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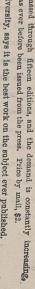
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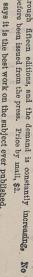
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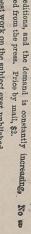
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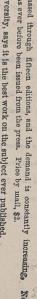
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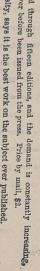
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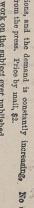


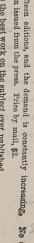


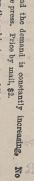


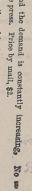






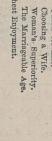












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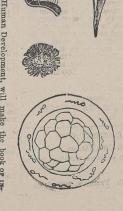
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BY EDWARD MAITLAND.

CHAPTER XIV.—[Continued.]

I may as well inform my younger or foreign readers, that it had been one of the achievements of the Emancipation to abolish the hereditary principle in respect of all offices, excepting only the Crown; and to substitute for it, in the Upper House, a system of election akin to one which had been suggested so long ago as the Victorian period. By this method any man who had won the confidence of the country at large might, without holding special relations with any particular district, and without putting himself forward as a candidate, find himself elevated to a peerage for life, together with a moderate allowance in money, and the historic prefix of lord to his own name, so as not to merge his identity in a new appellation. The number of these lords was, after some fluctuation, fixed at five hundred. The Prime Minister of the day had also the power of nominating a certain small percentage of the peers.

The lower chamber-(I mention this that all my readers at least may know the political constitution of this country)consists of representatives and delegates from various localities. It rests between a constituency and its members, and depends mainly on the calibre of the latter, whether he should be a representative exercising his own judgment, or a delegate recording the opinions of a majority of his constituency.

The position of the country in respect of the crown has for some time been very peculiar. Of all the nations of Europe, those only which retained their monarchical institutions were Russia and Great Britain. The rest, after changes and revolutions innumerable, have settled down, apparently forever, with constitutions modelled after the American type. Even we did not retain our old forms without a hard struggle. That we did retain them was owing partly to the failure of objectors to find a substitute free from objection; partly to the admirable manner in which the sovereigns of the Victorian dynasty fulfilled their royal functions; and partly also to the complete emancipation of the country from dogmas, political as well as religious. Experience having shown the monarchy to work well with us, it was not to be abolished at the dictation of republican dogmatists.

It was on the death of the famous queen, whose prolonged grief for the loss of her almost ideal husband has made her the heroine of many a tale and poem as a model of widowed constancy, that the splendor and cost of royalty in this country were reduced within reasonable limits. Her successor, a sensible, frank and genial man, readily fell in with the new tariff, and he and his descendants enacted the part rather of hereditary president than of sovereign until a few generations ago, when the family unfortunately became extinct. Unfortunately, I say, not because we have consciously suffered any appreciable damage as a people in consequence, but because it is impossible to help regretting the fall of a noble old tree that has for ages made a feature in the landscape, and braved the storms which have raged round it and us; because, also, we know not what may be in store for us in the future.

end, something had to be done. What should it be? The And more than once Criss was struck by finding how near is country would not hear of sending abroad for a new royal the parallel existing between things celestial and things terfamily, and indeed there was no abroad to send to for one, unless we were prepared to accept a scion of Russia, Turkey, or Central Africa. This last was not without its advocates, on the ground that there would be a humorous retribution in placing on the throne of Britain a descendant of the famous Abyssinian monarch who had provoked our ancestors to destrov him.

All the plans in operation in the rest of the world were discussed and re-discussed, and a good deal of ill-feeling was making itself apparent, when a proposition was made to postpone the discussion of the question for six months, and in the meanwhile to consider the Prime Minister for the time being as invested with the presidential functions of the sovereign.

The interval allowed men's minds to become quiet, and at the end of the six months, no inconvenience having occurred,

Minister was confirmed in his new functions for another six months. It has thus come about that our country has for several generations been in the enjoyment of a government far more republican than any deliberately-formed constitution in the world; for in all other republics there is a president who is virtually irremovable during a fixed term of office, whereas our president holds office only so long as he retains the confidence of the Legislative Chambers.

It is true that there was for some time a void in the mind of the nation which nothing seemed able to fill. The spectre of the vacant throne and crown, with piteous forlornness continually appealed to the popular imagination, so powerful do hereditary impressions sometimes become. And it was even feared that in some period of popular excitement a party might be found to make political capital out of the supposed grievance. So, on a happy thought, it was determined to place the throne in one of the Chambers immediately behind the place occupied by the Minister-president with the crown lying on the seat and the national flag suspended above it. This combination of the symbols of the monarchy and the nation had the happiest effect in reconciling both royalists and republicans; and the new system of government has been found to work so well that we have allowed it to continue in operation ever since. Being avowedly only provisional it involves no principle, and therefore no one considers it a point of point of honor to try to upset it on principle.

BOOK II. CHAPTER I.

Away from the crowded earth, where men teem in such countless millions that solitude and contemplation are no longer possible upon its surface. Away from the sights and sounds of a complex civilization, with its manifold cares and incessant activities, its constant changes and perpetual sameness. Away from engrossments that occupy the body and clog the soul, and dull the spirit's perceptions, and hide from man that eternal Ideal from which he sprang and to which he must return. Away into the boundless plains of mid-air, whither none from below can follow, where they only can penetrate in whom the soul is dominant, even they who are from above, denizens of the azure, children of the light, bright actualities of thoughts which the best only among mortals can imagine, which the most gifted cannot translate

It is verse, not prose, that should tell of such flight into the empyrean; tell how, when thus

> Leaving far the world behind. Like him of old, who on the wind Was rapt from earth, and, as he flew, Back his cumb'ring mantle threw; Ancient prejudices all To their native level fall; For selfish thoughts and coward fears Cannot break the bonds of years, Cannot flee time's narrow reign, And revel on the eternal plain-

Ah, no; only he who sang, as no other of earth's poets before him or since have sung, could paint the rapture of the flight as young Carol soared aloft upon the billows of the air, winging the blue deep ten thousand fathoms up, and higher yet, his whole being a song and a delight. Leaving, perchance, the earth wrapped in the pale, purple evening; regaining, as he sped, the golden light of the sunken sun; bathing awhile in the silver shower of the moonbeams, and visited all night by troops of stars as they emerged from their hiding-places after the departure of their fair queen.

Then the dreams that would come, as he lay floating aloft, poised like an eagle asleep upon its outspread pinions. Dreams! Were they dreams? And was it sleeping or waking that they came to him? I reckon Criss knew not; knew not whether in the body or out of the body; whether in trance or in reality, when thus mounting as into the seventh heaven, he regained the society of angels and was admitted into the recesses of the invisible world.

No wonder that even when, as one has sung of the bird of passage, all day long his wings had fanned at that far height the cool, thin atmosphere, and the dark night drew near, he stooped not weary to the land; for then it was that to him, the rapt and kingly youth who loved to hold such commune, his high-born kinsfolk came—came as fair embodied visions and ideas, descending from the yet far rarer atmosphere of the regions where they dwelt, drawn by the force of the sympathies which they ever have with the worshiper of the Ideal. Little do people know what they lose when they clog their minds with preconceptions of the unverifiable, and in the positiveness of profound ignorance close them against the teaching of the spirits.

So apt in discerning the spirits did Criss become, that he could recognize distinctions of gifts and characters as well as of outward form. He made special friendships, too. There was one angel, tall of stature and thoughtful and steadfast of mien, who conceived a great affection for him, But when, through failure of heirs, the dynasty came to an and gave him many details respecting their mode of life. restrial; and this in respect even of moral characteristics. He was equally surprised to find that the inequality of their natures and developments is regarded by them with favor, inasmuch as it produces a pleasing variety and contributes to the general effect of the spiritual landscape. Even a bad" angel, as one of a corresponding class would be called on earth, is but an accidental discord in a piece of music, and serves to enrich the general harmony.

One of their customs served to remind Criss of the exquisite art of horticulture. As our gardeners are in the habit of making even insignificant flowers effective in producing beauty, by massing a number of them together (no flower is "), so angels, who individually lack the qualifications necessary to secure distinction, gather together, like with like, into separate communities; and this, not through any law imposed upon them from without, but through the spon-

also, that however large or prominent any of these sections may be, however convinced of their own surpassing perfections, or even however low in the scale of angelic excellence, they never make it a matter of reproach to any that they do not belong to them.

"It takes many different kinds of angels to make up heaven," Criss's tall friend remarked to him. "Even the lowest and most rudimentary angels have uses which save them from being regarded with contempt by the more highly endowed. I perceive that you experience a sensation of surprise at there being such a class among us. But all things finite are comparative. We regard as such those who form, or used to form, the bulk of all communities of beings endowed with a capacity for intelligence; those in whom the perceptive faculties are not active in proportion to their reflective. Their powers of retention exceed their powers of acquisition, so that habit has for them a stronger attraction than progress. They love a mechanical sort of existence, and being devoid of the sanguine and hopeful in their temperaments, and incapable of imagining in the future an ideal of which the past shows them no counterpart, their faculty of memory altogether supersedes their faculty of aspiration. With you, down yonder, this class would claim for itself the title of orthodox, on the strength of its conformity to a standard derived from an actual past, however defective it be in regard to present needs. But here we recognize as alone entitled to rank as orthodox, those who keep their feelings and perceptions open to the reception of any fresh influences that may stream in from any part of the universe. Some of our oldest angels have told me that we used once to regard tradition as the test of truth, and that there are places in heaven where the practice still widely prevails; but they are far distant, in regions lying above the darker parts of the earth. With us who inhabit one of the most highly developed of the angelic spheres to think freely, that is, what you used to call heresy, is alone counted as orthodox; not to think at all, or to think subserviently to aught but the actual, is heresy.

"The traditionalists, however, are valued among us for what they are, not for what they are not. Most of our historians who serve to keep alive the memory of antiquity, and so enable us to mark the steps of our progress, come from among them. We find that the greater the period of time over which our generalizations extend, and the greater the number of facts they comprise the more likely we are to attain a true judgment respecting our relations with the infinite. We do not find, however, that the recorders of facts are generally the most competent to generalize from

"I see you are cogitating over my phrase 'oldest angels." You think that if there be ages in heaven there must be birth and perhaps death. There are both of these. We call the latter disappearance. All I can tell you about it is this: we have our time. All finite beings have their time. It is the law of the Supreme. He said in his counsels, 'I give them up all, reserving to myself one prerogative—Death. They are free to develop their natures to the full extent of their conditions; but all must submit to a period. There they must trust me.'

"And we do trust Him. When too old to enjoy, or enable others to enjoy; perchance when needed elsewhere, we disappear. This keeps us from encumbering our sphere and gives the younger angels a chance.

"What becomes of us on disappearing? Those who remain behind never know. Some have a vague notion that the Supreme puts us into the crucible of his love and remoulds us for a fresh stage of existence. But our ignorance brings us no fear, our love and trust being perfect. We have no certainty of a future. Like you we are phenomena; whether recurrent or not, we know not. Do children, with you, when they fall alsleep in their parent's arms, wonder whether or where they will wake?

"So you thought we had only to will in order to have. Indolent wishing procures nothing, even in the hightest of the spiritual spheres. We are bound to prove the reality of our desires by our efforts to realize them.

"The sense in which I use the term spirit? When signifying an entity, it differs from matter only in degree. In kind it is the same, or rather they are different stages of the same material.

"You wish to know whether we possess aught that is capable of sarviving the grosser organism, and becoming re-constituted as an individual.

"This is what I said we do not know. It is where we can only trust. Both in kindness and wisdom it is so ordained. In kindness, because hope is one of the most precious of possessions, and where all is certainty there is no room for hope. In wisdom, because the imaginative faculty which appertains to all intelligent beings, would, by the certainty of a future state, be called into such intense activity respecting its nature, as to make the present comparatively valueless. The Supreme lives in the Now as well as the Then. So that to contemn and neglect the present life is to defraud Him and ourselves also.

"Glance to the past history of your own world. Whence have sprung the vast majority of the evils your own race has experienced? Is it not through regarding as absolutely certain that which ought to be an aspiration and a hope, that man has sacrificed the happiness provided for him in the present life to his fears respecting the future?

"Well, with us in heaven, as well as with you on earth, the certainty that a future awaits us would operate upon the present more perniciously than an equally strong conviction the other way. The conviction that we exist only in the present world, sooner or later leads to making the very best of that present. We should thus, at least, give the Supreme credit for meaning well by us so long as we existed. But we should not have hope, as under the present arrangement—

"Besides, were our actions weighed with motives derived from the certainty of an hereafter, real morality would be all but impossible. We must love and follow good for its own and no acceptable suggestion having been made, the Prime taneous operation of their own sympathies. He observed, sake, otherwise we are not fitted to endure. Change of place

works no radical change of mind. If we have no love of good here, there is no reason to suppose we should have it there. And if we have it not, how can we desire to perpetuate existences which are devoid of such love?

"Our abode? That is principally on the confines of the atmosphere which encircles the earth. It sustains us as the solid surface of the earth sustains you, and as the sea sustains your ships. Resting on that, we can raise our heads aloft, and inhale the pure ether of space. Our capacity for physical enjoyment is intense. On the ever-shifting billows of the outer atmosphere we shoot upward or plunge downward. In it or on it we swim, and glide, and fly, and die. It is by a process of diving that I am able to penetrate hither to you. Would that I could take you into the far recesses of our world. But your time will come. Thank God, your time

will come. At least, it is permitted to hope so.
"Oh, no, we never have accidents to hurt us, at least seri-We are so carefully trained from infancy to obey the laws of our being, that even when we go on excursions into wild and distant regions, we know, as by second nature, what to do or to avoid.

"We have no other law than that with which we are born, the law of sympathy. The springs of all government are within us. They may require developing, but never counteracting."

"Do we never actually do wrong? Well, I can hardly explain. The fact is, we delight in story-books, and we put all our wickedness into them. It is a great safeguard to us, and prevents them from being dull."

The latter remarks were made during Criss's last ascent to the angelic spheres before quitting his minority. The rest of the conversation had been held at different times.

After thus referring to the power of their sympathetic faculties the angel paused, and a roseate hue overspread his whole form, and he seemed to Criss as if about to withdraw from him, but in obedience to what emotion Criss could not divine. Soon he resumed:

"I ought to have considered that my utterances respecting our nature would excite in you an earnest wish to know more. My perceptions now show me on what your thoughts are dwelling. Your thoughts are pure or I should not be here. It is not forbidden to me to gratify the desire of the pure.

"Learn, then, that next to the Supreme and our own Inmost, whereby we come into communion with Him, the most sacred of all things to us is the mystery of the Sex. Its origin is a mystery hidden in the breast of the All-wise. Its method is likewise a mystery. Enough has been revealed to us to show that finite existences are possible only through Duality. It is the eternal and necessary antidote to selfishness. For sex means sympathy, sympathy with likeness in unlikeness. Itself the product of eternal love, it is in its turn the creator and sustainer of love. You, in your manifold contradictions upon earth, once adored the attributes of sex. Then for ages you contemned them, affecting a spirituality which regarded it as an unhappy accident. Then you blasphemed them by suffering a state of society in which the natural sympathies were forced to succumb to conventional exigencies At last you have attained a condition with which we can sympathize, for you have restored the affections to their due pre-eminence as the sole basis of morals.

"Some day you will learn to love. With most men love is the product of sex. I believe you more nearly resemble us, with whom sex is the product of love. It may be a hard saying for you to comprehend, but we know not, until love has developed it within us, to what sex we shall belong when we Unconsciously to ourselves our inner nature determines this according to some law which eludes our power of analysis. For no finite being can comprehend its own nature.'

Criss noted here that there was something in the tone and aspect of the angel which called forth his own most ardent sympathy, as well as curiosity respecting his visitant's own precise character and condition. It had never before occurred to him to question the sex of his friend. Now it struck him there was something that strove for expression; and Criss felt his heart going out toward him in the fulness of intense sympathy. But he did not speak what he felt. The angel was accustomed to read his thoughts, so that utterance

During most of their private interviews his friend had been accompanied by another, a slim strippling of middle height -a boy-angel, as it seemed to Criss-whose slight and active form was matched by a playfulness of disposition which was wont to exhibit itself in smart repartees and practical jokes upon Criss and his Ariel; and yet whose eyes and voice indicated a capacity for a feeling deeper than seemed compatible with his boyishness in other respects.

It delighted Criss to witness the strong mutual affection subsisting between the two friends, and to watch the gradual and evident development of the younger from mischievous sprite to laughing fairy; and he wondered whether he ever of his tall companion. Now and again would the look of tender devotion which shone through the lad's steel-blue eyes, and diffused itself over his merry countenance, suddenly give place to an outbreak of the wildest spirits, when duced to a minimum. Neither are collisions, either with each his look would become wholly defiant and his voice break into snatches of joyous song, and his whole bearing become that of a spoilt and wayward child.

Sometimes he would perch himself on the top of Criss's car, and, pretending to be jealous of him, declare that he would push him back to the earth. At others he would get beneath it, and seek to give it an impulse upward, declaring that Criss must come and stay altogether with them in heaven. Of course, he could only make as though he would move the car, for it is quite out of the power of beings so delicately organized and etherially constituted to exercise a direct and perceptible influence upon the gross elements of earth. At times he appeared to be really jealous of Criss, once even leaving them and returning home alone, pouting like a sulky girl.

Criss had noticed that of late his tall friend had become

And on this occasion there was, as I have stated, something in his demeanor that strangely excited Criss's sympathy The angel detected his feeling and understood it better than Criss himself.

"Your sympathy," he at length said, "has won from me something that I have been longing to utter, but shrank from confessing, even to my own kind. With you attractions are of opposites. Yours are marriages of completion. With us, like attracts like. Ours are marriages of intensification. I doubt whether that which I shall next tell you will be equally comprehensible to you. I am in the stage in which love is developing my sex. I love and am loved, but neither of us have yet attained assurance which of us will be endowed with masculine, which with feminine, functions. It seems to me that in some way this conversation has hastened the crisis. I have grown bolder since I gave you my confidence and now I am almost certain that-that-

And here his form and eyes dilated and he gazed intently into space. Then Criss thought he heard a rustling, but he saw nothing. Presently his angel-friend opened wide his arms, and with a bound there entered into them another angel of smaller dimensions fuller and more delicate outlines, with long, flowing hair that seemed to him like the mingling of sunbeams and gold-dust. The face was hidden in the breast of the other as each clasped each, and only a tiny luminous foot appeared beneath the alabastrous skirt; but that foot convinced Criss that his friend need no longer doubt which province of being he was to occupy in the new dispensation upon which he had entered.

And as Criss gazed at them still clasping each other in blissful trance, the air around became instinct with life, and strains of music reached his ears and those of the new-comer also; for She raised her head from the breast where it had been hidden; a face, one glimpse of which told even Criss's duller because still human faculties that every thrill and pulse of her being appertained to the feminine. She raised her face and uttered a little cry, half of timidity half of amusement:

"We are caught! we are caught! Oh, where shall we hide from them?"

For even among angels the first impulse of love for the one is to conceal itself from the many.

But the joy of the angels over a new-found affinity extends far and wide, and is too vivid to be repressed; and so they had sought out these, diving after them to the lower air where they held converse with Criss.

And then, surrounded by congratulating friends and strains of wedding music, the celestial marriage party—the bride still clasped in her bridegroom's arms-soared aloft to their own abiding-place and disappeared from Criss's sight. But the unutterable fairness of the face of which he had caught a glimpse, remained indelibly impressed upon his memory. It was the face of the boy-angel, as Criss had once deemed him; now by the force of love developed into the woman, and lit up with all the devotion and beauty which constitutes the special appanage of her sex, no matter in what sphere of existence.

CHAPTER II.

Criss determined to spend the last days of his minority with his foster-father. It happened that Bertie was much occupied in carrying out a scheme of immigration for the government of Patagonia; and, induced by tempting offers, large numbers of settlers were leaving Central Africa for the bracing climate and fertile slopes of the Southern Cordilleras.

The ill-will beginning to be manifested toward the whites on the African plateau, especially in the districts immediately around the capital and the Bornouse and Sakatos districts of Central Soudan, contributed also to the movement. Many of the richer class of emigrants adopted the easy and rapid journey aloft and thereby escaped the discomforts and risks of the unwholesome low coast country; but the majority, together with all heavy goods were carried by sea, embarking near the mouth of the river Niger.

There was in reality no hardship about the sea journey, excepting to people accustomed to the exquisite ease of air travel. Our ancestors even of a few generations back would have been filled with envy could they have foreseen the enormous improvements in the construction of ships, which a cheap motive power has enabled us to make. It is difficult for us to realize the fact that people used to traverse the ocean by the aid of the wind alone, or at best impelled by steam produced by the combustion of coal; the stock of this article requisite for a long voyage occupying two-thirds of a vessel's whole carrying capacity, and the vessel itself riding upon a single keel, at the mercy of every change in the level of the water, and the decks being so low that the waves frequently washed over them! What would they have said could they have beheld the huge ferries, rather than ships, in which raised high upon sharp, parallel keels, and propelled by rows of wheels and screws, we swiftly pass and re-pass would attain a character grave and sweet and earnest as that the ocean in crowds, scarce knowing by any movement whether it is storm or calm!

The sea now has few terrors for voyagers. The danger of fire, indeed, cannot be altogether abolished, though it is re- announce the coming of the rest. other or with icebergs altogether unknown; and when these do happen, the tremendous pace at which our vessels move is apt to produce catastrophies which are terrible indeed.

In the event to which the course of my narrative now brings me, both these dangers befel a vessel bound from the west coast of Africa to Patagonia, having on board a large party of emigrants. The clash occurred in the mid South Atlantic, and while the two floating cities were inextricably crushed and entangled together, and their machinery in a state of utter disorganization, a fire broke out and threatened everything with utter destruction.

The first act of the authorities on board in such an emergenev is always to dispatch a boat to pick up a wire of the floating telegraph and summon aid from the nearest port. This was accordingly done, and then as many of the passengers as possible were lowered into the life-boats to await at graver and somewhat distrait, as if pre-occupied and anxious. a safe distance from the burning wreck the arrival of aid. old man,

To the dismay of all it was found that the boats could not accommodate the entire party, so that several still remained upon the burning vessels.

Among these was an elderly man and his daughter, who had emigrated from the Scotch Highlands to the mountain settlement on the slopes of Atlantika, in Soudan, and were now, after some years' residence there, starting on a new venture in a climate and country more nearly resembling their own.

The daughter, a girl of sixteen, had by her marvellous beauty and fascinating vivacity won vast admiration from all on board. To the old she was a warm and glancing sunbeam; to the young she was a realization of their most ardent dreams of joy and love.

The father made a strange contrast with his daughter. He was a hard-featured, tall, saturnine, reserved, unbending man. They stood together now on the edge of the blazing flotilla, watching the receding and overladen boats.

On the crowded benches of these was many a young man who, during the brief sojourn at sea, had learnt to regard the fair Scotch lassie with feelings akin to adoration, but in the excitement of the catastrophe had forgotten everything but self-preservation. It must be said on their behalf that the forbidding aspect of the father had kept them all at too great a distance to allow of anything like an intimacy.

Presently a cry arose from them:

Nannie! we must save Nannie! Jump, Nannie, and we will pick you up!"

Nannie's face brightened for a moment, less at the idea of being saved than in pride of conquest. Mechanically she looked up into her father's face. The grim resolution she read there arrested her impulse to fling herself into the water as bidden by her admirers in the boats.

And now between those who were for saving Nannie and those who were eager to get further from the burning wrecks, The old Scotchman made no sign to guide her. The resolution with which she adhered to his side touched him not. The fact was, he loved her not. His was only the self-love of a cold, austere disposition. How such a fair, tender wild flower had ever come to spring upon the bleak mountain-side of a nature like his, was a mystery even to himself. He saw nothing of himself in her; and in his heart he reproached her with being all her mother's-that mother who had pined away beneath his chilling influence, and, after producing three fair and lovely daughters, was buried in the Highland home, which soon afterward he deserted for the slopes of Atlantika. One daughter had recently died; another, the eldest, was married and settled in Africa; and he was now taking this one and all his possessions to the new settlements in South America.

Untrained by discipline and unregulated by reason, Nannie was entirely a creature of impulse. She knew neither fear for berself nor love for her father; but some blind instinct made her say to herself:

"At least, if he cannot love me, he shall not be ashamed of

So in reply to those who bade her jump and be saved, she calmly took her father's hand and said:

Not alone: I cannot be saved by myself!"

Then she whispered to him: "Father, shall we jump? I am sure they will save us

"Do as you please," was his reply: "For myself, I have never in my life accepted a favor from any man, and I am

too old to begin now.' Nannie was terribly perplexed. She had always been ready to accept and eager to serve, and she understood not her

father's disposition. Her attention was drawn from her perplexity by another

shout, differing altogether in character from the last, for there was in it a tone of joyousness. Above the crackling of the flames was heard the sound of a signal exploding at a distance; then another, nearer; and

another, so much louder as to indicate that they proceeded from a swift ship of the air and no comparatively slow toiler All listened and looked intently. Presently a tiny aeromotive settled down upon the water between the boats and the

pointment in every breast. Adapted but for one or two persons, it was evidently incapable of aiding in the present dreadful emergency. But a clear voice arose from it, saying: "Take courage! A fleet of aeromotives will soon be here-

blazing wreck. Its diminutiveness caused a thrill of disar-

I have outstripped it to give you notice. But I can save one now, at once. Will any one come with me?"

It was Christmas Carol who spoke. He had joined Bertie on his last trip with the emigrants, and they were now on their way home together over the Atlantic. The glare of the conflagration had reached them at a vast distance, when high up in the air, whither they had ascended in order to escare the contrary trade winds. Criss was travelling in his aeriel and keeping company with the convoy, when he caught sight of the fire. He only paused to shout to Bertle that it must be a ship that was burning, and that he would hurry on and

In answer to his question, "Will any one come with me?" there arose once more the cry:

"Nannie! Nannie! save you fair-haired lassie!"

In a moment he had risen from the water and was grasping the rail at the edge of the burning deck, against which the remaining passengers were crowded together. There was no need to ask which was Nannie. The looks of all sufficiently indicated her, as clad in little beside her long white nightdress and flowing golden hair, she stood mute and trembling by her father's side.

"Have a little patience," said Criss to the poor people, you will all be taken off soon. Come, little one," he added to Nannie, "I will take you safely anywhere you wish to go." Scarce knowing what she did, she took his hand and stepped into the car, her father being apparently too bewildered to be capable of any decision.

"Where would you like to find her?" asked Criss of the

"At her sister's," was the tardy response.

"Very good," said Criss; "at her sister's, wherever that may be, you shall find her safe. When the convoy comes, tell the leader that he is to bring you thither as soon as possible. Good-bye!" And amid a ringing shout he darted aloft bearing Nannie with him.

She, on her side, seemed to partake of the general stupefaction. The shouting and the rapidity of the ascent recalled her to consciousness

"Oh, my father! my father!" she cried; "do save my father!"

"Fear not for him, little one," said Criss. "See! yonder come the great air-ships, in time to save them all. Their captain is a good, kind man, and will soon bring your father to you-to us-for I shall not leave you until I see you safe

His voice reassured her as no voice had ever before done, and allayed the beating of her wild and eager heart.

"But when and where will that be?" she asked.

"At your sister's. Did you not hear him say so?" "You are going to take me all that way? and by ourselves

"I do not know where, or how far 'all that way 'may be; but I intend to take you every inch of it, no matter where. By the way, what is your sister's address?' "The Elephant Farm, Yolo, Mount Atlantika, Central

'Very good, then. At the Elephant Farm, Yolo, Mount Atlantika, Central Africa, you will in a few hours have the

pleasure of meeting your father. And glancing at the stars, Criss turned a handle and gave the Ariel an easterly direction.

[To be continued.]

SOCIALISTIC.

WHAT THE MATTER IS.

RAVENNA, O., Aug., 1874.

To Editors Woodhull & Claflin's Weekly

I have this moment read your article in the WEEKLY of Aug. 15, in which you give me especial attention.

You could not possibly annoy me more than by drawing the inference and making it appear to your readers that I am seeking to appropriate honor for work done, or imagined to have been done, in behalf of the free-love movement. the other hand, I cherish no feeling in relation to myself so strong as that of dissatisfaction, not to say disgust, that I have not done something worthy of such moderate ability as I possess. If I have ever written a line expressing such a spirit as you attribute to me, I do not know it. There certainly is not a word in the article to which you refer that can be made to mean anything like personal dissatisfaction. That any considerable number of the many now interested in social freedom should know anything about the feeble efforts of the pioneer workers, is not to be expected. My old associates have often mortified me by doing me more than justice. It was well enough for them, perhaps, for they had done still less than I, in proportion to their ability. You seem to take it for granted that no one but a conservative or a "sorehead" can criticise Mrs. Woodhull.

What, then, is "the matter with F. Barry?" It is simply this: Nine-tenths of professed free lovers are half the time talking in favor of absolute freedom, and against marriage and in favor of its abolition, and the other half of the time in favor of "true marriage," "true monogamy," or some other mongrel substitute for the old infernal system. Now, whether I am right or wrong, reasonable or unreasonable, I do not acknowledge any one as a free lover who is in favor of "true monogamy," or "true polygamy," or "true marriage," or "complex marriage," or any other kind of marriage. I have not changed my view of the matter for twenty years, and during that time I have lost no opportunity to oppose any and every other view of the subject. I criticise Victoria C. Woodhull in the same spirit that I do all the rest of the "loose constructionists."

The occasion of the article of mine in Hull's Crucible to which you refer, was this: I presented some resolutions, as I am in the habit of doing, at our last "Woman's Emancipation" meeting (local society). I did not present them for adoption, as I presumed they would be too strong for some of our friends who were absent. We are in the habit of passing resolutions only when they express the general sentiment of the society.

I sent a copy of the resolutions to Moses Hull, and in my private note to him belabored him so severely for being only a "half-and-half," "milk-and-water" free lover, that he surely would have felt outraged had he not been master of an unusual amount of good sense and good nature. He may have been mad as it was, for he, from motives of revenge or some other motive, offered me the use of his columns. The result was the article to which you allude. In that article I criticise Warren Chase, W.F. Jamieson and Victoria C. Woodhull with about equal severity. The rest of the crowd can flatter themselves that they escaped, because the

Now, as to the animus of that article, I affirm, "on the honor of a gentleman," that it was precisely the same as the animus of the resolutions, and the resolutions speak for

For the sake of the "weaker brethren," I wish to state distinetly and emphatically that this onslaught has no connection whatever with the opposition to Woodhull & Co., which emanates from other quarters. With scarce an exception, all of those who are opposing her in any way are equally deserving of my condemnation, and most of them a good deal more so. One of them talks glibly of "free marriage!" another of the "beauty and harmony of marriage," and a third tells about his "wife" as complacently as if such a thing were not disgraceful in a professed free lover. Why, even Elizabeth Cady Stanton, on the occasion of my affirm-

mistress than to be a wife," emphatically sustained me in the assertion.

The burden of your article seems to be my claim to the honor of the present success of the free-love movement. Now, with all due respect, I do not propose to submit peaceably to be disgraced in the eyes of your readers. fully request you to quote a sentence I ever published that warrants your pretense.

There is but a single point in your whole article that amounts to anything—the charge of injustice on my part in denying that Victoria C. Woodhull is a free lover. That point I am ready to discuss. Of course I do not pretend that she is not a free lover according to the loose use of that term which prevails—a use of the term which makes free lovers of Warren Chase, W. F. Jamieson, and others. I admit, in the resolutions and in the Crucible article, that all the persons referred to talked free love part of the time. This may constitute them free lovers in the estimation of some, but not in mine. The cow must not only give the milk, but she must not kick it over. Your first quotation from the Steinway Hall speech, contained in your second paragraph, is good free-love doctrine; as good as I want; as good as can be found anywhere. But your second quotation from page 19 of that speech is not what I call free love at all

And now, as to my making a false quotation, nothing was further from my intention. I quoted from memory, as my Weekly containing the speech had just been loaned to a young man who wanted "to see some of Mrs. Woodhull's dostrines." The paper never returned from its proselyting mission-it suffered martyrdom by fire! I see I have got the word "compelled" substituted for "obliged." I am annoyed by having made even so slight a mistake. We will let it balance your putting that very awkward sentence into my

And now I cannot possibly see that I have done any injustice in my quotation. The whole quotation, as you make it, does not alter the general idea at all, as I can see, or give any different impression. The particulars are unimportant. The word "only" in the quotation, as I made it, shows clearly that the demand was being made for marriage laws of the most liberal character. The whole quotation does not show anything different. You say: "He endeavors to make it appear that we favor some sort of legal marriage." Does not the paragraph you quote tell what kind of "marriage laws" there should be? Will you tell me where the "marriage laws" would come in if there were not "some sort" of legal marriage? Not a soul that read my article but knew that I was not pretending that Victoria C. Woodhull favored anything but the most liberal form of marriage possible, and that I was berating her for tolerating anything in the shape of marriage! Now, I affirm that there can be no marriage laws whatever without an infringement of human rights and a violation of the principles of free love. You make another quotation which shows you to advocate "true marriage," and then charge me with "dishonesty" in trying to show you to be in favor of the other kind. (False marriage shall I call it?) Now, when you become really aware that there is nothing in this wide world I hate so utterly as I do "true marriage," you will see that while I may be a fanatic I had no occasion to be dishonest in the way you intimate No, no, Victoria C. Woodhull, I charge you with nothing worse I know of nothing worse, believe nothing worse against you than advocating "true marriage." I will make it still less offensive. I have nothing worse against you than your toleration of "true marriage," for I have not the slightest doubt that you are at heart and in purpose just as radical as I am, and that you have adopted a loose system of discipline in the free-love church-"open communion" instead of the close communion" I am so tenacious for, merely from policy. You want numbers; you want present success; you want to circumvent and defeat the popular hypocrites and flunkey Spiritualists, so you take in Warren Chase and W F. Jamieson, and wink at his disgraceful performance of a public marriage ceremony, and Cephas B. Lynn, who only joined after discovering that you were in favor of only the one monogamic marriage! Now, these are all exceedingly desirable persons if they could only first be converted!

You quote again, to show that you had recognized previous workers, and say: "All this, however, may be forgetfulness on the part of Mr. Barry." "All this" what? Have I ever intimated that you had not made such recognition? I de mand chapter and verse. I simply denied that the Steinway Hall speech was the first free-love speech, and I only did this for the sake of aiding my purpose of making war upon mongrel free love. I tell you I am not jealous of Victoria C. Woodhull; I am too proud to be, if I were mean and silly enough to be. I am too conceited to want to be anybody else than Francis Barry, or to do anybody else's work or get n their place, or covet the honor they can by any means win. I believe in Victoria C. Woodhull and her work, as heartily as I do in Francis Barry and his work, and, for anght I know or care, hers may be a thousand times more important, if one thing is more important than another. If anybody rejoices with a greater rejoicing than I, on account of the marvelous work Victoria C. Woodhull and Col. Blood have done, all I have to say is that his or her capabilities for joy are very great. The testimonial from the Ravenna Free Lovers which I had the honor to pen, contained these words: "When you sprang to the front a thrill of joy ran through the heart of every veteran, while thousands are now warm and fast friends of the cause who were timid or doubting till you flashed light into their brains and courage into their souls." I take not a word back.

The invitation to acknowledge myself one of the fathers of free-love I gracefully accept, provided it is the pure blood, 'thoroughbred," free-love baby. If it is a "cross" with marriage, I care not how high the "grade," I will have nothing to do with it. FRANCIS BARRY.

[COMMENTS.]

It seems from all that Mr. Barry has to say, that the question as to what freedom is, is still to be settled. It seems to

free love as a rule for society, would be equally as offensive a despotism as the attempted enforcement by law, of monogamy. What we claim for the people is the right to manage their own affairs in their own way, whether that be after the requirements of monogamy, polygamy, polyandry or free love in any of its degrees. If we cannot have freedom for individuals then there can be no free love, while to enforce free love would be to have a worse slavery than we have now. We say let those who want to marry or to contract do so freely, and those who do not want to do so to act their desires equally as free from restraint. Mr. Barry says precisely the contrary. Which is the advocate of real

We are indebted to the N. Y. Independent for the following rythmical marriage service:

Minister. This woman wilt thou have And cherish her for life, Wilt love and comfort her And seek no other wife?

This woman I will take That stands beside me now: I'll find her board and clothes And have no other "frow."

Minister. And for your husband wilt You take this nice young man, Obey, his slightest wish, And love him all you can?

I'll love him all I can, Obey him all I choose He never must refuse.

Minister. Then you are man and wife, And happy may you be; As many be your years As dollars in my fee.

WHAT'S IN A NAME?

Dear Weekly-There seems to be any amount of hair-splitting among the over-nice moral Dietarians who choose to eat their dyspeptic loaf, unbolted, unleavened and without salt, and to wish to compel the rest of humanity to adopt their tastes. People who, having no principles to suggest or improvement to apply to the work of others, have an abundance of time to find fault with the technicalities or terms which others use to express in the fewest words and their least offensive sense, the object, aim and character of their projects, and without compelling the reader to the later editions of the Lexicon to learn the significance of the same.

Somebody, whose temerity causes them to screen their identity behind the initials of "E. E." "would like to request Addie L. Ballou not to dub her protective union proest with the word Magdalene, so falsely applied by the licentious saints of to-day," etc. E. E. falls so short of comprehending the meaning and work of a Magdalene's Protective Union, as to suggest the insignificant "title of Womens Sexual Rights Protective Union, or Women's Equal Rights Association;" or any thing by which the offensive names and phrases may be avoided.

It is generally understood that any name which may best express the business of a profession, is that which is most significant. Hence the terms offered, have no meaning in connnection with the work proprosed for an exclusive class, and would be about as comprehensive as a title which some man suggested, which would not only include all classes of women (at their option) but men also.

If there are brave women enough in the ranks of recognized ociety, who will affiliate with and take these women upon their own level, they have my hearty God bless you.

They may aid these women vastly in this work of equalizing, and may get up as many sexual equality leagues as they like, but into this proposed "Union," unless they are a part of the profession, they have no right to claim a membership more than have the monopolies a right to the "open Sesame" to the Grangers.

As this work was not meant to promote sexual privileges of women as women, but to ameliorate the sufferings of a class as professionals, who as such shall be able to place their profession where it belongs-as any other "necessary" and legitimate business—on an equality by recognition of its rights to legal and civil protection (whatever is taxable and may be legalized, is subject to protection). The name given is most appropriate, and no one who sees the depth of the purpose of this project, can for a moment object to names or terms used. It is not to dishonor the women nor to offend them, that the term is still the chosen one, because most appropriate. Suppose some "saints" prefer to "dub" these women thus and so-what then? Do I propose to move out of their way to seek a softer term? No. But I do mean to make them fear that name, much as they loath and scorn those to whom it is applied, as much as that of La Commune is feared by the aristocracy of France. And more than this: to drag alike the name and the victim from the obscurity to which a rotten system of prostitution, under cover of virtuous (?) respectability has held them for centuries, and help their crucified and prostrate souls and bodies, to where they shall be exalted and beloved for the long suffering of their lives.

Besides, this is the term most applicable from its association of the long ago and must carry the ever present reproof in the appellation "let him that is without sin among you be the first to cast a stone." And it is the term most acceptable to themselves, and if they knew the power they hold within their grasp, if once united against the civil powers and the public sentiment that now oppress them, the terms of compromise would soon be on the other hand, for even now it is the courtesan that rules the world.

The deliberations set forth in the proposed project were ing, in the Revolution, that it was "less dishonorable to be a us that to compel people to be free lovers and to enforce not hastly drawn, nor given without conference with the

women for whom it proposes protection; and so far as I have been able to learn susequent to its publication, by communication with them, and asking their criticism and suggestions there is general approval.

In connection with this I will make a few extracts from a letter yesterday received from one of the most intelligent and interesting correspondents I have on the subject, if I may judge from correspondence alone. She says:

"I feel quite incapable of writing anything, much less criticising any of your articles. The idea I have is, that you are so near right that there is no necessity of amendments.

"What would be agreeable to one in a reform would not be to others. One great obstacle for you to combat with is, that the same women you are working for will retard your success by not helping to advance it. That is, the madames. They are better satisfied as they are. They are the power and the influence that could work much good toward a change if they would do it. The inmates are helpless and dependent for their shelter, and dare not revolt against the tyranny of their landladies. What is the most trying ordeal of the prostitute's professional life, is the unjust, indiscriminate oppression they are subject to from the officials and from the largest majority of the madames. This so-called curse of society (still a blessing) is the most difficult matter that man or woman ever undertook to handle. We know from traditional history it has existed, prospered, and buffeted every impediment, and it never will be suppressed or exterminated until man's nature changes, which is little expected and least wished for by the female sex generally.

"What we want is a remedy. Are you aware that more than half the sporting class of women are terribly illiterate, especially the madames? Is not that a great drawback Could they all read, write and understand for themselves there would be a great change for the better. They would then unite together and revolt at the impositions they receive from uncouth and far more ignorant men and women than

"Nothing but a humane regulating license protective system will ever decrease prostitution, and then it will not be in our day that the effects would be marvelous, as for centuries things have been going wrong. Nature has been violated, ignorance has predominated and been authority, and it will take much time and untiring effort to repair the mistakes we

"In large cities like Chicago and other towns, where there are so many, the women who are keepers of houses should club together and raise a fuud to build a hospital for the sick ones, so long as the city will not, rather than have them go destitute of home and proper treatment; and the city should not extort every extra dollar they have. It is this, and only this, that reduces poor women to the wrecks that they eventually become. The constant draining of their purses by the city authorities is their constant discouragement, and no one to lift them up or encourage them, they aim to end their life as soon as possibe. What record they leave behind them is quite an indifferent subject to them.

Don't think, dear sister, that I do not appreciate and sanction your good and generous impulses toward what are called fallen women, for I do, and long to hug you in my arms, and do so want to do something to help; but while the spirit is strong the flesh is weak. It is bad to have society make such unpardonable outcasts of their sisters who are the safety valves for their virtue. But I for one consider their treatment is only the offspring of pure ignorance, and too contemptible for me to feel one pang or give it a thought. I look for a higher and more worthy Judge to judge me or my fruits.'

The magnitude of the work of woman's emancipation, and particularly this class of unfortunates, each day impresses me more and more of its importance, till my spirit and busy brain grow so restless in the narrow limit of the feeble capabilities of one frail body, and I would earnestly appeal to all womankind to come up to the help of the work.

One brave, good man, Rev. E. F. Howe, pastor of the Congregational Church at Terre Haute, Indiana, has set an example so worthy in his good work for the Magdalenes, that I wish to herewith give him my open thanks. I trust his example may be followed by the honest and earnest clergy throughout the land. ADDIE L. BALLOU.

MORE TESTIMONY.

GRAND RAPIDS, Mich., August, 1874. Dear Sister Victoria-I have been a constant reader of your

paper for the last year and am one of your earnest advocates, and in consequence have had the finger of scorn pointed at me, and all the vile epithets hurled at me; but the more I am persecuted the stronger 1 grow in the faith and the

When I look around me and see the sin and misery caused, as I know they are, by women being held in bondage subject to unnatural sexual relations, it makes my heart ache for the whole human race, and I thank God and the angels that there is one who dares the world and preaches the naked truth in regard to these relations. I would willingly lay down my life, if need be, to do the good to future generations that you have already done.

There never was a truer saying than that the agitation of thought is the beginning of wisdom, and there are thousands of women to-day that feel and know the truth, who one year ago were in utter ignorance of the cause of their misery. They knew there were wrongs somewhere, all they needed was some one to touch the right chord. When you did this, their hearts all responded in unison to the touch, and one great cry came forth from the sufferers-unnatural sexual relations are the cause of them all.

I will cite a few instances that came under my observation. One poor creature being obliged to submit to the gratification of a husband's selfish lust and having unwilling maternity forced upon her no less than five times, and not having a constitution to bear more, sank under it, and they laid her away in the grave at the early age of thirty. The attending physician pronounced her case quick consumption, and the ministers, as all ministers do, said "God called her, blessed be the name o' distasteful to others.

the Lord." Her husband had been trained to the idea that God created man, then saw that it was not good for him to be alone and made woman for his special use or abuse, just as he saw fit, and he took advantage of his teachings to gratify his selfish lust.

Another is going, as her physician says, with heart disease and consumption, when she is dying of wedlock. She was brought up in the belief that you must "honor thy father and thy mother" and by so doing she is paying the penalty with her life; for her father saw fit to sell her to the highest bidder and she obeyed, when her soul was already wedded to another. She said to me a few days ago, "I am so glad it is almost over; I have been a faithful wife and mother, but it has been Oh so hard to bear; I would have been so happy in a cottage with the one I loved."

Still another has lived with a drunken husband till she is seif. Feeling that she must do something or die and leave her dear little ones to the cold charities of a merciless world, or what is still worse, a drunken father, she broke away and is now with her own hands taking the care of her little ones. The ignorant rabble hoot at her as a vile thing saying, "You took him for better or worse and you ought to

When will such ignorance be rooted out and replaced with newer, brighter and better thoughts? In my heart I wish that I had the ability either with pen or voice to help in this mighty work—the redemption of womankind.

Yours for the advance of truth and justice,

MRS. MARTHA E. HURSEN.

STOCKHOLM, N. Y., Aug. 1874. My Dear Victoria C. Woodhull-I desire to express to you my appreciation and approbation of the wisdom and justice of your course. I have been surprised by the criticism upon your position by one of the best friends I ever had. But neither you or the cause can ever lose anything by your dealing kindly by all such critics.

I never hastily decide upon the position, much less the character, of any man or woman. I have no means of knowing you fully. It is not necessary that I should; but it is simple justice to you and to myself when I say my confidence in you personally has increased continually during the past two or three years

We all have our faults, and much greater faults, no doubt, than we can realize or believe. I try to correct mine, as far as I can see them. I hope and believe you do the same.

If you have seen the *Index* of Aug. 6, you will see Mr Abbott declares me "ahead of" you in the "hideousness" of my philosophy. On one point I have been more offensively radical for the past thirty years than you are. In another respect I have been more conservative than Mr. Barry, Mr. Andrews or yourself. While I believed a variety in conjugal relations would prevail in the coming perfection of the race I said "law was necessary for the lawless," the selfish and the unjust, and could not see wisdom in offering so much freedom to our race in their present low, selfish and undeveloped condition. But since my hair became much whitened, I have changed much toward your and their position. While I think I am sure the first effect of offering so much freedom to men and women in their yet selfish condition will be an increase of suffering, it seems not less certain that it must ultimate in still greater good. I confess the arguments are all on your and their side. It was harder. for me than for some of my radical brothers to see it quite right for you to so expose private life. The spirits were largely responsible for this. And nothing in history equals the strength of your defense of it. That has at last mastered my doubts. Mrs. Stowe's act was worse, with not one-tenth your grounds of defense. I have never condemned either only demurred and waited.

I wish I could make you realize how much I have enjoyed the great, the more than John Brown power you have brought to bear on the free-love question. I do not always agree with your definitions of love and lust; but I, Austin Kent pronounce you an out-and-out free lover, by all late definitions. And though from the first I have sent you all my prayers and all my blessings, I do not believe I have blessed you more, if as much, as you have me.

AUSTIN KENT. In love, yours,

LAKE HARBOR, MUSKEGON Co., Mich., Aug., 1874. My Dear Mrs. Woodhull-It has not been my privilege to see the names of our old anti-slavery pioneers, who battled the slave power with heroic determination, amid ridicule scorn and persecution, giving any seeming indorsement to the grand enterprise in which you are so earnestly engagedin the exposition of long-established and venerated customs and institutions—save that of Parker Pilsbury. He does not seem to be at all frightened by the scarecrows of freedom or the sovereignty of the individual. Though I may not grasp the whole of the principles underlying your movement, and so not be ready to indorse the whole that you seem to advocate, yet I perceive in the course you have pursued for the last two years, enough to convince me that you are doing a grand work for the elevation and redemptio The ignorance, crimes and miseries resulting from illadaptation and consequent want of harmony of the sexes under the forms of matrimony are too abundant in every direction to escape observation. Is it possible there can be too much light shed on the darkness brooding over the wretched conditions of society? No, dear sister; my astonishment has been that so few of the vanguard in other reforms have come to the front with you in the mighty struggle for equal rights, social, civil and religious, to all peoples. It was my privilege in times past to mingle with those noble men and women who were battling for the overthrow of chattel slavery in America. Perhaps those now remaining have done their work and given place to others. Yet, I trust, there are some with you in sentiment, if not in words. Our venerated Lucretia Mott, the ever-warm friend of every good word and work, shrinks from no righteous cause, however

When I met you last year at Silver Lake, I became thoroughly convinced that you were armed for the conflict, and possessed adequate energy to carry forward the cause in which you had engaged; that you were not to be daunted or deterre I by threats or incarcerations, though they were sustained by "revered citizens" or United States courts. I know too well the efficacy of such instrumentalities, having, many years since, passed through the ordeal of being piratically captured on the high seas, delivered to the custody of United States officers at Key West, thrown into prison with shackled hands and feet, while unable, from sickness, to walk or sit erect; from thence to a United States fort, and thence, guarded by United States troops, to a steamer and tumbled down its hold, beside its boilers, in the month of June and latitude 26. There I was kept six days, still in manacles, and from that infernal pit I was carted to another the mother of seven little ones and the wreck of her former filthy prison in Pensacola, and there secured to the floor by a chain weighing more than twenty pounds. Here swarms of ants, mosquitos, cockroaches and mice held high carnival, demanding special attention and nearly the whole remaining strength of the old abolitionist. Four weary months passed in that condition, and then a United States court decided to put in requisition fines, imprisonment, the pillory and branding irons to work out the love of freedom and paternity inherent in the heart of the prisoner at the bar, etc. After passing through such experiences, how can I help sympathizing with you? The above is but a scrap of experience from the life of a Cape Cod man of seventy-five winters, spent in different parts of the globe, who now resides among the hemlocks of Michigan. This State, as you well know, is soon to be agitated by the woman's suffrage question, and we hope it will prove a success. I am aware that your great strength lies in the rectitude of your position, and I trust you will be divinely sustained.

Yours, for the extermination of all crimes against hu-JONATHAN WALKER. manity,

[From Common Sense, San Francisco.] AH HEA LEA SPEAKS.

My attention was called to your paper the other day by an article headed "The People are not True to Themselves." After reading it I supposed that your journal had changed hands. I thought that I recognized in said article the "earmarks" of my old friend General Amwynn, of the Shop and enate, and I turned over a page or two thinking I might find the continuation of that classic serial the "China Boy," but was agreeably surprised to find the rest of your paper in accordance with its name. Now, I wish to know why you should lug in my countrymen as a direct or indirect cause of your so-called misery? It surely ought to be no sin for my countrywomen to bear the "future workers of America," as you assert. I see by reports of your physicians (Dr. Allen Lowell) that your native American women are falling behind in their contributions to the population of the country, and the Irish and German are so fast becoming Americanized in that respect there is no telling where to draw the

There might be some excuse for your article if land monopolies were not common in other States, and if railroad magnates did not boast that they carried numerous State Legislatures in their pockets, and if the working population of Massachusetts were not actually more helpless than slaves (see Massachusetts' Bureau of Labor Statistics, 1871-72), and if crime and poverty were not increasing in exact ratio with your boasted civilization. That the sons of your workingmen are becoming hoodlums I do not deny; and no wonder, when the first sentence that falls on their ears is an imprecation on the heads of their fellow-beings for the reason that said "beings" persist in working for their living at the nighest wages they can get from "your own flesh and blood."

That your "daughters are brought to lives of shame" I cannot deny, but what can I do about it? "A life of shame" seems to be a necessity in your civilization, and our merchants, seeing this, have, from time to time, encouraged our unmarried females to come to your country to aid your white prostitutes in keeping society pure, (?) and your mothers and sisters safe from sexual assault in the streets of your maritime cities (see Lecky and Buckle), but when our young woman come here for the purpose of taking the place of your white prostitutes—and thus elevating (?) them to the plane of marriage—they are taken before your courts on frivolous charges, and are compelled to lie in a jail (that is not fit for hogs) to await the decision of your immaculate courts, and perhaps die there, as others have done before them.

Now you will please pardon the crudity of this note. If 1 were of your "own flesh and blood" I might be able to better conceal my thoughts under a cloud of ambiguous terms. And, by the way, what authority have you for the inference that your "flesh and blood" is different in quality from that of the meanest prostitute of my country? and if not, and if all that is is "matter," as Prof. Tyndall tells you, why prate so much about "flesh and blood?" Now, please try again, and tell why your "people are not true to themselves?"

Yours fraternally, AH HEA LEA, Slipper-maker.

FROM THE FRYING PAN INTO THE FIRE.

TERRE HAUTE, Ind., Sept. 15, 1874.

Truth is never to be found in extremeism. And although it is well enough to have every phase of thought upon important subjects, sometimes it occurs that even the radical thinkers overstep the bounds of reason in prescribing remedies to prventills. Such is our conclusion upon reading the communication in the Weekly of Sept. 19, by J. Irving Ferron, headed "Rape and Murder."

While we would not impugn the writer's motives, justice and the cause of social reform demand that such rash and illogical assumption should meet with stinging rebuke from every true man and woman, inside and outside the ranks of reformers.

Some of the writer's positions are undoubtedly correctviz., that the custom of keeping the laws and uses of the sexual nature a secret from young persons is calculated to awaken a morbid curiosity in their minds concerning them, and in the endeavor to satisfy this curiosity, brings destruction, swift and terrible, to thousands of youth annually all

But what shall we say when the writer, after asserting that "this constant desire and thought upon the sexual functions clare that woman is less than human, as they in effect do, produces an undue development of that portion of the brain which controls these organs," goes on to convey the idea that these unduly developed functions should be set to work

as soon as they begin to show signs of development?
Good God! what a remedy! As much as to say that the fruit of a tree should be used as soon as the blossom falls off Has the man no idea of ripeness or the fitness of things Does he think that an "unduly developed" function can be rendered normal and healthy by still further stimulating it?

Society does do wrong in ignoring this matter as it does, but we don't think it would mend the matter much to fol-

low Mr. Ferron's prescription.

Surely this might be called the extreme of homeopathic treatment. The ultimate object of social reform is to bring about the conditions necessary to the production of a better grade of men and women, physically and intellectually. Facts go to prove that the best children are produced by those parents who have reached maturity and full ripeness in physical development.

But Mr. F. thinks that a state of puberty is reached at the age of fourteen and sixteen (the time when the tree of life is merely blooming), and then asserts that persons at that age should be allowed to contract alliances at will, and for longer or shorter periods, to suit the parties. This is monstrous, and were it carried out, would degenerate the race more rapidly than the present social customs. And then the public are to be taxed to support those results of "undue develop-ment." We think that society should take steps for the proper care of all who need it. But we as firmly believe that all children should be born of mature parents who love each other mutually and freely, and it is utterly impossible for children of sixteen to know what real conjugal love means. People should teach their children the uses and relations of sex, and also teach them the fearful consequences of its abuse, and that it should never be abnormally developed by being subjected to use before it has reached maturity.

We hope, for the sake of social reform, that Mr. Ferron will prescribe no more remedies for rape and murder until he acquaints himself better with the law of sex and human C. W. STEWART.

GOLDWIN SMITH AND FEMALE SUFFRAGE.

The August number of the Popular Science Monthly has an article from Macmillan's Magazine, by Prof. Goldwin Smith, on female suffrage. I do not propose to review it, though it is as full of holes as a seive. A sentence, closing the first paragraph, suggests some thoughts, and it is to this single point I shall confine myself. The sentence is this: "The very foundations of society are touched when party tampers with the relation of the sexes." The professor means, by this, to imply that there should be no change in the governmental or social order, so far as sex is concerned, lest disorder be introduced, and existing institutions be destroyed or essentially modified. He, therefore, would chain the race to its present condition, and hold us all to the existing order of things, and our posterity as well. The world he would have run in its present grooves forever, forgetting that progress is the law of the race which outgrows institutions as a child does its clothes. But to say nothing of the lessons of history, and leaving its teachings alone, we will look at the matter under a bare common-sense view.

And we start with the proposition that he need have no fears, if the relations of the sexes are as they should be, for it will be impossible to move the foundations of society. If they are based on natural law they will remain as they are. Institutions, however limited or however wide their scope, if natural, in accord with the eternal fitness of things-that is, are based on correct principles-cannot be destroyed. The trouble is that conservatism does not take the trouble to analyze and digest, but because an institution or usage exists, assumes, ipse facto, that it must always exist. It does not recognize the law of development, whose outcome is progress; that what will answer for one generation will not for a subsequent one. There is growth, a juster and truer apprehension of human needs as they develop in the onward and upward sweep of the race.

Civilization requires at intervals new factors; those of one age expend their power, become effete, worn out, and must be discarded. That this is the law, the past abundantly demonstrates, and can be readily discerned when we note the growth of that complex entity we call society. It is in vain, therefore, for the conservatives to withstand the demands of the to-day, or seek to perpetuate old forms, usages, laws or constitutions. The human race cannot be kept in the swaddling clothes of infancy, nor dwarfed like the feet of Chinese women.

The assertion quoted is an admission that there is something fundamentally wrong, else we would not warn those who "tamper with the relations of the sexes." Sex is funcand female each has its sphere and office. One is not more important and exalted than the other. Outside of their functions they are absolutely equal, each entitled to verge and room enough to fulfill its destiny and exert its proper influence, to attain all the possibilities enwrapped in the human soul. Life is the outcome of sex; male and female must coalesce to evolve it, and in the degree they coalesce, so will life be more or less perfect. This law runs through all human affairs, and is as applicable to the begetting of institutions as of children. This position is axiomatic, else the democracy of souls is a falsity and equality a myth. The logic cannot be escaped, turn which soever way the opponents of woman suffrage may, whether essaying ployed. argument or pettifogging. Hence it is true "the very foundations of society are touched when party tampers with the cost the operatives nearly a million dollars. Public opinion relations of the sexes," not their natural, but enforced relations. I rejoice that it is so, for I know that when "the rela-

improved and individual men and women made better. Our utter ignoring of one sex has provoked disorder and is the cause of the most grievous of the evils now afflicting the race and barring its progress. Truth will prove stronger than Mr. Goldwin Smith, or all others, who, like him, dewho, turning aside from nature, right and law, erect a standard according to the diction of Moses and Paul. The old I would not scorn, for it was well in its time. But I protest against setting it up as an idol the present must worship, for

* * * This old world is growing brighter! We may not see its dawn sublime, Yet high hopes make the heart throb lighter. We may be sleeping in the ground, When it awakes the world in wonder; But we have felt it gathering round, And heard its voice of loving thunder, WILLIAM FOSTER, JR.

PROVIDENCE, Aug. 8, 1874.

MISCELLANEOUS.

What! shall one monk, scarce known beyond his cell, Front Rome's far-reaching bolts, and scorn her frown? Brave Luther answered Yes; that thunder's swell Rocked Europe and disarmed the triple crown.

Whatever can be known of earth we know, Sneered Europe's wise men in their snail-shells curled: No, said one man in Genoa, and that "No, Out of the dark, created this new world.

O Truth, O Freedom-how are ye still born In the rude stable, in the manger nurst; What humble hands unbar the gates of morn,
Thro' which the splendors of the new day burst.

We stride the river daily at the spring, Nor, in our childish thoughtlessness, forsee What myriad vassal streams shall tribute bring, How like an equal it shall greet the sea.

O small beginnings, ye are great and strong, Based on a faithful heart and tireless brain!
To build the future fair, ye conquer wrong,
To earn the crown, and wear it, not in vain.

-From Ruskin's "Modern Painters."

LABOR NOTES.

A SEAMERS' trades union has been organized here. It now numbers some 300 members.

One of the strongest trades union in the city is that of the blue-stone cutters. It embraces all the persons so employed. STRIKES are in progress among the coal miners of St. Clair county, Ill., and the ironworkers at Newport, Ky. (Gaylord & Co.) About 2,500 men are out.

THE Provincial Granges of the Patrons of Husbandry, some fifteen in number, have just separated from the order in the United States, forming a separate organization.

SHIP-CARPENTERS on the Clyde are feeling the depression of business. Wages have been reduced within a month from 20 to 30 per cent. and a large number are wholly idle.

THE Lyons hand-loom weaving is declining. Workmen to the number of 10,000 have moved during the past year to villages in the vicinity. Power looms are also being used to

J. GEORGE ECCARIUS, formerly general secretary of the Internationale, and a working tailor, was the London Times' and New York World's correspondent at Brussels to the recent International Workingmen's Congress.

THE British-American trades unions have just closed their annual Congress, which was held at Ottawa. The Congress was allowed the use of the Parliament House for their sessions, and adjourned to meet next year at St. Catharine's.

THE miners along the Pan-Handle (West Va.) railroad, who were on strike, have resumed work. A sliding scale has been adopted, ranging, for digging coal, at from three to four cents to the men, on a scale of from six to eight and a half cents received by employer.

Women are extensively employed in the Austrian telegraph service. They have proved themselves so efficient that the postal service is to be opened to them and the various railroad boards are directed to report on the practicability of employing them in that service.

THE statement is made and not denied that proportionately to population and wealth illiteracy is largely on the increase in all the New England factory towns. Fall River is cited as an illustration, it being stated that over one-fourth of the population cannot read or write.

THE German cabinet makers have a small but well-organized union, numbering 500 members out of 3,000 operatives. They are very radical in their opinions, and among the foremost in labor agitations. The wood carvers are mostly Germans. Their union is about 200 strong.

in Bristol, England. The objects are to improve the condi- may be blooming and strong, and the sunlight will be a po tion of the class named by efforts to increase wages, reduce tent influence in their transformation. Will they not try it hours of labor, organize branches, and thereby bring about an exchange of labor, to look after legislation, and to collect and maintain a beneficial fund.

A RECENT strike at Bolton, England, was referred to a board of arbitration after an energetic resistance thereto from the employers. The cause was a proposed reduction of wages to the extent of five per cent. Thirteen thousand operatives went out, and seventy-four mills were closed. Forty-eight others continued running, with 7,000 hands em-

A RECENT lock-out at Belfast, Ireland, lasting six weeks, seems to have been against the mill owners, because they attempted to force a reduction of wages without due notice. tions of the sexes" shall be duly recognized, society will be The proposed reduction was finally halved as to the men and

boys. The women, however, were obliged to resume with full reduction.

A "LOCK OUT" of iron moulders is in progress at Hamilton, Canada. It appears that an agreement had been made that a former reduction of ten per cent. should be removed whenever trade became brisk. The men having made the demand for this removal and being refused, those in two of the shops struck, and the employers locked out the Union men in all the other shops.

ALL the leading branches of labor in Great Britain are being made to feel the depression of trade. The coal miners (employers) in Northumberland are debating a reduction of 20 per cent. in wages. In Scotland the miners average only 3s. 6d. per day. The leading iron works in Sheffield and elsewhere propose a reduction of 10 per cent. The same tendency is exhibited elsewhere.

THE bakers have a national union, which recently met in council. The Grand Master, Samuel Stirrat, in his address argued that the prevailing economic schools all fail in representing labor properly. He complained that labor gave eighty per cent. of all it produced to wealth. Of his own trade he asserted that the average journeyman worked from 16 to 18 hours per diem.

In 1873 there were 749 co-operative associations in Great Britain registered according to law. The large majority are stores. Their capital amounted in 1871 to \$10,161,305. These figures did not include associations of a similar character but larger scope, registered as joint stock companies. The business done during that year amounted to \$41,022,330, and the net profit to 27 per cent., or about \$2,776,175.

In the coal mine districts of England the colliers' villages and cottages belong to the mine owner, and are as a rule let to the miners. A strike of 800 men and boys at Trinsdon, Durham, has for its object the procuring of more and purer water, better drainage and decent necessaries. The parish clergyman urged the strike, and it received public sympathy. Among the men's demands is one of two pints of water per diem in the pit. This example will be followed throughout the coal region-Northumberland, Durham, Yorkshire, Lancashire and Staffordshire.

A NEW law regulating the labor of women and children goes into effect in Great Britain on the 1st of January next. It is designed, as regards children, to reach evils which arise from their employment in home trades under the direction of parents and guardians. None under nine years are to be so employed. From ten and upward they can only be employed on half time, morning or afternoon, or every alternate day. Their employment at meal time is forbidden: Authority is given for inspection of all buildings, dwellings or factories, and provisions for education are embodied.-N. Y.

COMMENTS.

The hundreds of financiers are well represented in the daily presses of the Union. The hundred and fifty thousand lawyers in our country not only run hundreds of presses, but monopolize more than half the seats in the National Legislature. The hundreds of thousands who seek for amusements, from opera-goers to cock-fighters, also have many presses devoted to their service; but the millions of laborers, not only have no daily they can call their own, but are rarely, save on very special occasions, alluded to by the leading presses of our cities. We do not blame such papers as the Herald or the Times, the Tribune or the World for this apparent neglect; we know that they are conducted, like churches, on business principles; but we do blame the millions of workers for not knowing that their pennies, in millions of hands, are far more powerful than millions of dollars in few hands. For this reason we have made this extract from the Sun, in the hope that such workers as desire to read labor news may know where it is to be found; and also where it most assuredly will be found, when they put enough "marked pennies" into its till to command such utterances. It is far easier for workers in any of our larger cities to establish a press, or to command a press already established, than the government of the United States to found and maintain an organ in New York, which some believe to be its present intention.

THE SUN'S BLESSING.-Sleepless people, and there are many in America, should court the sun. The very worst soporific is laudanum, and the very best sunshine. Therefore it is very plain that poor sleepers should pass as many hours in the sunshine, and as few as possible in the shade.

Many women are martyrs, and yet do not know it. They shut the sunshine out of their houses and hearts, they wear vails, they carry parasols, and they do all possible to keep off the subtlest, and yet most potent influence which is to give them strength and beauty and cheerfulness. Is it not time to change all this, and to get color and roses in our pale cheeks, strength in our weak backs, and courage in our timid A NATIONAL Union of Workingmen was recently formed souls? The women of America are pale and delicate; they a year or two and oblige thousands of admirers?

LORD BYRON is reported to have said "that he would rather have an nod from an American than a snuff box from an Em-

THE venerable Rev. Lyman Beecher once told a young minister not to think too much about the tone of his voice, but to be in earnest. "No man," said Mr. Beecher, "ever cried fire in the wrong tone, when his own house was burn-

FATHER CHAUCER was sound on the main question. Wit-

"What is better than gold? Jasper. What is better than Jasper? Wislom. What is better than Wisdom? Woman.

What is better than Woman? Nothing,"

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NEW YORK, SATURDAY, OCT. 17, 1874.

THE ULTIMATUM.

FROM THE SPEECH "TRIED AS BY FIRE."

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

VICTORIA C. WOODHULL'S LECTURE.

Last evening City Hall contained an audience numbering more than one thousand, including many ladies, to listen to the lecture of Victoria C. Woodhull. Among the listeners were many of our prominent citizens.

After the lecture a number of gentlemen and ladies visited the ante-room and were presented to Mrs. Woodhull and Miss Tennie C. Claffin .- From the Portland Argus, Oct. 2,

OUR LECTURE SEASON.

We are happy to be able to announce to our friends all over the country that we have returned from our trip to Europe refreshed and strengthened in health, and eager to re-enter the lecture-field in defense and advocacy of those truths which, we believe, must finally be the foundation for the salvation of the world from sorrow and suffering. The intense agitation of the social question through the discussion of the Beecher-Tilton Scandal has caused the thinking people to ask earnestly, "What is to take the place of a social sysem which this scandal has shown to be tottering to age and decay?" One of our principal efforts during the coming season will be satisfactorily and rationally to answer this question, and we feel warranted in saying in advance that when it is answered, all the doubts and fears of anarchy and confusion which now occupy the minds of the timorous, be quickly dispelled, and the most conservative will be willing to acknowledge that it must be a happy change that will bring such a consummation. Those who desire to effect early application, as our routes will be arranged several weeks ahead.

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

THE NEW RELIGION.—UNIVERSAL JUSTICE. No. III.

All kinds of despotism are the same if exercised to the same degree; each kind interferes to the same extent with the natural rights of individuals. The despotism of party rule, when used against the political equality of its op ponents, is the same in effect as that of the despot king; the only difference is in the proportion of the people who suffer from it. When any individual is deprived of any right which is possessed and exercised by other individuals, that deprivation is the result of a despotic use of power; and this is no less true pecuniarily, intellectually and morally than it is politically, although the world does not yet realize fully that there are such things as the despotism of wealth, of intellect and of morals. It is the business of universal justice to inquire into all these departments of humanity, and to adjust their inequalities.

As the basis of society, we shall first examine the conditions of wealth, understanding it to here mean the accumulated products of labor. At the outset we shall lay down two propositions, the truth of which we shall expect to demonstrate before closing; First, that whoever possesses and uses as his own any more than an average per capita of the aggregate wealth of the world, which he did not produce, is a despot under the law of universal justice; and, second, that every person who by virtue of superior strength or skill has produced more than an average of wealth, which he uses for his own personal advantage, is a despot under the law of universal justice. These are sweeping statements, and will probably invite the criticisms of even the most radical labor reformers; but if they are found to be true when tried by the rule which we have adopted, and to which no one who professes to be a reformer will dare object, we must accept them and adjust the relation of wealth accordingly.

As to the first proposition, there will be no difficulty in its acceptance by a very large class of labor reformers. Indeed, its truth has been a motto among them for a long time, though it is probable that its full meaning has been apprehended by a few only of those who profess it. The general theory has been that each person is justly entitled to possess and use as his own, any and all wealth that he could legally accumulate. The practice of this theory has produced the Astors, the Stewarts and the Vanderbilts of society. Probably neither of the individuals from whom these classes take their names has any wealth in his possession which he did not come into possession of legally, and it is a serious question, even among the radical labor reformers, as to how the accumulations of these classes can rightfully be returned to their original producers. The difficulty in this problem arises from the fact that the whole injustice that is done is not involved in the proposition under consideration. However, we will consider this part of the problem from its own position, leaving the more intricate and insidious injustice to which we refer wholly to the second problem.

Divorced from all other issues and relations, the proposi tion that whatever a person produces is his own, to be used as he shall elect, is eminently clear and just. It appeals to the common sense of everybody. Even those who hold vast possessions as their own, which they did not produce, cannot, and generally do not, attempt to deny this as an abstract question of justice; but they frame a variety of theories by which to escape its verdicts of condemnation. This they are obliged to do to justify themslves; but there is really no escape for them by any theory that can be framed, and the near future will hold them to the boldest and most abstract meaning of the proposition.

It does not relieve the situation at all to say that the laws that have been framed by the will of a majority of the people, recognize the right to the possession and use of that which was not personally produced, or that was received by exchange of that which was not personally produced. We are now endeavoring to solve this problem upon the principles of universal instead of legal justice. The majority of the people may elect to deprive the minority of all rights; may even, and have often, reduced them to abject slavery, and all by legal means. Hence it must be seen that legality does not necessarily imply justice. And it does not any more imply justice when the possession of wealth is in question, than it does when the possession of political rights s in question. An inequality in wealth is equally an injustice with an inequality in political rights; although this has not yet entered into the comprehension of political economists generally. The law pecuniarily may be des-

been done nevertheless; and by such insidious and seemingly honest methods that the laborers look on their works versal human family. in the hand and use of the rich, and wonder how such a transfer has happened. They do not realize that, while they have been straining every muscle at production, these them be as rigorous as they may; and a pretense to play the rich men have been straining every mental capacity to role of reform and ignore in practice its plainest teachings

devise means to obtain possession of the results of their toil. They do not realize that the grand talks about increased wages or fewer hours for work, are only hues and cries to attract their attention away from the main and vital question. They do not realize that the proposition to reduce the rate of interest that they are compelled to pay to obtain the funds with which to carry their business over from season to season is a snare to lure them more surely into complete pecuniary subjection. They do not see that the offer to sell them land at low prices is only another way of forcing them to pay for what is already their own.

These are, nevertheless, all true, and with various other devices are the methods that have been invented by the "wits of the wise" to deprive labor of its reward, so that those who do not labor may live without begging by word of mouth, or stealing by actually thrusting their hands into the pockets of the toilers and taking thence their honest essions. This is what we call legal robbery; but it is none the less robbery because it is done legally. Any law or any custom that can be or is used by one class of persons to obtain what another class of persons has produced, without giving them an equivalent, is a law or custom to make robbery respectable; and whoever uses this law or custom is morally guilty of robbery.

It does not matter to the laborer how he is deprived of his works. It is the same to him to have them taken from him by law or custom as it is by the hand of the thief; hence, when they are taken he is robbed. It is true that those who thus acquire what they did not produce may not feel guilty of any wrong, as the thief knows he is guilty; but the wrong is done nevertheless, and the suffering must follow in either case alike.

The right or the wrong of an act is in the effect it produces, and not in the intention which prompts it, the legal rendering of it to the contrary notwithstanding. Therefore we maintain that whoever obtains from another anything whatever, without rendering an equivalent, let it be done by whatsoever means, does that other an injustice, the extent of which is the same under each and every method known to law or custom or to the professional thief.

An abstract question might here be raised as to whether the taking of anything from one who had obtained it by any of these unjust methods is really theft. We are aware that professional thieves justify themselves upon the theory that they do no wrong when they take from those who take from others; i. e., when anything is taken from one who did not actually produce it or obtain it by equivalent exchange. It is possible that this philosophy contains more truth than the world would be willing to admit; but this is evident under our method of argument: that the two methods-the taking by law and the stealing by hand—are only different processes of arriving at the same result. Whether one is more to be deprecated than the other, we will leave for those to decide who are sticklers for methods rather than for effects; admitting, however, that to us there is no difference except this: If all the unjust obtaining of property were confined to so-called robbery, the laborers would be, comparatively, in no danger; and further, this, perhaps: that while the extent of so-called theft from actual laborers is so inconsiderable as to be nearly unworthy of consideration, the extent of that which is carried on under cover of law and custom, amounts each year to the total net productions of the whole worldthe former, therefore, in actual results, is to the latter as a drop of water is to the ocean.

It is a self-evident proposition that if a person is possessed of any wealth that he did not produce himself or receive through an equitable exchange, he has what belongs of right to another. A Stewart is said to have fifty millions dollars of property. Every dollar of this which is not in land, was the product of some laborer who has been deprived of his original right of possession without receiving an equivalent, since it must be clear that for this immense wealth it were impossible to render equivalents. Equivalents can be rendered to the extent of one's own net products only. Whatever more than this is possessed by anybody has been obtained without rendering an equivalent; and if all such possessions, now assured by law and custom, were to be returned to their producers or their heirs, it would result in the re-distribution to the people of the accumulated wealth of the world.

But this would not be justice to anybody. The descent, by law, of wealth to heirs is equally an injustice with all other laws that regulate property. So, also, is the giving absolutely by will, of wealth an injustice, because a person cannot rightfully give or will that which is not absolutely potic in the same way that it may be politically, and in the his to hold. And if the gift or will be of such property as was actually produced by the person giving or willing, its The accumulated wealth of the world is largely held by a possession by the person to whom it is transferred is with comparatively few individuals. How they have managed out having rendered an equivalent. It must be remembered engagements any wherein the United States should make to possess themselves of all the net products of the labor of that it is universal human justice after which we are seekthe world is a curious problem. At first thought it would ing, and it matters not how sacred the custom that it conseem improbable that a person having by his own labor demns, we must not shrink from accepting the judgment. produced a certain amount of wealth in excess of his needs, Moreover, we are thus critically examining every possible would permit himself to be deprived of it unjustly; and aspect of the question of property rights, that we may still more so that all laborers, constituting as they do the finally be able to show how they may be adjusted, so that mass of mankind, would permit this to be done. It has every individual may have exact equity, not legal, but human equity, such as would be consistent among the uni-

As we have already said, it is foolishness to treat of justice and at the same time refuse to accede to its demands, let

and precepts. We are after the last truth and complete equity for every human being. If others are less universal than this, let them cling, if they will, to the already sinking ship of self-interest. It is "scuttled," and those who do not soon escape from its treacherous planks will go down and be lost to the new life which is about to dawn for a regenerated humanity. Policy will no longer be permitted to hold sway. Principles must be constructed into systems and rule the world. If will no longer do to perform the bad that good may come. Like produces like. Bad or unjust means must of necessity yield bad or unjust fruit. The right performed will ever yield of good, no matter how much against the present sense it may seem to be. To palliate an ill when a cure is at hand is maliciously to prolong the suffering, and this is equally true in every department of life and in every sense whatever. He or she who refuses or delays to do the right from any reason whatever, knowing what it is, is not entitled to the name of reformer; and for such to use the name is a pretense merely.

We make these severe strictures, because the time is at hand when there must needs be something more than mere talking or writing done. The time for action approaches, and we would have every individual, into whose soul the divine principles of justice have dawned, ready to join in the movement which is to grow into the millennium of the peoplethe whole people. When this time shall come, everything that is not in accord with justice must be abandoned, so that nothing false or politic may find a resting-place in the new order of society. We think we have made the first of our propositions, given above, clear. If we have, to all to whom it appears as just, we appeal for their advocacy and support. If it is not supported by the principles of justice, then we do not see that there is any way out of the present wilderness of legal despotism; we do not see that there is any way of escape for the weak of the race from the rapacity of the strong; nor any hope that real freedom, genuine equality and practical justice will ever be established for humanity; or that the human race can ever be constructed into the great human family.

Paris, France, Aug. 31, 1874.

BY PRINCIPLE OR BY LAW-WHICH?

It is not strange that many persons who have been professed converts to the doctrines of freedom should, when they come to reduce its principles to common every-day practice, be occasionally thrown, in nautical terms, upon their beam ends by sudden social gales that they are at all times liable to encounter. Having grasped the theory sentimentally only, without having their reason convinced, they are, like people who are suddenly converted to religion, liable to back-slide. They cannot imagine that, when they admit the right of freedom-the right of all individuals to regulate their lives for themselves—that they resign all right to criticize or condemn what others may severally choose to do. They forget that when freedom is the rule the only right that an individual has over another is the right to advise and instruct—never to judge and condemn.

A freedom that does not grant all this is despotism, and professed social freedomists who practice any other rule, or follow any other course, are equally despots in their own way with all other despots in other ways. A real social freedomist may choose any rule of life for him or herself, and will not only permit all other individuals to choose their several rules of life, but will aid and protect them to live under them, even though the chosen methods may seem to him or her to be particularly unwise, or even bad. So when a set of persons are formed who profess to be advocates and practicers of free love, but who are eternally meddling with the private lives of others who also claim to be advocates of the same principle, it may be safely set down that they are only sentimentally convinced of the truth of the principle without any intellectual perception of the real meaning and application of the rule; and such people are usually much more despotic in their meddling than are those who have never made any pretense of the acceptance of the theories of freedom.

For the truth of this it is only requisite that the readers of the Weekly observe many whose names have appeared in its pages during the past two years as steadfast and earnest exponents of the doctrines of social freedom, who now, as they travel the country over, seem to make it a special part of their business to propagate slanderous and malicious stories and reports about others who have also been known as prominent advocates of the same principles. It would seem that these individuals think that the dispensation of freedom has shall lay down. For our part we prefer the despotism of result from our own acts. Every harm that is intended us the Pope, who has a broad and comprehensive knowledge of men and things, to the despotism of these individuals who have risen momentarily into a sort of notoriety upon the waves of popular freedom that are sweeping over the people, with but little, if any, real capacity to comprehend or administer anything.

This may appear to be strong language for us to use who stand the uncompromising advocates of sovereignty and pri vacy; but these individuals show their non-comprehension of the theory of freedom so evidently by their vindictive pursuit

themselves, not for any acts relating to their own lives; but sisters seem unwilling to accept the full results of the of others; and not this only, but that they do this specially the difference between a free American citizen and a slave to set the prejudices of the people against those others, or to gratify their own malice, and not in any manner or with any purpose to advance the cause which they profess. They are more concerned about persons than about principles, and if any one seems to possess advantages which they do not possess, either as before the public or in the press, they then set themselves about to reduce such an one to their level. We presume to say that the fewer such persons as these that the cause of social freedom finds in its ranks, the more rapidly will the cause spread and its ranks be

We do not speak thus without realizing fully what we say. We are daily in receipt of letters from places where these persons travel, advising us of the vileness that is spat out and the venom that is expended on our account, and asking why we do not cause the arrest and prosecution of these people for libel. That our friends are indignant we do not doubt, and that any punishment which might be meted to these busybodies could not be too severe we know right well. But we beg our friends and all real friends to social freedom who are not ours, to remember that we are the earnest advocates of sexual freedom and individual sovereignty, and that we do not intend to be stung into a denial of these doctrines by stooping to plead guilty or not guilty to any false or malicious stories that may be put affoat by any body. By the demand of freedom for ourselves we claim the right to have done and to do everything that has been charged-anything that may be charged; but whether we have done any single thing that is charged is nobody's business save our own. One thing is certain: we have not invaded the rights of any of these self-constituted public prosecutors, and upon their own pretensions for themselves as the advocates of a "true freedom," we deny their assumed jurisdiction over our conduct. We therefore refuse to plead to their indictments or in any way other than this to notice them; and so far as we are concerned we consign them and their charges to their merited oblivion with the fixed conviction that they will reach it ultimately with the general public.

But there is also another objection which we have against resorting to the law for personal defense. We do not believe in law upon these subjects, and we advocate the abrogation of all laws that in any way follow as a sequence of the denial of the rights of freedom in any direction. We have been urged again and again, and been counselled over and over to prosecute the papers that have charged us with being blackmailers; and we have been tempted, strongly, to do so frequently; but thus far we have only hurled the lie in their faces and defied them to name a person whom we ever attempted to blackmail. This they did do in one in stance; and the next instant they were compelled to publish a card from the gentleman himself, denying absolutely that there was a shadow of truth in the allegation. And it would be so in every other case when they should be driven to cite instances. Mr. Beecher himself has charged us with repeated attempts to blackmail himself and wife. When the proper time shall come we intend to demand from this reverend gentleman a denial of this falsehood in as public a manner as it has been made. At the present, with the indictments against Mr. Tilton and Mr. Moulton for libel to sustain, he has as much on his hands as he can well attend to. We can well afford to wait for our vindication in this matter, as we did afford to wait for it in the case of the original publication of the scandal, when we were pressed upon every hand to attempt to justify ourselves. We think everybody will now admit that we could not have done it half as well ourselves as it has been done by others for us.

We believe firmly in the law of divine compensation, and that every one who has done us a wrong will surely receive his or her reward. Moreover, we believe further, that when any one resorts to the statute law for vindication, he will be less likely to receive it fully from the immutable law of nature. We make no pretension to any degree of perfec tion, but we say that we endeavor to live our own life in our own way, and not at the expense of interference with the lives of others. In so far as we succeed or fail in this, so far do we fail or succeed in living the doctrines which we profess to teach; and so far are we governed by principle and not by law. We commend these remarks to the consideration of the class of people to whom we have felt called upon to refer, and hope that they may profit by it. We bear them no ill-will; we are sorry only that they are so unwise as to lay up for themselves such stores of future rebeen committed specially to their charge to be administered tribution and repentance. They may raise a cloud of dust have no legal right to increase ; and that there is no such over us for a time, but nothing that they can do can ultiby others will result ultimately in our good and to their confusion. Hence we advise those who are wishing our destruction, and through this that of the Weekly also, to change their methods of action if they wish to succeed.

THAT NATIONAL CONVENTION.

A national convention has been proposed by the N. Y. Herald in order to settle the difficulties yet in the way of a

for their unwarrantable interference with the acts and lives changed status of the negro. They do not yet appreciate and it will necessarily be the first work of a national con vention, if one should be convened, to enlighten them o that important subject. There was a time, at the close o the war, when the full and entire reconstruction of the Union could have been easily perfected, but that time is past. The abolitionists, under the lead of Garrison and Phillips, did their duty in that crisis. They demanded the establishment of the freedom of the land; in other words, the free use of Southern soil by the tillers thereof. In deed, they went so far in their platform of 1865 as to demand it for the negro solus, which was a folly that was afterward rectified by Wendell Phillips in the Anti-Slavery Standard. The admission of the right of the negro to vote was an act of simple justice rendered necessary by policy; but it should have been preceded by securing for him the right to toil in the only way he could toil, namely, upon the land, which had been forfeited to the Union by the War of the Rebellion. To present him simply with a right to vote, when he stood, as a forlorn petitioner, before Congress, and withholding from him the status of a freeman on the land, was like presenting a naked beggar with a cravat instead of a coat. A cravat freely given under such circumstances would be good, but a coat or a pair of pants would be much better.

> War is a costly business. Had it been eliminated from the world two centuries ago there would have been no national debts. This to us, who do not believe in Mr. Samuel Wilkeson's vagaries, would have been an advantage to the people. We do not prefer greenbacks to orbs of gold, and it seems that the parties who delighted in them but a few short years ago, are getting to be of our mind and are now demanding the uncomeatable pewter. But the interest payment of such debts is to us the least objectionable part of them. Their demoralizing tendencies are infinitely worse for all people than anything that can be computed by They distract the labor force of the people, require vast additions to top-heavy executive power, multiply national constables in the shape of soldiers, debauch statesmen, treble the taxes, and rob the people who labor of fourfifths of the proper proceeds of the work of their hands.

But if the Herald's statements be correct, of all wars that ever were waged the War of the Rebellion has been the most costly. Setting aside the tuns of blood and the mountains of limbs it demanded from the people, and the terrible waste and destruction of which it was the cause, the money value alone of the slaves emancipated by Abraham Lincoln was a fine twice or four times as great as German greed exacted from conquered France. It asserts, and we think justly, that we were not indebted to national virtue for the Act of Emancipation; that "we did not free the slaves because we believed in freedom, but because we felt that it was a blow at the war-strength of the Southern Confederacy. If the preservation of the Union had depended upon the maintenance of slavery, Mr. Lincoln would not have issued his proclamation. Emancipation was a fine, a punishment, a military penalty, and as such we must consider it in any method of reconstruction."

We agree with this view of the question, although it takes: away all the glamour from the act and disposes of an enormous amount of national buncomb. Let us add to it a little: more. The North freed the negro not out of love to him, or to liberty, but because it was advantageous to itself, or it deemed that it would so prove. This being the case, the negro owes us no thanks for our share in his emancipation. But, it may be said, we have done more than emancipate him, we have made him an American citizen, even as ourselves, except in the matters of eating, drinking, lodging, traveling and education. In these particulars it must be confessed his American citizenship is discounted by brakemen, waiters, hotel-keepers and other parties, who yet hold him subject to their individual caprices. Under these circumstances it is to be hoped that the aforesaid National Convention, if there be one, will take his case under consideration, and propound laws regulating his position in all of the above most important particulars.

SHALL WE REPEAL THE USURY LAWS?

The right of money to increase per se, or by interest, is disputed by the highest authorities. Not a few legislators and many philosophers and ecclesiastics have steadily denied it from time immemorial. Aristotle declares that "money is properly only a medium of exchange, and that it should thing as freedom save in following such rules of life as they mately harm us. All permanent harm to ourselves must in the third and thirtieth chapters of the Koran. It is thricecondemned by the laws of Moses, and is absolutely forbidden by that legislator between Jew and Jew. The ancient Roman republic forbade it in the four hundred and eleventhe year of the city of Rome. The doctrines of the Catholic Church are utterly opposed to any direct interest for money, and not a few of the popes have anathematized it. The law which first permitted and secured interest for money in England, which was passed in 1545, and the foundation law on which the system now stands, which was passed in the reign of Elizabeth in 1571, carry their own condemnapermanent reconstruction of the Union. Of course the tion on their backs. The Protestant bishops, who in both of others whom they cannot control, that they invite upon chief of these is the proper definition of the rights pertain instances sternly and unanimously disputed their passage. themselves the severest criticism, not for what they do ing to American citizenship. Our Southern brethren and were, to ease their consciences, permitted to record on them

their testimony, that the taking of interest for the use of money loaned was "mortal sin."

The eminent historian, Charles Rollin, calls usury or interest "the most prolific source of human misery;" and the learned biblical lexicographer Calmet, declares it rests on no law-natural, human or divine.

While no one denies the right of money to increase directly through labor, many dispute the policy of legalizing its power to increase per se. It is submitted that by so doing money is invested and armed with a power superior to that of wealth itself, which it was invented to represent and serve. But this position it has held for the last three centuries in Christian nations, so that it may be considered scantioned by time. It is also certain that the present financial system has forced the intellectual and productive power of man to the highest pitch of excellence. This would be praiseworthy were it unalloyed; but there are those that assert that it has been dearly purchased by the deterioration of mankind. In Great Britain the army standard has been decreased in the last twenty years; and in Massachusetts more than half the drafted men were found unfit to bear arms. So great is this declension that the last census proves it has effected, both in Boston and New York, the natural increase of those communities. In the former the births scarcely exceed the deaths, while in the latter more than a third of the married couples are childless. It is true this sorrowful state of things may proceed from natural causes, but it has also been attributed to the dreadful results or financial pressure upon the people. It is certain that the dead laborer, money, whose power to oppress is capable of almost indefinite extension, demands and receives so large a share of the annual returns of the labors of the community, that enough is not left to satisfy the natural and artificial requirements of its last-served living com-

There are a few ideas connected with the very important question which heads this article. If money were not armed with the force of law there would be no necessity to restrain it with the curb of law. But as yet it does not hold that position. Probably nine-tenths of the voluminous and complicated laws that burden our statute books and ourselves, were enacted to sustain it. Were (what is incorrectly termed) the "credit system" annihilated (which many believe to be detrimental to morality and dangerous to liberty) and money loaned not recoverable by law, then it would be just to free the money holder from the trammels of the usury laws, and leave in his hands the natural power of oppression. In such case it may be surmised that money would rarely be loaned. What then? It would be compelled to seek righteous increase through one of the ten thousand channels of labor, and in so doing bring the working man face to face with his employer. This is a consummation devoutly to be wished. It is true this last remark may seem irrelevant, but the advocates of so great a change as the repeal of the usury laws must stand prepared to answer more than the simple question that heads this article. They will do well also to remember that the only sustenance which direct interest for money receives from professing Christians is to be found in the silence of the Protestant clergy upon the subject. Prudence will naturally prevent many theologians from publicly discussing the question though usury is a crime more largely testified against in their sacred book than any other. But assuredly there will be many who will not be so restrained. Let those who agitate this question beware lest, in the sifting examination to which it will be exposed, the repeal of the usury laws should effect as much change in the public opinion upon the subject of money as the repeal of the Missouri compromise did upon the subject of slavery.

LIGHT FROM THE EAST.

Liberalism is becoming the mot d'ordre throughout the religious world. Five centuries ago the civilized people of the earth were creed-bound slaves, now they are bursting their bonds all over the globe. In the time of Wickliffe the

der Mazoomdar, recently preached in a Unitavian church in Manchester, Eng., and gave chis account of the body to which he belongs: They were not opposed to Christianity, and much of the doctrine they taught had been joyfully received from the teachings of Jesus Christ and his apostles. But they received truth from whatever source it came. They received with patriotic veneration the noble and elevating teachings of their Aryan forefathers, which are chanted to this day by the Brahmins on the banks of sacred rivers. They listened to and accepted the pure monotheism preached by Mahomet in the sandy deserts and rocks of Arabia, which taught them to render to the one God sole and undivided honor. They studied with reverence the maxims of Confucius, and were ever open to receive with respect the discoveries of science and the speculations of philosophy. Truth from all these diverse sources they were open individually to teach and to receive, but the cardinal principles of their creed were simple and universal—the fatherhood of God and the brotherhood of all men, and all tribes and kindreds of men. This creed necessarily forced them into the advocacy of moral and social reform, and engaged them in a crusade against idolatry, the system of early marriage, the correlative institution of sattee or widow burning and the great dividing institution of caste; but the moral and social work was subordinate to their spiritual work.

From the above it would appear that Chunder Mazoomdar

From the above it would appear that Chunder Mazoomdar is a sort of Brahmin Beecher, who has about as much reverence for the text of the Shaster as the latter occasionally exhibits for the text of the Bible. Of course in both instances they work as genuine destructive agencies, looked at from orthodox stand-points of either Christianity or Brahminism, and as Spiritualists we wish them success in such labors, for it is manifest that the rotten and decaying vegetation that now cumbers the moral earth must be cleared away before the new seed of Spiritualism can be success fully sown.

FASHION VERSUS FAITH.

Bismarck is a statesman. He is the statesman of Europe. He knows where to strike, and he does strike effectively He is blood and iron, and in his grand battle with the Ca tholic Church he means work. The undertaking is a stiff job, but he is quite equal to the occasion. The last move he has made is one right to the mark, here it is in a cable telegram of Sept. 24:

"BERLIN, Sept. 23, 1874 "The Empress Augusta has called a meeting of delegates from all the women's associations of Germany, to be held in this city in October.
"The Queens of Wurtemburg and Saxony, the Grand Duchess of Baden and Princess Alice of Hesse have promised to attend."

The New York dailies gave the same as an item of news without comment. They did not see anything of importance in the movement. We give it as a most deadly and effective blow against the Catholic Church. All churches now, Protestant as well as Catholic, stand on women. Men only tolerate them, women trust them. The Catholic Church is peculiarly hard on women. Pio Nono deplored, in a late brief to Archbishop Dupanloup, that "an attempt was now being made to deprive woman of her native modesty, to exhibit her in public, to turn her aside from domestic life and its duties, and to puff her up with false and vain knowledge." Archbishop Manning has strictly forbidden women to sing in the choirs of the churches in his diocese also. If woman may not sing in a church, of course she ought not to sing in any theatre, or lecture in public either. The above quoted telegram we take to be Bismarck's answer to such Catholic pronunciamentos. Under the lead of the Empress of Germany, aided by the Queens of Wurtemburg and Saxony, fashion and the rights of woman take the field against Catholicism and the oppression of woman. It will be-must be-a big fight, but we believe that the German, in the end, will assuredly conquer. There can be no other result, for nothing is more certain than that, in regard to woman and her rights, the world moves.

MORE STIRPICULTURE.

Last week we were indebted to Harper's Bazar for an article on the above subject, this week Henry Reynolds, M. D., takes up the same theme in the Herald of Health for October. We give the conclusion of his dissertation on the text, "the sins of parents are visited on their children:

their bonds all over the globe. In the time of Wickliffe the great nations of Europe were Catholic, and the laws of the church were the laws of kings as well as of peoples. These laws since have degenerated in power into "concordats," and now these "concordats" in turn have been torn to pieces. The fact is, the Catholicism or Christianity of the past has been destroyed, and Protestantisms, with various titles, under a thousand banners, have taken its place both in Europe and America. Many of these in turn are commencing to deny the inspiration of the book on which their systems rest, and are preparing their followers to accept the "soul freedom" of the new development of Spiritualism. As with Europe and America, so with the religions of the Asiatic world. Buddha and Brahma seem destined to kiss the dust with Jehovah. In Japan we are told that, by an imperial order, the temples of that country are, for the first time, thrown open to women, and the people who so long made Europeans who traflicked with them spit upon the following modification of Brahminism (for the reports of the decadence of their faith. At the same time in Hindostan, the following modification of Brahminism (for the report of which we are indebted to the Golden Age of New York) is taking root in that country, which has so long been sealed from the advances of reform:

The Brahmo Somaj, is the name of a new but rapidly growing theistic body in India. One of its members, Chun-

"Thus we see that this great law, which, while it necessitates the visiting the sins of parents upon the children, is at the same time the great thoroughfare through which the human race may be indefinitely improved and renovated. It is the great avenue of reform and regulation for fallen humanity. Let each seek to add his mite to the furtherance of the great and good work."

There are those who call themselves Spiritualists with whom "Stirpiculture or the improvement of the human race" is only a side issue, and, by way of a stimulant, we present to their notice this essay by a Christian M. D. There is, however, one part of it with which we do not concur. We do not believe in orthodox babies, or in the propagation of Christian principles in the natural way. We would venture a wager that we would make a Spiritualist out of the baby of a Protestant bishop, or better still, of a Catholic bishop, for that would be "a love babe," and consequently would be likely to be a stronger and healthier subject to experiment upon. Nor are we "solus" in such an opinion. Years ago, when Universalism was scouted by the orthodox churches, one of its ministers, who was also a farmer, imported at considerable expense, a Durham bull. He gave public notice that he did so for the general improvement of the stock of cattle in his neighborhood, and that he should not advance beyond the usual charge made on such occasions. Shortly after he encountered a Methodist minister, who had anathematized him and his doctrines, driving his cow into the yard, and could not forbear gently reminding him of former differences by saying: "Friend Pullman, do you know that Jerry is a Universalist Bull?" "Certainly," replied the Methodist, "but I do not pay you for his theological opinions but for his carnal services." In other words he was not a believer, like ourselves, in the propagation of the peculiar tenets of a credal religion.

NO MONOPOLY.

From the following item from Galignani's Messenger, Sept. 19, it would appear that the articles termed "Sins of the

An old Catholic priest in Switzerland is about to follow Father Hyacinthe's example, abandoning celibacy. St. Ange Lievre, of Beil, in announcing his betrothal to a Protestant of the protest of the pro

lady, says:
"I marry because I wish to remain an honorable man. In
the sixteenth century it was a proverbial expression to
say as corrupt as a priest, and this might be said to-day. I
marry, therefore, because I wish to get out of the Ultramontane slough."

tane slough."

During the last two years sixty-seven Roman Catholic priests have been convicted of immorality in France and Switzerland. In view of such facts, he says: "It is right time to restore by marriage the good name of the Romish priesthood, which the misconduct of too many of its members has covered with infamy."

But the above sixty-seven Catholic fathers may plead, in excuse, their inability to keep the unnatural law of their Church, which enjoins celibacy on its priesthood; whereas Protestant pastors have no plea of the kind to submit to the public in mitigation of their delinquencies.

HARPER'S BAZAR ON CO-EDUCATION.

The effects of the iteration and reiteration of grand truths in sexual questions by advanced Spiritualists are beginning to be felt and appreciated even in the most conservative quarters. Last week a leading article from Harper's Bazar entitled "Reckless Marriages" was quoted in the WEEKLY almost without comment, so closely did the instructions contained in it agree with the positions taken by this paper on the same subject. This week we are glad to reprint from the same periodical another editorial which, under the heading "Boys and Girls," ably indorses the policy of the nonseparation of the sexes in our schools:

separation of the sexes in our schools:

The question of co-education or the education of young men and young women, together in the same institution, was the subject of some very interesting papers at the late meeting of the Educational Association at Detroit. Dr. E. H. Clarke, of Boston, whose little work upon the subject, published last winter, has excited so much attention, renewed his assertion that the difference of sex, being fundamental, must be respected in the methods and circumstances of education as everywhere else. And Professor Orton, of the Vassar College for girls, stated the results of four years' observation in that institution, and Professor Hosmer, his experience in "mixed" colleges. Professor Orton's experience confirms the general view of Dr. Clarke. Both are in favor of giving women every opportunity of the highest education that they may desire, but both insist that the difference of sex presents practical difficulties to co-education, which no theories and no rhetoric can remove. Professor Orton remarks certain moral and mental characteristics of women, which, in his judgment, necessarily perplex co-edution. Thus, in comparison with boys, he thinks that girls are feverishly impatient; that they are credulous; more observing but less reflective; imitative but not inventive; and lacking in perseverance after they leave the school. The competition of a college in which young men are also pupils seems to him a sure source of grave evils; and he describes to orators, lawyers, preachers or sea captains, but more truly womanly women, better sisters, wives and mothers. orators, lawyers, preachers or sea captains, but more truly womanly women, better sisters, wives and mothers.

womanly women, better sisters, wives and mothers.

Professor Hosmer, speaking to the point which is usually that of chief inquiry upon the subject, says that some trouble in discipline arises at mixed colleges from the difference of sex, as it does in the general discipline of life, in which, however, the sexes seem to have been designed for co-operation, not for separation. Professor Hosmer is of opinion that the result of co-education is morally advantageous to both sexes, and that, in view of the cost, a system of separate colleges for the sexes would be disastrous. Dr. Clarke holds that the object of education for both sexes is the same, and that the physiological principle which should guide it is the same, but that the application of this principle to home, social and school life is not the same; the same law, but diversity of application. The views of all these gentlemen will have great weight, because they are the results of knowledge and thoughtful application. Those of Dr. Clarke and Professor Orton are to be specifically answered only by equal intelligence and candor. It is useless to say that they are opposed to co-education because they are prejudiced. It might be as reasonably said that they are prejudiced because they do not think that girls can compete with boys in athletic sports.

Nor ought sensible women to feel that either gentleman be-littles the sex because he does not think co-education de-sirable. On the contrary, both think that the higher the education the better; and Dr. Clarke expressly asserts that as much brain is needed to govern a household as to com-

strate. On the contrary, both think that the higher he education the better; and Dr. Clarke expressly asserts that as much brain is needed to govern a household as to command a ship.

But, upon this subject, as upon many others, we know no better law than liberty. Since the usual objection to co-education, namely, immorality, is wholy refuted by the experience of Antioch, Oberlin, the Michigan University and other schools, and is as applicable to every country academy as to a college, nothing can so surely settle the question as experiment. For plainly until the experiment is tried, that is until there is perfect liberty of choice so far as express regulations are concerned, there will be constant doubt and agitation. Indeed, the logic of the position of the opponents of equal liberty for women, is curiously and constantly evaded by them. Their argument is, that sex is a final fact which determines all the functions that women should discharge in human society. If that be so, there is one way, and only one, of ascertaining what those functions are, namely, a fair field of trial. The result then would be conclusive. But instead of this they insist that their theories and assertions in regard to these functions shall be accepted as a final settlement, and talk as if they had private and exclusive access to the Divine counsels. The consequence is an encless and unsatisfactory debate. The opponents of liberty do not trust their own assertions. If the fact of sex is final, why not trust it? Men are not restrained by law from encroaching upon the functions or sphere of women. Why are not women equally unrestrained? Or again, why should the fact of sex be so constantly presented in the cases of women and not in those of men? The discussion is plainly not to be repressed, as is shown in the late article of Professor Goldwin Smith in Macmillan's Magazine, and that in the late number of the Westminister Review.

For the separation of the sexes in our schools we are in.

For the separation of the sexes in our schools we are in. debted to the Catholic Church, which derived the oppression and sequestration of woman legitimately from Judaism. Unquestionably Moses considered "unlicensed copulation" a graver crime in woman than he did in man, though he gave no reason for such a ruling. As long as human beings are such fools as to believe it to be correct, parents of girls will continue to object to mixed schools. The china vase cannot keep company with the iron pot without danger of destruction. The girls, like the frogs in the fable, might justly remark to the boys, "what is sport to you is death to tous." All the rhetoric in the world will not weigh one straw with most fathers of daughters, who jingle their cash in their pockets and calculate the probable financial consequences that may attend the experiment of the commingling of the sexes in our colleges and schools.

Now for the costs of the separate system. It makes boys headstrong, tyrannical and brutal, which qualities fructify in their after lives into bloodshed and wars. If renders girls effeminate, affected and deceitful, which evils in their after lives fill the world with hypocrisy, lying and murder, the concomitants of social crimes. It emasculates many of both parties by instigating secret vices. The arbitrary separation of the sexes is contrary to nature. If the tree is not permitted to grow straight it will grow gnarled, knotty and crooked. There is a natural separation of the sexes which is desirable; boys and girls will establish that for themselves. That is nature's method of repressing precocity. She does not bring the sexes together until the time arrives when they should be brought together.

To us copulation is an order of nature. We do not specially object to monogamy; when woman is educated up to it she may indoctrinate it. Man cannot. He has tried to do so by laws ecclesiastical and civil, and has miserably failed in his effort. When woman is in power, mixed schools will prevail, in order to advance the general good. She knows well how to deal with affectional questions. If infractions of the laws of chastity take place in them she will punish both parties equally, not one only, as is the case now. She will tolerate no female Pariahs unless there are male Pariahs also to stand by their side, for she knows that one party alone cannot commit the crime of prostitution. Man has had his day of power; it is nearly over, and it is well for the world that it is so. There is no better method to herald the advent of the "new order of ages," that by the introduction of the co-education of the sexes and the establishment of the doctrine that it is not good for man to be alone either in infancy, childhood, manhood or old age.

THE HERALD ON BEECHER.

It is wondrous strange how rapidly the world is advancing in its comprehension of the principles involved in the social problem. The Herald has observed how Plymouth Church stands by Mr. Beecher, and it hastens to comment upon the fact after the following style:

Mr. Beecher has only one tribunal for whose opinion he need really care, and by that tribunal he has been acquitted. He is to-day stronger in Plymouth Church than at any time in his ministry. Plymouth Church is in the humor that no in his ministry. Plymouth Church is in the humor that no matter what verdict any jury may return, it will support Mr. Beecher. The victory remains with him, so far as it materially affects his work and gains. He retains his newspaper, his pulpit, his revenues from the platform, and, as was seen by his reception in New England, more than his old popularity. This is, to be sure, not all, but it is something to have saved from the tumultuous wreck. He can never be have saved from the tumultuous wreck. He can never be the Henry Ward Beecher that all Americans once regarded with pride. He surrendered this supreme renown when he signed his name to the letter of contrition. In the eyes of the outside world—we mean the world beyond Plymouth Church—the writing of this letter was an act of degradation as deep as any offense charged against him; and no ingenuity has been able to reconcile it with any hypothesis of absorber. hy has been able to reconcile it with any hypothesis of absolute and complete innocence of conduct unbecoming a clergyman. But all of this has been forgiven, forgotten, condoned by Plymouth Church. That body means to continue its worship of Henry Ward Beecher. His reception on Friday evening and at the Sunday service shows that he is as much the Messiah of the new religion of sentiment as he has been at any time of his carror. has been at any time of his career.

Plymouth Church would sustain Mr. Beecher under any and is a significant indication of the progress of public sentiall circumstances, and thereby were really disciples of the ment in regard to the social question, the very essence and doctrine of free love, the Herald, together with all other city journals, denounced us in the most unmeasured terms. Now it coolly repeats almost our exact language as its own deliberate judgment. Does it comprehend what a somersault it has made? Further on in the same article it says that Mr. Beecher will be of even more use to American society for what has occurred. Here it is also tacitly admitted that all that has been charged against Mr. B. is true, and because it is true that he will be a better man. We congratulate the Herald on its right conceptions of the advantages of practical life under the theories of individual sovereignty and social freedom.

NO SECTARIAN APPROPRIATIONS.

Credal religions are the greatest curse of the world at the present period. They may have been of service in the past, but enlightened nations have outgrown their uses, and have lost their faith in them. They now are mere business speculations, not animating principles. If Joss worship paid we should be Joss worshipers. Our people only honor Jehovah because Jehovah is rich at present. He is not our true idol; Mammon is our real genuine deity, and Silas Herring is the architect that builds his temples. It is the height of folly as well as intensely mischievous for us, as a people, to cultivate the sectarian shams among us. We have the right to say this, for every one knows that they are not only worthless for good purposes, but all potent for evil. Had they condemned human slavery previously, there would have been no War of the Rebellion, for that was its real cause, and the Right Reverend Father in God, Major-General Bishop Leonidas Polk, would not have been constrained to change the crozier for the sword; and nothing can exhibit their potency for evil more than their conduct as regards our Public Schools, which are rightfully beloved by the majority of our people, but which are even now endangered all over the Union by their malignant bickerings. Not content with shifting the fiscal burdens of their churches and conventicles upon Spiritualists, Freethinkers, &c., by accepting exemption from taxation, they are, we are told in the following communication from a valued correspondent, aiming now to absolutely pilfer the treasury chest of the great State of New York by the process described in the following letter:

Washington, D. C., Sept. 29, 1874.

My Dear Weekly—Involved in the coming political contest in my native State is one of the most vital principles to the life and prosperity of a free and civilized republic. I allude to the clause in the proposed amendments to the State Constitution, prohibiting the Legislature from

appropriating money for sectarian school purposes.

This clause will be wholly and unanimously voted against by the papists, in a very silent and Jesuitical manner, under instructions from the priesthood, as I am most reliably informed.

It is therefore your duty to sound the alarm, and it is incumbent on you, as the foremost press in progressive reforms, to warn your thousands of friends in the "Empire State" of this contemplated stab at the liberties of our people and the cause of humanity.

Secularists should, in this contest, work in close harmony with our Protestant sectarian opponents, "shoulder to shoulder," for the accomplishment of human disenthrallment from the virus of Romanism and monarchical interposition in our political, civil and religious freedom.

J. WEED COREY, Anti-Jehovist. In our opinion, if the various sects can agree as to the division of the swag, the clause proposed which forbids the appropriation of the public money for sectarian purposes will be omitted. If so, the Catholics will have a right to their full share in such appropriation, in proportion to their numbers. They will be the gainers at the expense of their Protestant neighbors. Of course, any appropriation of public funds to a special religious denomination is unconstitutional, but as Congress itself has set that instrument at defiance by hiring chaplains for its own special pleasure and paying them illegally out of the national treasury, we should not be surprised to see the State of New York following so infamous an example. To us the noblest fruit of the war of the Revolution is "the freedom of conscience in religion" it obtained and aimed to secure for us. Under it our citizens, of all sects and classes, have thriven in an unprecedented manner; under it our public school system has been established and developed, and we can hope for an extension of its benignant operations on no other basis. Let us hope, then, that there are enough enlightened people in our State, of all creeds and beliefs, to prevent the withdrawal of that clause from the proposed amendments to the State Constitution, which forbids the misappropriation of the public money for sectarian purposes.

A SIGN OF THE TIMES.

In the Galaxy for October an intensely radical article from the fertile pen of Junius Henri Brown appears, entitled "The Loadstone of Love" of which the Magnetic Woman is Made the Representative and Exponent. This instructive and truth-telling article, following others to which it was evidently intended as a sequel and for which they carefully prepared the way, tells a powerful story of the rapid progress of radical ideas and principles relating to the all-absorbing problems of the hour among the progressive minds of the age. That this article should appear in one of the most popular of the monthlies is a great surprise to many, but that such a paper as the New York Times, and that in its Sunday edition, should be found copying extracts from this article in two different places in the paper, is something which nobody was prepared to expect. This semi-endorsekey to which is the subject matter of the Galaxy. These are the quotations:

Magnetic Women.—In the intellectual as in the physical world, there are natural and artificial magnets—these produced by those. Most women are the artificial, gaining, by culture, adaptation, training, imitation, a portion of what a few women—the natural magnets—have by inheritance. Magnetism may be communicated by contact, either material or social, and it often is without intention or volition. few women—the natural magnets—have by inheritance. Magnetism may be communicated by contact, either material or social; and it often is, without intention or volition. Unless there be organic opposition, a really magnetic woman may impart something of her power to her intimates; easily when their sympathy is so complete and active as to beget homogeneity. Human magnetism moves in circles; returning in added force to its point of emanation while youth and vigor last. Fitness dwells in this; for a circle is the form of grace, the symbol of continuity; and magnetism is compulsion fairly cloaked as the continuity of grace. Man catches not a little of his magnetism, when not inherent, from his feminine associates. He is molded, refined, rounded by them through the influence of that pervading property. He is rarely amiable or interesting who is unaccustomed to the society of woman. She can convert clownishness into complaisance, selfishness into benevolence, so serenely and skillfully that he hardly knows he has been translated. Her magnetism daily performs miracles, which, from their commonness, get no credit. Half the success of man with man he owes to the lessons woman has taught him, and, by a strange perversion of justice, by a malignant violation of gratitude, most of his success with woman likewise. That she should give into his hands the weapons he turns against her, and instruct him in their most effective use, reveals the sarcasm of her destiny.

This statement of the methods of operations by which mornations with is the electrons of layer of the Calamia.

This statement of the methods of operations by which magnetism, which is the loadstone of love of the Galaxy, is communicated, transfers the problems of love from the domain of artificial control, by law or otherwise, to that of natural law and natural attraction and repulsion. Where there is attraction there is love. Where there is repulsion there is no love. This view of the subject is also endorsed by the Times in its second quotation, which, instead of heading "The Loadstone of Love," probably fearing that this would bear too evident a meaning, it entitles "The Human Loadstone." Of course one has only to inquire what the human loadstone is to answer that it is love. But it was politic in the Times not to so denominate it. Here is the quotation:

The Human Loadstone.—The magnetic woman, though good-hearted, is often far from good in the conventional sense. She is not opposed to, she is merely above, conventionality. Her blood is too warm, her sensibility to quick, to be restrained by abstract proprieties. She seldom thinks of appearances when realities stir her. What she believes at the moment is her religion; what she elects to do, her law. She is esteemed to be strange; she is misunderstood by the ordinary; but those who are near her pronounce her natural and clear to transparency. The impressions she makes are strong and deep, albeit her influence is immediate She does not grow, she flashes upon her acquaintances. Before they have been in her society an hour, she seems to be one of their oldest and dearest friends. She may not, probably does not, feel so toward them, for she attracts uncon-THE HUMAN LOADSTONE.—The magnetic woman, though fore they have been in her society an hour, she seems to be one of their oldest and dearest friends. She may not, probably does not, feel so toward them, for she attracts unconsciously, even involuntarily, by the decree of her organization. She has admirers, praisers, worshipers on every side They follow in her train, strew her path with sincere compliments; create soft breezes with kisses cast from loving hands. She may be handsome or not. She is of the few women whose winning power depends not on face and figure. A man of the finest taste, asked if she were beautiful, might honestly reply, "Beautiful? Really, I never thought of that." And this would be the highest commendation he could offer her. Magnetism renders comeliness, grace, elegance, well-nigh superfluous by subordinating them to itself. A woman could exchange charms of person and manner, as commonly reckoned, for magnetism, and be the gainer. Having that, she could afford to let the others go, without feeling their loss. The cestus of Venus, translated by experience, signifies the possession of magnetism. The woman in whom the loadstone lurks is foreordained to triumph over man. She has it in her control to avenge on him her sister's copious wrongs. Enchantress as she is, he cannot resist her spell, except by inspiring her with a passion fiercer than his own. This is his amulet, capable of turning what might prove bane to rarest benison. turning what might prove bane to rarest benison.

These quotations, however, are by no means the most pointed that are contained in the article, but they indicate the extent to which the Times felt safe in indorsing its views to the public. Indeed, it is a great step to take to say that the magnetic woman is not good in the conventional sense, which is tantamount to saying that she is good in the natural sense. That the Times really meant to say this, or, at least, wanted to say it, is evident if we turn back to the original article, which the editor must have read carefully, and find such statements as these:

The magnetic woman is not usually the most constant of her sex, and her tendency, when exposed to the influence of her counterparts is to love much and many. She may incline to fickleness by intuition, since the magnetic man in general is more variable than a quantity in Algebra. Really she does not weary of him; she is not disloyal. It is simply her nature to be affectionately expansive to the members of his kind. What draws her to him is possessed by some others. be affectionately expansive to the members of his kind. What draws her to him is possessed by some others; and, like the poet and philosopher, she seeks unity in multiformity. If he would always stay with her she would not wander. But when he goes and another comes, closely resembling him, she gives the stranger welcome as she would and does the familiar on his return. Albeit, not conventional, she may be correct. What is she but too broad? What does she more than prefer principle to persons? She is faithful to love if not strictly faithful to lovers."

In this language the writer reaches the pivotal part of his

In this language the writer reaches the pivotal part of his subject, to which he has gracefully worked forward; and from this he as gracefully proceeds to the opposite end. "True to principle if not to persons; faithful to love if not to. lovers." Here is recognized the really governing rule for love, and it is not different from that which controls gener-When we asserted months ago that it was our belief that ment of the views of the writer of the Galaxy by the Times ally with men in all other departments outside of love.

This says, virtually, that if one is true to lovers, he or she may not at all times be true to love; by lovers, meaning persons; and by love, principle. Who will dare to say that principle is not to be preferred to persons even in love?

It may be said that the question of free love has gone almost by default, when such articles as these can be presented to the public in our most popular and best conducted magazines; and it points to the fact that the next move must be for reconstruction, in which the principles that have been elucidated may be incorporated into a system for society.

Renewals of Subscriptions—We must again remind our subscribers that it is their duty when they receive a bill for the renewal of their subscrptions, to at once forward the amount or else to notify us to stop the WEEKLY. This is a matter of a few moments' time and should be promptly attended to in every instance, as a matter of simple justice to

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

SPIRITUALISTIC.

PROCEEDINS OF THE ELEVENTH NATIONAL CONVENTION OF SPIRITULAISTS,

HELD IN PARKER MEMORIAL HALL, BOSTON, ON TUESDAY, WEDNESDBS AND THURSDAY, SEPT. 15, 16, AND 17, 1874. WEDNESDAY-AFTERNOON SESSION.

W. F. Jamieson offered the following resolutions:

Resolved-That the vote of the Convention to not vote be and hereby is rescinded.

Resolved-That this Convention vote upon all resolutions that come before it.

One hour was occupied in remarks by the mover, Dr. Storer; Mr. Conway, of Lynn; Chauncey Barnes, A. E. Giles, L. K. Coonley and Daniel W. Hull. The latter offered the following:

Resolved-That when we resolve in this Convention we do not mean we resolve, but that we mean we resolve not to resolve [shouts of laughter] the resolution we resolve; and that we are resolved to prohibit any member from putting himself

on record by resolving. [Great applause and long-continued laughter.] Mattie Sawyer gave the first regular address of the after-

noon on "Children's Rights." She said the first right belonging to the child was "the right to be born," and those women who, by any means, purposely deny human life an existence are murderers, and denounced in strong, fitting terms the infamy of abortion, and also censured men and women for not becoming fathers and mothers. Her second point was that children have a right to be "made of good material," requiring parents to be of sound, healthy constitution, physically, mentally and morally; that they should manifest equal interest in the production of their own species as they do in the breeding of sheep and cattle. Next was "the right to be born under good conditions;" that during gestation the mother should be surrounded by all the conditions necessary to perfect her mission, so that there should be no malformations, either of the physical structure or moral nature. "Proper training" she classified as the fourth right of children, which they could not receive in a home where love and harmony were not the governing powers, where the rights of father, mother and child were not fully recognized and accorded to each; and such were not frequently found in her itinerating life. Often had she thought it would be a god-send to remove the children from the parental roof and place them in the hands of those who knew how to properly train them. She said: "In conclusion, allow me to add, no woman reaches the possibilities of her nature until she becomes a mother. No man unfolds his best life until his father nature is exercised. Oh! my friends, regard the relations leading to these conditions as the divinest known on earth. You can people the world with angels or devils. You hold in your grasp the mighty powers by which you may bless or curse generations yet unborn. Away with all false modesty! Educate yourselves practically. deavor to become acquainted with the laws and uses of your being. Glorify your sexhood, until it shall shine a brilliant in the crown of your manhood and womanhood. After having learned the laws of life, be true to them; they will hallow your love and sanctify the union leading to fatherhood and motherhood, until it will truly become the "Holy of Holies.

Prof. D. H. Hamilton recited one of his "rough-shod rhymes" on "Science and Religion."

Moses Hull gave the second regular address, "Spiritualism, the Culmination of Prophecy." [Mr. Hull is about to give his ideas upon this theme in extenso, through Hull's Crucible, and the discourse is omitted by request.]

We give here a sketch of the address of George H. Fuller

on the subject of "Radical Spiritualism:" "I come before you to-day for the purpose of speaking upon the subject of Radical Spiritualism. While all other systems of religion only affirm man's immortality, spiritualism brings forth the conclusive evidence of it. While Christianity is at all times striving to prepare man for death, spiritualism unfolds the grand possibilities of (and ing around the world has been frequently mentioned in conprepares man for) life. It teaches something more than the mere act of singing of the ineffable glories of a higher state of existence, of singing hymns to angels and telling them how good and beautiful they are. It is not ceaselessly prating over the golden age, so long since passed and never to return, but it tells us rather to go to work that the millennium, so long foretold, may dawn. Neither is it telling the old, old it. Spiritualists profess to be willing to live anything that is story of Christ and him crucified, but instead it invites us to good and true.

look at the martyrs of to-day; to see the crowns of thorns

The present slavish condition of woman he then faithfully depicted, and declared "that the world can never be reformed until the chains of woman are broken, and she stands with man recognized as his equal.'

We are sorry that we have not space to give in full the masterly touches with which he represented radical spiritualism, and the contrasts he made between its excellencies and the short-comings of Christianity; the summing up of the differences between the two, however, are as follows

While Christianity teaches us to have faith in God Spiritualism, on the other hand, teaches us to have unbounded faith in humanity when untrammeled by priestly dogmas and the intrigues of bigots. Then let us put our trust in humanity, for here we certainly find the highest expression of divinity. Here we find unbounded love. Here we see the manifestation of a great sea of thought, whose waves are ever swelling and rolling on, and whose propelling force is derived from the throbbings of the Great One's heart.

"Where once in our social and religious life noxious weeds and foul gases flourished, the future will point to fairest flowers ever blooming, and sweet odors ever filling all the air with their holy incense.

"In conclusion, I would say that spiritualism unfolds, panorama-like, the realities of a higher life. We no longer say that we trust we shall meet our friends in a land beyond, and that we hope that all is well; but we know for a certainty, beyond any doubt, that all is well, and that our immortal loved ones are waiting to receive us when our earth-work is done. This should be to us an incentive to make us perform the duties of life willingly.

"And let us remember that while Christianity, like a coward, hides behind the masks of fable and holds the Bible and the mysteries of godliness as things too sacred for investigation, and stands trembling with fear lest some bold iconoclasts may dash its whole flimsy superstructure into splinters, spiritualism challenges every one to investigate its claims, and holds up to the world nothing but man as sacred.

"May we all so season our lives with mercy and justice that when the hour of transition draws nigh, and but a thin film separates us from the incorruptible glories of a better life, we may hear the angels whisper, 'Well done,' and our souls utter the response, ''Tis well, 'tis well.''

WEDNESDAY—EVENING SESSION.
The following communication was read by the secretary: To Mass Convention of Spiritualists, Liberalists, and other

Free Thinkers, Boston: For several days I have been prostrated by an attack of typhoid pneumonia, and thus debarred the pleasure of meeting my friends and coworkers in convention assembled, and, while I realize that the truth we love does not lack noble and eloquent advocates and defenders, I cannot help regreting that I am not permitted to unite with you in the proclamation of our principles. Priestcraft and bigotry are not asleep, and they are the foes that threaten us on every side Wherever free thought seeks to enter as an emancipator, the Christian Church bars its progress and strives to neutralize its power. Already it has a mortgage upon the intellect of young America and would fane keep it in the same abject subjection to priestly authority as that in which it has held for ages the women of this country. It becomes us, therefore, to resist unflinchingly the encroachments of our commonenemy. As radicals, we have only touched the fringe of the social question, and in that field a stupendous work remains to be accomplished. [Applause.] Victoria has made the discussion of this issue possible, and deserves for this act alone our eternal gratitude. [Great applause.] That you will give all needed reforms a place in your deliberations I am well assured. And it it would not be deemed impertinent for me to intrude a suggestion with regard to your choice of a president, I would ask that you should, as an act of justice. select a man to fill the position of president of this convention, and that that man should be Warren Chase [applause]. one who has consecrated his life to the service of reform in all its branches, and who has always spoken nobly, grandly in defense of woman; who has taken the sting from "illegitimacy," so called, and worn it as a crown [applause], and has done more than any man of this age to lift the curse of prostitution, in and out of marriage, now resting upon my sex. In conclusion, I ask you to think of me as one with you in every conflict you wage with ignorance, oppression, superstition and crime, and, upon this sick bed, I reconsecrate the powers of heart and brain, of spirit and intellect, my whole being, to the service of humanity, and charge my soul to being, to the service of Manager to the serv

CELIBACY. BY W. F. JAMIESON.

This week I have a few nuts for James M. Peebles to crack This gentleman circumnavigated the globe. I thought I would mention this fact, as some readers may not have heard

of it. I do not know what possible connection it can have with the subject; but as the feat of Brother Peebles travelnection with his lectures, I conclude it must, in some mysterious manner, bear a relation to my theme.

CELIBATES.

Perfectly willing am I to join Bro. Peebles' celibates, if that kind of life is a healthful and consequently happy one. If it possesses advantages over married life, let us all adopt

A physician by the name of Napheys, a Christian, there-

the marks of their bleeding feet as as they ever toil up new Calvaries."

The speaker then went on to prove that Spiritualism met the demands and requirements of the age; that it was based upon science and vitalized by love for all humanity; that it would only overthrow that which was corrupt, false and useless, and that while destroying the old it was building up a new system under which health, liberty, equality and justice would thrive.

The marks of their bleeding feet as as they ever toil up new answer is the same, seek it in the statistics of what coufitry you will. In France, in England, in Scotland, in the United States, there are, in proportion to their respective number, more than twice as many married men still living at the age of seventy, as single (more exactly 26.9 married to 11.7 unmarried. Becquerel). This is alarming odds against the backelors. Well might the registrar of Scotland say that it almost means 'Marry or die.'"—The Transmission of Life, would thrive.

Shaker-Spiritualists. But the allegations against the proposed "Heavenly Order" among Spiritualists are continued:

"Which class furnishes the most insane? The celibates "Which class turnishes the most insane? The cellbates. In which is death from delirium tremens more frequent? In the cellbates. Who more frequently are suicides? Again, the cellbates. These are all statistical truths, and they tell their own story."—Transmission of Life.

"Woodhullism," my brother, against which you declaim, is

as much above such a state—celibacy—as heaven above earth. Ugh! Sodomy is horrid.

Dr. Napheys mentions a style of living which he terms chaste celibacy, purity of thought, purity of act, that, when attained, does not leave in its pathway vice and crime. But according to the doctor's statistics, chaste celibacy is a scarce

Dr. Napheys is no iconoclast, no infidel, no scoffer at prayer and sneerer at Jesus. His words will doubtless, for these reasons, have peculiar weight and significance with those Spiritualists who are shocked with irreverent letters and speeches. His denunciation of the "man who scoffs at Christianity" will delight his numerous Christian readers, though what the denunciation has to do with medical science it is not easy to perceive.

Spiritualists, the grand truth is coming fully before the people, not to be sneered at as formerly, but to be seriously and profoundly considered. Then a grand revolution for the better must follow, and superstition and religious humbug sink never to rise on the surface again. FOSTER.

MISCELLANEOUS.

BURNS AND BEECHER.

The following poem was written by Mrs. J. Webb, of Scotland, sixteen years ago, on the occasion of the appointment of Henry Ward Beecher to lecture at the celebration of Burns' 100th anniversary, January, 1859:

I learn the task has fa'en to you To gie the bard o' Ayr his due; But use him weel: And keep sweet Charity in view. E'en for the De'il.

His few sma' fau'ts ye need na tell; Folks say ye're no o'er guid yourself'; But De'il may care; Gin ye're but half as good as Rab, We'll ask nae mair.

Then dinna seek to find a flaw: But o'er his fau'ts a mantle thraw, And leave the rest To Him who made and tried the heart: He kens the best

A century hence, an' wha can tell What may befa' yer cannie sel'! Some holy preacher May tak' the cudgels up for ane Ca'd Harry Beecher.

I hae nae doubt ye'd like to ken Wha 'tis that tak's the auld quill pen To write this rhyme.

The knowledge wad be little worth— I'm past my prime.

But when a lassie, young and fair, I've wandered aft by bonnie Ayr Wi' heartsome glee, E'er fate's stern mandate sent me forth

Still Scotia's hills and Scotia's plains, Her poets and her poet's strains To me are dear A desert spring within my heart-They claim a tear.

[From the Earlville Transcipt.] THE BEECHER-TILTON QUESTION.

LETTER FROM MRS. STANTON.

We take unusual, yet we think justifiable, liberty in giving the following private letter, recently received, to the public. The Beecher-Tilton controversy certainly now belongs to the public, with all the facts and philosophy which may contribute to the solution of the private as well as public questions involved. We cannot, therefore, conscientiously withhold Mrs. Stanton's very able and interesting letter from our

"TENAFLY, N. J., August 24, 1874. "Dear Friend-You ask, in a recent letter, my views of the great social earthquake that has recently jarred so many theories and reputations that once stood firm.

"I have a double interest in this sad page of domestic history: First, because it involves great principles of social ethics; second, because those who have accidentally been forced to illustrate our ignorance of these principles are among my personal friends.

"To those who take a surface view of 'the scandal' it is, probably 'prurient,' 'disgusting,' 'nauseating,' as our refined metropolitan press affects to consider it, although the first news sought for by the reading public, by gentlemen and ladies alike, has, I presume, during the last two months been the Plymouth Church investigation.' This, to my mind, is an evidence, not of a depraved popular taste, but of a vital

interest in the social problems that puzzle and perplex the the main witness against Mr. Tilton and his friends who

"The true relations of man and woman, the foundations of the family and home, are of more momentous importance than any question of State or church can possibly be. Hence the intense interest roused to every new page of social history, summoning some Darwin, Spencer or Tyndall to a fearless investigation of the sources of our present social evils, and their scientific remedy.

"The true social code, whatever it is, must be the same for both sexes. If the testimony given in this case be all true, and it be proven that such men as Henry Ward Beecher and Theodore Tilton find the marriage laws of the State of New York too stringent, both being in discordant marriage relations, might it not be well to review the laws, as well as their

"To compel unhappy husbands and wives by law and public sentiment, to live together, and to teach them that it is their religious duty to accept their conditions, whatever they are produces ever and anon, just such social earthquakes as the one through which we are now passing.

"Whilst the many are eager to discover the facts in this one case, let the few seek for those laws which, if obeyed, would prevent like cases in the future.

"If all our homes were unroofed, many a husband might be painted in darker colors than Theodore Tilton, and many a wife weaker than his, and many a man more perplexed and miserable than the 'great preacher.' Hence we have, all alike, a deeper interest in this 'scandal' than the guilt or innocence of the actors.

'Society has played fast and loose with the religious conscience of woman long enough, educating her faith in one code of morals and her affections in another, thus leaving her ever liable, in an hour of weakness, to betray the man she fain would save.

"The lesson for 'advanced thinkers'—for such men as Henry Ward Beecher-to learn is, the necessity of teaching the women in their circle of friends, if from no higher motive than their own protection, the man-philosophy, such as Leckey teaches in his history of morals, if that is the ultimatum of man's wisdom.

"In this way only can woman maintain her self-respect and true dignity while living under the same moral code by which man govers himself. To educate woman's conscience in the line with the generally received views of social morals, in the latitude in which she lives, and then tempt her to sin against her conscience and public opinion, is making cowards and hypocrites of men and women on every side. In spite of the various relation in which men and women of all ages have lived and still live, there must be a true condition, and to my mind it seems that might be found with love and equality in a true marriage of one man to one woman. The trouble with the man-philosophy in all these matters is that the best interests of woman have never entered into the consideration of the whole question.

"What a holocaust of womanhood we have had in this investigation. What a football the committee, the lawyers, Mr. Beecher and her husband have made of Elizabeth R. Tilton! What statements and counter-statements they have wrung from her unwilling lips, then, like a withered flower, 'the great preacher' casts her aside and tells the world 'she thrust her affections on him unsought' -- the crowning perfidy in that bill of impeachment that blackens every one who dared to hear or tell the most astounding scandal of the nineteenth century.

"In common with the rest of the world, members of the National Woman's Suffrage Association heard and repeated the scandal, as other men and women did, and, forsooth, Mr. Beecher dubs them 'human hyenas' and 'free-lovers, though his own sister was one of the number, and who by letters and conversations that through him and his brother were published to the world, is represented as 'insane," deluded,' 'weak-minded.' Those who know Mrs. Tilton-her natural diffidence, delicacy and refinement-will readily believe her true story, that through months of persuasion and argument her love was sought and sealed.

"Bewild red, racked, tormented, tempest-tossed in the midst of misery and weakness, in her last act on leaving home, and in her statement before the committee, a touch of grand womanhood is revealed after all. In the face of law. gospel, conventionalism, ready to leave her home forever, she says, 'Theodore, the end has come; I will never take another step by your side.' And to her brother, in announcing her decision, she said, 'I have always been treated as a nonentity, a plaything, to be used or let alone at will, but it has always seemed to me I was a party not a little concerned.

"Thus leaving husband, children, home, she went forth to vindicate the man she loved, making his friends her friends, his God her God! With what withering cruelty, then, his words must have fallen on her heart-'She thrust her affections on me unsought; 'though a mutual confession of love is revealed in the course of the investigation, and recognized in the verdict. Those who know Isabella Beecher Hooker must be equally surprised with his treatment of her. Brilliant, gifted and clear-minded, her excellent advice to her brother, to confess his life and justify it by his theories, which she had heard him many times enunciate, proves her a straight-forward, strong character, but not a 'free-lover,' 'weak-minded,' or 'insane,'

"I have known Mrs. Hooker well enough and long enough to testify that she is neither. But in the clashing of interests, ambition and revenge among men, mothers, sisters, wives and daughters are readily sacrificed to maintain a needed

"Coming up through four years of the agony and despair Mr. Beecher so pathetically describes, one is surprised to see in him so little sense of justice toward those who, from no fault of their own, became cognizant of the whole sad story. To blacken such characters as Susan B. Anthony and Laura Curtis Bullard-Bessie Turner, an unreliable servant, a self- justice cannot be obtained. confessed tool for whomsoever might choose to use her, is

chanced to visit his house.

"Her statement in regard to Miss Anthony was false, and of me was exaggerated beyond all bounds. She said before the committee that I frequently played chess with Mr. Tilton until three e'clock in the morning; as if she who was never half awake in the daytime could spend her nights in watching. Through all the years of our acquaintance, I played chess once with Mr. Tilton, finished the game at twelve 'clock and retired, making a note of it the next day in the Revolution, which I was then editing.

"You ask if it is possible for Mr. Beecher to maintain his position in face of the facts. His position will be maintained for him, as he is the soul and centre of three powerful religious rings, as he tells you himself in his statement:

"1. Plymouth Church.

"2, The Christian Union.
"3. 'The Life of Christ.'

"As church property is not taxed, its bonds, in the hands

of the wealthy men of that organization, are valuable, and the bondholders, alive to their financial interests, stand around Mr. Beecher, a faithful, protecting band, not loving truth and justice less, but their own pockets more. They are shrewd enough to know that in Mr. Beecher's downfall their bonds would be of little value.

"Next, the Christian Union, a dull paper that represents no new thought-in morals, religion or politics-that floats on the name of Beecher, in spite of Mrs. Stowe's heavy Scripture lessons and Edward Beecher's theological antiqui-'The great preacher' seldom gilds its pages with his brightness. If, then, his good name is shadowed, another circle of suffering stockholders would be brought to grief.

"As to the 'Life of Christ,' in the words of one of the fold, that would indeed 'be blown higher than a kite,' were the author proved an unworthy shepherd, betraying the flock he was set to watch. I have heard that he was paid \$20,000 for that work, before he put pen to paper. Then he ground out one volume, which the English market refused to touch until the second was forthcoming, and thus the whole investment hangs by the eyelids, until Mr. Beecher is whitewashed and sees fit to finish the work. With such wealthy circles of influence in Brooklyn and New York, all depending on the vindication of Mr. Beecher's honor and honesty, you will readily understand the number, strength and activity of his partisans, and the reason why the tone of the metropolitan press differs so widely from that throughout the country.

"Under such circumstances, justice for Mr. Tilton is quite impossible. When the friends of Mr. Beecher thought they had silenced Mr. Moulton, our city press toasted him as a brave, generous, refined gentleman, but as soon as he opened his mouth to tell the whole truth, he became a blackmailer and conspirator.

"If the secret history of this tragedy is ever brought to light, we shall have such revelations of diplomacy and hypocrisy in high places, as to open the eyes of the people to the impossibility of securing justice for any one when money can be used against him.

"When a refined gentleman and scholar like Theodore Tilton can be hurled in a day from one of the proudest positions in the country-the able editor of a great journaland become a target for the jibes and jeers of the nation. without one authenticated accusation of vice or crime against him, all young men are specially interested in knowing whether his downfall is the result of a lack of moral rectitude in himself or those who counseled his dethronement. They who try to see Theodore Tilton vindicated, do but maintain the claims of common justice for those who have not the

"I have long known Mr. Tilton and Mr. Moulton, and visited them frequently in their pleasant homes, and seen them under trying circumstances, and know they are not the base, unreliable men represented in Mr. Beecher's statement. However, when this matter is thoroughly sifted in

the civil courts, truth may be made to appear. "With kind regards, ELIZABETH CADY STANTON."

Dear Madam-Allow me to correct an impression, very prevalent, that to you alone is due the present great social earthquake which is convulsing the world. Whether this discipline be for evil or good, each one should bear his or her just share of odium or receive the tribute due to bravery.

It should be remembered that five years ago Mrs. H. B. Stowe started this ball, when she dug Byron out of his grave, accusing him of a crime of which thousands of the readers of that most immaculate periodical, the Atlantic Monthly, did not even know the meaning. His poems, which had become almost things of the past, were dragged down from the high shelves of book-cases, and the drama of "Cain," to which attention had been called, was carefully conned by the young, and a new meaning given to it for those who had read it long years ago.

hunting out of the early indiscretions (if such existed) of with more than one husband each, who are practical, if not

Again, the charges against yourself, industriously circulated by these ladies, astonished some by their coarse grossness and still more by how such facts could come in their possession, if facts they were. Of course no one would accuse them of malice. It was done simply to throw discredit on the New York wing of the suffrage movement-to prove that they were all free lovers. Well, let the pure doctrine of free love prevail; but save us from free lust—a lust which covets a friend's wife only to hurl her down into depths darker and deeper than the grave; save us from the spirit that spreads scandal in secret whisperings and hunts out unproven charges of the dead and holds them up for the delectation of scandal-mongers, while it implores that this new scandal shall not be brought into the courts, where it is said by Miss Beecher there is so much corruption that

that she can sustain, as she cannot possibly have had any ulterior motive in forestalling the decision of the court

It is to Mrs. Stowe, then, that society owes this discussion of the social question. Her charge of a crime so odious as to curdle the blood of the reader, makes easy the discussion of all other relations, even when they shock all the conventionalisms of the past, and point to a new future, which demands entire justice to woman-demands that if edium is attached to her it shall be equally shared by man, the aggressor; that the pitiful plea that she seduced him to eat of the fruit of the tree shall be cast aside as worn out and weak.

Yours for truth and justice, X. Y. Z.

There is one fact about the Beecher-Tilton scandal which reflects discredit on all concerned. When Woodhull and Claffin's Weekly published what, in substance, Tilton, Moulton and Carpenter now declare to be true, and what Beecher knew the editors of that journal had some grounds for believing to be true, these chivalrous gentlemen stood coolly by and permitted the editors of that paper to be incarcerated in jail on account of that exposure, neither of them lifting a finger to even secure bail for them. Upon any code of morals recognized among Christian or civilized heathen, it was infamous in all these parties to allow the Claffin sisters to undergo punishment and ruin for such an utterance as theirs has proved to be.-Lowell Times, Oct. 2, 1874.

'THE RESCUE"-A BIT OF HISTORY-FREE LOVE.

Reference was made in a recent number of the Transcript to the absurd claim set up by H. B. Blackwell, husband of Lucy Stone, that he had "rescued the woman suffrage cause from the hands of those free lovers"—Frank Moulton and Theodore Tilton—"and their associates," naming Mrs. Woodhull, and evidently including Mrs. Stanton and Susan B. Anthony among the "associates" of these men. Mr. Blackwell mentions the formation of the American Women's Suffrage Association as the means by which the "rescue" was accomplished. As remarked heretofore in these columns, the idea of H. B. B. having rescued woman suffrage from the hands of such women as Mrs. Stanton and Susan Anthony is most absurd, but we propose to examine a little closer the charges, insinuations and claims of H. B. B. in the premises.

The burden of the charge made by H. B. B. is that those who formed and controlled the National Woman Suffrage Association were free lovers and Woodhullers, and because "We" (H. B. B.) "knew them, we helped to rescue the cause from their hands." That Mr. Moulton and Mrs. Woodhull were two of the parties from whose hands the rescue was made is distinctly asserted by H. B. B. Now, the fact is, Mr. Moulton was never, officially or otherwise, connected with the National Woman Suffrage Association, or identified with the woman suffragists in any way. Thus is falsehood number

At the formation of the National Woman Suffrage Association, Mrs. Woodhull was not present-was not even known at that time as a woman suffragist—nor was she elected to any official position in that association. More than this, the question of free love had not at that time been raised or mooted, by even the dilettante of Boston. Thus is falsehood number two exposed.

It is doubtful if Mr. Blackwell at that time either "knew" Frank Moulton, or had even heard of him. This is supposed to be falsehood number three, and an after-thought of B. B." and his little handful of mutually admiring and admired associates, who, a year afterward, organized the American Suffrage Association, in opposition to the Na-

After the organization of the American, how stood the free love" question as between the two organizations? H. W. Beecher was importuned by Lucy Stone until, to get rid of her, he consented to become the figure-head of the American Association. He is now on all hands, outside of Boston and Brooklyn, admitted to have been, theoretically and practically, the most honored and petted, as well as the most conspicuous of "free lovers in America." Conspicuous, honored and petted, then and ever since, on the American platform and in office, was a woman who had three living busbands, and another woman who had two. Both these women were favorite speakers at the meetings of the American Association, and writers for the Woman's Journal and intimate friends of H. B. Blackwell and Lucy Stone, Even Mrs. Woodhull had only two living husbands, one of whom has since died. Mrs. Stanton never had but one husband, and never wanted more than one so far as is known, and Susan B. Anthony never had any. If she had not been more particular than H. B. B.'s wife, she might have had at least one. Not a single official or prominent member or speaker in the National organization was, or is, so far as known, a theoretical or practical "free lover," as H. B. B. falsely asserts, and so far as either organization is concerned, the American, with Beecher, who has many "spiritual wives," as its first Again, it is to Mrs. Stowe and Miss Beecher we owe the President, and several of its prominent female members some of the suffrage ladies, the burden of proof resting on theoretical, free lovers, is a thousand fold more open to the one theological student.

theoretical, free lovers, is a thousand fold more open to the charge than the National. Instead, therefore, of having "rescued" the woman's cause out of the hands of free lovers, as he claims, H. B. B. must have rescued it into the hands of the very leaders and exemplars of free love doctrine. - Earlville Transcript.

PLYMOUTH CHURCH MILITANT.

At the last session of the Grand Jury of Kings County in Brooklyn criminal indictments for libel were found against Theodore Tilton and Frank D. Moulton, Henry Ward Beecher being summoned to make the necessary affidavits before that body. The parties were not arrested, being simply notified to appear and give bail in the sum of \$3,000 each.

ALF. BURNETT and HELEN NASH have met with great success in London, as we learn from our English exchanges. We This latter is a broad charge, but it is to be presumed one are glad to see that they are so deservedly appreciated.

Why should man struggle early, late, When all he is is fixed by Fate?

Goes, comes at its appointed date.

The wind is measured as it blows, The grains of sand have each their weight.

Only the fool can say he chose The woman that is now his mate!

And so with friends and so with foes, The rising and the falling state,

'Tis idle to support, oppose, To open or to shut the gate.

What is we see; but no one knows What was or will be, small or great.

Nothing is certain but the close,

And that is hid from us by Fate! -R. H. Stoddard, in the Independent.

QUESTIONS OF TO-DAY.

Religions, Spiritualism and Labor-Causes and Cure of Intemperance: Dietetic, Educational, Religious, Spiritual Industrial-Past and Future Relations of Religion and Politics-Insanity, Spiritualism and Narcotics-Political Corruption Inevitable to Present Methods of Representation

These are some of the subjects on which I desire to speak where and when circumstances permit. Twenty-five years' diligent, and to a large extent original investigation of the problems of this life and their bearings on another have probably enabled me to reach a solution of some of the most important; and the time has arrived when voluntary silence

Liberalists are now deprived of thirty or forty members of Congress, and a corresponding proportion of State legislators to which they are entitled, on the axiom that "taxation without representation is tyranny." I propose to show the modus operandi, the effects and the remedy. By the methods in vogue politics reek with corruption; Liberalists are compelled to perform, generation after generation, the labors of Sisyphus; the living of the nineteenth century are chained to the corpse of the dark ages by means of State grants to religious bodies; and nobody knows "why this is thus." can tell them, if given the opportunity. Shall I have it?

Personally, I have neither desire nor necessity to take the platform; but impression demands expression; I see the wrong and must strike it; I see the right and must work for it; I know that whereof I affirm, and must bear testimony thereto, circumstances permitting.

I believe I am treading in no one's footsteps, but pioneering a path toward results emphatically practical. It requires but a determined effort to cleanse the Augean stable of politics at once and forever, and Liberals can do it, when they know how.

And I propose to tell them how. I can at once arrange to speak on any Sunday within twelve hours of Washington. may be able to spend one to three months in the East this winter, and perhaps in March or April take a few places in the West en route to my residence in Southern California. Calls will govern details. Particulars on application. Address Washington, D. C.

Liberal papers please copy.

ZADKIEL IS DEAD .- Commander Richard James Morrison, of the Royal Navy, died a few weeks ago at a very advanced age. Under the well-known signature of Zadkiel Tao Sze he had for nearly half a century brought out yearly an astrological almanac, in which not only he but thousands of other people in England believed, and the income of which produced him a competence. He was a Hebrew scholar and mathematician of excellent acquirements, and as far as possible removed from the vulgar charlatan that many considered him. When Admiral Sir Edward Belcher in a careless hour called him an imposter, Lieut. Morrison promptly sued him for slander, and brought on the stand as witnesse the late Lord Lytton, the Earl of Wilton, and other persons prominent in the social and literary world. The court found for the plaintiff. It is hard to believe it in this nineteenth century, but there are, not only in England but in New York as well, a great many cultivated and intelligent men who regard astrology as a science as worthy of respect as chemistry or astronomy.

SALEM, COLUMBIA Co., Ohio, Aug. 12, 1874.

EDITORS WEEKLY: The short communication in your late issue from "Antiquitas," dated Canaseraga, N. Y., July 19, 1874, touching on the rights and liberties of woman among the ancient Druids in Great Britain, and which was called forth by your publication of the closing remarks of my address on Odd Fellowship, has been read by me with considerable interest. The information he gives on this subject as touching the order of Odd Fellows is entirely new to me, and he has my thanks for it. I should like to know whether or not he is a member of the order, and, if he will not inform me, how I can obtain reliable history touching this question of woman's ancient privileges in the order, etc. There are two principles in particular connected with the order that I feel called upon to help reform, viz.: First, requiring candidates to subscribe to a belief in a "Supreme Being," and second, the exclusion of woman from full membership. It seems to me that with the vast membership of this order in the United States, and this membership being, as I think it is, far beyond the average in reformatory and liberal sentiments, there is presented a rare field for the accomplishment of glorious results in the cause of woman inside this brotherhood. Who could estimate the influence that would be shed on the public mind by the recognition of the eligibility of woman to full membership and equal privileges and responsibilities in this great, benevolent institution? While I am in perfect accord and sympathy with the great, radical minds of this age that are factory: 387 Washington street, Boston.

laboring so heroically, with the pen and tongue, through the press and from the rostrum, in this great cause of woman's emancipation, and who are determined never to surrender until society recognizes the sanctity of woman's independence and perfect freedom, and the vital importance to the human race of bringing every available means to bear in the placing of her upon an exalted plane where in the majesty, yea, the divinity of her true nature and maternity she properly belongs, I also recognize the importance of those reformatory men who happen to be members of these benevolent institutions, agitating the questions inside their respective orders, in the way of submitting amendments to, or alterations of their constitutions and laws to the Grand Lodge, etc., which will gradually bring about the desired result so far as these institutions are concerned. Who among the radical Odd Fellows of this country will respond to this appeal, and agree to work together for this result?

The suggestions of "Antiquitas" open up to me at least a new field of resources in the way of argument and defense in

the accomplishment of this grand work,

Hoping to hear from "Antiquitas" again over his true name, I remain truly and sincerely yours,

CHARLES BONSALL.

A CARNIVOROUS PLANT.

A remarkable plant was exhibited to the British Association for the Advancement of Science, by Dr. Hooker, who gave the inaugural address as President of the biology section. The address was upon the subject of "carnivorous plants," and Dr. Hooker explained and demonstrated by experiment some extraordinary discoveries of Mr. Darwin. Among other things, says a Liverpool paper, he showed a plant called "Dionial," the leaves of which were open. A fly was captured and put upon a leaf, which instantly closed and on reopening it was found that the fly was completely dissolved. A bit of beef was afterward consumed in the same way. The leaf was then fed with cheese, which disagreed with it horribly and eventually killed it. Dr. Hooker explained that the plant's action was precisely similar to that of the human stomach. The leaf rejected a piece of wet chalk. Prof. Huxley, in moving a vote of thanks, said these phenomena formed a wonderful problem. The plant has certainly a nervous system of its own.-New York Evangelist.

BUSINESS EDITORIALS.

THE Iowa State Association of Spiritualists will hold their sixth annual convention at the Universalist Church in Des Moines, commencing Friday, October 9, at $7\frac{1}{2}$ o'clock A. M., and continue over Sunday. The following speakers are engaged: Hon. Warren Chase, R. G. Eccles, Dr. Samuel Maxwell, Dr. C. P. Sanford, Mrs. H. Morse, Capt. H. H. Brown, and several others, embracing the different phases of Mediumship, Materialization, etc.

To the Spiritualists we would say: Come in the unity of the spirit, to strengthen the bonds of peace; come with the bold resolve that our banner of truth shall be carried forward, and whatever may be its fate we are ever ready to rally around it; come, reaffirm our grand cardinal truth, that man never dies.

To the Christians we say come; you hold the doctrine of future life with a trembling and doubting faith—most of you afraid to meet it. Lay aside your prejudice, be just to yourselves, and investigation will show you that good may come from your supposed Nazareth.

To the skeptic we say come; in Spiritualism you will find beautiful truths, ignored by your philosophy, yet, when accepted, remove that secret dread, that inward horror of fall-

Our platform is free to any one having the ability to present their thoughts and ideas in a respectful manner. A dining hall will be provided with sufficient for all. Friends, having the means convenient to do so, will aid by bringing a well-filled basket of provisions.

EDWIN CATE, President. MRS. J. SWAIN, Secretary.

THE VERMONT STATE SPIRITUALIST ASSOCIATION WILL hold its next Annual Convention at St. Johnsbury, on Friday, Saturday and Sunday, October 16, 17 and 18, 1874. Good speakers will be in attendance. Board at the Avenue House at \$1.00 per day. Return checks issued to those who pay full fare one way over the Central Vermont Railroad to attend the Convention. A cordial invitation extended.

Per order of Committee,

A. E. STANLEY, Sec'y. LEICESTER, Vt., Sept. 21, 1874.

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

Dr. H. P. FAIRFIELD is engaged to speak in Putnam. Conn., during October. Would make other engagements. Address, Greenwich Village, Mass.

SEWARD MITCHELL desires to inform his correspondents that he has removed from Cornyille, Me., and his present address is WestLittleton, Mass.

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

ADDIE L. BALLOU

Having had quite an extended tour through California, where she has been greeted by large and enthusiastic audiences, has gone to Oregon for a term of some weeks, after which she will return to the States, about the 1st of November. Parties along the route wishing to make engagements with her to stop off for one or more lectures on her return will please make as early application as possible, to secure time; till middle of Oct., care Box 666, San Francisco; later and for winter engagements, to Terre Haute, Ind.

Dr. R. P. Fellows, the distinguished magnetic physician heals the sick with surprising success by his Magnetized Those who are suffering from Nervous and Powder. Chronic Diseases should not be without it. \$1 per box.— Address Vineland, N. J.

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

DR. L.K. COONLEY has removed from Vineland to Newark N. J. Office and residence No. 51 Academy street, where he will treat the sick daily and receive applications to lecture Sundays in New Jersey, New York or eisewhere in L. K. COONLEY.

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

ERNEST J. WITHEFORD, Cor. Sec.

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

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

JOHN HARDY, Cor. Secretary.

MAN IN EMBRYO.

We have published in pamphlet form, with the above title, the oration in verse of John A. Jost, which was printed in our No. 187, of July 4. It makes a pamphlet of twenty pages, and it can be obtained from us here, or from John A. Jost, Ogden, Utah. Price 10 cents per copy.

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

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

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

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

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

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

C. W. STEWART, the uncompromising young Radical, is reengaged at Terre Haute, Indiana, for the next three months and will answer calls to lecture on week evenings during that time to all parties who uphold free speech, and have the welfare of humanity at heart here and now. No others need,

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

AUSTIN KENT, Stockholm, St. Lawrence Co., N. Y., Box 44.

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

R. W. HUME, Associate Editor of Woodhull & Claflin's EEKLY, is prepared to deliver lectures on Radical alism, and on all the reforms of which it is the base. further particulars, list of lectures, etc., address box 3,791

W. F. Jamieson is engaged to return to Boston for the Sundays of Oct. Will receive applications for week-evening lectures in vicinity of Boston. Address No. 9 Montgomery place, Boston, Mass.

BATTLE CREEK, Oct. 3, 1874. Dear Weekly-Will you say to your numerous readers that it is our intention to resume the publication of Our Age the st of January next, and oblige, Lois Waisbrooker.

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

THE

MAGNETIC HEALING INSTITUTE,

NINTH STREET, EAST

NEW YORK CITY.

This Institute, organized upon the combined principles of

CLAIRVOYANCE,

MAGNETISM and

MEDICINE.

Makes a specialty of all those diseases, which, by the Medical Faculty, are usually considered incurable. Among these may be mentioned PARALYSIS.

SCROFULA.

RHEUMATISM,

DYSPEPSIA,

EPILEPSY.

CHOREA, NEURALGIA,

CHRONIC DIARRHEA,

Diseases of the Liver, Spleen and Kidneys, and especially

BRIGHT'S DISEASE,

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. That terrible foe to human life,

CANCER,

Is also conquered by a very simple, but recently-discovered remedy, which by chemical action upon the diseased fungus causes it to separate from the surrounding parts and to slough off, leaving behind only a healing sore.

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.

The Best Clairvoyants and Magnetic Operators are Always Employed.

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. The very best of reference given to all who desire it, both as to disease and consultations.

Reception hours from 9 A. M. to 9 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,

MAGNETIC HEALING INSTITUTE,

1314 EASTININTH ST., NEW YOR (

Testimonials.

Inflammation of the Kidneys, Stomach and Bowels Cured.

NEW YORK, July 20, 1870.

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

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

Spring Valley, N. Y.

Bright's Disease of the Kidneys Cured.

NEW YORK CITY, Nov. 3, 1869.

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

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

T. P. RICHARDSON. T. P. RICHARDSON,

Inflammation of the Face and Eyes Cured.

NEW YORK CITY, June 21, 1869.

JOHN FOX.

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

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

GREAT CENTRAL ROUTE,

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Condensed Time Table. WESTWARD FROM NEW YORK.

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

	1	1			1
STATIONS.	Express.	Express Mail.	STATIONS.	Express.	
Lv 23d Street, N. Y. "Chambers street. "Jersey City. "Susquehanna. "Binghampton. "Elmira. "Hornellsville.	8.30 A. M. 8.40 " 9.15 " 3.40 P. M. 4.40 " 6.30 "	10.45 A. M. 10.45 " 11.15 " 8.12 P. M. 9.20 " 12.16 A. M. 1.50 "	Lv 23d Street, N. Y. " Chambers street. " Jersey City. " Susquehanna. " Binghampton. " Elmira. " Hornellsville.	6.45 P. M. 7.00 " 7.20 " 2.43 A. M. 3.35 " 5.35 "	
" Buffalo	12.05 A. M. 1.00 " 1.10 A. M. 1.35 " 2.45 "	8.10 " 10.00 " 1.35 P. M. 2.00 " 2.55 "	" Buffalo	11.45 " 12.27 P. M. 1.35 " 2.00 " 2.55 "	9.50 p. ns 10.12 " 11.20
" Harrisburg " London " Chatham " Detroit Lv Detroit	5.35 A. M. 7.55 " 9.40 " 9.40 "	3.53 " 5.55 " 8.12 " 10.00 " 10.10 "		8.53	2.85 a. m. 5.00 " 7.00 ' 8.10 •
Ar Wayne "Ypsilanti. "Ann Arbor. "Jāckson. "Marshall "Battle Creek.	10.21 " 10.45 " 11.00 " 12.15 P. M. 1.15 " 2.03 "	11.25 P. M. 11.43 " 1.00 A. M.	Ar Wayne "Ypsilanti "Ann Arbor. "Jackson "Marshall "Battle Creek.	11.25 " 11.48 " 1.00 A. M.	8.55 " 9.27 " 9.50 " 11.30 " 12.50 p. ms 1.25 "
" Kalamazoo. " Niles. " New Buffalo. " Michigan City. " Calumet.	2.55 " 4.32 P. M. 5 25 " 5.45 " 7.18 "	Line. 4.40 a. m. 5.45 " 7.47 "	" Kalamazoo " Nies " New Buffalo " Michigan City " Calumet	LINE. 4.40 A. M. 5.45 " 7.47 "	2.35 " 5.00 " 6.02 " 6.25 " 8.00 "
" Chicago	8.00 · " 8.00 A. M. 8.05 P. M.	8.00 ·· 11.50 A. M.	Ar Milwaukee	8.00 " 11.50 A. M.	8.45 " 5.30 a. m. 8.55 p. m.
Ar La Crosse	11.50 P. M. 6.15 P. M. 8.15 A. M.	7.05 A. M.	Ar La Crosse	7.05 A. M. 7.00 A. M. 8.15 P. M.	7.05 a. m.
Ar Sedalia " Denison " Galveston	5.40 P. M. 8.00 " 10.45 "		Ar Sedalia. " Denison " Galveston	6.50 A. M. 8.00 " 10.00 "	•••
Ar Bismarck. " Columbus " Little Rock. Ar Burlington.	11.00 P. M. 5.00 A. M. 7.30 P. M.		Ar Bismarck. " Columbus. " Little Rock. Ar Burlington	12.01 P. M. 6.30 "	
" Omaha. " Cheyenne. " Ogden " San Francisco.	8.50 A. M. 11.00 P. M.		" Omaha " Cheyenne " Ogden " San Francisco	7.00 P. M. 7.45 A. M. 12.50 P. M. 5.30 " 8.30 "	
Ar Galesburg. " Quincy " St. Joseph. " Kansas City.	6.40 A. M. 11.15 " 10.00 " 10.40 P. M.		Ar Galesburg " Quincey " St. Joseph " Kansas City.	4.45 P. M. 9.45 " 8.10 A. M. 9.25 "	
" Atchison" Leavenworth" Denver.	12.10 "		" Atchison " Leavenworth " Denver	11.17 " 12.40 noon.	

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 the following day in time to take the merning trains from there.

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At Kalamazoo, with South Haven Branch, to G. Junction, South Haven, etc. Also with G. Rapids & In 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.

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