution recommending that a dress reform society be organized in Vineland, which, after some discussion, was adopted.

The audience of several hundreds had become by this time so thoroughly aroused and interested that it was difficult to effect an adjournment at a very late hour. It was finally accomplished and the audience dispersed. The earnestness and interest manifested throughout the Convention, the large numbers in attendance, and the rapid growth evidenced and confessed by those who participated, furnish most gratifying proof of the fact that the masses are ready to be convinced of the necessity of doing something to stay the suicidal work going on in every community. Let dress reformers see to it that the means of conviction are not wanting.

I should like to publish the excellent communications received were it possible. Among the writers were Lucretia Mott, Rev. C. A. Bartol, Sada Bailey, Dr. Trall, Camilla F. Stegeman, Dr. Thomas W. Organ, D. M. Allen and S. L. O. Allen, Parker Pillsbury, Wm. Lloyd Garrison, Drs. Frank and J. H. Cook, Dr. and Mrs. James C. Jackson, S. H. Morse, Dr. W. V. Hardy, Sarah L. Tibbals, R. W. Hume, Dr. Treat, J. M. and S. S. Allen, Seward Mitchell, and numerous others. A testimonial of encouragement and unity with our work was received, signed by seventy-six men and women of Ohio and Michigan.

After the close of the Convention a meeting, called for the purpose, convened in Mrs. Tillotson's parlor and organized a National Society, a full statement of which will be published as soon as the necessary correspondence with elected officers shall have been consummated. OLIVIA F. SHEPARD.

VINELAND, Jan. 25, 1874.

FASHIONABLE.

There is not a word in the dictionary, in daily use, which contains more mischief than the word "fashion" or "fashionable." It does more damage to our individuality, our character and our physical well-being than any other word, because it is so elastic and comprehensive in its various meanings and applications. Murder means murder, idleness means idleness, avarice means avarice, and so on; but "fashion" has, in special times and places meant all these, and at all times contains a multitude of meanings. Fashion is a near relative to, probably the mother of, Mrs. Grundy, and is universally supposed to live next door or just around the corner, is more feared than the laws of God or man, and tyrannizes over its subjects accordingly. Like all other potentates, it has lost some of its despotic power in these more modern times, but its sway is all-powerful yet, for all that, wherever it does not encounter any rebellion. It pervades society, is rampant in church, and worries even the school-girls. Not a hundred years ago it made even sensible men believe that to shave the head and wear a wig instead was the *ne plus ultra* of civilization. It is not many years ago when a man who allowed the hair to grow on his upper lip was looked upon as a man to be rather avoided than cultivated. It seems only on yesterday (as they say in Chicago) that a lady with stout soles to her shoes was one to be shunned by respectable society; and if that same lady were to-day to attempt to ring anybody's door-bell without carrying a young pyramid on her head, she would be sent around to the kitchen door for admittance. A complete history of all the deeds and misdeeds committed by humanity under the dictates of fashion; the follies, absurdities, injustice and even crimes perpetrated, merely because they were "fashionable," would fill the columns of a newspaper for several years.

Opinions, instead of being based on reason, are dictated and moulded by fashion; opinions on social questions, on religion, on politics, and even on every-day morals. Common sense, reason, health, aesthetics, must stand aside when fashion speaks. A glaring illustration is the question of female apparel. The tyranny in this case is so visible and barefaced that even its most abject slaves are instinctively aware of it. Lacing, tight or loose, is known to be a deadly foe to physical health. Thin soles, high heels and tight shoes are known to have disabled and even killed more women (and men too, at that) than all the battles in our wars. Trailing skirts are acknowledged to be an inconvenient and filthy invention; powder on the face is only fit for Indians. Chignons, waterfalls, rats and other abominations are both absurd and ugly. Yet all these things, and many more, when "fashionable," are tacitly adopted and submitted to by our wives, mothers, sisters and daughters, as if totally deaf to the voice of their own reason and good taste—as if deaf to the warnings of their own conscience. This deafness, it is true, is largely, almost wholly, attributable to fashion's strongest ally, *man*. Let one woman declare her independence, let one dare to cease being a doll, and allow brains to predominate over fashion, who is the first to stare at her, to sneer at her, or even to insult her? Any of her sisters? any other woman? No! *Man!* He is the myrmidon on whom the tyrant Fashion relies to subjugate rebellious subjects in the female camp. Which young lady is most sought after—admired by the "young men"—the one with the most brains in her head or the one with the most wonderful tower on top of it? Which woman receives most politeness and respect from *man*, in the street, in the drawing-room, in the railroad car—the plainly-dressed one or the one with the most "fashionable" hump on her back?

Still the world moves. Rebellion against the tyrant is spreading, and man is faintly beginning to feel ashamed of his cowardly business. We hear of "fashionable" preachers, but those who preach the most sense are in the ascendant. The "fashionable" doctor has long ago had to give way to the most skillful, and the least "fashionable" lecturer draws the biggest houses. Wendell Phillips or Anna Dickinson spoke before crowded audiences at a time when their doctrines were anything but "fashionable;" and to-day Victoria Woodhull has thousands to listen to her where the "fashionable" lecturer has hundreds only. The time is coming when it will be the fashion not to be "fashionable."

WERNER BOECKLIN.

BURLINGTON, Iowa.

AN IDEAL NOBODY.

In all ages of the world mankind seem to have been fooled into the notion of accepting the idea that something far-fetched, extravagant, mysterious or difficult to be come at constituted the gist of really desirable knowledge.

I note that Hudson Tuttle has written an article advocating the annihilation of sex, in the spirit soul, at some period in the oncoming cycles of eternity. If he can understand how this can be done without the loss of actual identity I cannot. Or if he imagines that any being out of an insane asylum, or who is not on the way thither, would consent to any variation in the elementary nature of the soul that gave birth and form to the types of male and female, he is certainly mistaken. For to effect any change of such a character the work must begin in the elementary properties of the human soul. The constituent elements that compose the female could by no possible metamorphosis construct the male.

The determination of sex must lie away back in the peculiar quality of the germ of a human soul, which always meets with fitting properties in its make-up, in conformity with its characteristic uses in formation; and as widely different in the peculiarity of their qualities as are their distinctions in the development of their types. Those who imagine the human soul anything less than a unit in its essential nature, or that there is anything wrong, undesirable or prejudicial or refinement in the sexual relations of men and women, may live long enough somewhere to laugh at so absurd a conception, unless, as is more than possible, actual mortification should make an inclination to laugh feel blue. The claim that the distinction of sex in spirit is "accidental" is moonshine. It was the peculiarity in qualities of spirit substances that constituted sex. Why not as well declare every distinct feature of the human soul and their various functions accidental?

When such wild vagaries are accepted as the outcroppings of intelligence, the tale of the big fish swallowing Jonah should be regarded as a simplified demonstration of one of the sports of every-day life. The assumptions of what Mr. Tuttle denominates "axiomatic," differ widely from anything that the simple, artless soul could look for as a legitimate result in the fitness of things. The vagary that "the ideal of perfect spirit is sexless," depends much upon whose "ideal" it happens to be; whether a Mohammedan educated in the peculiar notions of Islamism, or Hudson Tuttle educated in the shams of other theories. For this conception draws largely from misshaping impressions from some source. Why not assume (which may be done with equal consistency) that in some future period the spirit soul shall be all head and no body?

The individual who cannot see existence in its completest form through the medium of his own essential nature, just as that nature is, sees nothing of it in harmony with its facts. For when a man can see and claim to appreciate a condition so eternally unlike himself, he gathers his anomalies from any source but the real. Since man should be sensible enough to know that, however intelligent he may fancy himself, he can never possess but man's knowledge of anything. All else is simply chimerical. If a man shall undertake to tell the adaptations to the wants of a woman's nature, he can only decide upon the basis of supposition, not from anything that can possibly approach him in the quality of knowledge, since to know a fact is to have those fitnesses *within* ourselves for appreciation that shall so thoroughly determine a point that no appeal can be taken from it, unless that be termed knowledge which claims a parentage from opposites. In which case we might depend upon the hermaphrodite to determine the perfection of a sexless condition. This idea may have had its origin in the dreams and speculations about a God; but it is idle anywhere, since these characteristics run all through being, from the mineral to the insertion of the key-stone in the mighty arch, where man, the last and crowning type in being, appears. Men and women would be eternally incomplete, except as men and women. Assumptions based upon the idea that sexual natures are for reproductive purposes, do not invalidate the fact that they are for other purposes; for reproduction is confined to almost the smallest limit in time compared with the soul's existence, and to a very moiety of the race at that. And then the soul (by no means low) prizes sex in other relations. Men and women love each other only as men and women; and as neither can ever love their own sex for lack of those characteristic adaptations that render them the counterparts of each other. Annihilate the distinction of sex, and love would be as cheap as the vanity that inspires the feeling of, at some time "roosting so high" in the vast progressive future (an odd phrase to denote simple, beautiful life in the unseen) as to lose all traces of our real selves in what we then may happen to be. It is impossible to associate the idea of eternal sublimation with any quality in properties that shall so resist friction as never to lose. He says: "It is axiomatic (a necessary truth) that whenever a function shall cease to be required, all the dependent manifestations, however remote, sooner or later also cease." It is, perhaps, well that he has put his assumptions and his claimed results so far asunder; for if he means by this that when reproduction becomes impossible sexual feelings are dead, he will find a large margin of disputed territory.

Suppose we go on toning down and dismembering; for instance, if it be an accepted fact that spirits move from one point to another by optional, mental power, why not expunge the comparatively useless limbs, and leave these refined intelligences to bob about without form? For a destruction of those characteristics that point to the soul's identity as male or female, is almost infinitely worse than this.

Since the advent of spirit manifestations, vagaries have been rained upon the earth in showers, just as if it were feared that man should settle upon some sensible idea of justice to himself and ask no odds of officious, unseen teachers. Speaking of this nondescript condition, he says: "The stain of earthly qualities will disappear and the spirit be

conscious of its own completeness," etc. What does this mean? Is it that there are qualities in the essential nature of man that have the least tendency to degrade him? And by essential nature I mean anything that is about man, connected with himself as a creation, either of soul, spirit, form or physical body. Mark it, man might have been less complete than he is, but not more so. He shall exist unnumbered millions of ages, and never be able to point out one single improvement to his essential being, in the way of adaptations for beautiful life on whatever plane he may happen to be. The difficulties with man are not that there are earthly qualities connected with his necessary being that would stain him; but that the conflicts in life are artificially imposed, sent unwelcome to him, and will not allow him life as he wants it.

But if this painful refrain means, as it evidently does, that sexual natures and their uses constitute these "earthly qualities" that stain the soul, it is a covert fling at the essential, distinctive natures of both male and female, in their types and their uses—which have gotten their form and derive their promptings, when left to themselves, from the secret fountain of soul-being within. This bond-making, that misuses in one direction, has been the very natural parent of abuses in another. That mankind are and ever have been ignorant of the delicate and eternal by profound adaptations existing in the fitness of things between male and female, the gibberish of this age and the marriage-bond of all ages demonstrate. The regular idea, which was begotten early in artificial education, born in society, and nurtured by false and fouler impressions, is the gist of all that man knows of this matter. Let him alone a minute, and he will tell you so, in some characteristic way, without asking him; for the smut of his conceptions will throw its dirt upon you.

The question as to whether sex, in both male and female, and its uses, belong to the individual or to society, is before the world for its decision, and neither men or women can escape showing their hands in this matter. Mr. Tuttle's argument for the extinction of sex at some future period, is as good for its free use while it does exist as it is for abstinence when it does not. Let it be noted that the natures of men and women can never be so shaped that they shall be neither men or women. The man (or woman) of soul (not of putty) would resist forever any encroachment on his manhood nature. In it is eternally couched the essential distinctions by which he shall know himself. Who dares to tamely relinquish it is not fit to be called a man; for it meanly invades the sanctity of his being and robs him of his identity—where he would be in a worse fix than poor John Jones, who, after working hard all the week up to Saturday noon, would yoke his oxen, attach them to his cart, and start to town to find his *ideal* of perfection in happiness. When well mellowed, and with a spare jagful to keep self-consciousness at the annihilating point, and the "ideal" at high figures, he would head his cattle for home, deposit himself in the cart, embrace the jug, and arrange matters for a nap, which usually lasted until morning.

One night some roguish boys twigg'd the condition of things, and followed the faithful cattle to a convenient place on the road, when they quietly drove them into a back field, where they freed them from the cart and faced them on the road for home, while they watched for morning and returning consciousness in Jones. On awaking he was bewildered. First rubbing his eyes, then scratching his head, as if to awaken some recollection or find some landmark that should aid him in disentangling a very puzzling question. At length he evoked his genius and set out to solve it. And here is the question answered: "If I am John Jones, I have lost my oxen; if not, I have found a cart."

If the extinguisher of sex should ever arrive at his "ideal of perfect spirit," he might say (if memory would tell him that he ever had a name), "As for being Hudson Tuttle, I am not; who or what I am is the question." E. WHEELER.
AUBURN, Jan. 29th, 1874.

DETROIT, Mich., Jan. 16, 1874.

Dear Sister Victoria—The high and holy mission which you are called upon to perform for the elevation and final emancipation of woman from fetters that enwrap and bind in a bondage worse than slavery itself, is worthy of you. And each day the world is made more bright and beautiful by the heaven-born inspirations which flow out upon it from your soul. I was born and reared in the log cabin of old theology, and never knew or comprehended that it was possible for any truth to exist outside of its narrow walk, until some six months since I had a quickening of my perceptions by a new birth into the grand and glorious realm of Spiritual enlightenment. Since then my soul has lived daily in the fount of eternal truth, which has enabled me to see that you are performing work which you have been called upon to do—

By those who love us now, as well
As ere they went above to dwell.

Aye, how pure and sweet is the love they manifest for us in bringing the glad tidings of redemption to our sisters, who are groaning beneath the burdens of wrong that have been and are daily heaped upon them through ignorance and grossness on the part of their husbands.

Our brother man, how blind is he
To all the laws of God,
When he refuse: this to see,
That love is cause of harmony
And not the tyrant's rod.

I have many experiences I would like to give the world for its use while I was living in my theological cabin, but will not at present.

Praying the angels will bless you in your good work, and that the light of truth may dispel the darkness that envelops the minds of many of our brothers and sisters, I am yours for the universal emancipation of woman's soul and body.

PEARL.

TERMS OF SUBSCRIPTION.

PAYABLE IN ADVANCE. One copy for one year, - \$3 00 One copy for six months, - 1 50 Single copies, - 10

CLUB RATES. Five copies for one year, - \$12 00 Ten copies for one year, - 22 00 Twenty copies (or more at same rate), - 40 00 Six months, - One-half these rates.

FOREIGN SUBSCRIPTION CAN BE MADE TO THE AGENCY OF THE AMERICAN NEWS COMPANY, LONDON, ENGLAND.

One copy for one year, - \$4 00 One copy for six months, - 2 00

RATES OF ADVERTISING.

Per line (according to location), - From \$1 00 to \$2 50 Time, column and page advertisements by special contract. Special place in advertising columns cannot be permanently given.

Advertiser's bills will be collected from the office of this journal, and must in all cases, bear the signature of WOODHULL & CLAFLIN. Specimen copies sent free.

Newsdealers supplied by the American News Company, No. 121 Nassau street, New York.

All communications, business or editorial, must be addressed

Woodhull & Claflin's Weekly,

Box 3791, New York City.

Office, 111 Nassau Street, Room g.



"The diseases of society can, no more than corporeal maladies, be prevented or cured without being spoken about in plain language."—JOHN STUART MILL.

NEW YORK, SATURDAY, FEB. 14, 1874.

PHOTOGRAPHS—PRICES REDUCED.

We have been able to make arrangements by which we can now offer our photographs—Victoria C. Woodhull's, Tennie C. Claflin's and Col. J. H. Blood's—at fifty cents each, or three for a dollar.

SUBSCRIBE FOR THE WEEKLY.

Even if the panic has drained your small means. This condition has been brought about by our false systems of government—finance, taxation and internal improvements.

LECTURE ENGAGEMENTS.

Victoria C. Woodhull has engaged to deliver lectures in the cities named below. We would request our readers in the vicinity of these places to apprise their friends of this opportunity of hearing her:

Table listing lecture engagements with dates and locations: Madison, Wis. Feb. 5; La Crosse, " 7; Winona, Minn. " 9; Red Wing, " 10; St. Paul, " 11; Eau Claire, Wis. " 13; Minneapolis, Minn. " 14; Oshkosh, Wis. " 17; Fon du Lac, " 18; Milwaukee, " 19; Chicago, Ill. " 21.

There may be some variation from the above as regards dates; but friends will be able to learn this from the local papers, in which they will be duly announced.

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

TO SUBSCRIBERS.

Bills for subscription that have expired are now being sent in the papers weekly. We specially request that all who receive them will reply to them at once.

SOCIAL CONDITION OF THE CITY OF NEW YORK.

In the condemnation of our present social and sexual condition the WEEKLY is virtually sustained by innumerable authorities. It is only when we desire and point out a necessary change in our social and sexual system, that the unthinking portion of society presume to differ with us.

MARRIAGE AND MATERNITY.

"NEW YORK, Jan. 22.—If marriage and maternity be desirable, New York, as a place of residence, is one of the least desirable of cities. Had Malthus lived here and made his observations among native citizens, his views concerning the geometrical increase of population would have been materially modified, if not positively altered.

"Positive and preventive checks," alias constant and scientific child murders. That, in plain English, is the meaning of the words.

WEDLOCK A LUXURY.

"Marriage has become a luxury, maternity a privilege, and they are so regarded by persons of moderate means and a reflective turn of mind.

"New York says virtually to every one of its citizens, 'You shall not marry unless you be pecuniarily independent. If you do marry without any financial surplus you are unwise, and will be likely to regret it.'

"Conjugal love is so much a thing of impulse, belonging so thoroughly to the blood, that hundreds will always embrace it without prevision or provision. But still, it has grown to be such a matter of dollars and cents that every year passion is waiting more and more upon judgment, and feeling surrendering to finance.

Our doctrine is, that all who really are men and women "will always embrace conjugal love without prevision or provision." Real affection and affinity never counted dollars yet, and never will.

AN IMPORTANT QUESTION.

"There are those who deplore the decline in marriage and the decrease of offspring among the educated classes. Such decline and decrease are politico-economically deplorable; but would they be less so, were marriage fulfilled without the proper conditions?

To the question put in this quotation we unhesitatingly answer no! The conditions at present are not proper conditions. They are not only not Christian, but they are worse than barbarous.

EFFECTS OF OUR PRESENT SYSTEM.

"The metropolis disheartens matrimony in every possible way. If the city had been created with a special view to celibacy, it could not be better adapted thereto. No man of culture and taste, without money, seems to have any right to dwell within the municipal limits, except he determine to remain a bachelor.

The WEEKLY is no enemy to the life-long union of one man with one woman, if the parties desire it. It objects to our present system, because, as the writer says, it discourages such unions in every possible way.

CHILDREN.

"Our boarding-house population is estimated at over one hundred and fifty thousand. Of this entire number, it is said, not one pair in twenty are parents; only one in forty have more than one child, and not one in a hundred more than two children.

"The whole spirit of the metropolis is inimical to offspring. When you go to rent a house, the first thing the owner asks is, 'Have you any children?' If you reply in the affirmative, he inquires, 'How many?' and 'Are they small?'

"At a hotel you will have trouble in making favorable terms in consequence of your having had the audacity to do as nature prompts. Your children, though they may not be called such, will be thought a downright nuisance, and the landlord will not consent to take them, unless you pay handsomely for their infliction upon him and your fellow-boarders."

The reproduction of our kind is the sum and end of life; rightly tended and trained, children are the noblest wealth of

a community. It needs no prophet to assert that the people who best perform their individual and collective duties toward their little ones must become the foremost people of the world in the near future. Of all crimes that a people can commit, sexual offenses against procreation are the most degrading.

A CONVERT.

The New York Sun gives an account of a Spiritual interview, headed "Mr. W. F. Storey, of the Chicago Times, Converted." It takes a couple of columns of printed matter to narrate his conversion, but we have only space to give a letter from the spirit of Horace Greeley, which seems to have played its part in bringing it about.

My Dear Mr. Storey—Now that the scales have been removed from my darkened eyes, and that I can see clearly the things that are immutable and eternal, and am not misled by those which are changeable and temporary, I recognize the fact that you were right in your course during the last election.

HORACE GREELEY.

In spite of this, Mr. Storey declines to make the Chicago Times a Spiritual paper. Well, probably it is well that he so determines. Yet an ably edited and outspoken Spiritual press is sorely needed in Chicago, and we believe there are enough members of the "new development" there to sustain one.

HERODISM.

In this article the WEEKLY purposes to try, and alas! is compelled to convict, the city of New York as guilty of this crime of wholesale child-murder, alias "Herodism." It is believed that communities are responsible for crime as well as individuals, and history testifies that they are held for their delinquencies to a strict accountability.

"In October, 1869, the New York Foundling Asylum was opened by the Sisters of Charity in East Twelfth street, and a basket cradle was placed in the vestibule for the reception of all infants that might be left, regardless of nationality, creed or color.

"Prior to that time it seems that infant life was held of so little value here that it was deemed unnecessary to keep any record of children found dead under suspicious circumstances; but in 1870 the authorities began a record which stands on the coroners' books thus: 'Infants found dead in streets, alleys, rivers, etc., in 1870, 169; in 1871, 126; in 1872, 122; in 1873, 113'—a gratifying diminution each year.

Here we perceive a certain advance in the saving of human life, confirmed by statistics. This, if the Declaration of Independence be correct, is the prime duty of governments. But this is not the only evidence produced by the N. Y. Sun in order to show the necessity for Foundling Asylums. Here is that of

"Dr. Elisha Harris, the Registrar of Records in the Board of Health, adds his testimony to the police and coroners' reports: 'While the Foundling Asylum,' he says, 'has undoubtedly greatly diminished the number of cases of actual deaths of infants under suspicious circumstances, as proved by statistics, it is impossible to estimate the amount of crime it has arrested in other vague and obscure forms.'

Surely that ought to be enough to establish permanently the basket, which, placed at the door of the Catholic Foundling Asylum, received the little ones and asked no questions; but alas! it is not so. What human being can read the following and not lament that there is not sufficient charity in the city of New York, to afford the money (\$200,000) which the Sister Superior declares will be necessary to properly sustain it for the year 1874:

"The poor, weak, trembling outcast from society, who arrives with her infant at the door, above whose portal she has seen perhaps for months past the words, New York Foundling Asylum, turns back in dismay at finding no cradle there to receive her baby, no kind Sister to take it in and shelter it from that un pitying world to which she must return. The Sisters, Superior and Secretary, in charge of the asylum, say that one night last week no less than three dead children were picked up by

the policemen near the asylum, and the night before this article was written the bell rang furiously at midnight, and when answered by the portress no one was there, but two bundles containing two infants were found on the door sill."

But, says the modern political economist: "It is a bad system—it encourages crime!" "Ah! wiseacre, call you that crime which men and women are especially formed by nature to commit!" Another Malthusian adds: "It is so wretchedly uneconomical!" According to his faith, he has scientifically come to the conclusion that gold is more valuable than man. What a mean opinion he must have of himself. To these a quasi professed Christian, most likely a Presbyterian, chimes in with the idea "that it might be proper to take charge of 'lawfully begotten' children, but no others!" Ah! brother, according to your Bible, we are all "conceived in sin and born in iniquity," that ought to open your pockets and silence your scruples, if you have not liberality enough to understand that every living baby born bears on its brow the stamp of a higher legitimacy than ever was or ever can be conferred either by Church or State.

THE SECOND TOLL OF THE TOCSIN.

The WEEKLY has twice called public attention to the infamous and unconstitutional action of the civic authorities of the city of New York in aiming to deprive the people of their guaranteed rights of "peaceable assemblage" and "freedom of speech." Lest our readers should think we have, in our defense of the rights of the people, painted their wrongs too highly, we this week present extracts from the New York Sun, containing an account of the continuance of the battle of freedom begun in Tompkins square:

"For Freedom's battle, once begun,
Bequeathed from bleeding sire to son,
Though baffled oft, is ever won!"

[From the New York Sun of Jan. 31.]

THE RIGHTS OF AMERICANS.

"That the free-thinking workmen of the great city of New York can assemble in a public hall and discuss subjects which affect their very existence without inciting a riot, was emphatically demonstrated last evening. The police authorities gave out a few days ago that trouble might be expected, and made preparations to quell a disturbance, but a more intelligent or better behaving audience was never before seen in the large hall of the Cooper Union. Long before 8 o'clock every seat and all the aisles were filled with earnest men and women. A few wore red neckties and ribbons, and badges of the Internationale, but the majority affected no outward show of affiliation with that society, and seemed not to be followers of the red flag. They were undoubtedly representatives of the real working people of the city. They sought no conflict with the police. Wishing to express their views of the Tompkins square outrage, they were determined to do so, and they did, in a way which left no doubt in the minds of those who heard them that they meant what they said. They were fully aware that the police were ready to pounce upon them if they gave the least excuse, but the spirit of disorder was not among them. Few knew, however, that Mayor Havemeyer was in the Central Office nervously awaiting a clash of the police with the audience, and that Matsell was in the drug store across the way from the Cooper Institute, ready to send orders to the front, or that detectives and patrolmen in civilian dress were scattered through the hall, and that a large force of reserves were housed near the place of meeting. Augustus Schwab, who unfurled the red flag in Tompkins square, secured a seat near the President's chair. Many ladies had seats on the platform. Members of the Bloomingdale and New York Turnvereins were ushers. Dr. Frederick Lillenthal presided."

We have not space to give for the admirable addresses made by Mr. Lillenthal, Dr. Hober, Mr. John Swinton and others, but are gratified to note that the voice of woman, ever loud in the cause of humanity, was not unheard. Mrs. Dr. Lillenthal closed the speeches with a ringing address, which was loudly applauded, previous to the passage of the following resolutions, which were read by the Secretary of the meeting, Karl Thayer:

We citizens of the city of New York, in mass meeting assembled, declare:

Whereas, On Jan. 13, 1874, quiet citizens intended to assemble in Tompkins square;

Whereas, They were fully entitled to hold this meeting according to the rights granted by the Constitution, both of the United States and of the State of New York;

Whereas, This meeting was frustrated by the illegal action of the New York police;

Whereas, Finally, this unlawful dissolution was executed in the most brutal manner, regardless of the life and liberty of our fellow-citizens; therefore, be it resolved,

That we hereby solemnly protest against the violation of our fundamental rights by the authorities of our city.

That we denounce in the most unequivocal manner the Park Commissioners for their unwarranted and cowardly compliance with the arbitrary demands of the Police Commissioners.

That we express our indignation at this wholly unjustifiable and brutal proceeding of the police against those intending to hold the said meeting.

That we deeply and sincerely deplore the unscrupulousness of those of our newspapers who, instead of being true guardians of the liberties of the people, have reported the revolting events aforementioned, and the violation of one of the most important fundamental rights, without a word of indignation or warning even.

That we mutually pledge ourselves to oppose in the most decided manner any future violation of our rights.

That copies of these resolutions be transmitted to the Governor, the Mayor, the Common Council, the Police Commissioners and the Press.

The police were wisely absent, and were not needed. The authorities acted rightly in declining to add to the exasperation of the community by their presence. No animosity was shown by the meeting against the rank and file of the police, who merely obeyed orders, but the guns of popular thunder were properly directed against those from whom the unconstitutional orders emanated, as may be seen by the resolutions.

A SENSIBLE CONCLUSION.

From the New York Sun of January 30 the following item is taken:

"A Chinawoman was stolen from one husband by another husband in Sacramento. After a long search the police found her, and she was taken before Justice Cantwell. The husbands were there, and equally strenuous in pressing their claims. There was no evidence in support of the statements of either, and Justice Cantwell was puzzled. Out of this dilemma, however, an expedient found a way. The husbands and the wife were ranged in a row in front of the bench, and the woman was told to choose between the two men. She hesitated a little, but finally took the youngest, and the police were instructed to keep the other fellow away in future. The chosen husband was the one who had stolen her."

It was well for the woman that she was an alien in this instance. As she was consigned "to the man who had stolen her," had she been a Christian and a citizen of the United States, in all probability the court would have ruled differently. Happy woman! Being a Chinese, she can go with the man she loves, and is not condemned by law to live with the man she dislikes. Although it overthrows all the legal and religious notions of the majority of our people, as regards the "rights of man" in our present matrimonial arrangements, common sense is not lacking in the above decision of the Californian magistrate.

ROOM FOR THE TOILERS.

For the past half century efforts have been made both here and in Europe to induce the manual laborers of both continents to enter the political field *en masse* to secure their rights. It is, however, only of late that the large body of our mechanics, and still later that the larger body of our agriculturists have been sufficiently organized to enable them to do so with any chance of success. Now, however, the good ship "Consolidated Labor" appears to be sliding gracefully down the ways on which she has so long been stationary, and plunging fearlessly forward into the ocean of legislation. Until now seven-tenths of our people, viz.: the producers, have been used by a miserable fraction of office-seekers to forward the petty individual interests of the latter, and have been beguiled this way and that by Democratic or Republican Will-o'-the-Wisps, only to find themselves, after every political change, sinking deeper and deeper in the bogs and marshes of disappointment and distress.

For a long time men, in and out of the labor ranks, have endeavored to prove to the millions of producers, that the full rights of labor could only be obtained through the united action of all laborers; that, in this country, where the ballot-box rules, if they would use it rightly, the workers could at any time vault into power; that, if a miserable handful of wordy political lawyers rode rough-shod over the masses, robbing them right and left, and selling out their franchises for pelf, it was only because the ignorance and disunion of those masses permitted them to do so; that one-horse union fights or strikes were folly; that capital could readily concentrate and win such petty battles.

That these arguments were correct, has been proved in thousands of instances. Indeed, gradually, by natural growth, consolidation among the workers has advanced. In New York City many Unions united in a strike but a short time since, and forty thousand miners fought a four-months' battle against capitalists whose funds were estimated at three hundred millions of dollars. Since then, also, the Grange movement has sprung into existence, and has already, by political action, made itself felt in the great West. There is reason to hope that, when our producing classes agree to fight their next battle, when the hammer is laid down in New York, the pick will be idle in Pennsylvania, the hoe rust in the South, and the plow be staid in mid furrows through the great West.

But for a long time it has been in vain to point out to workers the true way to win. To every grand movement worthy of the millions, Unions of thousands or hundreds closed their ears. Such counsel in the past was met by the cry, "Politician, no politics," etc., and those individuals who declaimed loudest were usually those who were most violent in election times in exhibiting their political predilections; men who preferred to gnaw the bones flung to them by their Democratic or Republican leaders, to demanding their fair share of the full feast, that they as producers had spread for the entertainment of the public.

For, in spite of the platitudes of political economists, it is patent to the common sense of mankind that the present distribution of wealth is manifestly unjust, and it is to remedy such injustice that any organizations are made on the part of the toilers. Social science philosophers, who admire the present system, are generally not producers of food, shelter or clothing. They live on the other side of the line, and have no objection to their neighbors working for them—almost gratis. Well, it is plain that working-men and working-women are of a different opinion. Holding such opinion, it is natural that they should make (and are making) efforts to exhibit and remedy their wrongs.

It was first believed by many that the task of obtaining justice would not be very difficult. Were the judges unbiased it would not. But the working classes have found that it is useless to appeal to rulers who are interested in keeping things as they are. The Old Man of the Sea—Monopoly—has no desire to cease riding on the back of the Sindbad of Labor. The financiers are content; they love to see money working, and to obtain its increase out of the sweat of others. The distributors do not complain; it is not the Stewarts, but the weavers who create the Stewarts,

that are aggrieved. The sad economy which rewards lawyers and speculators with one or two hundred dollars for a day's thought, and miners and quarrymen with one or two dollars for a day's toil, is not distasteful to the former. There is no doubt but that distributors who charge what they please and sell what they please (in spite of the Constitution which don't fix the standard of weights and measures), prefer their present lawless methods of obtaining a liberal existence to grubbing out a scanty livelihood by working at looms or in factories, tunneling mountains, or even burrowing in sewers like rats for the purpose of poisoning the watercourses near our cities with the wealth and necessary food of the land.

Such being the case, it is no wonder that labor's first appeals for justice were answered by the above-mentioned interested parties with disdain and derision. The reason is obvious. The workers besought for redress the wrong parties. When laborers want their rights the best way to secure them is by appealing to laborers, not to comparative and competitive idlers. But they received an answer. Political economists condescended to inform the workers "that they should study the laws of political economy, in the knowledge of which they were lamentably deficient; that a little examination of the same would prove to them that workingmen were dependent on capitalists, and had better not quarrel with their bread." This balderdash prevailed with some workers for a time, and was quoted over and over again in their Unions. It was for a while in vain that labor reformers asserted that Labor was the mother of Capital, and had superior rights in consequence; that she was not only its mother in the past but in the present, as was fairly proved by the Mormons, who, in building Salt Lake City without the aid of the capitalists, had proved that the worthy old lady Labor had sufficient vitality to produce Capital again.

The advice thus given has not been without its effect. It has caused many workers to-day to study the subject of true political economy. They have found that their present condition is a legitimate consequence of the system we have inherited from Great Britain, in which country it was devised and perfected in order to keep workers in a state of servitude. They have found that, in order to obtain simple justice and secure to themselves the full tale of the results of their labors, they must remove the evils which have grown out of it, and remodel the politico-economical system, basing it, not as it is based at present—on the interests of financiers and traffickers—but on the broader foundation of the welfare of producers.

It is to this end that workers have lately resolved to enter as a united body, into the field of politics. Before agriculturists and mechanics obtain their rights, mechanics and agriculturists must control the government of the country. They are certainly numerically sufficient to perform this duty, if they heartily unite and cheerfully join hands in the work. To hope that the lawyers and schemers in Congress will deem that the labors of a first-class miner, agriculturist, artisan, or mechanic, is worthy of a reward equal to that obtained by a scheming speculator, a money broker, a rum-seller, or a Tombs shyster, is in vain. Nothing is more certain than this: that, before labor can obtain its rights, laborers must rule or command the rulers.

To conclude, there is a small minority yet unconvinced of the necessity for united action, political or otherwise, on the part of all producers. Many of this minority are of the class which has so long maintained the fallacy that the interests of the employer (who has long been reaching out his hand to China for cheaper labor) and the employed are not antagonistic as things are. All admit that they are not as things ought to be. While disputing the truth of the statement that capitalists and laborers now row in the same boat, the WEEKLY trusts that in the near future the case will be altered. At present, all that can be desired for the best good of humanity is, that all who labor will perceive it to be their interest and their duty to organize and unite, and after they have united, to act; for there is no just reason why a miserable minority, whose interests are divergent from those of laborers, should be permitted longer to misrepresent and rob seven-tenths of the people of our Union.

FINISHING TOUCHES.

The frontispiece of *Harper's Weekly* presents a page caricature, by Nast, representing a workingman and a spirit. The spirit is named "Communism." It is supposed that the artist designed in it to represent St. Peter, who ordained "Communism of property" among the first Christians. We could have excused Mr. Nast if he had given us St. Peter as he was, rather than as it may be presumed he is; for the figure before us represents a skeleton, and not St. Peter in the flesh, as he was in Judea, when, hot from the baptism of fire, he first gave the order establishing "Communism" among Christians.

But this is not the only artistic curiosity in this week's *Harper*. There is a joke in the last page from the same artist, representing Labor and Capital as the Siamese Twins. On the ligature connecting them is written, "United we stand. There is some genuine fun in the caricature, which will repay examination. The Labor twin has a lean and hungry look, and is much larger than his brother "Capital," who is a little podgy, well-clad fellow, having a self-satisfied smirk on his countenance, as if he had just eaten a dinner for two, and left his forlorn brother without a bite. No one can look at the picture without admitting that the words applied by Rob Roy to his clansmen apply also to the artist, viz.: "There's some glimmerings of sense in the creature Dougal!"

A SMALL MATTER.

Oliver Goldsmith describes an art critic who made his living by praising the works of Pietro Perugino. A few modern Spiritualists reverse that system, and aim to thrive by denouncing what they foolishly term the Woodhullites. The following case in point is taken from the news items of the Boston Herald:

"Among those present at Music Hall yesterday, to listen to Gerald Massey, the English poet and Spiritualist, were Vice-President Wilson, William Lloyd Garrison and Ex-Governor Claffin. The address was quite above the ordinary phase of similar productions, being literally crammed with erudition, argument and wit, uttered with so much rapidity as to half elude the comprehension of the average audience. Of the continuity of life beyond the grave, the speaker claims abundant evidence in the fact of spiritual intercourse, the manifestations of which, he says, date from time immemorial; being, in fact, the primal and only evidence of immortality. But he recognizes the existence of bad spirits along with that of the good, and has no sympathy with the "uterine manifestations" claimed by the Woodhull faction."

COMMENT.

Gerald Massey can pursue no better plan to obtain the applause of what is called "society" than by anathematizing the people "inaccurately called" Woodhullites. But Gerald Massey ought to be, and no doubt is aware that simple condemnation is not argument. At the same time, if by attacking those who uphold the system advocated by the WEEKLY, he can advance his interests as a public lecturer here—if he deems unsupported assertions not derogatory to his fame, and has no chivalrous scruples with regard to such a course—he has the power, if not exactly the right, to continue it. The advocates of "Individual Sovereignty," both female and male, are well known, and have so many foes now, that one more added to the number will not, to them, be of much consequence, though that one be Gerald Massey.

A QUESTION.

The New York World is doing yeoman's duty in the cause of the laborers. In an able article on "The Life of New York Womanhood," published on Wednesday, Jan. 28th, we find the following statement:

"There is comparatively little work for women, and at type-setting they are not so skillful as men. They are excluded from all night-work, neither are they rapid enough for daily papers. Whatever they may yet do in this employment, they are not yet able to compete with men, and their wages with the little they can find to do yields them but a pittance."

The Men's Typographical Union charges fifty cents, and the Women's Union charges forty cents, for setting up rightly 1,000 ems. Why the difference? Will the New York World please inform us? Probably this may be one of the reasons why women printers have not yet been able to compete with male printers.

FORWARD, NOT BACKWARD.

Under the heading of "State Schools," the World, of Princeton, Mass., by republishing Gerrit Smith's statements, tactfully defends the doctrine that "a State school, like a State Church, should be a thing of the past." The only shred of Communism we have in the country is the public school. Destroy it, and the clock of the world would be set back a century. To do so is to admit that communities, as communities, have no interests in their children, a doctrine which is denied in toto by the WEEKLY. Instead of going backward, we demand that the States shall go forward and recognize their entire duties toward their little ones. Last Tuesday, when the Woman's Social Education Society met at Plympton Hall, Mrs. Morse expressed our ideas upon the subject. She said:

"We do not yet legislate. We can only influence. Let every begging child be assumed to be without father or mother, and be adopted by the State, and by it protected and educated as well as our own dear offspring. Children come from God like snowflakes. Some fall on the mountain tops, and some in the byways, and some in the kennels."

This is the true position for a civilized community to take. We must recognize a collective duty in this manner; more than that, we must feel that our collective duty is more important than our individual duty. At present, our public school system goes only a part of the way; but, when, as a community we cheerfully recognize it to be our duty to feed, clothe and house, as well as to educate our little ones, we can dispense with three-fourths of our prisons, and turn half our law courts into halls of science.

N. B.—Writing by the card we find that E. H. Heywood, editor of the Word, is not answerable for Gerrit Smith's statements, but only responsible for inserting the same in the Word without comment.

HURRAH FOR MOHAMMED.

A few weeks past, the WEEKLY submitted to its readers a description of a Japanese poorhouse, and was compelled to ask for a cheer for Buddha. This week it calls for a similar response for the seer Mohammed, the patron saint of Turkey, who heads that latest development of Judaism which is termed Mohammedanism.

The Index and the Investigator have long been endeavoring to arouse our people to a sense of the enormity and injustice of permitting property owned by religious societies to escape its due share of taxation. They have so far labored

in vain. The various Christian sects among us, who can agree on nothing else, are a unit in standing together to rob the community. Mohammedanism did so in Turkey once, but the system is about played out there, as is proved by the following item:

"Devout Mohammedans have come to regard the Sultan very much as the adherents of the Pope look on the profane King Victor Emmanuel. The chronic difficulty of Turkey is lack of funds, and recently becoming sorely pressed for money, the Sultan first sacrificed to the government need 35 millions of his own private property, and then proceeded to demand similar sacrifices from the Church. Nearly two-thirds of the real estate of Turkey has come into possession of the mosques, and thus evades taxation. Of course this has imposed triple taxation upon all private property—a most burdensome grievance, differing in its proportion, but not in its essence, from that which affects our own similar system. All this property, beginning at Constantinople, the Sultan proposes to secularize, offering it for sale to purchasers and bringing it again under the general law of taxation."

Will some lover of the religious liberty of the United States be kind enough to import a few of the advanced Muslim reformers who have moved the Sultan in this matter, and engage them to teach us how to protect ourselves from a similar mean robbery?

GHOST HUNTING.

A stout disbeliever in Spiritual manifestations has sent the following letter to the New York Sun (Jan. 30), from which paper we extract it. As it appears in it that property is becoming affected by the pranks of the spirits, there is reason to hope that scientists will take up the question of their visitations. There seems to be "money out of them," if not "money in them;" and as the old adage tells us, "money makes the mare go," probably "the loss of money may stir up some of our "scientific animals" to do their duty likewise.

"Sir—I have read 'Ex-Tenant's' statement in regard to haunted houses. I hope that the statement was not made with a view toward injuring the owners of the houses. The Sun, very properly, did not publish the location. We are living in an enlightened age, and it is time that ghost ideas were banished from the popular mind. The writer has tried hard to make the acquaintance of a ghost, and has for that purpose visited graveyards and lonely dwellings at hours which, in the popular belief, would be most propitious to his undertaking. I have been very unsuccessful, and have never seen any phenomena which could not be traced to natural causes. If it were not damaging to the owner of the building which 'Ex-Tenant' knows to be haunted, I would like to take a seven-shooter and hunt these ghosts up. RATIONALIST."

Singularly enough, in the same paper another item presents an opening in which the writer of the above may meet with an opponent:

"The Maine village of Springvale is paying the penalty of having a haunted house. People are moving away, many houses are tenantless and property is depreciating in value. A man has been hired by the authorities to live in the spooky dwelling, in the hope that the delusion may thus be dispelled. This man keeps a loaded gun by his bed, and warns tricksters not to fool around the premises."

Now, therefore, let us hope that "Rationalist" will take his carnal weapon and do good service against this "tricksey spirit," that is depopulating Springvale and reducing the value of property in that place. Let him make arrangements with the owners of the same previous to his going there; for should he be able to place the ghost hors de combat, it ought to prove to him a profitable speculation. There is no doubt, also, that should he succeed in "fixing" the unearthly intruder, that the medical faculty would give almost any amount for a "spiritual subject," in good order for dissection. Therefore, by all means, let Rationalist persist in his present intentions, with the best wishes of the WEEKLY for the success of his enterprise.

NEWS, GOOD AND BAD.

A very important report was submitted to the House of Representatives on the 20th of January, by Mr. McCrary, of Iowa, Chairman of the Committee on Railways and Canals, in favor of Federal legislation on freights, tares, tolls and charges on inter-State railroads. As this is a step in the direction so long advocated by the WEEKLY, it is considered expedient to make a few comments upon it.

As a people, through the action of their government, the French have made the best bargain with their distributors, and the United States the worst. In a specified time, all the railroads in France will be held by the government for the people, as they ought to be now. In the United States the rights of the people in the matter have been sold out to soulless corporations who ride rough-shod over the community. The report before us is the first step toward curbing the arrogance of railroad directors, and we heartily wish it success.

Per contra, since writing the above a report has appeared in the papers that the celebrated Tom Scott has visited Washington. A community that has been shocked into sobriety by witnessing the Credit Mobilier manipulations will speculate upon the reason why.

VICTORIA C. WOODHULL IN THE WEST.

COMMENTS OF THE PRESS.

[From the Kansas City Journal of Commerce.]

Last night the elements seemed to join in the universal strife which Mrs. Woodhull creates wherever she opens her lips in eloquent protest against the social, political and religious wrongs which we all feel, but owing to wholesome fear seldom do ourselves the justice to acknowledge. We were glad to see a comparatively large number of ladies

present. If when a woman advances heterodox opinions she does not at least gain the attention and respect of her own sex, she certainly stands a very poor chance to succeed. We can safely say that after the convincing exposition of the social theory given by Victoria Woodhull last night, any woman with an idea can never say she rejected its principles for their lack of truth. The chief part of the lecture, however, was not devoted to her so-called "hobby," but was a masterly expose of a fraudulent government and its miserable administrators. Victoria Woodhull is a strong-minded woman, whose sincerity of intent and earnestness of purpose are only equaled by the unexampled patience by which she has borne persecutions, seldom if ever endured by another woman.

John Stuart Mill has said: "I can tolerate everything else but every other man's intolerance." There is decidedly too much intolerance of opinion in regard to "Woodhullism," which is not, of course, when received directly from the lips of its oracle, one-half so bad as represented. It is unnatural and unjust to deny a hearing to one so terribly in earnest and so complete in her self-abnegation to her work as we know Mrs. W. to be. As a speaker the latter is extraordinary. With a melodious voice, expressive face and graceful form, she combines a power of acting and incognition of presence which renders her irresistible. When carried forward in her impetuous delivery she speaks like one inspired—by the good genius of a good work.

[From the Council Bluffs (Ia.) Republican, Jan. 18, 1874.]

Mrs. Woodhull has been here and delivered two lectures, to overflowing audiences, at Dohany Hall, in the course of which she said a great many saucy, impudent and scandalous things, but these were mixed in with much that was true, good and sensible. She is a powerful speaker, and fairly magnetizes her audience to an extent which we have seldom witnessed.

[From the Des Moines (Ia.) State Journal, Jan. 19, 1874.]

The Court-house was filled at an early hour on Saturday night to hear Victoria C. Woodhull, the woman about whom so much has been written and talked. From the first word that was uttered, all could see that she was in earnest in her work. To say that she is not eloquent in treating her subject would be to state exactly contrary to the truth. She is the most eloquent woman that ever addressed a Des Moines audience, and one of the most eloquent of all speakers.

[From the State Register, Des Moines, Iowa, Jan. 18, 1874.]

Curiosity has been on tiptoe ever since the announcement that Mrs. Woodhull would speak in Des Moines. Mrs. Woodhull came, has spoken, and promises to speak again. She insists that the newspapers won't tell what they actually think. There is one newspaper that she can't accuse of untruthfulness hereafter. We think she is a woman with wonderful power of eloquence. The first part of her lecture was rank communism. She tells many truths, unpalatable, doubtless, and unusual, but actual and disgraceful truths—not disgraceful to the speaker, but to the parties whose habits make them truths. She tells some startling things that she says are true. She is witty and logical, but, whatever else she may be or may have been, she is an orator second to few in the land. The lecture was well worth the hearing.

[From the Ottumwa (Iowa) Democrat, Jan. 22, 1874.]

Mrs. Victoria C. Woodhull spoke at Lewis' Opera House, on Monday evening, to an audience respectable in numbers and in character. The audience was composed largely of the thinking portion of the community, which includes women as well as men, and young men as well as old ones. The distinguished speaker had for her theme "Reformation or Revolution, which?" and in the discussion of the questions which came up naturally to the surface, she displayed wonderful ability, tact and oratory. With some of Victoria C. Woodhull's social theories we cannot agree; yet it must be acknowledged that in the discussion of these questions she brings to her assistance some very weighty arguments which are joined together systematically, and when in bulk, they seem rather too ponderous for any of her enemies to assail.

Her first appearance did not attract sympathy, but invited criticism. She was all sarcasm; and her playful advances bore in them the wonderful resemblance of a lion playing with its prey. This, however, was only the overture to the Divine play, which she afterward rendered. As she warmed up on the subject, the hair was thrown back over her majestic brow; her eyes sparkled with the inner consciousness of genius, and as her slight, graceful form towered, the lips moved with the speed of a race horse, and the sarcastic Victoria became transformed into the inspired priestess of a new religion.

It was a success. The woman came into the hall the object of slander, the accused of the ministry, the slandered object of a subsidized press; she came among her audience with scarcely ten sympathizers, and at the close of her speech she was the heroine, the idol of her worshipers. Victoria came; Victoria conquered!

[From the Daily Gate City, Keokuk, Iowa, Jan. 21, 1874.]

Victoria C. Woodhull delivered her lecture—Reformation or Revolution, which?—at the Opera House last evening. She is an effective and eloquent speaker. The utterances were different from any that any of us have heard from the platform before, especially from a woman. But swift sentence is simply to debar the just judgment which Mrs. W. asks, and which she has a right to ask. The truth is that much of her lecture was unexceptionable, containing stern, rigorous, forcible facts that American society may well give a hearing to. In some places where we thought her propositions and appeals untenable, they were stated and enforced decorously, as well as eloquently. Strike out its blasphemy, and some sentences of plain speaking about the sexes and social evils, and there remains the bulk of her lecture fit for intelligent and refined audiences of women and men to hear, and from

which, however it may be differed from on account of its assumptions, no intelligent and pure-minded person can censure because of indecency. It ought to be the first requirement of Mrs. W. that she should have an audience of men and women who have brains and pure character: the pure to whom all things are pure.

MISCELLANEOUS.

THE NEW CATHOLIC CHURCH.

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

Reported by Ghirardini.

Feb. 1, 1874.

In bearing testimony to the soothing, quieting influence of the services of the new Catholic Church, your reporter feels assured of the sympathy of the entire audience. It is not an influence which, lifting one into dreamland, would exhale the aspirations of the soul in beatific visions of supernal bliss. Neither is it the soft languor so frequently mistaken for the ecstasy of devotion, but which is born of the sensuous enjoyment of delicious music, floated down to us through atmospheres glorious with the light of pictured saints and emblems—and this languor enveloping the æsthetic side of our natures we delight to dignify as worship of the living God. The peculiar satisfaction to MR. ANDREWS' audience results rather from the close tension of the intellect in striving to comprehend the teachings of a master mind. While feebly following these teachings we catch glimpses of glorious possibilities, not in the Elysian fields of a far-off Paradise, but here in our midst, around our own hearths, and reaching up and down to every darkened, care-beclouded home that now degrades the face of earth; glimpses which make our very hearts to thrill with hope and exultation. The "Dry as Dust" road through science may be, and is, wearisome and disgusting, to minds accustomed only to poetry and fiction, or bewitching spiritual mysticisms, but if it be the way, the most direct way, to the grand realization of all that the highest aspiration of man has coveted, who would not gladly travel it were it ten times the "Via Dolorosa," that musty, fusty, fossilized old terms can ever make it?

For 1,800 years and more the Christianized civilization of the world has, while building high the altars of greed and mammon, professedly worshiped the teachings of Christ. But an awakening world begins to realize the incongruity, and to tremble with the momentous weight of the questions pending their decision. And that the "question" may be known and read of all men, the grand leader of one-half of the Christian world of to-day has, in asserting that "the literal construction of the sermon on the Mount would bring society to a summary end," brought said question to the bar of public opinion, and once plainly enunciated, it demands and will have answer. The lists are called, on the one side, society or greed for self; on the other, Christ and love for my neighbor. Which? Fearful may be the struggle. Joyously would we lift aloft the banner of the new Catholic Church, beneath whose folds the reconciliation of the two is found, and earnestly would we summon all to the consideration of the discovery which shall orchestrate from these hitherto discordant and antagonistic elements, divinest harmony. You may say that little of all this is below in my report; but permit me to say that above I have given you the spirit, as caught from the inspired lips of the speaker; below I give the husks in which the grain was stored, husks, too, covered with the dust of the Via Dolorosa, over which they must perforce be borne.

Mr. ANDREWS, resuming the consideration of the charts which illustrated his subject, said Bau-ski (bow-skee), the Science of Inorganicismology, corresponds to Vau-ske (vow-ske), the Science of Organismology, and each is the representative head of a domain. Vau-io (vow-ee-o), the domain of the living world, is divided into zau-io, the animal, and zhaui-io, the vegetable world. So, also, Bau-io (Bow-ee-o), the domain of the dead world, is divided into Dau-io (Dow-ee-o), embracing all dead—all inert matter, really as such, and Gau-io (gow-ee-o), the domain of force—the force of dead matter. Thus a clod, a stone, an old fossil, is dead matter belonging to Dau-io; but if we contemplate a planet rolling forward in its orbit, we recognize the force and power of inorganic matter. This belongs to Gau-io.

Let us now endeavor so to review our chart as to obtain an idea of its entire significance. The vowels on the one side in their concentric circles represent the Infinite, the consonants on the other, with their radiating lines, represent the Finite. Then we have, lapping over on to the vowel side, though really consonants, five other sounds, called Liquids—m, n, ng, l and r. The infinite nature of the vowels is approximated, in character, by these liquids. These liquids are, again, divided into two classes, m, n and ng forming the one class, and l and r the other. The sounds m, n and ng are produced by closing the buccal organs (those of the mouth), and allowing the sounds to reverberate through the cavities of the head, passing out through the nose; giving to them a peculiar metallic ring, called nasal (or nose). M is the lip-made-nose-sound, n the middle-mouth-nose-sound, ng the back-mouth-nose-sound. This ng is a sound for which no modern language has a single letter, but the old Sanscrit has a single character representing it, showing that in this respect we have retrograded, and that the ancients were in some things wiser than we. These sounds are vowel-like, in the fact that the breath is freely emitted through the nose, but are consonant-like, inasmuch as the buccal organs are closed and the breath deprived of egress through the mouth. They have, therefore, a general character, like vowels; they may be prolonged indefinitely, m—, m—, m—, etc. Liquidity signifies, by analogy, generalization. M, n and ng are static, l and r motic; m, n and ng correspond with water (liquid) at rest, and so reflecting images, as the mind reflects

ideas, while l and r pre-eminently suggest liquid motion, the stream flowing with less or more rapidity. One of the best illustrations of the inherent significance of sounds is given in the sound of the letter r. Here I wish to press upon you the importance of nicely discriminating between the sound of the letter and the name. It is the sound we have to consider. (The name of the letter r is almost like ah! as it is generally pronounced by English-speaking people.) The sound is a trill. The Spanish, with whom the r is much more emphatic than with us, indicate a strong trill by doubling it, thus, rr. Rr—r, r, r, r, r, r—trilled expresses muchness of movement, velocity, roughness, etc., and reminds one of the burr of the circular saw and of the whirr of the partridge in the woods. The l, while indicating motion, indicates it in softness and gentleness. L, l, l, l, glides naturally into the lullaby which soothes to rest;—r by nature is endowed with rude, rough, rigorous, ragged character; l, lulling, lapsing, littleness, lullaby. M, returning to the Nasals, represents the great ocean of milk, as the Hindoo calls the ether, which surrounds us, and expresses muchness of extension, magnitude, outness, greatness or bigness; n indicates the opposite idea, smallness, inness. Mathematically they express the plus and minus of numbers, the generalization of numbers being contained and expressed by + (plus) and — (minus). So the m and n divide or bound our chart, describe or rather inscribe and circumscribe its inness and outness. These correspond with generalization as the solid consonants correspond with specialization.

The generalization of science carries us back to Philosophy, the Au-ski (ow-skee) of Alwato (Ahl-wah-to). The domains of Pau-io (Pow-ee-o) and Fau-io are the domains of Abstractoid Physics, and include Acoustics, Optics, Electrics, Magnetics and all kindred sciences; and in this domain, or in an abstract from it, we shall find Mathematics and Logic. The consideration of these abstract domains will not for the present be attempted, but we shall confine our attention to the concrete as presented in Bau-ski and Vau-ski. The Inorganicismology and Organismology of the scientific world. Bau-ski is divided into Dau-ski (Dow-skee) and Gau-ski (Gow-skee) Dau-ski including all things without life, and Gau-ski the forces which move in things without life. Contemplating a dead clod or stone, and a planet whirling through space we get an idea of the two domains; the one considers the thing, the other the force impinging upon the thing.

As we have seen, i is squeezed into y, the grand radiating centre from which all things are projected and around which all things move. W, another of the ambig-u's, is really double o, and in its significance indicates the doubleness of things; the turning from one to another, conversation, the wobble of nature. It is called double u, it is written double y, and in use is double c, thus preserving its wobble, even in the alphabet among its more correct brothers. It belongs to the range of spiritual sounds, among which, finally, H takes the pre-eminence, and signifies explicitly, spirit. It is but breath and is both asperate and aspirate—the breathing back and forth into and out of the lungs. Our friend, Dr. Wm. H. Atkinson, in a very learned Essay upon Philology and Microscopy, affirms, that "there are seven degrees or modes of motion regnant in the plan of individual being, small or great: 1st. (Spirit) Power; 2d. (Vital) Force; 3d. Chemism; 4th. Electism (including Magnetism); 5th. Light; 6th. Levitation; and 7th. Gravitation." Given in the same order Alwato gives, for the three first of these (taking the termination -zma for -ism).

1. Hau-zma (how-zma), "Spirit." 2. Vau-zma, "Vital Force." and 3. Bau-zma, "Chemism." For the remaining four I will furnish the Alwatoso namings at a future time. I have this criticism to make on the term Chemism, as here employed: It is not sufficiently comprehensive. What the Doctor really means is the totality of force as operative in the chemical constitution and in the mass-like applications of matter—chemical and mechanical force—other than those forms of force specified in the remaining four terms. We might call it corporism; but it would be difficult to frame the right word for it out of the old-style languages. Bau-zma is the only word for it.

Again, in respect to "vital force," or vitism (Vau-zma), Comte and Huxley and the modern scientists generally have criticised the use of isms and ities, in science, as erecting ideal principles into real entities, and pretending to assign causes where we have only invented words and suppositious realities. In the Vocabulary of the Basic Outline of Universology (wordism) I have defended the use of such terms. More recently, in fact so late as in The Popular Science Monthly for December last, will be found a very interesting paper by Prof. Lecompte, in which he demonstrates the high scientific necessity for and justification of the use of vitism and other similar terms; not, it is true, in the old, but in a new and imperative sense.

To recur to the distinction above stated between Dau-io and Bau-io, each of them seeming to mean the domain of dead matter, I will call your attention to the fact that from Newton down to our day we were taught that matter is perfectly inert; that if it manifests force that force is always from without. It is this aspect of matter which is meant by Dau-io, and the force-realm is then Gau-io, while finally Bau-io is processive matter, matter in process, matter as manifesting forces. Just in our day the definition of matter has gone over, surreptitiously, to this more complex meaning.

The materialists of our day could not and would not, for an hour, abide by the Newtonian conception of matter. With them matter has come to be a very lively sort of an affair; a substrate instinct with life and all sorts of creative energy; pretty good material, in fine, from which to manufacture a new god after they have put the old one out of the universe.

At the close of the lecture Prof. T. C. Hilgard called the attention of the lecturer to another new and important distinction between mass and matter, to which MR. ANDREWS promised on a future occasion to give special attention.

MATERIALIZATION—SPIRITS MADE VISIBLE.

One of the latest developments in Spiritualism is what is termed "materialization," by which portions of the so-called spirit body becomes so far materialized as to be visible to human eyes, and perform certain movements in the same manner as if still in life. A seance of this character took place lately at No. 4 Concord square, under the mediumistic influence of Mrs. M. M. Hardy, and the results were considered highly satisfactory. The circle included fifteen gentlemen and four ladies, and among those present were Mr. Gerald Massey, Mr. William Lloyd Garrison, Revs. C. A. Bartol and William R. Alger.

The company gathered in the large, handsomely-furnished parlors of the residence, at 8 o'clock, and at that hour the first of the series of manifestations took place, consisting of the flickering and occasional extinguishment of the gas-lights of the chandelier in the rear parlor. Shortly after, when all the invited guests had made their appearance, the company were invited into the dining-room below, where the seance was held. The apparatus for the "materialization" manifestation consisted of a small box-cabinet, about the size of an ordinary hive-box, with one side and the bottom open, and the interior lined with black paper. This rested endwise on an ordinary extension table drawn partly apart in the middle to leave an opportunity for the spirits to come up and operate. The circle (if it may be so called) formed in a sort of horse-shoe around one side of the table so that each could have a fair view of the interior of the box. The light was then extinguished, and soon after came raps signifying that the spirits were ready and the gas again lighted and turned on to about one candle power. After a little while the outlines of a hand became visible and answered questions by signs signifying 'yes' and 'no.' This was followed by other hands, which were claimed to belong to deceased friends of one or other of the persons present. The hands were all of marble whiteness and clearly distinguishable, and, at request, grasped the hands of nearly every person present. Rings were also placed upon the fingers and withdrawn several times. While these manifestations were in progress Mr. Massey and one or two others thought they discovered a face and eyes in the rear of the hand, but the writer was not able to discover them. The favorite spirit, however, of the seance, was a deceased negro named "Dick," who died many years ago, but who had been known in the flesh by one or two of the older persons present. "Dick showed his hand" freely, and even allowed it to so extend out of the box as to cast a shadow upon the table. He seemed to be very partial to jewelry, and his hand, with finger-tips glinting with the rings which had been placed thereon, made a curious spectacle. He also, upon request, brought up a white hand with fingers intertwined. None of the hands exhibited were stiff or dummy-like, but supple and prehensile, and the movements of the different fingers were very distinct. The exhibition, however, closely resembled a "Punch and Judy" show in the manner in which things came up and disappeared. "Dick" soon got tired of his fun, and the seance closed with writing tests, the cabinet having been removed and the entire party gathered in a circle around the table. First a slate was held under the table, the medium and a lady opposite taking hold at either end. Soon they both removed their hands above the table, and after the lapse of a few seconds the slate fell to the floor. Another wait of a few moments and then the slate was passed up with the frame removed. After this messages were written upon two slates as fast as they could be alternately held under the table. One of the visitants was a dog named "Pip," which had once belonged to Mr. Massey, who licked writing off the slate, and also finally wrote his autograph, "Pip Massey," in large characters, showing that he had increased wonderfully in intelligence since his translation to the spirit realms. The messages were nearly all of a private character, and were addressed to various persons present. Among them was one signed Otis Tufts, saying, "You will all know some day, and see clearer." Mr. Massey had several, two of which ran: "Tell of the immortality of animals—Marie Somerville;" and "You must not give up your work—Prince Albert." The seance continued until a late hour, and all present expressed themselves highly delighted with the entertainment the spirits had vouchsafed them.—Boston Post

TRUTH.

BY GEORGE NEWCOMER, M. D., JACKSON, MISS.

I.

Crushed "Truth" will surely rise again
For Truth is Truth eternal?
'Tis like a little seed that's sown,
'Twill spring from the same kernel.
'Tis like a germ, that's hid in earth
Until some genial ray
Will reach its tender slumbering soul,
And charm it into day.

II.

Though winter's frost holds earth ice-bound,
Yet still will life appear;
And summer's gentle rains and showers
Renew that life—each year!
'Tis so with Truth! Its germ still lives
To bud 'neath genial rays;
Though winter storms may rage and
'Twill bloom in happier days.

III.

To Socialism—just and fair,
And Spiritism pure;
That disinfect our moral air
And open heaven's door
To all who labor for the rig
These words do well app
The seed that's sown sha
For "Truth" can neve

REFORM AMONG THE CLERGY.

It is gratifying to find occasionally an editor who has had the moral courage to speak out about the set of forty thousand miserable frauds with whom this country is cursed. Hear this one, Samuel B. Evans, of the *Democrat*, Ottumwa, Iowa:

"Among the most gratifying signs of the times, we note the improvements in the pulpit. Twenty years ago; yea, ten years since, a visit to the church was but to hear the doleful sound of the tomb drummed into the ear, along with the comforting assurance that unless you believed just as the preacher believed, your portion would be eternal hell-fire and damnation.

"To be a preacher then, was easy; the man of God had only to learn certain set forms of prayer, which sometimes were interlarded with petitions to Heaven to remove the ungodly from the earth, and this was supplemented by a sermon which was replete in invective and certain in its tone regarding the future state of the sinner. There were no new ideas introduced. Each pulpit-pounder deemed it his duty to slather up a certain amount of brimstone in his sermon, and, if possible, create a panic among the worldlings. When possible, a 'revival' was introduced, and then was the harvest of the average preacher. What he lacked in common sense he made up in volume of voice; what was denied to him by nature he recompensed in the fiery denunciations he made of sinners. Arguments were useless when the Bulls of Bashan bellowed, and reason fled when the 'power' was on the preacher. Men of culture, refinement and scholarship laid aside their gifts on entering the temple. To reason was to doubt; to doubt was a sin, and the sinner's end was a sulphurous bath in the reeking hells of immortality. Thus was the world fed with the husks of Theology, until came the Deluge of Doubt, and then came the Reformation. The clergy saw that their power was departing, and that it was time for them to accommodate themselves to the great influx of light shed from Modern Science. Hence there has been a steady advance made by the priests during the last few years, and great improvements made in their sermons. No longer do we hear the rough, uncouth threatenings of a literal hell, but instead is related the wonderful love of a Jesus. No longer do the thunders roll from Sinai, but instead we hear the gentle pleadings of the Sermon on the Mount. No longer does the devil, with forked tail and cloven hoof, rant over the earth, but we hear only the pleasant fanings of angel's wings as they watch over our pillows. No more do we hear (except in isolated cases) the loud-mouthed fulminations of a Jonah, but instead of that the modern minister appeals to the sober senses, lauds the beauties of Nature, and from thence leads us up as willing worshippers to Nature's God.

"We congratulate the clergy, as well as the people, on this wonderful reformation, and whatever we can do to uphold or strengthen them, the ministry will find in the *Democrat* a willing helper."

LAY ME LOW.

Lay me low, my work is done;
I am weary. Lay me low,
Where the wild flowers woo the sun;
Where the balmy breezes blow,
Where the butterfly takes wing,
Where the aspens drooping grow,
Where the young birds chirp and sing,
I am weary, let me go.

I have striven hard and long
In the world's unequal fight,
Always to resist the wrong,
Always to maintain the right;
Always with a stubborn heart,
Taking, giving blow for blow,
Brother, I have played my part,
And am weary, let me go.

Stern the world and bitter cold,
Irkome, painful to endure;
Everywhere a love of gold,
Nowhere pity for the poor.
Everywhere mistrust, disguise,
Pride, hypocrisy and show,
Draw the curtain, close mine eyes,
I am weary, let me go.

Others' chance, when I am gone,
May restore the battle call;
Bravely lead the good cause on,
Fighting in the which I fall.
God may quicken some true soul
Here to take my place below
In the heroes' muster-roll.
I am weary, let me go.

Shield and buckler, hang them up,
Drape the standard on the wall,
I have drained the mortal cup
To the finish, dregs and all.
When our work is done 'tis best,
Brother, best that we should go.
I'm weary, let me rest,
I'm weary, lay me low.

—Golden Age.

S. J. PENOYER AT GRAND RAPIDS, MICH.

GRAND RAPIDS, Mich., 1874.

To the *Friends of the Weekly*—It gives me great pleasure to say that we have had a lecture from Mrs. Sarah J. Penoyer, of Saginaw, Mich., whom the angels have commissioned and just started out to help redeem the world from sin and unrighteousness.

Mrs. Penoyer drew a very large and intelligent audience, four times the size that some other prominent speakers had a few nights previous. Her lecture was filled with the richest gems of thought, and she held the audience spell-bound to the end, being occasionally applauded. She seemed

to sparkle with the wisdom of the angels, while her eloquence held the audience in perfect rapport with herself. She seems well qualified to take rank among the very highest and best speakers in the field.

Let none that can fail to hear her. We trust it may soon be our lot to hear her again.

Yours,

DR. E. WOODRUFF.

THE ORIGIN OF THE SABBATH,

AS GIVEN BY THE ANCIENT SPIRIT LEIAH, THROUGH THE INSPIRATION OF OLIVE G. PETTIS.

Eleven hundred and forty-four years before the birth of Jesus, King Sabilla, the elder, issued an edict to set apart one day in seven as a day of rest and recreation for both serf and free. His kind heart was induced to this act of clemency and justice from the circumstance that a slave fell fainting in his presence from sheer exhaustion. He saw that the people were laying too heavy burdens upon the slaves, hence the edict. It was in no sense a religious ceremony, and it was called Sea-Bath, "sea" all, and "bath" rest signifying all rest one day in seven.

The Jews in after times set apart Saturday as a day of religious ceremony; hence the disagreement as to which should be observed as the Sabbath.

WHO STOLE ABBY H. SMITH'S COWS?

In Connecticut the old question, "Who struck Billy Patterson?" appears to be superseded. In place of it the word now is, "Who stole Abby H. Smith's cows?" The letter on the subject and the leader following it are taken from the *Springfield Republican*.

GLASTONBURY, Conn., January 8, 1874.

To the Editor of *The Republican*—This day has witnessed a transaction never before seen in this town or in any other, I am sure, in all New England.

We walked, at noon, two or three houses above us to see the cattle let out of their pen. By orders of the collector, the cows—seven of them—had been huddled into a space of fifteen feet by twelve (measured by my sister), and tied up for seven days and nights, together; always having had their freedom before. It was a tobacco shed, and the owner had to bring them hay from another building, and give them water from pails, drawn from a well at some distance. We saw twenty-one pails-full carried at one time. He did the best he could under the circumstances. The collector could not have let them out, well knowing that it would take the whole authority of the town to ever confine them there again. Mr. K., our tenant, had to take the milk, for the sensitive young wife of the tobacco-shed owner declared that a drop of that milk should never come into her house, for it seemed to her just as if it were stolen. Mrs. K. said, yesterday, that the cows had failed, by two-thirds, of their milk since they were taken from our yard.

The procession soon started, headed by the collector (who is also constable), leading the best cow; the others, driven by four men with a dog and a drum; several teams; and we in the rear in a wagon with Mr. and Mrs. K. We intended to walk together alone, but Mr. K. insisted upon our riding, as his wife was determined to go with us. Mrs. K. remarked on the way that it appeared like a funeral. There were about forty men at the sign-post, who bid so low that Mr. K. was forced to speak for the four best, below their value, which covered the tax and expenses, leaving the three smallest. All would have been sacrificed, for it was evident from the bids that they intended to get them for a song. Not a man came to speak to us. It was remarked by one who liked the business, that the whole town was against us. We thought we had many friends, as we have been treated with the greatest outward respect, as if we were complete, with only one failing—that of not paying our taxes this winter. We would not have believed the town could thus persecute women who were born and bred here, among the oldest and most law-abiding of its citizens; who have never refrained from visiting the sick and distressed throughout the whole town, watching through long nights in hovels where none was willing to enter; and those, too, who have paid the most money into the town's treasury. We understand there is now due \$2,000 for taxes from voters, who are released by paying twelve per cent. interest, and we pleaded for the same indulgence; but we were women, and had no power. It will not do to offend a voter.

We know not what they will do when the March tax is claimed, but must not now be surprised at anything. They say personal estate must be seized first, and we greatly fear they will ransack our house, tear up our carpets, and take ornamental things, the work of a lamented sister, and her fine paintings—for she was an artist. My sister says her feelings will not be so much tried as by the sufferings of her cows. She has interested herself in sedentary pursuits, having translated and written out the whole Bible, three times, with her own hands, from the Hebrew, Greek and Latin, and needs out-door exercise. She says now she can no more have the comfort of raising a fine calf, now and then, from the dread of following it to the sign-post to see it sacrificed. We are now in a lonely situation. We were long a family of five sisters; we are now but two. As the town now manages our property, we must soon be forced to the poorhouse, and none are better acquainted with its inmates.

The town's answer to all this will be, "Pay your taxes, then"—the same answer the British gave to our revolutionary ancestors.

ABBY H. SMITH.

ABBY SMITH ONCE MORE.

In another column, Abby Smith continues the story of her plucky protest against an unjust and iniquitous spoliation under the forms of law. Told as she tells it, it requires neither supplementing nor comment. If any member of the voting sex can read it with amusement we do not envy the gentleman his sense of humor. If any woman can read it without keen sympathy and indignation, we pity her lack of common, womanly feeling.

Abby Smith and her sister evidently have very much the

same blending of enthusiasm and foreboding which we are accustomed to associate with the idea of a forlorn hope. They feel alone; the whole town is against them; neighbors whom they have loaded with kindness look coldly on them. "It may well be called a battle," writes Abby, in a note to the editor, and against fearful odds."

"If the men and women in Connecticut who believe in an equal suffrage and equal rights for both sexes suffer this forlorn hope to go down for lack of proper support and backing at their hands, they may as well quit circulating documents and making speeches and holding conventions. Talking without doing never accomplished anything in this world, and it never will. Duty here is opportunity as well. The enemy's line has been broken at its weakest point; obviously, the only thing to be done now is to pour in the reinforcements. There ought to be such a rally around Abby Smith and her sister within the next fortnight as will not only banish from the minds of these ladies all sense of loneliness or thought of the poorhouse, but will make male Glastonbury rub the eyes of astonishment.

If the equal suffrage people of Connecticut are wise men and women in their generation they will see to it that, when the petition of these ladies comes before the Legislature, the argument shall be public, and shall be conducted—on one side, at least—by the ablest lawyers that can be procured for love or money.

SPARTA, Wis., Jan. 12, 1874.

I am thankful that there are a few noble souls that dare proclaim what they believe to be truth regardless of policy, "Mother Grundy," or any body else; for there are so many one-idea, one-sided spiritualists who can perceive no truth in the universe unless christened Spiritualism, and seem to think themselves heaven-appointed watchmen to growl around and guard their own imperfectly-conceived notion of that "ism," that it becomes a hobby with them, and I fear they will ride the poor thing to death. For my part, I would as soon accept the teachings of any sectarian churchdom as authoritative as the communications from spirits. Being a conscious individuality I must be myself, and exercise my reason and judgment in all things, feeling conscious that never a truth perished; though it walk the wilderness to-day 'twill tread the promised land to-morrow. I want to thank the good, earnest and brave Victoria for standing above the creeds and cliques of a traditionary part, as well as the thousand isms of an angular and agitated present, urging on truth wherever found, and valuing it for its true worth, regardless of friends or enemies, and I really hope you may go on (and I know you will) in your mission of ventilating rotten society. It has long needed a thorough examining by some efficient hand. I know it is a dirty job, but let the "house be cleansed from attic to kitchen," and blessed forever is the man or woman that doeth the work faithfully.

Most truly thine,

M. J. LEVERICH.

THE SUFFERINGS OF THREE CHRISTIAN STATESMEN IN THE BEAUTIFUL LAND OF FLOWERS.

JACKSONVILLE, Fla., Jan. 6.

This is beginning to be an unhealthy State for Christian statesmen. Whether it is due to an improved condition of public morals in Florida, or to the influence of old Solon Robinson, who lives here in Jacksonville, is a question that I am not prepared to answer. "Strange things have happened here within a year," said Theodore Barber, when he met me this winter. "Old Solon Robinson—he's nearly ninety, you know—has married a young girl, and a black-and-tan jury have found a Grant office-holder guilty of stealing."

THE FIRST CHRISTIAN STATESMAN

who has suffered is the Hon. W. S. Bush. Mr. Bush was one of the principals in the Lake City trouble last March. He was then Sheriff and Tax Collector of Columbia county. One Moore, Dr. Day, Mr. Waldron and other good Grant brethren accused him of embezzling about \$40,000 belonging to the county. A full report of their accusations appeared in the *Sun* at that time. Bush scared Moore into a denial of what he had said, and smothered the proceedings in the United States courts. Soon afterward Mr. Starkweather, Collector of the port of Cedar Keys, died. He was the brother of Congressman Julius Starkweather, of Connecticut. Grant appointed Bush to fill the vacancy. The citizens of Columbia county thought it a good time to go for their \$40,000, and they went for it. When arrested, Bush took the matter very coolly. Colfax himself could not have done better. He succeeded, however, in making his escape from custody, and has not been seen since. It is rumored that he is teaching a Sunday school in the Okefonoke swamp region of Georgia. He was always very pious. The official from whom he escaped has not been fined \$250, neither has he been sent up for thirty days.

THE SECOND CHRISTIAN STATESMAN

is the Hon. Horatio Jenkins, of Duval county. Mr. Jenkins was a United States Revenue Collector, who has been convicted of embezzling about \$20,000 belonging to a government running into debt at the rate of \$9,000,000 per month. Jenkins was sent to State Prison about three weeks ago. Much sympathy was expressed for him. His friends claim that he is guilty of nothing more than negligence; but their opinions are overbalanced by the fact that the notorious Gen. Littlefield accompanied him to the cars and wept with him when he started for the penitentiary. Yesterday information was received that the President had pardoned him. He may soon turn up in Washington in charge of one of the departments. He is said to be an extremely pious man.

THE THIRD CHRISTIAN STATESMAN

came to grief yesterday. He is the Hon. James F. Gaskins, of Wakulla county. He was a thriving statesman. He held the offices of Postmaster, Sheriff and Superintendent of Schools all at the same time, and was looking out for something more. He was indicted for bilkembezzling \$200 from a letter. The jury found him guilty without leaving their

seats, and Judge Philip Frazer promptly sent him up. There are several other indictments against him for depredations on the mails. His friends will be terribly disappointed if the President does not pardon him and remove Judge Frazer. He loves church music. His favorite song is

"From Greenland's icy mountains."

OTHER CHRISTIAN STATESMEN

are getting nervous. Gen. Littlefield appears to be uneasy, and it is said that ex-Gov. Gleason wants to be born again. Littlefield had a narrow escape a few months ago. A North Carolina sheriff, armed with a requisition from the Governor of Georgia, caught him over the line. Littlefield had several friends with him. While they were expostulating with the tar-heel, the General lighted out and got back to Florida.

The sinners are getting the upper hand down here. Something must be done quickly, or the Christian statesmen will go to the wall. If President Grant could be induced to write a letter indorsing Gaskins's honesty, it would brighten things amazingly. As it helped Colfax so much, it might save Gaskins.

I am authorized to announce Capt. Charles H. Brock as a candidate for Congress from this State. He is a great sinner, but he won't steal.—ZISKA, in the N. Y. Sun.

FASHIONABLE YOUNG MOTHERS.

Who that has seen the young mother all wounded, bleeding and prostrate from a difficult labor, through which she has barely escaped with her life, has not pitied her child-like unfitness for the serious duties before her? From the period of infancy her body has been tortured and forced into studied and unnatural attitudes by the tyrant fashion, and the mind carried far away from the study of life's stern realities, in order to encourage useless and frivolous accomplishments. At home or at school, she has not learned a single lesson in the least calculated to prepare her for the duties and responsibilities of the married state; and since her wedding-day she has had eyes, but would not see; ears, but would not hear the threatenings of nature's offended laws. For the purpose of concealing her pregnancy during the early months, and thus practice a supposed lady-like virtue, she has drawn her corset-strings tighter and tighter every day, in order not to appear vulgar in society, or fail to participate in all the fashionable dissipations of the season. When at last, however, her condition is no longer a secret among her acquaintances, she withdraws herself from society, and settles down into the most indolent and helpless retirement, then to long and to wait—merely to feed upon "that good which is sensual," and without the faintest spark to thrill her bosom of the nobility that links maternity to the destiny and glory of the race! With such training from childhood—with such contemptuous disregard of the laws of health during womanhood, and especially after marriage—with such poor fitness for the throes of parturition—with such violence in the propagation of immortal souls! who, pray, can wonder at the feebleness and sickliness in fashionable life?—Dr. James E. Reeves.

SACRAMENTO, Cal., Jan. 9, 1874.

Mrs. Woodhull—As a cheering sign of progress, I transmit you the inclosed "protest" clipped from the Sacramento Union, of January 7, 1874.

The three ladies whose names are appended, having taken the first step, will rally to their standard the bulk of female property-owners, when they may with one accord refuse to pay at all, and then challenge the male executors of man-made laws to sell their property if they dare. At the request of Mrs. Waterhouse, who presented the protest, our worthy sheriff, Mike Bryte, Esq., ordered it to be placed upon record. So the world is moving. JAMES I. FERREC.

"The following protest was served on Sheriff Bryte, on the 5th inst: To the Tax Collector of Sacramento county—Sir: Having been assessed by the Assessor of this county upon property owned by us, and having been called upon by you for the payment of said tax, we hereby solemnly protest against the collection of said tax for the following valid reasons: We are native-born citizens of the United States, of lawful age, entitled to all rights and privileges of citizenship and amenable to the laws, both State and National, notwithstanding which we are deprived by unjust discrimination of the right of suffrage, thereby subjecting us to the onerous and oppressive burden of being taxed without representation—a burden all the more oppressive because enforced by physical power in an age and country which claims to be governed by the most enlightened principles of justice and equity. For these reasons we offer our solemn protest against the collection of taxes on our property until such times as our rights as American citizens shall be secured and protected under the Constitution of the United States and this commonwealth, and we ask that you place this protest on file in the archives of this county. Respectfully, Mrs. L. G. Waterhouse, Mrs. L. P. Crites, Miss Lorinda Washburn.

DR. H. P. FAIRFIELD will lecture in Springfield, Ohio, the last two Sundays in February,—15th and 22d. Friends in the Middle and Western States, now is your time to secure the services of a good medium and speaker. Address H. P. Fairfield, care lock box 296, Springfield, O.

THE JESUS WHOM THEY CRUCIFIED.

BY ANNIE E. HIGBY.

I hear many people saying many different kinds of things about Jesus whom the Jews put to death, and I have felt like saying a few words myself, but my pen hesitates lest it may not do justice to that grand character. Rev. O. B. Frothingham says: "If Christ had glanced at the theology of some of our modern churches it would have been utterly incomprehensible to him," and so it would, or to anybody else; they do not understand it themselves and do not profess to; as they call it, "mysteries;" but he says, "Did he abolish the temple? Did he abrogate the laws of Moses? Did he preach a truth as broad as the world? It is doubtful,"

Yet it is not doubtful. He did do all of these things, else why was the veil of the temple broken and the temple itself thrown down? He built no costly temple to preach in nor taught the building of them—"I am the end of the law unto righteousness." "If ye are under the spirit, ye are not subject to the law." "I have redeemed you from the curse of the law." "The law and the prophets were until John; since that time the kingdom of God is preached," and many other passages of the same kind. He taught universal love and brotherhood which is a truth as broad as the world. As to slavery and the woman question, there is nothing on the record to show that He stood where Moses stood, and I will call attention to the fact that only a part of what He taught is on the record; as to the woman caught in the very act, it is written, "This they said tempting him, that they might accuse him." They evidently thought He would let her go, they must have had their reasons for so thinking, and when he said, "H₃ that is without sin among you, let him first cast a stone at her," he condemned equally the man with the woman, if he condemned at all.

He was a communist; his disciples were communists, because he taught communism. Acts ii. 44. So it is to be supposed he understood the labor question.

The air of free love has the tendency to bring about communism. Jesus was born out of marriage and he never married; and I will point to the priests, his avowed followers, who do not marry, unless, indeed, they are "married to their whole congregation," and the nuns who do not marry and their unwritten gospel. What is that unwritten gospel? Do the outside world ever get hold of it? There is the passage in St. John vii. 38: "He that believeth on me, out of his belly shall flow rivers of living water." St. John tries to explain it, but had better let it alone. It sounds as if it meant something analagous to the "Elixir of Life." I would tell the Rev. O. B. Frothingham also, that we do not celebrate the birthday of Jesus, as he was born in the Spring. But some people seem to have so entangled the character of "the Master" with the Christ of the churches that they cannot separate them; but they are entirely separate and distinct characters, the churches having scarcely any of the teachings of the Nazarene. But they have his name hoisted high up on their banners, and, as it were, march against him under his own colors. If he were here to-day the churches would put him down if they could possibly do it, for street preaching, perhaps for jugglery, or for healing the sick without a medical diploma. If he were to walk into any of their grand temples to-day and preach the same doctrines he did in Jerusalem, they would drive him out a vast deal quicker than the Jews did.

There is in St. Paul to Galatians—after a chapter or so likening Mount Sinai, with its Moses, commandments and laws, to Agar, the bond woman, and saying, "the son of the bond woman shall not be heir with the son of the free woman"—a saying that seems particularly applicable to the conditions of to-day: "Ye have been called into liberty, only use not liberty as an occasion to the flesh." And I will take the liberty of adding, lest your light depart from you, and you fall from grace, coming again under the dominion of "Mount Sinai, which gendereth to bondage." Gal. iv. 24. The churches have also haggled and belittled Jesus by the monstrous pretense that he was born without a father. I would I could disrobe him of that heathen garment, and stand him forth in all the glowing beauty of nature, born with a father, showing the possibilities of the genus man under a high order of conditions. The Catholics, in their life of the Virgin Mary, claim that she was born without a father, and her mother, St. Ann, was born without a father, and why not? They might as well go into the business while they are about it. His disciples say that Jesus was after the order of Melchisedec, who was "without father, without mother, without descent," etc. I should take it to mean that his parents were not known, nothing more. There is nothing so plain about Jesus not having an earthly father, that matter seeming to have been passed over, the record only saying he was born of the Holy Ghost—Holy Spirit, of the spirit of holiness. Of course we believe he was born of the spirit of holiness, and a great many other people have been born of the spirit of holiness, of whom it is not attempted to say that they had no earthly fathers on that account. He himself never taught that he had no earthly father, he said God was the father of us all. He called himself also the son of man.

IS THERE ANY SUBJECT TOO SACRED TO BE DISCUSSED?

SALEM, O., January 15, 1874.

This was the subject chosen for last Sunday's discourse by that staunch and worthy veteran, than whom no cause of human rights has ever had a nobler and truer champion, Parker Pillsbury, before the Radical Society, at their Broad Gauge Church, in Salem, Ohio.

It has never before been my privilege to listen to this brave man's public words, and I never so fully realized the fullness of that magnetic power which gives greater force and weight to his logical and fascinating eloquence.

In personal appearance he has neither the worn look nor gray hairs that I had looked to find in one whom, a score and a half years ago, was a matured reformer, at work for the emancipation of a now freed people. His form is still un- bent, his step elastic, his hair and beard just touched with the frosts of time—but his eye cannot have lost any of its dark lustre or brilliancy, of inspiring thought and purpose. His voice is clear, distinct and firm, without the slightest tremor in it, and his delivery as commanding and dignified as a general's at the head of his corps. To attempt even a synopsis of this fearless discourse would not do it justice; it must be heard to be realized. Suffice it to say, it embodied a most critical analysis of tabooed subjects of past ages and the present, and dealt some fearfully heavy blows upon the defenseless heads of the assumed liberality of the present age, and the pseudo "respectables," who condemn, without investigation, anything that threatens the overthrow of pre-established customs, and assumptions of the right because of

custom's claims. He did not leave untouched even the matrimonial altars of sacrifice, nor the mammon temples of idol worship.

It is to be hoped liberal societies throughout the country will heed their own interests enough to invite Parker Pillsbury to repeat his most excellent lecture among them, and that finally the modesty which now declines will succumb to the earnest wish of his friends, and allow the publication of this truly scientific, eloquent and excellent discourse. With this hope I am still appreciatively yours,

ADDIE L. BALLOU.

THE BEECHER AFFAIR.

Times continue lively in and around Plymouth Church. The "spirit" of free inquiry will not be laid. The following are some of the late effusions on the subject. The first is the conclusion the New York Observer has arrived at:

"To them (Dr. Storrs and Dr. Buddington) and their large congregations, the Plymouth idea is intolerable. They united in a letter to the Plymouth Church, in which, after reciting the action of that body in dropping Mr. Tilton's name from the roll, they say:

"Such a course of action appears to us especially untimely, and especially dangerous when the sin alleged is against the good name of a minister of Christ, in whose undimmed repute for purity of life the whole Church has an interest; against whom circumstantial and damaging statements are alleged to have been made by the member whom the Church thus puts beyond its reach; concerning whom suspicion is almost sure to be increased by such an apparent avoidance of duty, and where the proper opportunity to vindicate his name is certainly sacrificed."

The Observer finally remarks:

"Mr. Beecher prefers to have his church separated from all others, that none may be responsible for his sayings and doings. By such separation, also, he avoids the possibility of an ecclesiastical investigation into the charges to which Drs. Storrs and Buddington allude, while the universal sentiment of Christians outside of his church is, that he ought to demand an investigation and not interpose obstacles to prevent it."

The Weekly News of Nebraska indorses the above, adding: "That is our notion, precisely. And the whole proceedings in regard to the much-promised 'investigation' have betrayed a sort of shuffling and dodging that forces people who read up both sides of the matter, and don't depend on Beecher's own paper, the Christian Union, for their ideas, to assume that there is something rotten, miserably rotten, under so much public salving and poulticing and plastering of an old sore.

"The whole proceedings against Mrs. Woodhull, growing out of her part in the matter, were a most shameful and infamous outrage on all pretense of law, justice, free press and personal liberty—second only in damnable enormity to the Satanic usurpations of the Federal authorities in Louisiana for a year past. And the furtive, suppressive, disingenuous action of Mr. Beecher and his church on this matter casts a stigma of reproach and suspicion on the entire Christian name. Well may the world say: 'See how these Christians juggle and wriggle and shy and beat the bush for evasive plausibilities of subterfuge,' instead of that frank, open, plain, honest directness which the great throbbing heart of public faith and sympathy expected from Mr. Beecher. Alas, how are the mighty fallen!"

THE AVON MYSTERY SOLVED.

"Facts are stubborn things;" especially is it the case with "Scientific Facts," and as you have issued a call for "Scientists to the front," to solve the problem known as the "Avon Mystery," we, as an organized band, known as the Spiritual Congress of Nations, have sent the leader of our scientific associates to you, through our chosen medium, to impart what we know in reference to this subject, and you are at liberty to place it before your readers, if you consider it worthy a place in the columns of your paper.

Miss Bonney, being a very impressible medium, and her peculiar organization favoring the magnetic attraction of a class of spirits who had more zeal than wisdom, she involuntarily became the subject of their combined magnetic power, for an object that a higher order of intelligence would have known, at once, to be contrary to Nature, therefore contrary to Reason, or scientific adjustment.

That the spirit, under certain conditions, can temporarily leave the body, and return, is a fact, but when the spiritual umbilicus is separated from the material form, there is no power in earth or heaven that can re-animate the lifeless clay, and none but a low order of spirits would have attempted such a thing.

The question may arise in the minds of many—if such is the fact—why the higher intelligences allow such things to take place, and our answer is plain:

There is a large class of Spiritualists, so-called, who claim to have the power to control the operations of spirits in the material world; when we of spirit-life know that there is not an individual, recognized as a medium or not, "in God's green earth or starry sky," that can individually resist the combined magnetic power of any organized band of spirits, no matter how low in the scale of development, unless they are protected from injury by a higher order of intelligence than that which seeks to control them.

And mediums would do well to take warning by this suggestion, and invoke the aid of the higher intelligences, by not only pure aspirations, holy emotions and harmonious actions, but by seeking to deal justly with all. Whether on the same plane of development with themselves or above or below them, all are entitled to respectful consideration, for all are the children of one common father and mother, even God and Nature or spirit and matter.

This individual case is but one among many strange and startling incidents that will follow in quick succession, until the world is made aware of the fact, that spirit in combination is greater than any individual spirit's power to resist, and

then you will have to succumb to the greater sooner or later, according to the amount of power combined to produce any desired result.

The reason why the natural process of decomposition did not assert itself sooner in this individual case, was, because the band that had charge of the experiment, continually drew the life-force, not only from those in the immediate presence of their subject, but from all who were interested in having it prove a success, and being a band of Positivists, by their combined will-power, sent this life-force through the muscular system in magnetic currents, and thus for a time kept at bay the natural process of decomposition.

This is all we have to say on the subject at present, but will hold ourselves in readiness to answer any queries that may arise in thinking minds, whose eyes may peruse this solution of the "Avon Mystery." SPINOZA.

(Through the impressibility of Julia C. Eranklin.)

REFORMATORY LECTURERS.

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, Kansas City, Mo.
 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.
 Thos. W. Organ, Painesville, O.
 Mrs. L. H. Perkins, Kansas City, Mo.
 J. H. Randall, Clyde, O.
 A. C. Robinson, Lynn, Mass.
 Wm. Rose, M. D., 102 Morrison 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, Amherst, Mass.
 Mrs. H. T. Stearns, Corry, Pa.
 Dr. I. D. Seely, La Porte, Ind.
 Russell Skinner, Lyle, Minn.
 Mrs. C. M. Stowe, San Jose, Cal.

BUSINESS EDITORIALS.

SOCIAL REFORMERS' NOTICE.

All persons, young or old, bond or free, interested in the Social Reform movement, either directly or indirectly, are solicited to send their names and post-office addresses to the undersigned immediately. Don't neglect for one second after reading this. Call the attention of all your friends to this notice.

An "underground railroad enterprise on hand, aiding all enslaved women out of bondage by an "air-line" route, where neither lawyers or judges are conductors. All about it if you will send us your name.

WILLIAM WARRINGTON,
 Painesville, Ohio, U. R. R. Agent.

Editors Weekly—As this is a benevolent and charitable movement on the part of a few earnest philanthropists to aid women in the effort to obtain freedom and liberty in despite of courts of law or public sentiment, please give it a place in your columns. The leading spirits are old workers in the cause, and the work will go on.

WM. WARRINGTON.

MISS NELLIE L. DAVIS, in answer to calls received from the Pacific coast will go West next autumn. Friends along the route, desiring one or more lectures, can secure her services by addressing her at North Billerica, Middlesex Co., Mass.

NEW JERSEY STATE CONVENTION.

The First Quarterly Convention, for 1874, of the New Jersey State Association of Spiritualists and Friends of Progress, will be held in Plum-street Hall, Vineland, on Saturday and Sunday, February 21st and 22d. Special subjects: Granges; Railroads; and the Demands for Government to aid the Industries of the Country. Among the very able speakers to be present are: John G. Drew, of Elizabeth, or Charles Sears, of Neversink, Grange State lecturers of New Jersey; Mrs. Augusta Cooper Bristol, the poet and orator who so charmed our Convention last August; Rev. J. B. Beach, of Brocksburg, Dr. S. Marshal, of Wilmington, Del., and W. F. Jamieson, Secretary of U. A. of S. Three sessions and conferences each day. A grand sociable on the evening of the 21st. Washington remembered! From New York get tickets at Cortlandt-street ferry, 9 A. M., via Camden. From Philadelphia, foot of Market street, at 8 A. M. and 3 P. M. Fare from Philadelphia, \$1.10. Those coming on Friday will meet committee at Hall in the evening. Everybody will be welcome. For further information, address

D. J. STANSBERRY, 277 Mulberry street, Newark.
 L. K. COONLEY, President, Vineland.

N. B.—N. J. Southern RR. running no trains now.
 January 31st.

TO THE BELIEVERS IN THE GREAT SPIRITUAL HARMONIAL PHILOSOPHY.

It is well known that in the fall of 1865, Bro. Charles Colchester, the Medium, was arrested in the city of Rochester by the United States Marshal, as an impostor and juggler, and had his trial before Judge Hall. He was convicted without any good proof of guilt or fraud on his part. The Spiritualists, in convention, promised to stand by him at all hazards; they passed resolutions that Spiritualism (not Colchester) was on trial, and that they would see him defended to the end. (See *Banner of Light*, in which resolutions were published.) After conviction and sentence the officer came forward with his handcuffs to take him to prison. Spiritualists failed to pay his fine, although present in court. Bro. Lester Day (then an investigator) immediately came forward, paid his fine and costs—over \$630—rescued him from the iron grasp of the law, and bade him go free. The promises were again renewed that Bro. Day should be paid in full for the amount, which promise (with a small exception) remains unfulfilled to this day.

Bro. Day is sixty-five years of age, and from long sickness is unable to gain a livelihood for himself and family. Unforeseen reverses have placed him in destitute circumstances in the midst of a cold, dreary winter.

Now, will those professing to sustain this great philosophy come to his relief? A small sum from the millions of believers would save him from much suffering. The amount with interest is now over one thousand dollars. Bro. Day does not ask charity, but justice, in sustaining a great truth.

Every person feeling it a duty and desiring to share a small amount with Bro. Day, can remit by mail to No. 865 Niagara street, Buffalo, N. Y., or deposit with *Banner of Light* or *Religio-Philosophical Journal*, who are requested to receive any sums offered.

Acknowledgments will be made of all sums received. Parties can remit by joining together and save postage.

Who is the first to respond?
 BUFFALO, N. Y., Jan. 1, 1874.

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-communion, yet whatever of principle has been evolved they may well discover and understand; and also, as I hope, they may profit thereby."

Price of the "Proceedings" and the "Elixir of Life" 50 cents; or the "Elixir of Life" alone 25 cents. Orders for the same addressed to Woodhull & Claflin, P. O. box 3,791, will be promptly filled.

APPROACHING CONFLICT.

The irrepressible issues between universal liberty and despotism to precipitate a terrible war within five years that will terminate in the overthrow of the American Republic and the establishment of a military dictatorship.

Church, State and Capital are combined, under the leadership of the Republican party, to precipitate the conflict that will end in a defeat of their aspirations, and the ultimate triumph of industry, socialism and rationalism.

The nation is slumbering upon the brink of ruin as unconsciously as the citizens of Pompeii and Herulanum in that awful moment that preceded the belching forth of Vesuvius.

The most astounding foreshadowing of the future destiny of this nation ever issued from the press.

A book of 250 pages will be sent to any address, post-paid, for \$1.50. Liberal terms given to agents.

Address, JOHN WILLCOX,
 172 and 174 Clark street, Chicago, Ill.

The First Primary Council of Boston, of the Universal Association of Spiritualists, meets every Thursday evening, at Harmony Hall, 18½ Boylston street. Seats free.

JOHN HARDY, Cor. See'y.

ADDIE L. BALLOU contemplates a trip to the Pacific Coast, and will make appointments to lecture at points on the route if early applications be made to her at Terre Haute, Ind.

Dr. Slade, the eminent Test Medium, may be found at his office, No. 412 Fourth avenue.

DR. L. K. COONLEY.

This active, able, zealous and practical reformer intends to return again to the open field. He will answer calls to speak anywhere in the country. No word of ours is needed with the people in regard to this worker. He has been before the Spiritualistic public for twenty years, and returns to it now refreshed and reinvigorated by two years of fruit growing in Vineland, N. J., at which place he may for the present be addressed.

CEPHAS B. LYNN, the able young radical, has been notified that his services are wanted on the Pacific coast. He desires calls at points on the route. We trust that our radical friends in Omaha, Lincoln, Denver, Salt Lake and other points, will invite Cephas to lecture to them. His address is Sturgis, Mich.

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

MR. MADOX,

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 Current and Finance." He will also organize Sections of the Secret Order of U. O. I. Address, G. W. MADOX, Sec. U. O. I., 42 John st., N. Y. City.

A CARD.

Applications having repeatedly been made to us by many different parties on the subject of securing for them rational amusement for private entertainments, we beg to notify the public that we have with us an able elocutionist who is desirous of giving evening readings from the poets. We know he has an almost unlimited repertoire of recitations (without book), comprising selections from the first English and American classics, together with translations from Swedish, Moorish, Spanish, French, German, and even Persian and Turkish authors. Proprietors and proprietresses of houses of amusement and recreation can arrange for evening readings and recitations by applying to J. F., care of WOODHULL & CLAFLIN'S WEEKLY, P. O. Box 3,791, New York.

PROSPECTUS.

WOODHULL & CLAFLIN'S WEEKLY.

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

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

It advocates, as parts of the new government—

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

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

Criticism and objections specially invited.

The WEEKLY is issued every Saturday.

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

The American News Co., New York City;
 The New York News Co., New York City;
 The National News Co., New York City;
 The New England News Co., Boston, Mass.;
 The Central News Co., Philadelphia, Pa.;
 The Western News Co., Chicago, Ill.

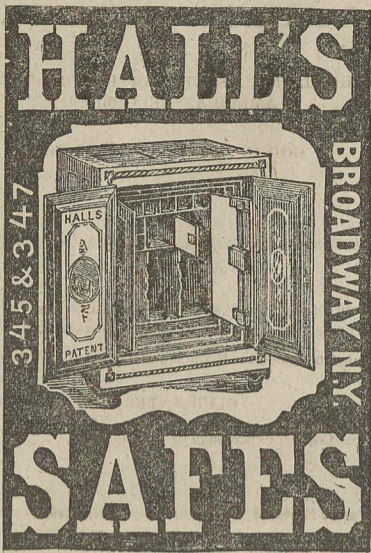
Sample copies, mailed on application, free.

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

COL. J. H. BLOOD, Managing Editor.

All communications should be addressed

WOODHULL & CLAFLIN'S WEEKLY,
 Box 3,791, New York City.



Dr. Geo. Newcomer, THE HEALER, PHYSICIAN AND SURGEON, HURD BLOCK, JACKSON, MICH.

Thirty years' experience. Examines diseases and sends prescriptions for one month for \$3. Has a specific remedy for CATARRH and THROAT DISEASE.

SOCIAL FREEDOM COMMUNITY No. 1.

This Institution is situated in Cheslerfield County, Virginia, about nine miles from Richmond. It is founded on the principles of Social Freedom.

Champion Cure AND Liberal Institutet. Carversville, Bucks Co., Pa.

Will be opened for patients and pupils, September 15, 1873. The Medical Department is under the charge of Mrs. MAUD C. WALKER, M. D.

She will be assisted by S. M. SAWIN, M. D., educated at Conception Medical College, Chili, S. A.

DR. JNO. A. ELLIOTT

Is now prepared to give Readings of Character, Delineations of Adaptability to Business, Physical Conditions, etc., from Autograph, Lock or Hair or Photograph.

GOLDEN MEMORIES OF AN EARNEST LIFE.

A BIOGRAPHY OF A. B. WHITING: Together with selections from his Poetical Compositions and Prose Writings. Compiled by his sister, R. AUGUSTA WHITING.

The work is published in response to the general demand for a reliable resume of the life, labors and wonderful mediumistic experiences of our arisen fellow-laborer in the cause of human freedom and progress.

WHAT THE PRESS SAYS: "The book is one that will be of interest to every Spiritualist and to all who are interested in rare and curious developments of mental phenomena."

SYLLABUS OF THE SUNDAY EXERCISES

DE GARMO HALL, No. 82 FIFTH AVE., First Floor, Corner of Fourteenth Street, New York.

First Metropolitan Congregation.

MORNING AT HALF-PAST TEN O'CLOCK, A Scientific Sermon

BY STEPHEN PEARL ANDREWS, IN EXPOSITION OF

Universology, Integralism and the Pantarchal Regime, as the Commonwealth or Universal Institute of Humanity, and of the general scope of the Sciences;

THE NEW CATHOLIC CHURCH.

(The desk will be occasionally filled, in the absence or by the consent of Mr. Andrews, by other distinguished Scientists and Reformers.)

AFTERNOON AT 2 O'CLOCK.

A Social and Spiritual Conference for the free interchange of the expressions and aspirations of all who are desiring a Higher Religious Life, or a better knowledge of the Way.

EVENING AT 7 1/2 O'CLOCK.

Lectures and discussions, by selected speakers and volunteers, upon religious, scientific and miscellaneous subjects.

U. O. I.,

Or, United Order of Internationals, is a Secret Organization, devoted to the best interests of the laboring classes.

It is the vanguard of Social and Political Reforms. For a description of its principles and purposes see WOODHULL & CLAFLIN'S WEEKLY, No. 160.

The U. O. I. meet every Sunday evening at P. M., at 234 Fifth street, N. Y. For particulars of membership, address T. R. KINGET, M. D., Cor. Sec. of U. O. I., 234 Fifth street, N. Y.

SPERMATORRHEA

CURED BY A SPIRIT PRESCRIPTION, AND WARRANTED, FOR \$10.

It is an outside application. No medicine given. Send for free circular to DR. E. WOODRUFF, Grand Rapids, Mich.

PENNSYLVANIA RAILROAD.

UNITED RAILROADS OF NEW JERSEY DIVISION, foot of Desbrosses street and foot of Courtlandt street.

Change of hour. Commencing Sunday, Oct. 27, 1872. For West Philadelphia, 8 and 9:30 a. m., 12:30, 4, 5, 6, 8:30 p. m., 12 Night.

For Philadelphia via Camden, 7 a. m., 2 p. m.

THROUGH TRAINS.

9:00 a. m., Great Southern Morning Express, for Baltimore and Washington; for the West, via West Philadelphia, Baltimore, and for the South, via Baltimore, and via Washington, with Drawing Room Car attached.

9:30 a. m., Western Express for West Philadelphia, Pittsburg and the West, with Pullman's Palace Cars, through from New York to Pittsburg, Fort Wayne and Chicago, Columbus, Cincinnati and Louisville, and with Parlor Cars from New York to Pittsburg.

1:00 p. m. Express for Baltimore and Washington, and for the West, via Baltimore, with Drawing Room Car attached.

5:00 p. m. Daily Western Express, for Pittsburg and the West, with Pullman's Palace Car, through from New York to Pittsburg, Indianapolis, Louisville and St. Louis, to Columbus, Cincinnati and Chicago.

7:00 p. m., Daily Western Express, for Pittsburg and the West, with Pullman's Palace Cars, for Pittsburg, Cincinnati and Indianapolis.

8:30 p. m., Daily Western Express, for West Philadelphia, Pittsburg and the West, with Pullman's Palace Cars, through without change, to Pittsburg, Crestline, Fort Wayne and Chicago.

9:00 p. m., Daily Great Southern Evening Express for Baltimore and Washington, with Reclining Chair Cars, and with Pullman Palace Cars through from New York to Washington.

Tickets for sale at Ticket Offices, foot of Desbrosses and Cortlandt streets, and in Depot, Jersey City; and at New York Transfer Co.'s offices (Dodd's Express), No. 94 Broadway, New York, and No. 1 Court street, Brooklyn.

Passengers, by leaving suitable notices at these offices, can have their baggage called for at residence or hotel, and carried through to destination.

Tickets for seats in reclining chair cars and compartment cars for sale at the Desbrosses street office.

A. J. CASSATT, Gen'l Manager. F. W. JACKSON, Gen'l Supt.

* Daily.

Mrs. S. E. MORRILL, M. D.

THE NOTED ELECTRICIAN, HAS REMOVED TO

503 E Street, North West, WASHINGTON, D. C.

She cures all kinds of Chronic Diseases, especially those of the Nervous System.

GREAT CENTRAL ROUTE.

SHORT LINE ACROSS THE CONTINENT BY THE OLD ESTABLISHED AND Popular Route via NIAGARA FALLS SUSPENSION BRIDGE or BUFFALO AND MICHIGAN CENTRAL AND GREAT WESTERN RAILWAY LINE to Detroit and Chicago without change of cars, making close connection with all Railroads leading out of Chicago to all points in the great West.

THROUGH TICKETS to all important towns, and general information may be obtained at the Companies office, 349 Broadway (corner of Leonard street), New York.

Condensed Time Table. WESTWARD FROM NEW YORK, Via Erie & Mich. Central & Great Western R. R's

Table with columns for STATIONS, Express, and Express Mail. Lists routes from New York to various cities including Buffalo, Detroit, Chicago, and Milwaukee.

Through Sleeping Car Arrangements

9.15 A. M.—Day Express from Jersey City (daily except Sunday), with Pullman's Drawing-Room Cars, and connecting at Suspension Bridge with Pullman's Palace Sleeping Cars, arriving at Chicago 8.00 p. m.

7.30 P. M.—Night Express from Jersey City (daily), with Pullman's Palace Sleeping Cars, runs through to Chicago without change, arriving there at 8.00 a. m., giving passengers ample time for breakfast and take the morning trains to all points West, Northwest and Southwest.

CONNECTIONS OF ERIE RAILWAY WITH MAIN LINES AND BRANCHES OF Michigan Central & Great Western Railways.

At St. Catharines, with Welland Railway, for Port Colborne.

At Hamilton, with branch for Toronto and intermediate stations; also with branch to Port Dover.

At Harrisburg, with branch for Galt, Guelph, Southampton and intermediate stations.

At Paris, with G. W. R. branch for Brantford and with Goderich branch Grand Trunk Railway.

At London, with branch for Petrolia and Sarnia. Also with Port Stanley Branch for Port Stanley, and daily line of steamers from there to Cleveland.

At Detroit, with Detroit & Milwaukee Railway for Port Huron, Branch Grand Trunk Railway. Also Detroit, Lansing & Lake Michigan R. R. to Howard and intermediate stations. Also Detroit & Bay City R. R. Branch Lake S. & M. S. R. R. to Toledo.

At Wayne, with Flint & Pere M. R. R. to Plymouth, Holy, etc.

At Ypsilanti, with Detroit, Hillsdale & Bel River R. Rs, for Manchester, Hillsdale, Banker's, Waterloo Columbia City, N. Manchester, Denver and Indianapolis.

At Jackson, with Grand River Valley Branch, for Eaton Rapids, Charlotte, Grand Rapids, Nunda, Pentwater, and all intermediate stations. Also, with Air Line for Homer, Nottowa, Three Rivers and Cassopolis.

Also with Jack, Lansing & Saginaw Branch, for Lansing, Owosso, Saginaw, Wenona, Standish, Crawford Wayne, and Fort Wayne, Muncie & Cin. R. R. to Cincinnati.

At Battle Creek, with Peninsular R. R.

At Kalamazoo, with South Haven Branch, to G. Junction, South Haven, etc. Also with G. Rapids & Ind. R. R. for Clam Lake and intermediate stations. Also with Branch of L. S. & M. S. R. R.

At Lawton, with Paw Paw R. R. for Paw Paw.

At Niles, with South Bend Branch.

At New Buffalo, with Chicago & Mich. Lake S. R. R. for St. Joseph, Holland, Muskegon, Pentwater and all intermediate stations.

At Michigan City, with Indianapolis, Peru & Chicago R. R. Also with Louisville, New Albany & Chicago R. R.

At Lake, with Joliet Branch to Joliet.

At Chicago, with all railroads diverging.

CHIROPDIAL INSTITUTE.

Corns, Bunions, Ingrowing Nails, Frosted Feet and Excessive Perspiration,

WARTS AND OTHER EXCRESCENCES

CURED WITHOUT PAIN BY

DR. W. E. RICE,

208 BROADWAY, NEW YORK.

Corner Fulton Street.

BUNIONS, NAILS, ETC., AT MODERATE RATES.

Rice's Corn, Bunion and Pile Cure sent by mail on receipt of 50 cents.

A Certain Cure if used according to directions.

DR. P. J. KOONZ,

Dentist,

No. 1 GREAT JONES ST., NEAR BROADWAY NEW YORK.

Laughing Gas administered for the Painless Extraction of Teeth.

MRS. M. M. HARDY,

TRANCE MEDIUM,

No. 4 Concord Square BOSTON.

HOURS FROM 9 A. M. TO 3 P. M.

Terms (for Private Seances in Regular Hours): \$2.00.

