

WOODHULL & CLAFLIN'S WEEKLY.

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Vol. VI.—No. 25.—Whole No. 155.

NEW YORK, NOV. 22, 1873.

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

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

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

2:00 P. M., Hudson train.

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

9:10 A. M., 4:15, 6:21 and 7:45 P. M., Peekskill trains.

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

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

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ALL ABOUT

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[From the Chicago Daily Sun, Nov. 30, 1871.]

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[From the Chicago Evening Post.]

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146 GEO. NEWCOMER, M. D.

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She will be assisted by S. M. SAWIN, M. D., educated at Conception Medical College, Chili, S. A., an experienced army-surgeon.

The Academic Department is headed by S. N. WALKER, A. M., a graduate of Vermont University, to whom application for circulars should be made.
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WOODHULL & CLAFLIN'S WEEKLY.

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

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

SPIRITUALISTIC.

"NOT SAFE."

Those two little words that serve as a heading to this article, seem to me like rivets in a chain encircling the masses. I do not go anywhere but I hear it; and not long ago those words did rivet together, in sundry places, the cultivated speech of a man who was once a radical, but now falling back into corners to hide himself from the steady progress of the true-hearted, who have acknowledged a leader in the whitest-souled woman on this earth to-day—the one who has first declared that "she will follow truth wherever it leads."

That man worked side by side with Parker Pillsbury, and Wendell Phillips, and William Lloyd Garrison to free the African slaves. Staunch and true then, but faint-hearted now, in a worse than negro slavery, and afraid because a woman stands at the head who is "not safe."

I heard it so short a time ago, the impressions are still clear and fixed as at the moment. He did not quite say, with such harsh directness as he felt in his soul, that "she" was not "safe," but previous to the undefinable fear he was brooding over for the future of Spiritualism, he remarked upon the danger to himself or any of the leading Spiritualists having anything further to do with Victoria Woodhull. The words "not safe" rang in my ears for days. That man who came to mollify me, and change me over to a more quiet haven of thought and action, extracted the last, lingering taint of fear from my soul. How could I, by piercing through the argument to its real denouement, find any real cause for the exercise of caution, but the leadership of the "little woman," who evidently has chilled the sensitive plant which has grown up in the hazy atmosphere of spiritual beauties, but which seems to ignore the law of association, and though it has developed into stalk and leaf and borne a little unripe fruit, no longer remembers that its root is deep down in the soul of things, and those appendages, so beautiful and sweet, are the result of the unseen causes that first gave it life. Am I going too far, Spiritualists, ye who are looking up into the clouds for your treasures? Is not this very Spiritualism, whose immaculate borders you are so faithfully watching, getting its growth from the very food which you dole out so stealthily and reluctantly? This babe in the manger, sprung from the lowly, is nevertheless the Christ of to-day. If a sensitive plant—and to the fearful class, one of whose representative writers and speakers I have referred to, it is—it is also a child of wonderful strength, with capacities for physical development, moral grandeur and spiritual forecast; wierd, strange, human and celestial, all in one, and combining all these things, reaches down into the deepest depths, and upward to the highest heaven. One person has essayed to be true to the spirit of conviction that fastened upon her. For it, she has been sent to prison, and the sham indignation of a sham society came down with its whole crushing weight upon her. But the "shrinkage" of a few souls with whom she had been associated in the earlier days of unfledged Spiritualism only shows more plainly than could otherwise have been done the "downward tendency" of the price put upon integrity, as it goes on increasing to a "panic," and fully exposes the real weakness of the situation. She has shown, and still continues to do so, that the social question is one of the issues of Spiritualism; that society belongs to life, and the individuals making up the membership of that society not only have a right to their natural instincts, but to their upward growth.

It is feared that if these doctrines, as they are called, coming from Mrs. Woodhull to-day, find utterance from the rostrums all over the land, and if they are accepted by the millions where now they are by thousands, our world—which for two thousand years has been trying to put on white robes, but sinking deeper and deeper into natural depravity—will be entirely lost to all hope, in anarchy, confusion and chaos. But it is already lost, and its Saviour is yet to come.

Twenty-five years ago a few tiny "raps" startled the world out of its sleep of ages; and those throbbing, pulsating touches of the heretofore noiseless fingers of the departed have opened the closed door, till now angels walk and talk among men. The Spiritualists who out of self-love, and that only, hailed the advent of the only promise of immortality that could be to them tangible and real, and disclaim all allegiance to the grandest of all revelations to a really fallen race—the physical regeneration that must precede the spiritual—are now not only blocking the progress of the general work of reform, but actually disowning mediumship itself, as it is through spirit agency direct that the world is now being startled into a new birth of those very principles which are yet to prove the divinity of its mission.

If our so-called respectable society can tolerate a Plymouth Church pulpit, and see moral honesty impeached as it has been, under a priestly veil, they cannot afford to tolerate a system of masculine usurpation, enforced lusts, fanticides, unwelcome children, diseased bodies and blasted hopes. I tell you, whosoever it be that pauses to say that Victoria Woodhull is not safe or Moses Hull is a dead man because he has told the truth about himself, which a Christian minister refused to do, is yet to know that the righteous indignation of the very angels is aroused to stir this hitherto quiet lake of social leprosy, and judge such with a righteous judgment as are criminally silent when the voices are calling out of the very heavens for men to be true and put away seeming.

I do not indorse all that Moses Hull says any more than I indorse any other man or woman living. His freedom is his, mine is mine only, and cannot be lived except as I choose to, or can live it. But his honesty I do indorse, and dishonesty, whether ministerial or as we see it exhibited in every grade of our present decaying social system, I do not indorse; and I believe it to be, moreover, the fruit of all such cowardice as prompts a class of Spiritualists all over the country to shrink back with fear into the narrow and merely phenomenal phase of the grandest Spiritual baptism and regeneration the world has ever yet seen, and which is ushering in the final redemption of the race.

One among us, and that one a woman, who, in spite of social inquisitions and clamor of ten thousand voices raised against her, has at last, by the might of a strong soul in the fraillest of bodies, touched the right chord of the public sympathy and confidence, and aroused, or is upon the verge of doing so, such a tempest of popularity as this country has never seen, and if we mistake not, will yet be borne triumphantly on the tide of a joyous popular sentiment to a position with the world's greatest benefactors.

And while my pen is "dipped in gall," or seemingly so, in real indignation at the cry of dissenting Spiritualists (?) of "not safe," "we must wash our hands of Woodhullism," etc., I recal the clamor and rustle of the "Woman Suffragists" at the mention of the name of Victoria Woodhull, during a convention held by them in Toledo, Ohio, last February. Notwithstanding the insult then and there offered to her by those "respectable" Presidents of Associations in Toledo and elsewhere, she had fought the hardest battle in 1871 on the question of the ballot for woman, and by it opened the way for all subsequent progress that has been made. Her brave work was forgotten in the caustic bitterness of their hatred for the woman, whose genius, from whatever source it came, is pushing aside every obstacle to her own exercise of the franchise, and actually bestowing it upon the women of this Republic. It is she who by the potency of her will is helping to erect a new structure, and plant a government of righteousness where now financial shifts and villainies are above par and political honesty at a discount; and going back to the foundation of all government, opening the eyes of people to see that before we can have just laws, we must have freedom and equality; and back of that still, men and women born out of true, normal marriage, and not as now illegitimate to all the beautiful heart-ties which should constitute marriage. Nine-tenths of the human race are the result of the mere savage energy of the sexual instinct; and if Spiritualism has nothing to do with helping the world up to something better and higher than it is, I for one want a religion less glorious and more humane.

CHARLOTTE BARBER.

THE SPIRIT'S CHARGE.

BY C. E. E. MOSHER.

Ever this comes to my heart in a dream—
"Be what thou art, and no longer seem—
Upward, come higher, thy pinions spread,
Be thou a leader, no longer be led."
"Work-life, not dream-life, thy lot must be—
Souls are in bondage, thou must set them free;
Others may linger but thou must not stay,
Up! give forth the signal and lead on the way."
"Up! then, tho' weary, no longer repine,
Others as weary will keep step with thine;
Rouse thee and labor, 'for truth will prevail,'
God helps the faithful, and such never fail."

NEW BEDFORD, NOV. 2, 1873.

In the Message Department of the *Banner of Light* of the 8th inst. there are two important communications from Brigadier-General Charles R. Lowell and Adjutant-General Schouler. The first of these contains a special communication to Oscar C. DeWolf, who, during the war, served as surgeon in the Second Massachusetts Cavalry. The deceased Brigadier-General says: "If he will come privately where I can communicate with him, I will first satisfy him of my own identity, and then lead him, step by step, to a knowledge, a positive knowledge, of the truths of modern Spiritualism."

This is to the point, and we trust that Oscar C. DeWolf will heed the call of the spirit, and through the medium of the *Banner of Light* give to the world a full account of the interview. We ask this for the benefit of science and for the instruction of mankind.

BOSTON, 1873.

Mrs. Woodhull—On my way to the Spiritual Camp Meeting at Silver Lake I was impressed with a few grave reflections.

About three hundred years ago the spirit of religious bigotry and despotism became so extreme in Europe as to force a new departure, and those inspired souls who loved liberty better than aught else, seceded, and landed at Plymouth Rock. If they thought they had left behind the spirit of intolerance, however, it only required time to prove the fallacy of such a conclusion.

In "authority" they had carried the seeds of despotism, and another downward swing of the great pendulum of time found in the descendants of these same Puritans, one of the

most intolerant sets of bigoted fanatics that ever disgraced the pages of history, and whose era is marked by "witch hanging" and "blue laws." But the spirit of liberty, driven out of religion, got into politics. The heroes of the revolution were born, and they incorporated her principles into "the best government the world ever saw."

But again downward swung the great pendulum, and for the last decade the most grinding and corrupt despotism on the planet has worn the cloak of American liberty. But in social and religious affairs the pendulum is up again, another new departure has been forced upon the people, and for the past two weeks the spirit of freedom, social and religious, has fairly bearded the Puritan lion in his den, and held its largest meeting as near to Plymouth Rock as they could find a silver lake.

It is a pregnant question for the future, whether the children of those same noble souls, whose eloquence rang out so clearly there, will be found, at the next swing of the pendulum, in the embraces of despotism, bigotry and intolerance.

To avert such fate let us nail to the masthead, and preserve as the central thought in all the round of reforms the glorious watchword of Universal Toleration.

J. R. WALKER.

"CLOSE-COMMUNION" SPIRITUALISTS.

BY W. F. JAMIESON.

It is amusing, if not instructive, to study the contortions of those saintly Spiritualists who, on bended knees, are suing for the smiles and favors of mythical Mistress Grundy. The *Religio-Philosophical Journal* has, from the beginning of its existence, sought to be a leader of a faction of Spiritualists—would rather rule in hell or discord than serve in heaven, or harmony, or happiness. It never seems to be at ease unless making an assault upon some worker in our ranks, first one and then another; and, as if to verify a paradox, is never happy unless it is miserable. It now appears to think its golden opportunity has come when it may gratify its petty ambition to be a leader of a party in Spiritualism. To this end it is working assiduously, striving to create a split or division. The storm it is trying to blow up will turn out a mere "tempest in a teapot." It has achieved an unenviable reputation for barefaced falsehood, and when confronted with its dastardly calumnies, it has whinily whimpered to its readers that it was dreadfully persecuted and denounced. Poor thing! It could denounce, in its characteristically indecent manner, such mediums as Slade and Cora Tappan. When its perfidy is exposed, it then turns a summersault and professes to have been the staunch friend of those it could not kill, in proof of which it cites its columns of abuse, which it dignifies by the term "advertising!"—all for nothing, too. Generous soul!

It is now proposed by G. W. Kates, J. W. Shaw, Judge Holbrook and others, seconded by the *Journal*, that a party of pure Spiritualists be organized. All right, gentlemen. Go on with your private tea-party.

It is no fancy sketch to say that those Spiritualists propose to adopt a tight-Baptist arrangement to preserve their virgin purity. Here are their own words: The *R. P. Journal* says—"None of them [radical Spiritualists] will get employment by Spiritualists of Iowa hereafter." The editor of that celestial sheet dances around his office, gleefully exclaiming, "Good news!" How easily Iowa is taken! This leaves out Brother Chase, whom E. V. Wilson says "is a grand old soul." But Chase belongs to that bad party which the Spiritualists of Iowa will not hereafter employ. Like all "close-communion" people, they turn the grand old souls out of their holy synagogues, and keep the withered, crabbed ones inside, who appear to require hermetical seals to preserve their delicate goodness.

Says S. S. Jones' *Journal*: "We are glad to know that, almost without exception, societies that have engaged speakers who have since proved themselves Free Lovers, or even made themselves amenable to suspicion of being such, have been informed that their services would not be acceptable. We emphatically indorse that course."

G. W. Kates says: "There is one thing we positively want to make a rule, never to be departed from—never to allow these Free Lovers to return to our ranks in Spiritualism, nor ever to employ them as speakers."

That is close-communion certainly, of a worse stripe than the Baptists. The Baptists believe, "once in grace, always in grace." The close-communion Spiritualists believe, once fallen, always damned. And these are the Spiritualists who profess to believe that Mrs. Woodhull and other agitators are sinners never to be forgiven. They would deny us entrance into their holy, tight-fitting spiritual organization; they would, if they could, close the spiritual world against us, and deny us the benefit of the law of eternal progress. They are the class of Spiritualists who have been the apologists of the Christian superstition, and bewailed our iconoclastic style of pulling down churches and revealing the error and rottenness therein. We perceive now why they were apologists for that Christianity which has spilled the blood of millions for Christ's sake. They sympathized with the church, because they themselves were still sectarians.

They will not "allow" us to "return." They thus proclaim themselves more unmerciful than the bloodthirsty God of Moses and Joshua. "Nor ever to employ them as speakers." We published our "declaration of independence" of such sectarianism as this. We distinctly asserted in WOODHULL & CLAFLIN'S WEEKLY months ago that we would accept no engagement from you who would muzzle us. Pshaw! Do you think you can defy hypocrisy and deceive any considerable number of Spiritualists with your "after-birth" sect?

JENNIE LEYS AT MUSIC HALL, BOSTON.

My dear Mrs. Woodhull—Music Hall, last Sunday, was the scene of a thrilling exhibition, in which was witnessed a popular recognition of free speech and the demand for the discussion of social problems. It was the occasion of Miss Leys' first appearance in Boston this season upon the Spiritual rostrum.

Upon my entering the hall, a large and intelligent-looking audience had already assembled. One could readily perceive that curiosity and expectation were on the tiptoe, enhanced, doubtless, by the circumstances under which Miss Leys came upon the Music-Hall platform. It will be remembered that the *Banner of Light* had the week previous announced, editorially, that during November Miss Jennie Leys is engaged to deliver a course of lectures on the Spiritual philosophy, eschewing side issues. When it was understood by many Spiritualists in Boston that Miss Leys had previously informed the Committee that the engagement must be considered cancelled, unless she could be untrammelled in her utterances, this announcement created much surprise. Those who well knew the dauntless courage and unswerving fidelity of Miss Leys could not for one moment admit that she had turned her back upon social reform, even for the privilege of speaking from the platform of Music Hall.

Miss Leys made her appearance at the hour appointed, and on being introduced commenced by saying that before her controlling guide take up the theme for the occasion, she had, from out her own living heart, something to say in which the pronoun I would be quite conspicuous. She then proceeded to state, in a manner intense with feeling, how she, an infant in knowledge and experience, had been brought out of the orthodox church, and in just two weeks and a day taken to the front edge of the public platform and there dedicated to Radical Spiritualism for the remainder of her earthly years. With tremendous power she sets forth, in words of clearest meaning, what it is and what it costs to be a radical to-day; and with the remembrance in her soul that the sacred spot whereon she stood had echoed to the brave words of liberty spoken by the ascended Parker, she would now again consecrate her soul, body and life to the holy work of reform—a reform that knows no side issues, but one which deals with all existing ills, and points toward the diviner altitudes to which the aspirations of suffering millions are lifted. It seemed that I never heard anything to equal her earnest eloquence. There was such thrilling pathos and fervor in her tones that it seemed the very roof echoed the sublime "Amen" which ascended from the responsive multitude. She stood still during the deafening applause, looking as though she did not hear it, but rather heard sounds of seraphic cheer from angel hosts overhead as they caught up the refrain of rejoicing.

As the unauthorized statement "that she would eschew side issues," had been made public through the *Banner of Light*, she chose this public manner of denying that she had so stipulated, and also of stating her position, that she would not consent to speak from any platform which was not free for the discussion of any and all reforms. She then gave the president an opportunity to state whether her demand to be untrammelled in her utterances should be sufficient occasion to cancel her engagement for the ensuing winter. After hesitating a moment he simply replied that "Miss Leys will proceed with her lecture."

I will not here attempt even a synopsis of her discourse. Suffice it to say, Miss Leys is a speaker of the highest order; her speech and attitude are full of earnest eloquence; her thoughts have a logical arrangement, her words are copious, her elocution faultless; her whole attitude is so full of grace, and so fraught with earnestness and inspiration, that her auditory are at once charmed, electrified, and withal, instructed in the higher meaning of life. The flow of the discourse was interrupted by frequent and prolonged applause; and when, at the conclusion of the discourse, a large and beautiful bouquet of flowers was presented by some one of the audience, all must have felt how fitting the symbol of tribute to the inspiring, cheering and controlling power of that hour.

The enthusiasm which greeted Miss Leys, when she is known to be so thoroughly radical—in contrast to the lack of it evinced toward some of the previous speakers on the same platform who confined their lectures to Spiritualism proper—is significant of the direction of popular sympathy, and the absorbing interest with which social questions are regarded. For the sake of truth and humanity, I would we had more speakers who are ready to waive a month's engagement sooner than compromise their right to speak their real sentiments.

596 Main st., Cambridge, Mass.

JENNIE LEYS.

Boston, Nov. 10, 1873.

Dear Sister Woodhull—I have the pleasure of informing you that at a public meeting of the Boston Spiritualists' Union, held at their hall on Sunday evening last, the following resolution, offered by the writer, with the exception of two noes, was unanimously adopted:

Resolved—That Miss Jennie Leys, in publicly repudiating the humiliating conditions sought to be imposed upon her by the managers of the "Musical Hall Spiritualists' meetings," in dictating to her what issues she must avoid discussing during her lectures in that place, has doubly endeared herself to all true Spiritualists, liberals and champions of freedom, and by this noble act of independence, well deserves the most liberal support of the friends of a free and untrammelled platform.

JOHN HARDY, Acting Secretary.

THE BOSTON MUSIC HALL SPIRITUALISTS' MEETINGS.

A MUZZLED PLATFORM.

EDITORS OF WEEKLY:

It is not generally known that the managers of this "course of lectures," unknown to the "rank and file," on procuring the hall this season, not only did so on condition that Mrs. Woodhull should not be allowed on the platform, but in making up their list of lecturers, for reasons best known to themselves, omitted the name of Prof. Denton, one of our most popular speakers and who drew full houses. Not content with this, another sop must be thrown to Mother Grundy; so, when engaging Jennie Leys, whose free soul

scorns fetters and muzzles, and whose Spiritualism knows no issues affecting humanity but must be discussed wherever she speaks, she was politely informed by these managers that she was expected to tread very lightly, if at all, on that dreaded social question. Whatever her reply was, she was engaged for four weeks, and when the time came she was announced in the *Banner* as the next speaker "eschewing side issues." This announcement, as you may suppose, gave a shock to the friends of freedom here, and equally elated the immaculates—worshippers at the shrine of Madam Grundy. That Jennie Leys, of all others, should submit to be muzzled was indeed an enigma. When the day arrived, Jennie, on being announced by the chairman, came forward and said she had a word to say on her own account, and, referring to the announcement of the *Banner*, repudiated in the most pointed manner the degrading conditions that announcement conveyed. She had made no such agreement with any one, and should not consent to any arrangement of the kind. "If the managers wish me to go on in my own way, giving to my hearers whatsoever my higher guides and intelligences see best to inspire me with, I am ready to proceed; otherwise the engagement is cancelled. I await their decision." Upon this the chairman announced to the meeting that they would listen to Miss Jennie Leys this afternoon and the remaining three Sundays.

Glory to Jennie Leys, the true and faithful! The morning light is indeed breaking.

"It breaks—it comes—the misty shadows fly,
A rosy radiance gleams upon the sky;
The mountain-tops reflect it calm and clear;
The plain is yet in shade, but day is near.

You will see by the last issue of the *Banner* that that noble journal has no sympathy for this action of the managers, and says:

"This paragraph was printed by us in good faith, from information received directly from the Chairman of the meetings himself, and we gave it simply and wholly as a matter of news."

"It is quite time for us to explicitly state, once for all, that the *Banner of Light* has nothing whatever to do with the management of the Music Hall Free Meetings; neither does it have, or attempt to exert, any influence in regard to them."

Among the names of lecturers not invited to the Music Hall platform, may be mentioned those of Professor Denton, Victoria C. Woodhull, Laura Cuppy Smith, N. Frank White, Dr. H. B. Storer; and the consequence has been, slim houses and a great deal of begging for funds to carry on the meetings—the feeling among many of the late supporters of these meetings being, that if the managers feel able to support these lectures under a platform from which many of our ablest speakers are exhibited, in consequence of their liberal and humanitarian sentiments, why, let them do so. "Barkis is willin'."

JOHN HARDY.

Boston, Nov. 10, 1873.

[From the Commercial Advertiser, Nov. 10, 1872.]

THE HEATHEN STUART MILL.

In the days of Pope, a "little learning" may have been a "dangerous thing;" but in these days of high culture and transcendentalism, a good deal of learning is much more dangerous. Hardly one of the classic-fed humans who are called scientists but have given evidence of being more dangerous to religion than faro-bank dealers and Sabbath-breakers. The whole brood, from Darwin down to Tyndall, are sapping the foundation of religion, and leading the young and simple mind into the paths of materialism, atheism, deism and ungodliness. The confession made in John Stuart Mill's autobiography, which is shortly to appear, must startle the entire religious world. He is more honest, more frank, more courageous than his learned associates. He tells the world, "I looked upon modern religion exactly as I looked upon ancient religion—as something which in no way concerned me." This strange condition and confession of Mr. Mill he attributes to the influence and example of his father. The latter was brought up in the creed of Scotch Presbyterianism, but by his studies and reflections early rejected not only revelation, but what is called natural religion. So radical was his reaction from the creed of his boyhood, that the late Mr. Mill declared that he (his father) considered the creed of Christianity as the *ne plus ultra* of wickedness. Could any revelation be more shocking to the Christian world than the confession of Mr. Mill? Would it not be well for *Harper's Weekly* to let up for a short time on "the scarlet lady" and turn its attention to the learned sappers and miners of Christianity, whom it has heretofore delighted to honor as the bright and shining lights of science and literature?

TOUCHING INCIDENT.—I have recently met a lovely Kentucky lady, Mrs. General Paul. She is from Newport. General Paul had both of his eyes shot out in battle. He bears his affliction with the resignation of a Christian martyr. At the Cook ball the General was in full uniform, and would playfully repeat the exclamations he heard about the beautiful flowers. His charming wife is the staff upon which he leans, and she so tenderly watches and guides his steps that she is eyes and everything to him. In the carriage he made some gallant speech to her, and she said, "Oh! husband, I have changed so that I don't believe you would know me if you saw me, it is so long since you have seen." Such rare devotion as theirs gives eyes to the soul, and the loss of the outward ones is not recognized.

Plymouth Church says that Theodore Tilton has been turned out of it, and Theodore Tilton says he hasn't been turned out of anything of the sort. There seems to be a lie scattered around loose, and we should like to know who is the owner of it.

PROSPECTUS.

WOODHULL & CLAFLIN'S WEEKLY.

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

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

It advocates, as parts of the new government—

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

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

Criticism and objections specially invited.

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COL. J. H. BLOOD, Managing Editor.

All communications should be addressed

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REFORMATORY LECTURERS.

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

C. Fannie Allyn, Stoneham, Mass.

J. I. Arnold, Clyde, O.

J. O. Barrett, Battle Creek, Mich.

Chas. G. Barclay, 121 Market st., Allegheny City, Pa.

Capt. H. H. Brown, 592 West Chestnut st., Louisville, Ky.

Mrs. M. F. M. Brown, National City, Cal.

Addie L. Ballou, Terra Haute, Ind.

Warren Chase, St. Louis, Mo.

Mrs. Jennette J. Clark, Montpelier, Vt.

Prof. J. H. Cook, Columbus, Kan.

A. Briggs Davis, Clinton, Mass.

Miss Nellie L. Davis, North Billerica, Mass.

Lizzie Doten, Pavilion, 57 Tremont street, Boston, Mass.

Mrs. L. E. Drake, Plainwell, Mich.

R. G. Eccles, Andover, Ohio.

Dr. H. P. Fairfield, Ancora, N. J.

James Foran, M. D., Waverly, N. Y.

I. P. Greenleaf, 27 Milford street, Boston, Mass.

L. A. Griffith, Salado, Bell Co., Texas.

Anthony Higgins, Jersey City, N. J.

E. Annie Hinman, West Winsted, Ct.

D. W. Hull, Hobart, Ind.

Charles Holt, Clinton, N. Y.

Mrs. Elvira Hull, Vineland, N. J.

Moses Hull, Vineland, N. J.

R. W. Hume, Hunter's Point, L. I.

W. F. Jamieson, 139 Monroe street, Chicago, Ill.

Miss Jennie Leys, 4 Tremont Temple, Boston, Mass.

Cephas B. Lynn, Sturgis, Mich.

Mrs. F. A. Logan, Buffalo, N. Y.

Anna M. Middlebrook, Bridgeport, Ct.

Dr. Geo. Newcomer, Jackson, Mich.

Mrs. L. H. Perkins, Kansas City, Mo.

J. H. Randall, Clyde, O.

A. C. Robinson, Lynn, Mass.

Wm. Rose, M. D., 102 Murison street, Cleveland,

Elvira Wheelock Ruggles, Havana, Ill.

Julia A. B. Selver, Houston, Florida.

Mrs. J. H. Severance, Milwaukee, Wis.

C. W. Stewart, Box 1306, Janesville, Wis.

Laura Cuppy Smith, Daily Union Office, Detroit, Mich.

M. L. Sherman, Adrian, Mich.

John Brown Smith, 812 N. 10th st, Philadelphia, Pa.

Mrs. H. T. Stearns, Corry, Pa.

Dr. I. D. Seely, 635 West Lake street, Chicago.

Mrs. R. Fell Seely, 635 West Lake street, Chicago.

Mrs. C. M. Stowe, San Jose, Cal.

Dr. H. B. Storer, 137 Harrison avenue, Boston, Mass.

C. W. Stewart, Janesville, Wis.

J. H. W. Toohy, Providence, R. I.

F. L. H. Wilds, Willimantic, Ct.

Lois Waisbrooker, Battle Creek, Mich.

Elijah Woodworth, Leslie, Mich.

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SOCIALISTIC.

UNDER THE NEW DISPENSATION.

We, the undersigned, Jonathan Morrow and Emma Morrow, do hereby declare that we do not recognize any civil, religious or other restrictions as having rightful power to fetter or in any way to control our bodies, minds or souls, in our present marriage (so called); and we protest against all laws that assume to ignore, defy or militate against the divine law of nature, implanted in the soul of every human being; to assent to which laws, we believe is willingly to submit to a slavery, in our case, that is subversive of our peace and happiness.

Therefore, since there is no legal method of dissolving our present marriage bonds, except upon a plea of adultery, which we do not desire to appeal to for relief; we go before the higher court of common sense and individual sovereignty, and declare that man-made marriage—that is, that marriage of two persons by a third—it being that to which we are now subjected, is in our case abrogated from this day hence, and to us is null and void.

In consideration of the sum of one dollar each to the other paid, the receipt of which is hereby acknowledged by each, we mutually and severally, of our own consent, freely resign each to the other all supposed rights, or acquired over each other, by said marriage, and we declare ourselves as free therefrom as if we never had been married.

And we further declare, that we do this not merely to regain our lost rights and to secure our own happiness; but also, that our example may become the means and the incentive to thousands of others, thus languishing in unhallowed bonds and desiring to regain their birthrights; and because we earnestly and sincerely believe that humanity is equal to its rights to freedom in this as in every other conceded right of sense, capacity and reason, whether as applied to morality, politics or religion, when no other person's rights are interfered with, and therefore requires no other dictator or guide than love's own heavenly inspirations.

Oh woman! Oh man! Why will ye linger in darkness and in bondage, and consequently in misery, when happiness and the light lie so near in the advance. Let our example invite you onward to new and brighter hopes and aspirations and to the divine realizations, only possible when freedom for love shall reign triumphant in your hearts.

In testimony of the above declarations, we hereunto sign our names and affix our seals, this 19th day of September, 1873.

JONATHAN MORROW, [L. S.]
EMMA MORROW. [L. S.]

Witnesses present—
EXPERIENCE HEWES,
CHARLES HEWES.

FASHION No. XI.
ON STYLE.

A proper dress will nearly approximate the human form, and fit it so loosely as to allow full expansion of the chest, easy action of the inner membranes and viscera, and free motion of the limbs. It should clothe all parts with about equal warmth, should be easy, convenient and as light as the weather admits. This will cause skirts to be quite short, as drapery falling below the knee—that most active joint in locomotion—is a great impediment, too great to be endured by those able to walk at all. Every inch in length below this joint is more obstruction than a hand's length above it. After adhering to the requirements of health, I would have each one exercise her own taste, suited to her form and pursuits, and thus prevent the establishment of that monster Moloch of modern imitation, Fashion.

There shall be entire toleration even of those, if such there be, who prefer the style used by men, as some may for special purposes. If there is a law forbidding it, let the world be honored by its repeal.

So far from shrinking from the use of trousers, through fear of being thought masculine, I entreat all women to defend them as entirely appropriate to their use—as fully a feminine as a masculine garment, though so long ignored as such. This they can do on the score of decency, as well as of necessity. It is wholly fitting, womanly and ladylike to proudly claim them as the most necessary article in any person's wardrobe. Women cannot dispense with them with less detriment than men; women cannot resist the constant obstacle of skirts with less damage than men, nor with as little, since the stronger can better afford the requisite power. The sense of security and protection experienced in wearing this first-choice garment, proof against accident and exposure, against cold, piercing winds and countless annoyances, is inexpressibly rich. It would seem that men who oppose the use by women would become converts to the cause on contemplating how themselves would fare if divested of the "indispensables."

Much of the present antipathy to their use by women, probably arose from the rustic adage that wives who persisted in expressing their views, or maintaining some rights, wanted to rule their husbands; or, as the phrase went, "to wear the breeches." The old saw only merits mention to show how long ridicule has been the strongest of weapons to overcome the fearful and deter the timid. It is the ever-ready subterfuge of assailants when reason rests against their cause. Yet the implied idea that pants are allied to power, is correct; and long, entangling skirts are as plain a type of general lack of power. I propose the institution of customs that shall enable the depressed sex to become strong enough to parry that low, craven missile. I plead for the cultivation of character and womanhood that can sustain measures to promote principle, purity and all right, in the face of the feigned laugh of sordid interest and of the sport of reckless rabbles. How unworthy must women be of their delicate and wonderfully perfect forms, if they will not tenderly protect them from the approach of harm and premature dissolution. They are precious shrines of deathless spirits, and have high services to render in fitting the latter

for endless progression. Apparel either shields or burdens them, and should be chosen and arranged most scrupulously.

For brevity and softness the term trousers is preferable to pantaloons, and will better please those who choose a distinguishing term for the garment of each sex. *Trousseau* is a favorite word to denote the full outfit, then why not trousers for the main article? I would like to change the *u* to *a*, as last written. As to their similarity for the sexes, women will doubtless improve on men's fashion, especially on the "tights" which so press the muscles from their vest to their boots, as to be as uncomfortable as they are unbecoming. They certainly should be comfortably loose, and may be somewhat full—may be plain at the ankles, or gathered into a band—may end at top of the gaiter, or fall near the slipper. The fullness around the body can suit the wearer. They may be supported by suspenders or buttoned to a waist.

For hard or active labor a blouse or Garibaldi waist, meeting the trousers, is sufficient clothing. Under-wrappers and drawers to suit the weather, of course. For more quiet labor or sedentary pursuits, the basque, with or without a brief skirt, is suitable and neat. The little sack falling round the hips, tapering in at the waist or tied in by a sash, is a pretty common suit. A longer, goar skirt, for those who will use it, of material like the suit and made separate, can be put on and off to suit occasions. Skirts should be lined and so small as to need no under-skirt.

Those who have experimented think that in nice suits the sack form looks better than that in which the waist is cut separate. They can nicely yet loosely fit the bust and place for belt, and fall as near the knee as suits the wearer. They bear trimming well, but folds, flutings and flounces are heavy and harmful—braid, broidery, narrow fringe and the right buttons are suitable. Skirts below the knee give the wearer an aged appearance, and are suitable for the aged who relinquish active employments, or who are lame or too feeble to exercise. Over-garments for cold weather look well short or down to the knee. Some, who like the latter, make over-trowsers to match.

Vests and white bosoms are appropriate. Bosoms, either plain or brodered, matched by collar and cuffs, with neat cravat or ribbon tie, are admirable.

These suits admit a variety of changes in form and in style of trimming—may be jaunty, planish, plain, and approximate the close, handy coat.

A departure from fashion, which gives a little relief, is about as noticeable as one which goes far enough to be wholly healthful; so if women can banish the timidity that would prompt them to change gradually, they will make great saving of strength and time to, at once, seek the best form of attire they can conceive of.

In a constant experience of twenty-two years, I have used skirts of various lengths, commencing several inches below the knee—have found much advantage and better appearance at every abbreviation, and think they will need shortening and narrowing as long as they are any compromise of the old poverty-engendering burden. When the whole suit is constructed without any reference to that, but with deference to creative power and respect to created forms—when fully adapted to the uses of health and general unfolding, having due regard to native outlines, agile movements and grace-enhancing motions, then its beauty, blent with that of the form it serves, will appear though use be the crowning merit.

FASHION No. XII.
ORIGIN.

Some account of the origin of the modern idea of dress reform will doubtless be welcomed. Not that it matters whether it arose from a mansion or a manger, but that justice is always so glorious.

Miss Webber, of England, and Miss Fannie Kemble, of the U. S. A., adopted suits similar to men's about the same time. Having no data, and knowing not where to address them, cannot state the year, nor which of them preceded in the adoption. I think it must have been as early as 1840, probably earlier. From what I remember of remarks of the press of that period, I conclude they adhered to the dress for years. I do not know whether Miss W. used it constantly, or for occasions. I think Miss K. used it mainly for out-door exercise. She was a public speaker or reader, a poet, and loved the breezy groves, fresh hills and floral vales. Have not learned whether either of these women publicly commended the innovation or tried to induce others to test its merits; but their personal heroic example stands in bold relief for all time.

It appears evident that the next strong thought, ample enough to aim at practicalization, was given through the inspiration of J. H. Noyes, the leader of a religious community at Oneida, N. Y. He says it came to him, as have his best thoughts, by a process compounded of labor and flash—intuition. While engaged on his *Argument for the Social Theory*, which occupied twelve years, much of his study being performed with closed eyes, awaiting the guidance of God's spirit, he saw the need of bodily emancipation for women; saw that they required the comforts of trousers and loose, short gowns, like children's; that thus clad they could regain health and equilibrium of forces adequate to the high influence they must wield in the harmonization of society. This view was embodied in the work, and he thinks he talked of it as early as 1843, though the book was not published till 1848. In June of 1848, Mrs. Noyes and Mrs. Cragin, of his then infant community, adopted the described dress, were soon followed by all the women of the household, and they still use the same style, calling it the "short dress."

For this brave protest against the basic bondage of the disfranchised sex much credit is due both sexes of that Christian commune; though the nerve it demanded there in the shielding brotherhood was small compared to what was called for by a Kemble and a Webber, alone in the slander-assailing world.

While grateful for the example furnished, which can be improved upon to any extent, I incline to indulge a little curiosity, as to why this benign inspiration was not ushered through some finely-developed brain of the sex suffering for

its application. The obvious reason lies in the suffering. The brain is so largely drawn upon to sustain the over-laden body, instead of being nutrified and vitalized by a free, vigorous body like the male brain, that it is competent enough to barely continue sane. That it has been possible for the mental and spiritual faculties to improve under the exhaustive habits of the physical, must be due to the inherent fineness and toughness of the female organization. In 1850, a few women in Central New York, near Oneida, adopted a style similar to that of the Communists. Among them was Mrs. Bloomer, who advocated the dress in a paper she was publishing. Her husband also improved his style, and their public advocacy gave rise to the name "Bloomer costume." In the same region Dr. J. C. Jackson prevailed on the invalids under treatment at his "Water Cure" to facilitate their recovery by using the dress, which was of great service to many, some of whom have not relinquished it. His female assistant, Dr. Austin, adopted it. The two doctors modified the style to their tastes, called it the "American Costume," and claimed to have invented it. But hundreds of women modified it to their taste at the same time, and could as consistently have claimed the same.

The change gave such relief, and found so much favor with the feeble, that it soon reached New York city. Early in 1851 it was advocated by the press of that city, and adherents appeared in many localities.

But dress-goods dealers soon made an understanding for a general opposition. The press changed its tone of good will to ridicule and sarcasm; rowdies were instigated to all manner of contempt and scandal, and weak women surrendered without capitulation, save a few who prized health and progress enough to walk alone through dispraise to find them—who had moral courage to uphold in their own persons their convictions of right, however approval might change to detraction.

That the young and superficial who hastily seized upon the change, probably hoping it would become fashionable, fled before the storm of pointed fingers is not strange; but that matrons, acknowledging its need and worth, authors and speakers, who at first lauded its uses and the heroism of its users, should turn to condemning those principled ones is wonderful.

It seemed like the climax of discrepancies; but I will not enlarge. It is hoped the faithful, armed with lessons of the past, will soon arise in such numbers that they can sustain each other, even if all the craven, selfish and arrogant of both sexes, belie and oppose.

After a trial of nearly a quarter of a century, feeling able to judge of *self* impartially, I candidly affirm that the experience has well rewarded my perseverance. What are neglects, desertions, frowns, aspersions—all without just cause—laid on the scale against the sweet meed of doing right, the wealth of self respect, and the peace wrought by trust in truth?

My decision was made, believing that a genuine scorn for sordid ambition would bear me above the reach of folly's strife; that no power could lower my head till it had lured me to meanness, and that my breast could hold no ranking place for vengeance. Hence have I not swerved, seldom murmured, and only retorted to point a principle. Instead of accepting abuse, have ignored it—letting it rebound to its ignorant source, and do its bitter work of reformation there. However treated, have felt and acted friendly to all, and am neither soured nor hardened toward a human being. Relieving the wronged and persecuted has been a mission as unpopular as dressing comfortably; and when for that, *scandal* has been awarded, have lived it down with the rest. Have preserved my health, and performed many times the labor, both mental and motor, that would have been possible under adherence to fashion.

In the world's present state of enjoyment, very few retain cheerfulness and a seeming of eternal youth which proper care of the body insures, provided due culture prepare the mind to accept and bestow the best it can in all cases. Inner justification is the fount of smiles, and is not riled, though others strew the outer with their own perverse muddiness. And outward tinsel, though linked with praise and unearned honors, cannot fill with balmy drops the fount of self-reproach. It is but a little longer that externals can deceive. Mental scientists are learning to read lineaments correctly—psychometrists so read already, taught unconsciously by unseen science. These will compel abandonment of disguise; but the good, the grand in soul, will not await general acceptance of right and the laggard's growth; to their highest wisdom true, they will make their appearance true, and help the weak, forlorn and false, to turn from pride, duplicity and grief—to lay a clean leaf o'er their blotted record, and start aright their open book of life, that by it mortals may not learn the wrong, nor o'er it angels sigh. M. E. TILLOSTON.

FULTON, Mo., Oct. 29th, 1873.

Dear Weekly—It has come!—like a hailstorm in summer—my first taste of martyrdom for the cause of human rights. Racks and thumbscrews, iron-spiked easy chairs, benig-looking iron virgins, with sharp steel interiors, are simply nowhere. A terrible vial of virtuous marital wrath has fallen upon my defenceless—nay, not defenceless, as the sequel will show—head! My last letter to the WEEKLY, which was in a measure inspired by behind the door scenes in peculiar sanctified hells, has been absolutely pounced upon—or, rather, I have been pounced upon—as its author, and it has been denounced without stint or measure—by a woman, enthroned secure upon the seven hills of matrimony, deeply entrenched in sacred privileges, swaddled to the chin in its purple and fine linen. God bless her! But her dose was not nectar of the gods—it didn't remind me of milk and honey or milk for babes; but it seemed for a minute after I had swallowed it like a red hot stream of liquid fire from the bottomless pit. So mote it be!

It seems some uncanny slinger had been recommending her to read the WEEKLY, and almost the first piece she struck was my letter from Leavenworth. It scorched her soul to read the "blasphemous thing!" But fancy her feelings when

she came to the signature, and saw the name of Helen Nash! She knows me, she does. Thereupon the flames of her fury burst forth in a letter of—what? Whew! I can't name it. Fire and smoke! thunder and lightning! what was it? However, I still live! The lady seemed to think I had no earthly business at all to know anything about that "horrid, nasty, vulgar word, sexual," that I used so glibly. But when it came to Victoria Woodhull and Jesus of Nazareth, the blasphemy of the thing was too much for a truly virtuous Christian to bear. Henceforth my way is down to damnation, for she has sent me there in a chariot of fire, and warned all people and nations of people to shun me, as they value their souls' salvation.

She said, however, that I'm too smart for her, which eased the passage of her fiery dose; for she can't begin to "argue with me"—she only knows the devil conceived me and I shall return to my own some time.

Well, I'm glad this little private blast has come, and left me standing unblighted, with added zest to still hold my own against all such odds; because when the terrible public bulls are issued, I shall be all the better able to cope with them. I confess my soul exulted over the lady's admitted inability to meet me in a fair field of argument, else I might have trembled before her great virtuousness and self-consciousness of it and failed to defend myself and others assailed as follows:

Mrs. * * * *—As you are a Christian, I charge you read this letter! My heart would prompt me to address you less formally, yet I will not presume. Your letter of bitter denunciation, which your friend thought fit to read to me, is my first taste of martyrdom for daring to utter the truths that burn within me like a flame, and that the spirit will not hold.

Of course I have looked for all the "whips and scorns of time." And, under the circumstances, I should not have looked for aught else from you. The lash of your uncompromising prejudice has gone deep, yet only to whet my zeal in the cause of human rights, which I have espoused with all my soul.

When you charge me with blasphemy, for coupling the name of Christ with Victoria Woodhull, you are false to one of Christ's commands, in that you set yourself up to judge both her and me.

Again, when you get behind your legal prerogative, and ask, with so much depth of insinuation, what right I have to know about sexual matters, I answer—The inherent right of my free-born womanhood, subject to no law but God's, which I assume the right to interpret according to my highest convictions—a right that neither you nor the world can either give or take away!

'Tis not for any finite creature, subject to the same natural laws and the penalties of their false application, that I am—'tis not for any such creature to say how deep I shall delve into the mystery of life—how near approach the holy of holies of our common nature. That idea of yours—that the married woman alone has a right to know of sexual subjects—has peopled more church-yards, destroyed more unborn children, rendered miserable more married couples, caused more sin and suffering in the world than aught else.

And because I dare look about me, seeing the evils on all sides, using my brains to some purpose by reasoning from effect to cause; because I refuse to cater to the false and crumbling customs of a rotten, hypocritical society that is even to-day tottering upon the eve of a new dispensation, you must needs throw at me the hard old stone of utter condemnation!

Are you without sin? If your home is happy—if your marital relations are perfectly pure—then your withers were unwrung by my letters to the *Weekly*. I war not upon peaceful abodes where love is, but upon the marital hells; and their name is legion!

But I tell you the time is ripe for all legalized adultery to be put upon its level with that which bears your disapproval and the disapproval of all regenerate souls. That there is legalized adultery rampant all over the land—in its rank excesses, in its hideous consequences to the helpless, unborn children—is a startling fact which even you are not likely to deny. The married woman who lives in cursed uncleanness, yet ostracizes the young girl for natural consequences, does not merit mercy; she is not as virtuous as the young girl who has pure nature on her side, while the married woman outrages nature constantly, in many instances to minister to the promiscuous demands of her husband.

These things are living, vital truths, and the world has got to come to a knowledge of them some time; and when that day comes, whether here or hereafter, you will be sorry for the stones you have cast at me in the depths of your ignorance and blindness.

I dare stand before you or any other woman, and say, as Christ said to the all ill-judging multitude, "Let her who is without sin among you cast the first stone!" There breathes not a woman freer from the curse of abnormal passions than I am! So I bid you drop that stone, or I will hurl it straight back at you; and if it crashes through a glass house, remember, 'tis a stone of your own throwing!

"However, if you do not see the grand truth now, you will some time—that a woman barren of amative impulses is unsexed! It were better for her child if it had never been born!"

The world has got to come to a knowledge of first principles—it has got to learn there is no theme so sacred, so mighty for good to the human soul, as the science of sex; in other words, a thorough comprehension of sexual matters—which you seem to regard with all Mrs. Grundy's shamefacedness. Let me assure you that, to the woman who so regards that subject, nothing—certainly no human law—can sanctify the sexual act.

I have dared to climb the world's forbidden heights. I have dared, in the midst of the flaming swords guarding it, to taste of the fruit of the tree of knowledge. I have found, instead of eternal damnation, everlasting life!

You cannot meet me with rebutting argument, therefore you resort to the old dodge of calling me hard names. I have

as much right to my interpretation of Christ's mission as you have, yet you have all the vain world at your back, while I am even as Christ was! Is that blasphemous? I have not where to lay my head, neither have I worldly goods, yet for my principles I can die. Can you do more? Did Christ do more?

You must confess I have met your denunciations as moderately as I could, wounded in every part of a sensitive soul, for I am but human, and self-defense is as much the single woman's right as unreasoning assault is the married woman's. As for rights, "they have rights who dare maintain them."

Such freedom is but a question of time. It will be for the offspring of the present denunciations to do justice to the persecuted souls that live in advance of their time and herald the unwelcome truths to the children of men. There never was a martyr soul but was blessed with infinite patience—'tis the handmaid of truth. What patience Christ must have had to promulgate a doctrine of love that after eighteen hundred years his professed followers turn into a creed of hate!—a doctrine that numbers among its adherents in empty professions but a small proportion of the dwellers upon this earth.

If you would take Christ into your life, as a being like yourself, look upon him as a man and brother, study his grand, pure life from its natural bearings, and cease regarding him as a myth of an over-zealous imagination, which springs in our native instinct to worship something, even a stone; and I protest a stone, that the heathen deifies, has just as much meaning in it as Christ's life to blockheaded Christians. I say, if you would vitalize Christ, and not make a mummy of him, to his disgrace, you would never again object to his name being coupled with yours or mine or Victoria Woodhull's.

I am aware that this letter, though it were of the tongues of men and of angels, is not likely to have effect to vindicate me. You have presumed to prejudge me, therefore you cannot be just. But I defy you or anybody else to set the destroying angel of defamation upon my track to prove me a hypocrite—given to preaching one thing and practising another. "No," you say, because my faith grants me all license." Not so. Licensing people to break God's law is peculiar to the marriage institution, not to a soul that defies a license to be free!

HELEN NASH.

KNOTTY QUESTIONS.

DAMAGES FOR ADULTERY.

"Theodore Faure sued Maxime Mousvoisin in the Court of Common Pleas, claiming \$20,000 damages for having alienated the affections of Faure's wife. Faure and Mousvoisin were partners in the fur business, and lived in adjoining houses in Sixty-seventh street. They are natives of France, though residing in this country for many years. Faure is sixty years old, and the father of seven children. Mousvoisin was divorced from his wife five years ago. An infant child left in his charge was taken care of by Mrs. Faure. The acts of infidelity between him and Mrs. Faure, alleged to have occurred two years ago, were testified to by her youngest daughter. Mrs. Faure is now living with her daughters in the same house with her husband. The jury gave the plaintiff a verdict for \$10,000."—*N. Y. Journal of Commerce*.

Did Faure have a property value in the woman he called wife, but who was not his wife in any other than a legal sense, which was merely title? If not, for what consideration was the verdict given in a money consideration? In what essential sense does such verdict differ from those rendered for stolen slaves, or the rescuing of fugitive slaves? If our marriage laws do not recognize a property value in a wife, why do our courts render verdicts to husbands for money considerations? Suppose Mr. Faure had been sexually intimate with some widow, would the court have given Mrs. Faure a verdict of money consideration? Or suppose he had been too intimate with some other man's legal wife, would the court have given her a verdict against either the husband or wife? If against either in such case, which? Is sexual intercourse a crime of equal magnitude in both sexes when not sanctioned by marriage? If so, why are not both parties held equally culpable? By what principle of justice is an act which is a crime in itself, made an innocent and justifiable act by a few words of some drunken magistrate or licentious priest? How can a few words from such person make the second or third crime in the criminal code (rape) perfectly justifiable, and rob it of all its criminality, when the personal injury is not thereby lessened? Is it not because, legally, the woman is made the property of the man? Why cannot a wife recover a judgment for the same act of her husband that will entitle him to one for her? If, as is evident, there is not an equality before the law between man and wife, why can we not have it? If we have it, what use have we for any special laws of marriage or divorce? Will not the general laws of civil contracts be amply sufficient for all purposes of contracts between the sexes?

WARREN CHASE.

PUBLIC NURSERIES.

Dear *Weekly*—I have been studying up on the social problem of late, and a thought has occurred to me which I would like to present to your readers for consideration. Would it not be a most efficient and unfeeling method for facilitating human progress if the State would assume the guardianship of all the children within its limits, from their birth, by making some provision which secures to each one its natural birthright—home, food, clothing, education and protection from evil influences during the irresponsible years of childhood and until it arrived at a self-supporting age? And is it not the most sacred duty of the State, as well as its best policy to do this?

As the State exacts allegiance of all its members, taxes the poor man's pittance, and forces its male citizens, rich or poor, to fight its battles, why, in the name of justice, is it not its business to see that every one of its children is provided with the necessary conditions and surroundings for

the proper development of a human being; and instead of leaving such multitudes of unfortunate victims of poverty and ignorance, to grow up to be thieves, vagabonds and murderers, and taxing the people to build prisons and poor-houses and scaffolds, to punish or confine these poor wretches who were made what they are through its neglect, why not employ all this vast expense to provide for, guard and educate every little waif of humanity, and give every one a fair chance in the career of life?

Let the provision include all children both of the rich and poor (that the brand of pauper may not be stamped on any), and let all the property in the State be taxed for this purpose. Not to remove children who have good homes from the guardianship of their parents, but that they may share in the distribution of the funds raised by the general levy, and that all may feel themselves alike the wards of the State. Would not the moral effect of this feeling be to create self-respect among the young, and especially with that class who might otherwise have remained forever in the depths of degradation? Our free-school system is a step in that direction, and who among us would not rather be taxed to maintain free schools than that any of the children around us should be deprived of the privileges of learning? Why not extend this policy to a complete provision for all the human needs of every child within the State, and thus shut up a thousand floodgates of crime, dry millions of weeping eyes, and make it possible for all the unfortunately begotten to redeem their destiny and rise to the dignity of noble manhood and womanhood?

MRS. E. HEDDON.

DOWAGIAC, MICH.

THE SOCIAL FANATICS.

In a conversation with one of the editors of the *New York Tribune*, Prof. Huxley expressed his emphatic opinion that "The reorganization of society upon a new and purely scientific basis is not only practicable, but is the only political object much worth fighting for." All scientific men in Europe and America are agreed that there is such a thing somewhere as a social science. We surely do not deserve the name of fanatics then, because we persistently seek to direct public attention to this study, as the only one that will guide us out of our social miseries.

We have not to go far to find the true science of society, nor is its study at all difficult when it is found. Why do human beings associate with each other? Most assuredly it is because they have mutual attractions. When two savages unite to hunt a deer that is to serve them as food, they are following the attractions of appetite; they are securing their freedom to eat. When the cave-dwellers of the pre-historic stone age joined each other in their caves, they were following the attractions of feeling for rest and warmth. So, too, the first man and woman who united in love, were following its attractive force. We name these social attractions Conjugal Love, Parental Love, Filial Love, Friendship, Reverence, Patriotism, etc., etc. And we know that they spring from certain parts of the brain. They occupy at least one-third of it. Now are these social faculties governed by natural laws or not? If they are thus governed, and if we can find the laws, we will have a secure and permanent basis for all social institutions. If there are no such laws, then the task of social builders will be, as in the past, an endless series of blind and disappointing experiments.

Do not think, O unsuspecting reader, that because our propositions seem so clear and self-evident, they have therefore been familiar to our statesmen and reformers, and have formed the basis of their teachings and actions. Far from it. For right here does the whole dispute between conservatives and socialists find its turning point. The statesmen have told us that "in associating in organized society men necessarily surrender some of their natural rights and liberties in exchange for other benefits conferred; and that government or the constitution of society is rightly based upon and held together by compulsory force." Now nothing could more stupidly belie all of the known facts of history and human experience than the first part of this statement. In what does freedom consist? Any object is free when it can act out fully its own nature, its normal constitution. My friendship is not free if there is no one to be loved as a friend; my filial love is not free if there is no person to love as a parent; my perception is not free if there is no object to perceive; my appetite is not free if there is no food to be eaten. The freedom of any faculty must include an object upon which that faculty naturally acts.

The freedom of our social faculties can only be secured by the existence of human beings who sustain well-defined relations to us. Man cannot be free without organized society, and society is natural to man. It does not follow that society is therefore perfect because it is natural. It is subject to the law of evolution, as much as the individual man is.

We must here guard against an error into which Spencer and other socialists have fallen. They tell us that government and society grow, therefore we should meddle or interfere as little as possible with them. We grant fully that the social organism grows, and pray what are the great forces concerned in its growth? The true and widely-accepted analysis of man's mental nature gives three principal divisions of it: wisdom, love and will, or, in other words, intellect, affection and volition. Now it is a law, not only of man's nature, but of all life below him, that the middle term of this trinity is the pivot upon which the two others turn; the intellect and volition are instruments for gratifying affection, and the latter cannot act without them. For example, I love my friend with the organ or faculty of friendship; but if I had no intellectual faculties of form, attention and memory, I could not perceive my friend or know of his existence; and if I had no faculties of volition, I could not speak to him or express my friendship by any action whatever. And so of every other social faculty: each must employ the intellect and the will as its instruments. Then we have as an indisputable truth, that intellect, affection and volition have been the three great factors in all social progress in the entire movement of human history. Human knowledge or human opinions have at every step modified and shaped that great

career. Was it not natural for man to discover the laws of sound and hearing, and to construct his music according to them? Equally natural is it to discover the inherent laws of the social faculties and write them down as the true constitution of society. We hold that the natural laws of the social faculties are sufficient for all the purposes of human society.

This truth is the basic principle in the new social order, announced by D. W. Hull in the WEEKLY of July 5. Enough of those natural laws are now known and demonstrated to furnish a sufficient basis for the new structure. We propose, in a series of short articles, under the head of "The Temple of Socialism," to explain the constitution and principles of this order, and show its full adaptation to the pressing need that is upon us. We are directly organizing against the Church and State party and their tool—the Y. M. C. A. In that party is to be condensed the arbitrary power and dogmatic thought of the past. Shall we build up an arbitrary organization against them, one that after a little while will become a fetter to us? Or shall we have, as we may, a truly natural one, which shall not simply protect us against their encroachments, but be at the same time a noble and effective instrument for our own integral education and harmonic culture? The "Liberal Leagues" proposed by F. E. Abbott already show that they cannot do the work. They have no interior vitality, they are composed wholly of repulsive forces, and hence they have failed and must fail in holding people together. The reader will find as we proceed that the natural plan is simple and really the most feasible of any that could be proposed.

ARTHUR MERTON, A. M., M. D.

THE WAY WE SEE IT.

In those States in which statistics are kept, the figures show a very decided falling-off in marriages in the last year or two, over all preceding years. So great has been this decrease that the press has called attention to the fact, and the pulpit deeply lamented it. Those who have assigned any cause have agreed that the only legitimate one is, the extravagance into which our ladies have fallen in the matter of dress. All suggest as the only effectual method of increasing marriages, the adoption of more simple and less-expensive clothing. By intuition or by a remarkable coincidence, all have, in our opinion, overlooked the real cause—possibly overlooked it because so apparent.

The present is an eminently progressive age. The people of this country are particularly so. The views and doctrines that were accepted as orthodox twenty-five years ago, are to-day wholly discarded. The day was when the people accepted the words of the preacher as revelation direct from heaven. But the day is when they begin to think for themselves in matters relating to their social and religious welfare. And in this fact—the fact of thinking—we believe lies the whole secret. We do not believe the fault (if a fault it is, and we incline to the opinion that it is not) rests with one sex or the other, but rather with both. One thing is evident, that so long as men and women exist, just so long will human nature continue the same. Opinions, tastes and manners, change with the advance of civilization and the acquiring of knowledge; human nature, however, never.

The one sex will continue to attract the other. Children will still be born, in matrimony, if may be, but out of it, if must be. And in proportion as the number of marriages decrease, in the same proportion will births outside the pale of wedlock take place.

That the expense of maintaining a family is great, it is not our purpose to deny; but that the practices resorted to by those who do not marry, costs infinitely more, we do assert. We refer to the keeping of common prostitutes for the purpose of fornication. The expense, then, cannot be the cause. But is it not, rather, that that independence and spirit of freedom that has so long lain dormant or been curbed and checked by public opinion, is to-day asserting itself all over the country?

The marriage law is good enough, did but man and woman—united by it—continue through life to love and respect each other; and had not Nature constituted us with inclinations for change in our sexual relations; and again, if, as Nature undoubtedly intended, love was the incentive to such marriage. Unfortunately, however, we cannot bid love to come or go at will. Love comes without our aid, and goes whether we will it or not. For the simple reason, then, that we have no control over our love, there should be no marriage law but the law of our own hearts and conscience. When love ceases to exist between man and wife (as now constituted by law), their sexual intercourse is but legalized prostitution, and prostitution of the worst character. For a woman to marry, as we have already said, when love is not the incentive to that union, is but to constitute her a perjured prostitute. So the man, whose only motive is to satisfy a fiendish sensuality, is a "wretch whom it were base flattery to call a villain."

That pure love has its origin in the wants and necessities of our several sexual natures is, I suppose, not denied by the strictest of the sects.

If, then, the decrease is due to innate qualities, and to a growing consciousness of right, we say, godspeed it! and may that law which compels man and woman to live together when the very touch is abhorrent, "be among the things that were, but are not." Then shall we be governed by God's own law—natural law.

C. G. B.

PITTSBURGH, 1873.

DIRECTORY OF SOCIAL FREEDOM.

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

Francis Barry, Ravenna, Ohio.
Julia H. Severance, Milwaukee, Wis.
Thomas W. Organ, Tuscola, Ill.

Loren Hollister, Turner, Ill.
J. W. Evarts, Centralia, Ill.
Laura Cuppy Smith, care this office.
Anna M. Middlebrook, Bridgeport, Conn.
J. K. Philleo, Parkman, Ohio.
L. K. Joslin, Providence, R. I.
E. H. Heywood, Princeton, Mass.
— Heywood, Princeton, Mass.
Seward Mitchell, Cornville, Me.
Carrie Lewis, Cleveland, Ohio.
Daniel Wood, Lebanon, Me.
Lessa Goodell Steinmetz, Amherst, Mass.
Nellie L. Davis, North Billerica, Mass.
J. K. Moore, Oil City, Pa.
Mrs. M. E. B. Sawyer, 27 Milford St., Boston.
Frances Rose Mackinley, 769 Mission St., S. Francisco
Sada Bailey, Waukegan, Ill.
James Ormsby, 127 Spring st., Milwaukee, Wis.
T. S. A. Pope, Grand Rapids, Mich.

MISCELLANEOUS.

ANECDOTE OF CHARLES DICKENS.

HOW HE SHOOK A CRITIC TO PIECES IN A RAILWAY CAR.

The following anecdote of Dickens, as related by himself, contains a moral that people who are addicted to slander might study with great profit, and to such we advise a careful reading:

I chanced to be traveling some years ago, said he, in a railroad carriage between Liverpool and London. Besides myself there were two ladies and a gentleman occupying the carriage. We happened to be all strangers to each other, but I noticed at once that a clergyman was of the party. I was occupied with a ponderous article in the *Times*, when the sound of my name drew my attention to the fact that a conversation was going forward among the three other persons in the carriage with reference to myself and my books. One of the ladies was perusing "Bleak House," then lately published, and the clergyman had commenced a conversation with the ladies by asking what book they were reading. On being told the author's name and the title of the book he expressed himself greatly grieved that any lady in England should be willing to take up the writings of so vile a character as Charles Dickens. The ladies showed great surprise at the low estimate the clergyman put upon an author whom they had been accustomed to read, to say the least, with a certain degree of pleasure. They were evidently much shocked at what the man said of the immoral tendency of these books, which they seemed never before to have suspected; but when he attacked the author's private character and told monstrous stories of his immoralities in every direction the volume was shut up and consigned to the dark pockets of a traveling bag. I listened in wonder and astonishment, behind my newspaper, to stories about myself which, had they been true, would have consigned any man to prison for life. After my fictitious biographer had occupied himself for nearly an hour with an eloquent recital of my delinquencies and crimes, I very quietly joined in the conversation. Of course I began by modestly doubting some statements which I had just heard touching the author of "Bleak House" and other important works of a similar character. The man stared at me, and evidently considered my appearance on the conversational stage an intrusion and an impertinence. "You seem to speak," I said, "from personal knowledge of Mr. Dickens. Are you acquainted with him?" He rather evaded the question; but, following him up closely, I compelled him to say that he had been talking, not from his own knowledge of the author in question, but he said he knew for a certainty that every statement he made was a true one. I then became earnest in my inquiries for proofs, which he arrogantly declined giving. The ladies sat in silence, listening intently to what was going forward. An author they had been accustomed to read for amusement had been traduced for the first time in their hearing and they were waiting to hear what I had to say in refutation of the clergyman's charges. I was taking up his vile stories one by one, and stamping them as false in every particular, when the man grew furious, and asked me if I knew Dickens personally. I replied, "perfectly well; no man knows him better than I do, and all your stories about him, from beginning to end, to these ladies, are unmitigated lies." The man became livid with rage, and asked for my card. "You shall have it," I said coolly, and, taking out one, I presented it to him without bowing. We were just then nearing the station in London, so that I was spared a longer interview with my truthful companion, but if I were to live a hundred years I could not forget the abject condition into which the narrator of my crimes was plunged. His face turned as white as his cravat, and his lips refused to utter words. He seemed like a white vegetable, and as if his legs belonged to somebody else. The ladies became aware of the situation at once, and bidding them "good-by" I stepped smilingly out of the carriage. Before I could get away from the station the man had mustered up strength sufficient to follow me, and his apologies were so nauseous and craven that I pitied him from my soul. I left him with the caution, "Before you make any charges against the character of any man again, about whom you know nothing and of whose works you are utterly ignorant, study to be a seeker after truth, and avoid lying as you would eternal perdition."

[From the Chicago Advance.]

THE BEECHER QUESTION—OPINION OF A RELIGIOUS JOURNAL.

Mr. Tilton, having refused to answer to the charges brought against him and Mr. Bowen by a member of Plymouth Church, of having slandered Mr. Beecher, and basing his refusal on the ground that, having had nothing to do with the church for four years past, he did not consider himself one of its members or subject to its jurisdiction, the church at a recent meeting, and after a warm debate, disposed of the matter by "erasing" Mr. Tilton's name from its roll of members. To say the least this is a singular proceeding, though not much out of keeping with the purpose in which the whole matter is said to have been taken up—not in any event to allow an investigation to go back of the tri-

partite covenant entered into last year between Messrs. Beecher, Bowen and Tilton. This is much as if no notice should be taken in a murder trial of anything that happened prior to the coroner's inquest! Mr. Beecher has from the first strenuously objected to any church action in the case whatever. But it will be a great mistake if those unacquainted with Congregationalism conclude that it is no better fitted to cope with the duties of Church discipline than this action of Plymouth Church would imply, or that it is such an unorganized, gelatinous system as might be inferred from the remarks made by Mr. Beecher on that occasion. But now what is to be done with Mr. Bowen?

Mrs. Woodhull and Co-laborers in Reform—I have long since realized that all true combinations or unions can only occur when and where the elements, or persons, if you please, are most free. This is demonstrated in all chemical combinations, also in all natural crystallizations. A principle in nature never ceases or changes; it inheres in all departments and all relations of matter and mind, including society.

But you are aware, in the present stage of mental unfoldment, how few there are who can comprehend universal principles or receive, appreciate and adopt new truths. Hence the reformer labors, toils, struggles, suffers and sacrifices, feeling the ignorance and consequent degradation of the unenlightened masses on the one hand, and the educated priestcraft, cunning and knavery on the other. Still, while realizing all this, the true reformer, with his eye fixed on the yet-to-be, ever renews his efforts to enlighten and ameliorate the condition of the slaves of custom and the creed-bound mind, and lead it on and on, little by little, out of darkness, ignorance and slavery into the sunlight of truth, justice, equality and freedom. The true reformer's is a glorious work, and one which will crown the faithful with appreciations in another sphere, which all the wealth of a Stewart, a Vanderbilt and an Astor could never purchase.

Press forward, then, for in working for freedom you are manumitting and elevating humanity. So long as you are for innate principles, like justice, equality and freedom, the angel world cannot and will not withhold its aid and council, nor the eternal principle of compensation its rewards.

Yours for freedom,

A. UNDERHILL, M. D.

ROME, 1873.

Editors Weekly—I don't want martyrdom nor notoriety, but I do want to have people just and truthful, honest and honorable, therefore I say no one should condemn, but each and every one should strive to do that which is right. I believe in free love and the right of every one to his or her own person, and that no manner of law or ceremony should be administered to take away those rights, but that each should be left free to choose for him or herself; not doing as some would-be reformers do who are loud-mouthed in their denunciation of free love, and under the sanction of man-made law leave victim after victim with all the consequence of their satiated lust.

The world is in a deplorable condition, but we must accept it as it is and make it as much better as we can. Agitation has commenced, and it never will stop until woman is free, when she will take her place side by side with man, and help solve the problem of human existence. Hitherto it has all been one-sided. Man has had his say in everything; but when woman takes her place then will be shown the capabilities of love offspring, and they will be the coming men and women.

CHARITY M. TAYLOR.

DISORDER REIGNS.

There has been no system of religion on earth, and no religious denominations free from internal conflicts. Divisions and party factions are continually coming forth from the convulsed elements, and moving to the front, with a new watchword. Social freedom has now come forth with her new facilities and improvements to instruct, and "the common people heed her gladly." Also the influential and the more learned in the philosophy of life and health, participate in the most glorious movement the world ever made. The old forms of religion, marriage and government, are fast falling into disuse, and more noble and exalted ones are being adopted.

Each age has transmitted to us some special work of reform. It requires no ingenious arguments to prove to the student of reform, that the eternal store-house of wisdom and love has been opened anew. As our blessings from the spirit world exceed all those of former periods, we should labor to accumulate a richer inheritance for the present and future.

DR. H. P. FAIRFIELD.

THE WATER LILY.

BY JAMES S. LAIDLAW.

In a low, treeless and feverish land,
Where the tiger crouches upon the sand,
And with gleaming eyes was there at noon
His unwary victim to spring upon,
And gloat and growl o'er his prostrate prey,
Then drag it to his dark den away;
Where the shallow, sluggish stream crawls on
Mid poisonous roots, hid from the sun;
Where lizards and loathsome reptiles creep,
Sting and gender, eat and sleep.
From out a green and stagnant pool,
A water-lily—wonderful!—
Rose and spread its broad white leaves
On the putrid waters. One scarce believes
That a thing so beautiful can grow
On the tainted waters that have no flow.
O foolish observer! 'tis true, indeed,
That flower could never grow did it feed
Upon the decomposing mass;
But far below the tangled grass
And decaying leaves its rootlets run:
You cannot see what it feeds upon!
The visible result is all you can see—
The wonderful, white-souled water-lily.

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Box 3791, New York City.



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

NEW YORK, SATURDAY, NOV. 22, 1873.

CHANGE OF ADDRESS.

Hereafter all communications for the paper, whether business or otherwise, should be addressed to WOODHULL & CLAFLIN'S WEEKLY, box 3,791 New York City. Postal orders should also be made payable to Woodhull & Claflin.

OUR NEW EDITORIAL ROOMS.

We have permanently located our editorial rooms at our residence, No. 333 West Twenty-third street, where we will be pleased to see our friends.

WHAT IS NATURAL MONOGAMY?

The question as to what constitutes an illustration of true monogamy is one of prime importance at this time, when the present generally accepted system of marriage is before the people for analysis. The vital point in the issue is, however, almost wholly overlooked in the fright that has roused the people to resist all inquiry into the ills that are. They who thus array themselves against investigation, most loudly, are the same who, not many years ago, were stoutly championing free investigation of the claims of Spiritualism. They said: We are open to the most scrutinizing analysis; we court inquiry let it come from whence it may and in whatsoever form. Nor were they satisfied with putting forward the claims of the new religion. They attacked the old in all its forms, and declared that it was a superstition of the past unworthy of the enlightenment of the then present. They believed in free speech, a free press and free discussion, and denounced in the most cutting vocabulary to be found in the language the truckling cowardice of those who would not permit the Spiritual philosophy to be entertained on their rostrums and in their papers.

We repeat, emphatically, that those who were loudest, a dozen or more years ago, against such as refused to inquire themselves or to permit others to inquire into the chief points of the religion of society, are now the loudest and most emphatic in their denunciations of the discussions of the foundations of society itself, and they affirm as stoutly, as confidently, as dogmatically as did their former opponents, that monogamic marriage is the only safe basis for society. Will they please remember that quite as good and quite as able people have answered them regarding religion as they now answer those who, in turn, are questioning society. It was said that religion is a good thing for humanity, and it shall not be destroyed by this new-fangled idea about spirits. To this it was replied: Yes; religion is good, we acknowledge; but ours is the true religion, and whoever has got the true religion will not part with it for anything that is not so good. So now we reply to those who cry out that true monogamic marriage is a good thing; but are you quite

sure that you really understand what that is? may it not be, as in the former case, that those who stick for what is, are really in the wrong about this whole matter?

The issue, in this regard, then, falls back upon this: What is true and what is false monogamy? Having determined this, it can next be ascertained whether monogamy, as it exists to-day, or some other form of society, is the better. And in entering upon this inquiry we must go to the bottom—to the starting point—since objectors say, "true monogamy," monogamy as defined by lexicographers, means the union for life of one man and one woman. Now, that would be a good and consistent definition if the union to which it refers is a true union. So, even here the question is by no means settled, where the aid of the dictionary has been invoked, since we are just as wide of knowing what is meant by union as we were before we inquired the meaning of monogamy. It is well known that there are at least three kinds of unions that may be included in the definition of monogamy as found in the books. First, a legal union, having no reference to the presence or absence of love; second, a love union, having no reference to the presence or absence of law, and a combination of the two where there may be love and where there is law. Now, which of these is true monogamy? Surely, all of them cannot be true.

In the first case, and this comprises by far the most of marriages, so far as present things are concerned, all the union there is, is that which follows the marriage ceremony. Two people appear before a priest or a squire and are declared legally one; that is, are monogamically married. The law has neither considered or cared whether there was any love upon which to base that union. It has simply declared that the union has begun, and that, so far as its power is involved, they are united for life. Now, is this the kind of marriage that these zealous Spiritualists are fighting to save from investigation? Let us see further about it. If a couple are truly married—are representatives of "true monogamy" when they have taken on the legal marriage covenant, it is logical to conclude that the legality is all there is of marriage—that is to say, if persons are married legally, they are married monogamically, and that whether they love or not makes no difference in the quality of the union. It is legal, and that's the end on't; and no man shall afterward undo what has been done legally, let the demands of love be what they may or ever so strong. This is legal monogamy. How do the protestors like it?

But what of the next? When two are married who love, which is it that decides it to be true monogamy—the love that existed before the legal part of the performance or the legal part, or is it both these? If the love be the true marriage, of what use is the ceremony? If the law be the true marriage, why may not people be truly married while loving elsewhere? If the law be that which constitutes true monogamy, and it can do this truly, in the absence of love, why should not those, thus married, have the right to love elsewhere? And yet it is just this about which the hue-and-cry is made. If it be said, however, that there should be love before the law can make true monogamy, how long does that monogamy last—as long as the love continues, or as long as the law holds good? These are vital questions, and must be decided before our objectors can make any claim whatever for true monogamy. So, we repeat, let them inform us what they mean when they declare as they do. Let them tell us, if marriage consists both of love and law, if it continues when the love that existed and made it marriage departs; or if divorce occur and love continues, if marriage, true monogamy, also continues? Please answer these queries, and then your resolutions about "true monogamy" may have some force. As it is now, you are shooting at the stars, and nobody can tell at which one you aim.

But if law should have nothing to do with creating "true monogamy," and it only has the right to take cognizance of it when it already exists under the higher law of love, its functions are regulatory merely, and should be confined strictly to this sphere. It should interpose no obstacles to "true monogamy." It should recognize it when it exists, and not undertake to compel it when it does not exist, or when it has ceased to exist. It should take just such cognizance of "true monogamy" as it takes of sales of property. A record is made for the public information, and when the person who acquired the property parts with it, another record is made to give notice of this, and so on to the end of the chapter.

Now what is the claim of those who are questioning the present system of enforced marriage? Simply this: That "true monogamy" consists of a union of two persons who are bound by the subtle ties of love; and that this union exists regardless of all law, even between those who may be legally married elsewhere. And they further claim that when law attempts to compel two persons to live together as married, it becomes a license merely for prostitution, prostitution in their sense of the term meaning intercourse between persons for other reasons than mutual desire based on mutual love; and therefore that the so-called monogamic marriage, as enforced by present laws, is a system for licensing men, under the name of husbands, to prostitute women because they are legal wives, who otherwise would not submit to such personal indignity and degradation, since we can conceive of no deeper degradation than for a woman constantly to yield her body to the disgusting embraces of a man whom she loathes. These sticklers for "true monogamy" denounce "promiscuity" as disgusting; to us such promiscuousness as the above is revolting, is a crime so much deeper and blacker than is that of prostitution, that it is un-

worthy to be coupled with it; a crime that sinks first the bodies and afterward the souls of its victims, into the deepest hell. Look where you may over the face of the earth and find a faded, anxious-faced woman, it may be set down that she is legally prostituted. We say: Away with such monogamy as this.

Now these are points that we call upon those who denounce free love to answer. We say that love is the basis, and the only basis, of marriage, and that those who are married by love, are married truly and monogamically. Those who oppose this must affirm the contrary position; that those who are married legally are married monogamically, and, consequently, truly. Nor can they dodge the point; this is the issue, and on it must the discussion proceed. Dare they come out and affirm this? We opine not, but they will nevertheless not close their denunciations of free love, they will occupy the neutral position. They will not declare what they mean, but leave it to be inferred that they maintain that marriage, as it exists to-day, is true monogamy. They talk of just laws! Why do they not tell us what is their conception of justice in true monogamy? Verily, in the language of that brave-souled woman, Laura Cuppy Smith, is noncommittalism the bane of Spiritualism. Nobody knows where these moral conservators stand, nor what they mean. They strike about themselves, battling the air and making a terrific noise, but nobody can tell what it is all about, except that free love—true love—has come upon the stage and in some way proposes to interfere with their social arrangements. Don't fear, good people! If you are married truly—married by love—no agitation of true monogamy will enter your charmed circle to destroy nor to disturb the bliss of your dreams of future happiness. So rest, perturbed spirits, rest! But if in your possession you have a legal slave whom the law has given you, upon whom to vent your depraved and lustful appetites, and whose body you are polluting and whose soul destroying, let us warn you that Free Love comes to rescue her from her doom. What God hath joined together no man or woman can put asunder. True monogamy then consists of unions of love, and where there is a union without love there is true prostitution. Answer to this, ye moral conservators, and then we shall know what you mean by "true monogamy."

HOW SHALL THE UNEMPLOYED LIVE?

We are seldom as greatly surprised as now at finding the following in the New York Herald, of the 3d inst.:

"We are told in the good book that men do not live by bread alone; but universal experience teaches the absolute necessity of some food to sustain life. This question of food is the basis of the earnest controversy now in progress between employers and workmen which threatens most serious troubles before long in this crowded city. Almost every day some large factory or other source of employment to hundreds suspend operations and crowds of operatives are thrown idle upon the streets. Would it not be worth the while of our city authorities and the large property holders to assist the working classes in solving this most serious problem of supporting a larger population by supplying them with useful work rather than at last feeding them upon charity? New York wants honest labor, not pauperism. These idle men and women must have work, or they will soon clamor for support at the public institutions."

We believe that the above is the very first appearance in any of the papers of large political influence of a proposition looking to the employment of the working classes by the government. Although it is here thrown out rather in the shape of a hint than as a positive proposition, still in the Herald it has all the force of a proposition advanced to relieve the condition of the needy poor. Undoubtedly, there are a million able-bodied men out of employ in this country to-day, and they are of that class who have nothing upon which to draw during a time such as is now upon us.

It is a good sign of the times that even a weak statement of a question so vital as this should appear in the Herald. It shows that the determined discussion that has been maintained by a few bold radicals has had its effect. Of course it is not expected that the Herald sees in this anything more than a method of temporary relief; but in seeing even thus far, perhaps its eyes may afterward be opened to its adoption as a general system, to be carried out all over the country. The principle by which labor is employed, regarded merely as labor, is even a worse one than was that of slavery itself. The owners of slaves were compelled to support them at all times, whether they kept them employed or not. In our industrial system, the employers are at liberty to discharge anybody at any time, and they never stop to think or care whether the laborer has food, clothing or shelter, all of which a large number will want without having during the coming winter unless some general system of relief is immediately adopted by the government.

It only needs to be thought of seriously for a moment to convince any right-minded person of the brutality of our present industrial system. Whenever laborers cannot be employed at a profit, they are discharged; and in a general prostration of business all over the country such as now threatens, it cannot be expected that they can be subsisted on individual charity, nor even by the establishment of public soup-houses, as has been done successfully on common occasions, when but a few were thrown upon the public without means. So long as the present system of competitive industry is continued, it is the duty of the government—the General Government—and for it to require of the States, to institute a system of employment, of which all

who desire it can avail themselves; and these ought to be conducted upon the co-operative plan, giving the laborers all the results of their work. If this were begun, it would gradually merge into vast manufacturing establishments, under the protection of the government, which would regulate the prices of all staple goods and in a measure thus prevent all panics and convulsions in the commercial world.

It is impossible to conduct a system of industry combined with commerce, upon the theory of individual competition, without having periodical disturbances, and with which the compelled practice is shown to be at war. The interests of the merchant and the farmer are identical, the former manufactures what the latter requires to conduct his business; while the latter furnishes subsistence to the former. Whatever ills either of these classes suffer, it must react upon the other in the end, hence it were better that they should so adjust their relations that a mutuality of interests would prevent ills from coming to either.

But this cannot be done now, to relieve the present situation; other and immediate means must be instituted at once to prevent the wide spread sufferings that will surely come, indeed, that are already at the doors of thousands of people who have been thrown out of employment. This should be the first work for Congress. The Government should be instructed by it not to mind the punctual payment of interest to those already laden with wealth, if the needy poor require the funds in the treasury to prevent them from starving or from freezing. In the mean time every city should in some manner provide for the immediate present. The farmers of the West should not hesitate to share their well-stored granaries with their brothers in the East now deprived of the means of purchasing, and thus recognize the true principle upon which industry in this country must ultimately be organized.

Let whatever suffering there may come, it will not be without its benefits. Already too long have the industrial classes submitted to the present industrial system. They have known that something was wrong somewhere, but have not been able to decide where nor what. The present situation is a natural result of the operation of the system, and it will teach the producing interests the way out of their difficulties. Ultimately, therefore, we may hope for great advantages to flow from the suffering that the people must necessarily endure in the coming winter. It is only where want pinches the people that they are roused to think about this condition and its causes. If the presence of hunger shall help enough of the laboring class to solve the problem of industrial justice, and to compel an inauguration of a system based upon that principle, it cannot be too severe or too long continued. Those who have the power to prevent these seasons of disaster will not, so it must be forced by those who suffer from them.

But we would warn those who have possessed themselves of all the surplus results of labor, that their virtual slaves, if driven to madness from want, may turn upon and retake by violence that which has been taken from them legally. It will not do to tamper with a mass of hungry men, with families suffering for food and clothes. No one can tell what they may do or where they may move. A single act by some person is at any time liable to precipitate a riot that may extend all over the country and desolate it beyond computation. For their own sakes, then, we call upon the government and the holders of the wealth to come at once to the rescue and avert the impending conditions. A day even should not be lost. Cheerfully advance your hoarded wealth to relieve the wants of those who have made you what you are, and thus probably forestall what will otherwise come upon you; for, "Behold, the hire of the laborers who have reaped down your fields, which is kept back by fraud, crieth; and the cries of them which have reaped, are entered into the ears of the Lord," and He is moving to do them justice, even though it be through an increase of suffering.

THE FOUNTAIN OF HUMAN IMPERFECTION.

(FOR THE SPECIAL CONSIDERATION OF THAT CLASS OF SPIRITUALISTS WHO DENY THE RELEVANCY OF SOCIAL REFORM TO SPIRITUALISM.)

A fact which is not sufficiently considered when the analysis of human character is attempted is, that the individual, before he or she can perform an act, think a thought, or institute a comparison, must have within him or herself the capacity of, or the capability for such an act, thought or comparison. With this possessed, all that is requisite to produce either is that the capacity shall be acted upon by external power and circumstances sufficiently potent to rouse it into action. If the newly-born child be simply fed, being kept entirely separated from everything that, through sensation, can affect it, it will never be anything more than a child, except in form. Hence it is at once perceived that every human effort must primarily result from some inherent capacity being acted upon by some exterior force.

But there is something still back of this reciprocal action, from which all human results proceed. The capacities of different individuals are differently limited by the various degrees of perfectness that obtain in various organisms. The human capacities are first aroused by external power acting upon them through the medium of the physical structure, and these again, in action, make use of the same structure by which to express themselves. Therefore the real deter-

minator of what human expression or action is, is not the capacity to act, nor yet the power that arouses the action, but more properly the instrument used to convey the impression, and through which the impression is given. The resultant effect of the locomotive engine does not depend upon the mind that has it under control, nor upon the resistance which it is desired to overcome, but upon the perfection and strength of the engine itself. So also it must be with the human engine.

It is true that the human mechanism is something more than an invented machine, and that it performs different and higher orders of acts. It is true that the processes of thought and of all action occur within the individual, who is, in a certain sense, the fountain from which both spring; but this does not invalidate the fact that the human structure determines the character of action or thought. A person with deformed legs will walk with an imperfect gait; but this statement is equally true as applied to the brain. A person with malformation of this delicate organ will think and reason erroneously, and act unadvisedly and unwisely. This is easily understood when it is remembered that the same influence acting upon differently constituted persons produces altogether different action and thought. We are compelled, therefore, to conclude that the character both of individual thought and action is almost wholly dependent upon the condition of the human organs through which they are evolved.

This conclusion is unavoidable; and since it is so, any general change in human action and thought must be effected through a change in the human organism to carry it to a state of greater perfectness than now is possessed. It is true that very imperfectly organized individuals may be surrounded by such superior influences as will call forth only good acts and thoughts; but a change of influences merely is required to entirely change both. The method of human improvement by the action of better influences and examples, then, is palliative merely, while a radical change must proceed from changes in the individual himself. What is required to perfect the human race is, that it be composed of individuals upon whom deleterious, external influences will not have the effect of calling out harmful action or irrational thought; of such individuals as cannot be roused to murder, even by the most fearful incentives that ever instigated it; such personalities as cannot be made to reason illogically, let the evidence be ever so convincing. And here is an idea scarcely yet broached to human conception. But why, if deformed bodies determine ungainly physical action, should not a deformed brain determine inconsistent mental action? A correctly developed brain must produce correct thought and evolve harmonious conclusions.

It is admitted that the several functions of the brain may be inharmoniously developed. The tree is inclined this way or that, the apples of a tree assume perfect or imperfect forms, according to the environments that affect their development; but if it be rotten at the core, or worm-eaten from the core outwardly, the cause lies back of the processes of evolution—in the conception of the fruit, in the reception in the blossom of something besides the power necessary to cause it to perfect into the fruit. In other words, the flower receives into its organization the seed that develops into the worm or some damage that causes its organism to decay before the fruit has fully developed and ripened. As before remarked, the external proportion of the apple may be modified by being, during the process of growth, brought into constant contact with some other object; but if it be left to the general influences of varying winds and temperatures, it will develop into a shapely form, according to the spirit of the species it represents.

But let the development be what it may; let the forms be ever so out of shape, if they be perfect at heart; if they be not wormy or do not contain the elements of early decay—the flavor of all the apples from the same tree, being fully ripened, will be the same.

Now the same law of evolution that is true of the apple, the nut, in short of all material products, is also true as applied to all orders of animal organization, up to and including man. And here we reach the only point at which permanent improvement of the race can begin. If the world would have an improved race, it must have improved individuals; and to have permanently improved individuals it must have as a basis perfect conditions of conception. If in the processes immediately preceding or accompanying conception, there are besides the pure creative forces, also the seeds of disease, physical, mental or moral; why then, when the impregnated ovum becomes the developed human being, the organization will contain the effects developed from such impurities, and consequently will be either rotten of some disease, or worm-eaten outwardly from the core.

There is besides the above considerations another of nearly equal moment. It is a well-established physiological and chemical fact that the original centres about which all organizations begin are exactly similar; that of the lion is the same as that of the lizard, and that of the orang-outang as that of the human. But the life principle of these several units or nuclei are entirely different and cause them to evolve their distinctive characteristics in form. A very important query arises from this consideration: If the spirit or life-principle of these several units is the modifying power that determines what organic shape their development shall assume, why should not the characteristics of these principles also deter-

mine the characteristics of the spirit or the life-principle of the developed organization? We know that the most perfect seed is selected from which to produce the next crop, and the best types of animals by which to breed. This is a distinct affirmation of the proposition following from the above query: that the characteristics of the life-principle, contained in the unit that is to produce, determines not only the form that is to be, but also its character. For instance, a vicious horse, if mated with a vicious mare, both being perfect in form, will almost certainly produce a viciously inclined colt; and the same will apply with equal force to human procreation.

With all these well-established facts constantly before the minds of the people, to us it seems impossible to ignore the real point at which the work of human redemption should begin. If the apple or the nut contain the seed of the worm, it is utterly useless to attempt to develop it to the perfect fruit. If the horse has inherited viciousness, the most that can be done is to not irritate him to exhibit it. The results of diseased conception can never be cured. They may be left inactive by so understanding influences as to provide those that shall not develop them; but there is only a diseased person at last.

It is clear, then, that an improved race can only be expected to follow when its progenitors shall have the good sense and the moral courage to overthrow the present rule of a deformed and diseased public opinion and their natural fruit, Mrs. Gundy, and come back to first principles; to the investigation that shall beget an understanding of the law that governs true and healthful conception. This attained, and the next thing in order will be proper methods of development and education. And we repeat our opening advice: That those Spiritualists who denounce the social question as a side issue had better consider the philosophy underlying the questions involved in the above before they make themselves utterly ridiculous by attempting to be respectable at the expense of common sense.

AN INQUIRY OF THE "PUREITES."

We have carefully read all the recent resolutions of the "true monogamists," called forth by the principles of the Universal Association of Spiritualists, and we confess to considerable perplexity in arriving at their meaning. They pronounce against promiscuity, and say that any person who has intercourse with more than one person is a promiscuous person. Will some one of these pure people please explain our doubts upon an important point? We are cognizant of a considerable number of these persons who, during their lives, have married three, four, even five different persons. Are they, or are they not, promiscuous people? Who will ever relieve our predicament? or, who will show us the difference between the promiscuousness of half a dozen marriages of one person and half dozen different lives outside of marriage? We want to know just how much true monogamy depends upon law and how much upon love; and also as to what constitutes promiscuousness?

STATE NURSERIES.

The *Courier-Journal* of Louisville, Ky., takes us to task for the positions taken by us that, both as Christians and Spiritualists, it is the duty of the State to support its children, and their mothers also, if necessary. Remember, we do not propose this as an arbitrary rule, but simply assert that State institutions should be founded in which all women who choose should be able to find shelter and support when bearing or nursing children.

Why the *Courier-Journal* should seek to overthrow this humane proposition we cannot imagine. We believe that if a cow was overtaken with labor in the streets of our city, Mr. Bergh would deem it to be his duty to take charge of it. All domestic animals are usually tenderly cared for in such circumstances, and there is no just reason why women should be an exception to the rule. That they are so is proved by the trade of abortionists now culminating in tens of thousands of murders yearly. Under our present system, this shameful trade, like prostitution, is a necessity. When the State cares for its daughters and their progeny, the occupation of the abortionist will vanish.

The worthiest of the people of most civilized countries have founded hospitals for the care of infants. We have one in New York. Parsons preach and pray for them, and Sisters of Charity attend them. This is all very good, but the mothers of the babies want some care also. We believe these, as well as the others, should be provided for freely and generously by the State. We hold that of our animal increase, our human increase is the most valuable, and are unwilling that, like the ancient Philistines, we should sacrifice it to Moloch or Mammon.

Therefore, when the editor of the *Courier-Journal* says: "We cannot conceive of two more direful misfortunes befalling the blue-eyed urchins of the land than to be handed over at birth to Victoria Woodhull's bureau of nurses with paregoric and sucking-bottles, and, in process of time, to be transferred, with hair clipped and uniform cut according to regulation, to the tender mercies of a Government Bureau of Education," we beg to assure him respectfully that we differ from him, believing that the present condition of tens and hundreds of thousands of the children in our cities now growing up without either national or parental care, is more worthy of his condemnation. As to the fanciful manner in which he proposes to nurse and clothe such wards of the

State, of course we take no stock in that, but have reason, in common with a vast majority of our fellow-citizens, to rejoice that, even now, in the matter of intellectual instruction, they are, though he may deplore the fact, handed over to the tender mercies of a Board of Education.

TEN-HOUR LAW FOR MANUFACTORIES.

The intolerable injustice of permitting women and children to be employed in manufacturing establishments eleven, twelve, thirteen and even fourteen hours per day, has brought merited reproach upon the cotton lords of Massachusetts. The late General Schouler, many years ago, bore earnest testimony against this wrong. General B. F. Butler, while still a youthful lawyer in Lowell, became an earnest advocate of legislative restrictions on the hours of factory labor. General N. P. Banks, Vice-President Wilson, the late Horace Greeley, Senator Boutwell and Senator Sumner also bore testimony for the Ten-Hour Reform. The labor party which met in convention at Lowell last August, under the presidency of Judge Cowley, after exulting over the passage of the Eight-Hour Law for the national workshops, the creation of the Labor Bureau and the obtaining of a charter for the Knights of St. Crispin, resolved to limit their efforts for the present to the obtaining a ten-hour law for the factories. The result proves the wisdom of confining one's effort to one definite object. The Democratic State Convention and the Republican State Convention both promptly adopted the Ten-Hour Reform as a plank in their platform, though they have both heretofore given it the go-by. No doubt both parties will unite in framing a law for its enforcement.

THE TRUE PHILOSOPHY.

We clip the following from the New York *Sun's* report of Mr. Beecher's recent address before the American Missionary Association, in Newark, N. J.:

"Men build stately mansions and spend fortunes in fitting them up. Everything unseemly is tucked away out of sight. The onions are put in the cellar, and the potatoes and the old furniture and the rags—everything that is not in keeping with the nice order, the graceful and beautiful adornments of the parlor. After awhile the rubbish down below begins to decay. What do we care? Everything up-stairs is in apple-pie order; everything neat and clean, and pleasant to all the senses. By and by something is the matter up-stairs. The doctor comes. What's wrong here? The old man who owns this gorgeously-furnished house is sick. In a few days the wife is down, and then the sons and the daughters are taken, and the house is turned into a hospital. The doctor diagnoses, and deliberates, and doubts, and at last discovers the source of the disease. The decay in the cellar has poisoned the air; the miasma has been coming up through every crack and crevice, and in the parlor and the cosy sleeping-rooms there is not one pure breath of air. The atmosphere is thoroughly impregnated with the noxious, poisonous exhalations, and every breath is disease. We are living up-stairs. Down cellar is the accumulation of rubbish that threatens to breed pestilence up-stairs, and I tell you the cellar is more than a match for the parlor. The health of the upper stratum of society depends upon that of the lower. If you do not keep the cellars in a wholesome condition, they will be sure to breed disease that will sooner or later work its way up to you."

Now, this is the real philosophy of all conditions of society, extending from the individual up to and including all. It makes no difference how closely we may attempt to conceal our failings and our moral diseases, they will rot and exhale a miasm that poisons the whole atmosphere, from inhaling which everybody who breathes it becomes sick in turn, not really knowing to what to attribute his complaint. Thus men high in official position may systematically rob the people, and the facts may never come to them; but the very air is loaded with the miasm of theft, and the people breathe it and involuntarily become thieves. So also in morals. Persons occupying high social or religious positions may practice a morality quite different from that with which they are accredited before the world; and though they may never be even suspected of these practices, yet their influences go out to poison the atmosphere and to lead the people unconsciously to the very practices that are so deeply and securely hidden from the public gaze. It is upon this account, so graphically depicted by Mr. Beecher in one department of life, that we so stoutly condemn hypocrisy. A hypocrite, by his practices, though he teach the best ethics in the world, breeds a miasm that infects everybody who comes within the area of his influence. Hence a person who is bad both in his theory and practices is not so dangerous as he or she who teaches a good system of morals and practices a bad system.

FURTHER EVIDENCES OF CORRUPTION.

In our recent speech in Cooper Institute, we said:

"Even the highest officials no longer hesitate openly to ally themselves with professional speculators, and this brings the exclamation, 'Can it be possible that the people's money, paid by them into the public treasury, is being used as a basis for speculation—that officials, even the President himself, should rush frantically to the rescue of the jeopardized market? Can it be true that large banking firms, recently suspended, were operating on government funds, and that drafts upon the treasury for large amounts were made recently to bolster up their trembling ventures?'"

In confirmation of the above, we quote the following from the leader in the New York *Sun* of 8th inst.:

"The latest exposure comes from the most favored organ at the capital, which, besides being the paid champion of the Washington ring, is also mostly owned by Boss Shepherd. Here is the charge, as made by the *Evening Star*:

"It has been asserted that the house of Jay Cooke & Co., which borrowed from the First National Bank, of this city, nearly \$800,000, have since their failure withdrawn \$200,000 in Central Pacific Railroad bonds and deposited them with the Secretary of the Treasury as security for the \$200,000 advanced by the Secretary a few days before their failure. The creditors of both the First National Bank and Jay Cooke & Co.'s bank are complaining of this, saying they would like to know why the government should be a preferred creditor. They say if the Cookes have \$2,000,000 it belongs to them, and that the government has no right to deprive them of their pro-rata dividend."

"If this statement be true, then the firm of Jay Cooke & Co. or whoever else withdrew these bonds from the assets of that concern, was guilty of a fraud or a robbery, just as the facts happen to be. They were the property of the creditors in common, and no power could reach them but a legal process."

"If the report of the national banks, showing their condition on the 12th of September, made under oath and published by the authority of the Comptroller of the Currency, be entitled to any credit whatever, then it is apparent that nearly two-thirds of the public money on deposit at Cooke's First National Bank was placed there a few days before its doors were closed."

"It has been stated in responsible quarters that these deposits were made against the remonstrance of Mr. Treasurer Spinner, but with the knowledge if not under the positive or implied direction of the President. When this money was loaned to the bank, its rotten condition must have been known to the Secretary. At least he was bound to inform himself by consulting the records in the currency office, if he did not see fit to protect the Treasury by a personal investigation. He was doubtless fully aware of the impending explosion, and all the surrounding circumstances justify the belief that these greenbacks were taken out of the public vaults and loaned to the Cookes for the purpose of postponing or preventing it."

"There can be no dispute about the fact that the 45th section of the National Currency Act was palpably disregarded. It expressly enjoins that 'the Secretary of the Treasury shall require of the associations thus designated satisfactory security by the deposit of United States bonds and otherwise, for the safe keeping and prompt payment of the public money deposited with them.' He loaned this pet bank \$287,000 and 'required' only \$100,000 as 'satisfactory security.' That was the exact situation when the collapse took place. And it remained so until the press criticised this criminal neglect of duty and violation of law. Then Mr. Richardson discovered what penalties he had willfully incurred, and how he might be made answerable in his own person for a corrupt abuse of official power. And now it turns out, according to the statement of the *Star*, that Jay Cooke & Co. withdrew \$200,000 of Central Pacific Railroad bonds 'since their failure,' and deposited them with the Secretary of the Treasury, to protect the loan which he unlawfully made to them without security on the eve of their failure. This attempt to cover up a scandalous transaction by adding a new crime to malfeasance in office will not succeed. It could not have been consummated without the direct connivance of Mr. Richardson, and by a preconcert which ought to send all engaged in it to the penitentiary."

"After the collusive concealment of Henry D. Cooke's property for seven years, by a deed of trust to his brother Jay, it is quite fair to assume that either of them would not scruple to take this step. The former is now liable to indictment and imprisonment for ten years for misapplication of the moneys of the First National Bank at Washington. As President of that bank he loaned to Jay Cooke & Co., of which firm he was a member, nearly \$800,000, or \$300,000 more than the whole capital. If the Cookes had owned every dollar of the stock, the law forbade them to borrow more than 10 per cent. of the capital, amounting to \$50,000. To set up a pretence that this transaction may be defended under the technical plea that it was discounting 'commercial or business paper,' is to add insult to the abundant injury already inflicted."

"The bank itself was a snare and a deception, kept up for no other purpose than to drain the money of confiding depositors and others into the house of Jay Cooke & Co. That is now clearly shown by the bankruptcy which has carried sorrow, distress and penury to so many stricken firesides. The bank was literally stripped to prop the sinking firm. The Secretary of the Treasury aided in that attempt by misuse of the public money. And when the discovery is made of these iniquities, both parties combine to fleece the creditors by seizing one of the few valuable assets in order to screen a public officer who betrayed his trust. If this is not a corrupt conspiracy, and even worse than that, what is it?"

"The whole power of the government is invoked to pursue and punish a poor wretch charged with defrauding the public revenue or passing a counterfeit five-dollar bill. And yet under the eye of the President and the so-called Department of Justice, these great crimes are perpetrated not only without a show of displeasure, but the criminals are loaded down with official sympathy, protected against the law, and caressed as the victims of misfortune."

MORGANATIC MARRIAGES.

There is no subject that needs a thorough public airing more than that of morganatic marriages. They are a form of marriage invented and legalized in Germany, Italy and other parts of Europe, for the purpose of enabling kings and nobles to ally themselves with beautiful women and defraud

the families they may have by such women out of their proper rights. The following is clipped from the Irish *World*, it touches the subject:

"Of Germany but brief mention need be made, for there immorality is legalized under the morganatic marriage system. This system is explained to be 'a marriage concluded between a man of superior and a woman of inferior rank, in which children shall be entitled neither to the rank nor to the possessions of her husband.' Hence German monarchs and princes can 'marry' just as often as they feel inclined. Such is 'the good old German custom' already alluded to. Alexis of Russia is now going to test its efficacy by marrying a young lady of inferior rank, while he can wait at will for his 'wife.'"

"Excepting, perhaps, Leopold, the Catholic King of Belgium—and we know not whether even he is really an exception—there is not a monarch in Europe to-day whose character could bear the test of a moment's examination. Victor Emanuel's illegitimate children are said to surpass their legitimate brothers and sisters in form, in manners, in intellect, and even in popularity. The Italian King has a tendency to apoplexy, which may cause his sudden death at any moment. Of this contingency he entertains a constant, horrible dread, and as his wife has been dead for some time, he would willingly marry his last and favorite mistress, the Countess Miraffiori, thus legitimizing her children by an *ex post facto* process. But to this tardy piece of justice his family objects, and Prince Humbert, the eldest son, who is heir-apparent to the throne, declares that, in the event of his father's marriage, he will raise the standard of rebellion and seize the crown. Yet Humbert need not be so dictatorial altogether, as his own chances of ever ruling are among the slimmest. Copying a leaf from his sire's notebook, he has led a most licentious life, and is said to be dying by inches as a penalty for his excesses."

"Another specimen of the same herd is the Protestant Evangelical Pope, pious and saintly William of Prussia. He is noted for the interest which he has always taken in military matters and in the organization of the army, to whose numbers he himself has materially contributed—there being hardly a regiment in the Prussian service that does not contain one or more of his unlawfully begotten offspring. Have we, then, two systems of morality, one for the benefit of society at large, the other for the special enjoyment of the titled few? Such would seem to be the case, since a private career that would condemn an ordinary man to execration, only elevates the Emperor of Germany and qualifies him to be the guide and leader of modern Protestant Christianity."

Here they are, Catholic and Protestant—Victor Emmanuel, King of Italy, and William the Fourth, Emperor of Germany, both splendid examples of promiscuity. Why should not America add to the list, and where's the harm in Moses Hull adding his name to theirs. Society ought not condemn Moses, and cringe round the thrones of the Kaisers of Europe. Verily, Moses need not be ashamed of his company."

The New York *Herald* of the 7th inst. denominates the hanging of Nelson E. Wade at Williamsport as "legal murder." Good for the *Herald*! When this paper, that has ever been a stout supporter of hanging, can describe even such a fearful scene as occurred at the execution of this poor wretch, there is hope that this blotch upon our civilization may soon be wiped from our statute-books.

A SUNBEAM.

We were not less delighted than surprised to find the following crisp correction of a misstatement of a correspondent of the most influential newspaper of the Northwest, made by the New York *Sun*, and placed among its "Sunbeams." It is a merited rebuke to that peculiar fear of telling the truth about prominent representatives of the incoming social era, and as such, we repeat, we were both surprised and delighted to find it in the paper having the largest daily circulation of any in the country; it is a sign of the times which we cannot afford to overlook:

"A writer in the Chicago *Tribune* reports that 'George Eliot, whose maiden name was Marian Evans, and who is now the wife of George Henry Lewes, is very shy by nature and rendered more so by the peculiar circumstance of her marriage.' What is the use of this sort of covert false statement? The person spoken of is a woman of great genius, and it is unworthy of her and of her friends to tell anything but the truth respecting this subject. She is not married to George Henry Lewes, but lives with him without marriage."

RENEWALS AND NEW SUBSCRIPTIONS.

For every renewal or new subscription for one year, received by us before the 1st of December proximo, we will send, besides the paper for one year, the "Proceedings of the Convention at Chicago," a pamphlet of 250 pages, including Victoria C. Woodhull's last and most important of all her orations, entitled "The Elixir of Life; or, Why do we Die?" The price of this is fifty cents a single copy, post-paid, \$4.50 per dozen, or \$30 per hundred; or the Convention proper, without the speech of Mrs. Woodhull, or the speech without the proceedings, half these rates. Remember, until December 1st only, in which to renew or subscribe and get these important records of the march of progress.

LECTURE ENGAGEMENTS.

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

MISCELLANEOUS.

AYER, 1873.

Dear Victoria and Companions—Battle and toil on, though you forfeit ten thousand short-lived pleasures and honors which the world's aristocracy can confer. What is such friendship and honor? A mere sham. It leaves its victims in a worse condition than it found them; inasmuch as it deceives and prevents an earnest seeking for the true.

The fearless position you have taken to defend truth has chastened and led you through a fiery ordeal, to refine and fit you to destroy the bastille and open the prisons of the enslaved. Work on with a will indomitable; let not one stone remain to sustain a wall to hold up slavery in any form. Mankind must be enfranchised, and who shall sound the trumpet of freedom? The echo is, woman! Is she not the greatest of all slaves? Who shall dare deny this fact? Chained, prostituted to the lowest of human passions (a thousand degrees lower than the animals), who shall reach out the hand to break her galling chains? Oh, brave heroes and heroines! come forth to her aid; let not one golden opportunity pass without working skillfully and sagaciously; asking the higher intelligences to aid in your deeds of love and mercy. Pour out your life-energies, your sympathy; attract them by your divine love and God-like forgiveness. By your concentrated interest and harmonious action you will accomplish a mighty revolution, extinguishing many burning hells, which are raging like Vesuvius, issuing destruction unbounded. Plant instead love, which will flourish like a garden in the midst of a waste. Be encouraged, for Jehovah is with you, and be sure not to build on a rotten foundation and leave work for those who follow in your wake.

Naught but the immutable principles of truth can live and inspire life; all else must surely fail. Hence reformers should beware lest errors creep in assuming the garb of truth. The good must be analyzed and sifted from the chaff.

Hence climb upward, do not stumble, though the mountain be steep and rugged; clasp the higher intelligences, they will guide you to a still brighter light, which is opening to humanity.

My love and heart-felt sympathies are with you, for our dear sisters, who are prostrate with the most shocking disease which flesh is heir to, which beggars description, and whose souls loathe the horrible cesspools in which they are engulfed.

O man, how art thou fallen! Created in God's image, but so desecrated and obliterated, that hardly a trace of the original remains. How lamentable! Angels weep tears of bitter agony, grieving with sorrow too deep for finite beings.

O, thou Magdalens of past ages, come to the rescue! Put your shoulders to the wheels of this mighty revolution, lest the finite championess and champions be crushed by the Juggernaut which the fiends of the "social evil" are sending with mad vengeance on the track of the revolutionists!

We implore, we beseech you to carry our petitions for the enslaved to the empyrean to enlist the highest powers, that this great end be accomplished, and an emancipation proclamation be issued. Such would move earth and heaven in one grand chorus.

A celebration more magnificent than ever was witnessed since the world existed! A new earth and heaven instituted; a higher mode of existence, physical and spiritual.

Let us live on and rejoice.

I have written the preceding as I was deeply and tenderly impressed from, I trust, aiding and loving intelligences. May it give solace and strength, and impress you with the magnitude of your responsibility and the love angels bear you is the earnest desire of your sister,

O. F. CHANDLER.

The fight on the public school question still rages between the religious sects. There is only one way to stop this war and preserve the public schools. Banish every school-book, from the primer to logarithms, from spelling to the classics, which contains a single religious or devotional sentence, from the school-room, and let only pure secular and scientific education be taught therein. This severe but just rule could not fail to obviate every objection to the teachings of the schools, let them come from whatever quarter they may. Then let parents, guardians and pastors conduct the religious training of the children confided to their care at home, and in their several churches and Sunday schools, which are the only proper places where their peculiar ideas on religious or devotional subjects can be fully met. There, and there only, is the true battle-ground of the religions. The common schools must be freed from the strife, or these schools will be rendered useless, if not entirely destroyed. For a teacher to even mention the name of God in the public schools is to take that name in vain, because it is in the wrong place, and the offense should be punished by dismissal.—*Mahoning Vindicator, Ohio.*

The Springfield Republican, speaking of Mrs. Woodhull, says:

She devotes herself to the exposition of her social philosophy. It is not a philosophy that is attractive to the average mind. But it is entitled to a fair hearing. Woodhull has got hold of some of the salient facts in the social problem, and she handles them in a masterly manner. Almost nobody has put in stronger relief the blots that deface our modern civilization, the abuses that have grown up in our family life. Some of her demands, as that the prostitute's patron should suffer the same treatment as the prostitute, that seducer should receive equal popular censure with the seduced, no one can gainsay. Not a few points in her sweeping indictment of modern society are well taken. Her remedy is one that the public cannot endure. None the less, it will not harm the public to hear the woman. So long as she confines herself to the discussion of her peculiar doctrines, Victoria Woodhull has as good a right to a hearing as Julia Ward Howe. Instead of denying her that right and elevating her into a martyr, it is about time that American civilization should withdraw

the humiliating confession that it is afraid to encounter a single woman.

PRINCIPLE vs. POLICY.

Truth is a principle, and God is truth in the same sense that he is love. It has become quite too fashionable to declare that principle as a motive power has become obsolete—that it is a myth and that every man has his price. It is the rankest kind of atheism to discard the idea that even in politics there may be such a thing as principle. How far a man may be justifiable in compromising with policy is a nice point to decide; but there is a dividing line beyond which he should not go. And there is also a point beyond which, if he does, he sins against the divine light that lighteneth every man that comes into the world. Moral depravity is not the normal condition of the human soul, else God is not its author. Moral depravity is the result of actual sin, an effect and not a cause.

The demoralized condition of the country to-day is a result of the wrong doings and wrong teachings of divines, editors and politicians. The text they preach from is, "Every man has his price." We have not an honest man whom we could trust to send to Congress. This is virtually saying we cannot trust ourselves. We know we should do just as our members of Congress have done. God pity a country that has no honest men to send to Congress. When it comes to that, we think the time is very near at hand when with "fire and sword the Lord will plead with all flesh."—*Morrison Independent, Ill.*

[We do not presume to fathom what the Deity may intend to do in this crisis, but we do think that the time has arrived for the people to do their duty. We have shown in our WEEKLY the causes of our present demoralization, and proposed remedies. Of course our remedies are radical; they would be useless if they were not. Any way, we are glad to perceive that the press all over the Union are waking up on the subject; now let them cease wrangling about individuals and propose their plans for our national regeneration. If we think them better than our own, we will cheerfully accept them, and thank them for enlightening us.]

[From the Springfield Daily Republican, Monday, Nov. 3, 1873.]

PLYMOUTH CHURCH AND ITS SCANDAL.

*** Notwithstanding this attempt of their pastor to restore harmony by silencing discussion, the struggle between the party of investigation and the party of suppression went on for some time longer. At last, after the meeting had got itself into a dreadful tangle, it suddenly adopted the original resolution of the committee, and adjourned. So Mr. Tilton is "dropped," and there is an end of that investigation.

Let us hope there is an end of the whole wretched business as well. If there is any good end to be served by going on with it beyond this point, we are too dull to perceive it. The public has heard quite as much as it cares to; its mind was made up some time ago. Mr. Beecher has had a lesson that he is not likely to soon forget; he will undoubtedly be a more prudent and a humbler man for it. We may assume that the experience has not been without its instruction and discipline for Mr. Tilton. Mr. Bowen, we hear, is going to Europe; if he is wise, he will stay there for the remainder of his natural life. Neither Brooklyn nor Plymouth Church has any further use for him. The latter is still the most prosperous and conspicuous religious society of the Protestant persuasion in the new world; while we are given to understand that the *Christian Union* is the most widely circulated of religious newspapers. Under these circumstances, it would seem the wisest course for the Brooklyn brethren to turn down the old leaf and then try very hard to keep the new one unblotted.

[From the Springfield Daily Republican, Monday, Nov. 3, 1873.]

WOODHULLISM IN MASSACHUSETTS POLITICS.

Though the canvass has been a dull one, it has had some curious features and a few decidedly novel ones. Of the latter character was the introduction of Woodhullism as an element of division in the republican convention for the sixth Worcester representative district (Lancaster, Bolton and Harvard), last week. Bolton was "entitled to" the nomination, and her delegation presented the name of James D. Hurlbut, who was vouched for as "a strong republican and a good temperance man." Two or three ballots were taken without any choice, with considerable discussion interspersed which showed a good deal of strong feeling against Mr. Hurlbut, when a Lancaster delegate introduced a new element by inquiring if it were true that "Mr. Hurlbut thought there were no 'nobler women' than Victoria Woodhull?" A Bolton delegate replied that he couldn't see how Mr. Hurlbut's views of Woodhull affected the question of his fitness as a representative, since the Legislature had nothing to do with the woman. Further discussion brought out the fact that Mr. Hurlbut's real sentiments were that Woodhull, "even if she was the greatest prostitute that ever stood in two shoes, should have fair dealing, and the protection of the law." This did not satisfy everybody, and there was more talk about Mr. Hurlbut's being a "Free Lover," and whether a man holding such views was fit to represent the district; but, on the other hand, Rev. Mr. Edes, who had presented his name, declared that Mr. Hurlbut was "a highly respected man," who never drinks beer or even cider, and finally, that he was "the son of an orthodox minister." This reverend indorsement proved efficacious enough to secure Mr. Hurlbut's nomination by one majority, though his opponents bolted and nominated Jesse B. Wheeler, of Bolton.

WHAT BREAKS DOWN A YOUNG MAN.

It is a commonly received notion that hard study is the unhealthy element of college life. But from tables of the mortality of Harvard University, collected by Prof. Pierce from the last triennial catalogue, it is clearly demonstrated that the excess of deaths for the first ten years after graduation is found in that portion of the class of inferior scholar-

ship. Every one who has seen the curriculum knows that where *Æschylus* and political economy injure one, late hours and rum punches use up a dozen, and the two little fingers of these are heavier than the lions of Euclid.

Dissipation is a sure destroyer, and every young man who follows it, is as the early flower, exposed to an untimely frost. Those who have been inveigled into the path of vice are named legion. A few hours' sleep each night, high living and plenty of "smashes," make war upon every function of the body. The brains, the heart, the lungs, the liver, the spine, the limbs, the bones, the flesh—every part and faculty are overtasked and weakened by the terrific energy of passion loosened from restraint, until, like a dilapidated mansion, the "earthly house of this tabernacle" falls into ruinous decay. Fast young men, right about.—*National Independent.*

SONG OF THE MYSTIC.

[The following lines were penned by Father Ryan, the author of many choice gems, who is often called "The Poet-Priest Soldier" of the South:]

I walk down the Valley of Silence,
Down the dim, voiceless valley—alone!
And I hear not the fall of a footstep
Around me—save God's and my own!
And the hush of my heart is as holy
As hovers where Angels have flown.

Long ago was I weary of voices
Whose music my heart could not win;
Long ago I was weary of noises
That fretted my soul with their din;
Long ago was I weary of places
Where I met but the Human and Sin.

I walked through the world with the worldly;
I craved what the world never gave;
And I said: "In the world, each ideal,
That shines like a star on life's wave,
Is toned on the shores of the Real,
And sleeps like a dream in a grave."

And still did I pine for the Perfect,
And still found the False with the true;
I sought 'mid the Human of Heaven,
But caught a mere glimpse of its blue;
And I wept when the clouds of the Mortal
Veiled even that glimpse from my view.

And I toiled on, heart-tired of the Human;
And I moaned 'mid the mazes of men;
Till I knelt long ago at an altar
And heard a Voice call me; since then
I walk down the Valley of Silence
That lies far beyond mortal ken.

Do you ask what I found in the valley?
'Tis my trysting-place with the divine;
And I fell at the feet of the Holy,
And about me a voice said: "Be mine!"
And then rose from the depths of my spirit
An echo: "My heart shall be thine."

Do you ask how I live in the Valley?
I weep, and I dream, and I pray;
But my tears are as sweet as the dew-drops
That fall on the roses in May;
And my prayer, like a perfume from censur,
Ascendeth to God, night and day.

In the hush of the Valley of Silence,
I dream all the songs that I sing;
And the music floats down the dim valley,
Till each finds a word for a wing,
That to men, like the doves of the Deluge,
The message of Peace they may bring.

But far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the silence
That never shall float into speech;
And I have had dreams in the Valley
Too lofty for language to reach.

And I have seen thoughts in the Valley—
Ah, me! how my spirit was stirred!
And they wear holy vails on their faces—
Their footsteps can scarcely be heard;
They pass through the Valley, like Virgins
Too pure for the touch of a word.

Do you ask me the place of the Valley,
Ye hearts that are harrowed by care?
It lieth afar between mountains,
And God and his Angels are there;
And one is the dark mound of Sorrow,
And one the bright mountain of Prayer.

PURITAN PRUDERY.

The following article is taken from the N. Y. *Telegram* of November 6. An account of the seizure and trial of the proprietor of the statue has been published in our last. For ourselves, we do not blame the marshal for his action in the matter, inasmuch as, knowing that the State of Massachusetts has ceased to increase, and that, according to Dr. Allen's report, its sexual morality is far below par, it is certainly the duty of all its officers to guard carefully the little that is left:

NAUGHTY NARCISSUS.

There is at least one place on the face of the earth where morality flourishes like the familiar green bay tree. At first one would be inclined to think that the particular locale in question is New York, but it is not. Neither is it Boston—famous Athens of these degenerate times—where piano legs are draped with pantalettes, and every young lady limits her light and amatory reading to the wildly erotic passages of a Greek grammar. Neither is it Philadelphia, where the only courting night is Sunday eve, and where the spectacled and be-capped mother of the creature you adore requests thee to leave before the hour of ten. No, it is none of these; but it is New Bedford, Mass.

In that saintly hamlet lives a city marshal whose breast is

free from sin and whose thoughts are clear of guile. Walking pensively adown the streets of New Bedford the other day, he espied an immoral statuette. In all the glow of its seductive beauty it stood in the window of a store run by Mr. Charles Hazeltine. At once the whole moral nature of the marshal was aroused. Carefully adjusting his spectacles, he took in the lewd and lascivious figure. It was that of a young and handsome youth who had very little clothing on; in a word, it was "Narcissus at the Fountain."

Sadly did that moral marshal enter the store, and say unto the attendant, "I pray thee tell me the story of this naked boy." And unto him the attendant did recite the legend of Narcissus. So sang the attendant: "Narcissus was the joint son of the nymph Liriope and the river god Cephissus. He was much famed for his beauty, but the power of love touched him not. There was a beauteous maid named Echo who died of grief because her love for him was not reciprocated. Then hied unto Nemesis another forlorn lady, who spake unto Nemesis and said, 'Lo! here is naughty Narcissus, who will not let us love him, although we fain would.' Deep thought knit the brow of Nemesis. Then she issued her mandate: 'If he cannot love a female et him love himself. He shall become enamored of his own picture mirrored in a fountain, and loving it he shall die.' Even so is it here pictured." So spake the attendant.

Then up spake the moral marshal of New Bedford town: "I shall snatch this picture, because it's lewd." And he snatched it.

Such is the latest story of Narcissus. The case has gotten into the courts, where it is to be argued—the defendant, Hazeltine, contending that the marshal had no right to take his statuette, and the marshal maintaining his position as guardian of the morals of the place. It will be a doughty fight, and all New Bedford is exercised over the result. As an indication of which way the wind will blow, we give this straw from the New Bedford Standard. One of its reporters tells the marshal that "what the figure is, is the exquisiteness of the youthful form in its perfection, as the wonderful Hellenic genius, and that bright, ancient time have left us the pattern and type. For the sake of what the world owes that time and that genius, bear in mind that, long before whale or sperm was lending us its brief candle, this beautiful figure was raying out its light of beauty to charm and instruct. It will take more than all your courts to douse that glim."

So runs the world away in New Bedford.

ALLEGHENY, 1873.

Dear Victoria—How many of us are asking "Watchman, what of the night?" and laying to heart your warnings of the approach of revolution. If history repeats itself, are not the landmarks unmistakable? All revolutions are the offspring of injustice, persecution, fraud and high-handed tyranny and oppression. The people must be outraged and goaded to madness ere they will arouse from their slumber and ease. And surely the time is at hand when every soul must show its colors and plant its standard—

"For earth's greatest time of trial
Calls for holy self-denial—
Calls on men to do and be."

In view of the corruption, both in Church and State, in social life, in financial circles, in short, in every department of earth, a thorough "house-cleaning" must soon commence. And as the few ways do that dirty work let us call for volunteers; let every man and woman that has the bravery and courage to announce his or her position, enroll under the banner of Universal Liberty, proclaim it boldly to the world. Mean people always come to the rescue after the battle is fought. I wrote my manifesto at the time of your imprisonment and sent it to the Word ("a small instrument, but has a keen edge"), hence I do not feel like a laggard.

It is no time now to hide behind a good reputation and a well-defined policy. If you have been brave enough to lead the van, let every lover of liberty, in its broadest sense, be loyal thereto and follow truth wherever it may lead.

God bless you in your stern work of duty in the cause of humanity, and lead you on to victory.

Yours for reform, (MRS.) L. M. PATTERSON.

PANTS FOR WOMEN.

BY O. F. SHEPARD.

Reformers having grown to the acceptance of other demands for women, stand aghast at what they are forced to admit is the next necessity—pants; but prejudice and false education will have to give way to judgment in this matter as it has done in the others. For grant to woman full use, control and opportunity for head and heart, it must be supplemented by the freest use of hands and feet or she cannot go forward to a nobly-rounded womanhood. Only the most stupid ignorance makes it seem more indecent for the legs to be separately and comfortably clothed, than for the arms to be thus clad; and if it is immodest for women to wear pants, it is just as surely so for men to wear them. If any man thinks skirts are more graceful and lovely than pants, and that he could walk and work and jump in them with more comfort and success, I would by no means have his right to make the change questioned. If any woman thinks differently (and neither man or woman can think understandingly in the matter until they have given both costumes a fair trial), I insist that her right of choice shall be held equally inviolate.

I demur from the propositions made in good faith by some of our reformers, that woman become a dependent of the State. Pauperism is not good for either man or woman. Give her the free use of her body by sensible clothing, and equal pay for equal work, and she will be fully equal to self-support and to the accumulation of sufficient means to take her safely through the period of maternity should her lover desert her (which would not often happen in freedom) before the work of parentage is accomplished. Nature makes no mistakes, and in creating woman with legs foreordained

her to the use of pants. I approve her decision, and find my love of ease, comfort and beauty all provided for in the decree.

Vineland, N. J., November 7, 1873.

November 6, 1873.

My dear Mrs. Woodhull—Though I wrote you some time since and have received no answer, still I know you are very busy, and therefore shall not wait.

I am going on a visit now, and wish the speech, entitled "Elixir of Life; Or, Why do We Die," to take with me for the benefit of others as well as myself; for though I work quietly, I trust 'tis not less effectually than if I made more noise.

I have lately been re-reading the "Scarlet Letter," and think that though you may have read it, you may never have noted the prophecies on the last page, where Hawthorne says his belief is, "That at some brighter period, when the world shall have grown ripe for it, in heaven's own time, a new truth would be revealed, in order to establish the whole relation between man and woman on a surer ground of mutual happiness."

I think his next idea with regard to Hester, or such as she, not being divinely commissioned, is a mistake, for only such as she, and those who have suffered can begin to comprehend the length and the breadth, the height and the depth of these questions. I only wonder that, being a man, he had even so much insight as he has shown. Then, again, he says what I feel must mean you: "The angel and apostle of the coming revelation must be a woman indeed, but lofty, pure and beautiful, and wise, moreover. Not through dusky grief (?) but the ethereal medium of joy (?) and showing how sacred love should make us happy by the truest test of a life successful to such an end!"

Of course there are many sentiments in the book which we cannot indorse, but it was a long step ahead in his day, and he was not able to clear all the cobwebs from his brain on the question at issue. He has left that for the "angel and apostle," yourself.

It seems to me the above quotations are excellent texts for an editorial, and one I should like to see; and if that book were re-read under the light of this new dispensation, it would do much good. I read it when it first appeared, but I did not see a tithe in the history which I see now, and so it would be with others who are now groping their way to the light through many obstacles. Even though he assumes (while he would not have dared do otherwise) that Hester and Dimmesdale sinned and were polluted, still the book is so well written, and its appeal for both so strong, and then, too, unlike most authors, he allows a sinning woman to live, and kills off the man, that I feel it carries a lesson with it to-day to the multitude that it did not carry when first launched. The ideas in "Marion's Vow," spoken of in the paper, are well enough; but the style is so wishy-washy, and the whole tone of it vulgar, and such as no person of culture and refinement of mind, society and general surroundings could have written, that I regret when such a book was written; it could not have had all the other advantages. I think, for instance, that Wilkie Collins or Charles Reade could take a woman, or two women, in different positions in life—one rich and cultured, the other poor and ignorant, if you please, of all except what the instincts of a pure soul, a strong love and maternal instincts could teach—let each say in her own way, we wish for children of our own bodies, we do not wish to tie ourselves for life, we must have a father, and the right kind, and when found we will, if possible, bear a child, and do it all from first to last as openly and as fearlessly as though under the protection of legal marriage. Either of those men could give such a book to the world as would be received, though condemned and criticised enough to cause it to be read far and wide. If I could meet Wilkie Collins, and he could be influenced, I would do all I could toward it. Ten years ago his "New Magdalen" would have been confiscated and burned for its pernicious teaching.

I am glad you are able to lecture. Don't forget, I beg you, to be sparing of your strength.

Yours sincerely,

W.

BUDDHISM VERSUS CHRISTIANITY.

The Catholic terms pride one of the seven deadly sins. It exhibits itself in nations as well as in individuals, and is more potent in the religious field than anywhere else. Those Christians who are assured that they are right and the other three-quarters of the world wrong, will do well to peruse the following article:

CIVILIZED HEATHEN.

Rev. Mr. Murray of this city—he of the horse persuasion, and a preacher not so rigidly orthodox as to suit the requirements of exacting deacons—has been giving a colloquial sort of a lecture to the people of Springfield on the above subject; and if those who had the felicity to hear him are not already of very different minds respecting the status of the heathen, to whom they have been appealed to for generations to send their odd pennies and old clothes, then we shall have to admit that there is no force in argument and reason. Mr. Murray wished the people to understand that we are the heathen, not the Buddhists and Brahmins, the Chinese and the people of the further East. He stated anew the fact that the basal idea of Buddhism is "the infinite capability of the human intellect." It is a religion that numbers nine nations of followers, and has developed more of art and science than we shall in five hundred years.

It has nothing either sensual or emotional about it. It is pure rationalism. It always appeals to reason; tolerates no passion or undue appetites; seeks to win converts only by argument and persuasion. Its weapon is the sermon, its champion the brain, and its reliance argument. For two thousand three hundred years it has never known but one religious war, and that is so small that nothing definite can be learned about it. How does this compare with European history and the records of our ancestors in New England? Take a thousand years from human history and see how

Buddhism was continually an instrument of peace and toleration, and European religions the instruments of war and persecutions. Buddhism never persecuted; never deceived the people; debased or discouraged literature; appealed to prejudice or passion; never appealed to the sword. If this is heathenism, it is civilized heathenism. But the heathen is more. He is a humane being. The Buddhist priest recognizes as a "man and brother" whoever has intellect. It is only of late years that we have learned that the Church and State can exist apart, but the Buddhist religion has had no connection with the government for three hundred years.

We establish hospitals for suffering humanity—they for suffering brutes, as well. Our magazines are just beginning to advocate the planting of shade trees, and we shall do it, if at all, as a matter of taste. They have done it from a sense of duty for thirty centuries. We entertain strangers—at hotels, if they pay. Their poorest huts are always open, and they receive every stranger as a guest of God, to be given the best of everything. The testimony of missionaries who have spent years among them is that they are very polite, almost universally temperate, and that indecencies of word or act are almost never seen. Contrary to the generally accepted belief, children are kindly treated, the men taking delight in helping care for them; widows with children are thought more desirable as wives than those without; maternity always brings respect. Here it is hard to get any law against the sale of intoxicating drink, but China long ago refused to license the sale of opium, on the high moral ground that it was not right to license any evil.

Such is Rev. Mr. Murray's tribute to Heathenism on its religious side. Pray how does it compare, or rather contrast, with the Orthodoxy that is to-day seeking to steal its way into the Constitution of the country? What sort of heathen are these to send missionaries and money and Bibles to? Which side, in fact, is the Heathen—theirs or ours? Mr. Murray adds: "Do we propose to send Bibles, and, as was done recently, send three missionaries and two hundred and forty barrels of rum on the same ship? When, after twenty or forty years' observation of such things, those educated men repudiate our religion—what will you say? The trouble is, we have not reduced our religion to practice. They know more of this life—we of the life to come. What we need is not more ecclesiastical machinery, but more piety. When American habits are better, when we have escaped heathenism at home, we shall be more ready to go abroad." And truer words never were spoken. It is time we undeceived ourselves in this country on the subject of "the Heathen." We have taken it for granted that everything outside of our ecclesiastical arrangements is blank and utter heathendom, just as the Jews called everything outside of their arrangement Gentile. It is a piece of arrant conceit, which a little more knowledge will be pretty sure to take out of us. Less "ecclesiastical machinery" is wanted, as Mr. Murray openly admits. More humility and trust would be far better in its place. And, with a minister's word for it, why need Spiritualists and all liberal thinkers doubt of their position in the matter? Let us all unite energetically to break down ecclesiastical domination, and especially to keep the Church divorced from the State.—Banner of Light.

NEW YORK, Nov. 8, 1873.

Dear Madam—You said would I write an article on finance for the WEEKLY? Bless your soul, I know less of finance than Beecher does of piety. I have an antipathy to everything looking squarely or squintingly toward payments. I would be glad to renew all my own or my friends obligations at least one thousand years, without interest; and you ask me to write about finance.

I have written a moral essay which is worth at least ten cents per page, though you will scarcely detect the merit the author claims for his work. Little Nap. was my stock-in-trade conversations for twenty years. I always went for the little cuss in opposition to everybody else. When Bismarck killed Nap. my occupation as a talker was gone.

Truly your friend,

HAROLD SKINPOLE.

"NAPOLEONIC."

SOME AMERICAN NAPOLEONS PHOTOGRAPHED.

From the second day of December, 1852, when the "nephew of my uncle" made his murderous raid on the peaceful citizens of Paris, declaring himself Emperor, this country has been cursed with the virus of his example, and on every occasion that an act of glaring financial rascality has been conceived and successfully carried out, the rogue or rogues have been commended as clever, sharp fellows; in short, "Napoleonic."

By an unerring rule of compensation the father of lies and villainies was crushed to death, and by natural laws his admirers and followers have gradually succumbed, and are at this moment hors du combat. What a host of imitators and pretenders we have had—political, financial and clerical. We propose, as an example, to give the names of some of America's most prominent Napoleons. There are hundreds of less brilliancy, who in his or her small way are entitled to public notice; but we cannot afford space for mediocrity. "The first shall be last and the last first."

Number one, Boss Tweed.—His "What are you going to do about it?" has more significance than all the mysterious utterances of Napoleon the little. "Long live the Boss."

George Barnard.—Judge.—Who can believe his equal exists on this or any other globe?

Jay Gould.—Master of all the good and mean qualities of Nap., is spoken about as likely to secure a lucrative position with his patron saint Mephistopheles. He has earned it.

Jim Fisk, Jr.—Poor devil, his love of tinsel should have made him lackey to the man he aped. James so far has had better luck than his pals.

Saint Daniel.—Who has with the sword of Gideon mowed down the light infantry of Wall street, thereby deserving well of his countrymen, and especially the affection of Y. M. C. A. Daniel is "Napoleonic."

"Tom Scott."—Genial fellow! Had he lived in Paris dur-

ing the glorious days of the Empire, he would have been knave of hearts, right bower to Louis; and we, poor fellows, should not have had him as ruler of the States of Pennsylvania and New Jersey.

Garrett.—Sovereign and ruler over "Baltimore and Ohio," and many other roads and cities. G. is aristocratic and a subject for gout; uses more tasteful liquors than water, which beverage is the chief favorite of most of our Napoleons, especially the financial part of them.

George Law.—We are half inclined to omit George, since the manure piled up on his dumping-ground, the Battery, has been removed. We had forgotten his fragrance—peace go with him.

James F. Joy.—President of fifteen or fifty railroads, director of State of Massachusetts, governor and controller of Canada, Michigan, Kansas, C. B. and Q., lawyer, gentleman and "consolidator," with more brains than all the other Napoleons. We think Joy is almost up to Bismarck.

Vanderbilt.—Who says the king is dead? While the Croton runs, our veteran C. V. can never die. His emblem of purity, water, shall keep the Commodore afloat until the last tugboat of whisky sinks into oblivion. The fight made by this biggest Napoleon would have ended in a second Moscow, except for the water supply carried in his boats. May he live to equip a second one, in which to carry himself and those poor geese he has so often plucked.

Seriously considered, the result of Napoleonism, as applied to finance, does not appear to have given entire satisfaction, even to those who have made this charlatan, Napoleon III., their patron saint.

In a future article we may give some illustrations showing the Napoleons of the pulpit.

FINANCIAL WISDOM.

The heavy press has inundated the public with promises of fair weather at an early day; the Chamber of Commerce urges specie payments. Secretary of the Treasury pays out at least one hundred dollars per day in silver coin. The National Banks renew notes for their bankrupt customers; but no new legitimate work; we are patting each other's shoulder and whistling to keep up our courage.

And except the very rich, each day brings us near the verge of universal bankruptcy, while the cowardly so called respectable journals are crying "all's well;" instead of probing to the very bottom the causes, and urging an invigorating process. Away with this crowd of do-nothings. We urge the eradication of all shams, giving plain English words to express truth; revolution rather than endure the false system we have fostered so many years.

PEARLS FROM THE SEA OF THOUGHT.

SELECTED BY LAURA CUPPY SMITH.

"The brutalities of progress are called revolutions. When they are over this is recognized: that the human race has been harshly treated, but that it has advanced."—*Victor Hugo.*

"Not a disembodied spirit can the weapons of tyrants let loose but it stalks invisibly over the earth, whispering, counselling, cautioning.

Liberty, let others despair of you; I never despair of you. Is the house shut? Is the master away?

Nevertheless, be ready; be not weary of watching;

He will soon return; his messengers come anon."—*Walt. Whitman.*

"In sober truth, whatever homage may be professed, or even paid, to real or supposed mental superiority, the general tendency of things throughout the world is to render mediocrity the ascendant power among mankind."—*John Stuart Mill.*

"No general theory of the morality governing men and women in the conjugal union is at all tenable that does not regard perfect offspring as the first thing to be considered."—*The Truth about Love.*

"I never know how to worship until I know how to love; and to love I must have something that I can put my arm around—something that, touching my heart, shall leave not the chill of winter, but the warmth of summer."—*Henry Ward Beecher.*

"A foolish consistency is the hobgoblin of little minds adored by little statesmen, philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Speak what you think now in hard words, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you said to-day.—'Ah! so you shall be sure to be misunderstood.' Is it so bad then to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh.

"To be great is to be misunderstood."—*Emerson.*

"The holy law of Jesus Christ governs our civilization, but it does not permeate it. It is said that slavery has disappeared from European civilization. That is a mistake. It still exists; but it weighs now only upon woman, and it is called prostitution."—*Victor Hugo.*

"Virtue does not consist of a membrane."—*P. B. Randolph.*

"The diapason of human thought was never struck till culture summoned woman into the republic of letters, and experience as well as nature tells us, 'What God has joined, let not man put asunder.'"—*Wendell Phillips.*

"The child comes into the world like a new coin with the image of God upon it; and in like manner as the Jews sweat down sovereigns by hustling them in a bag to get gold dust out of them, so is the poor man's child hustled and sweated down in this bag of society to get wealth out of it; and even as the impress of the Queen is effaced by the Jewish process, so is the image of God worn from heart and brow, and day by day the child recedes devilward. I look back and wonder, not that so few escape, but that any escape at all to win a nobler growth for their humanity. So blighting are the in-

fluences that surround thousands in early life, to which I can bear such bitter testimony."—*Gerald Massey.*

"The love of a great cause makes a great soul greater."—*Theodore Tilton.*

"I would be a husband and a father; I would know, here on this earth, whose people no longer seem to have an idea of it, what it is to love a woman."—*Pere Hyacinthe.*

"The highest fame was never reached except by what was aimed above it."—*Elizabeth Barrett Browning.*

"There are two things which I abhor—the learned in his infidelities, and the fool in his devotions."—*Mohammed.*

THE NEWEST BEECHERISMS.

"In the course of his lecture on 'Religious Revivals' before the theological students of Yale College, at New Haven, Wednesday, Rev. Mr. Beecher astonished his hearers with some original observations on the necessity of humbling one's self before the Almighty.

"I beseech you to avoid that kind of crawling, that prostration that takes the manhood out of a man. I don't think that God wants to have a man crawl before him like a worm. I don't think he is any more pleased to see that than you would to see your children act so. I have a little dog at the farm that, when I come home, is so exceeding glad that he lies down and squirms and rolls over on his back, so that I want to kick him. That same dog, although he is so affectionate, will steal chickens. Now, a dog don't know any better, but a man does, and it seems to me as if men think that if they humble themselves before God, and say all manner of scrouching things, that will fit them for the work. There is no manliness in this. No doubt they have enough to confess, but God wants men to come to Him as though they were His sons."—*National Independent.*

Save us from little dogs of this kind. They commonly finish their violent demonstrations of affection by snapping at the hand that feeds them. We had one of the breed in our office lately, but are now happily rid of him.

The Beecher "bit" in the mouth of the Hon. Tom Kinsella, ex-Democratic member of Congress and editor of the Brooklyn *Eagle*, must begin to chafe when he pens such editorials as appear below. Kinsella is a Jesuit, but nevertheless he has attempted to carry the Great Ecclesiastical Bull of Brooklyn over the breakers that now surround him. It is evidently too much for his strong stomach, and he fires a shot now and then to convince the Catholic Clergy that he is not serving God and mammon too.

"Father McGlynn took occasion on Sunday to administer a rebuke to Mr. Beecher for his statement a week ago, that the Virgin Mary in receiving the homage of Catholics, was robbing God of glory. The Rev. Father regrets that a statement of that kind should have been made by a man of so pronounced liberality as Mr. Beecher, but he does not suffer his regret to stand in the way of his dealing the Plymouth pastor several very sharp raps. Mr. Beecher, says the Father, continually refers to his father in terms of the most profound respect, and glorifies him almost weekly from the pulpit, and yet it never occurs to him that he is robbing God of glory.

"In a lecture entitled 'Manhood and Money,' delivered before the Mercantile Library Association of New York, Mr. Beecher discusses at considerable length the relations subsisting between Christian character and the modern mania for money getting. The discourse, judging from the reports published of it in the morning papers, must have been specially acceptable to the rich men in the audience. Mr. Beecher did not exactly contend that the chief end of man was to gather wealth, but he furnished an endless number of apologies for those men who appear to act in that belief. He did not denounce poverty in direct terms as a crime, but he made it look an exceedingly despicable thing by his bold and florid eulogy of gold and men possessed of it. He did not state that high manhood in humble life was an utter impossibility, but he tickled the vanity of every speculator and note-shaver before him by declaring that for the development of the highest character money in large quantities was indispensable. In short, he contended that the whole drift of civilization was in the direction of wealth, and that those men were chiefly to be commended who contribute to that momentum. In urging these points upon the assemblage, Mr. Beecher exhibited all the eloquence and art for which he has become celebrated. The spirit and genius of the entire effort is admirably represented in the following paragraph:

"Shall God fresco the heavens morning and evening, and I be afraid to rejoice in the color? Shall he spread the field with magnificence, changing every day through all the regal months, and I stand aloof, looking out and wishing I might be a party to it? It is only a base and wicked view of religion that takes away from man all right and liberty; for he who loves God and loves men, and then makes himself strong that he may worship the one and serve the other, has a right to riches, has a right to pleasure, has a right to what art and beauty can bring him, and the day will come when a man can have them without the suspicion of being deteriorated."

"About this passage there is much of that delightful plausibility which always characterizes Mr. Beecher's preaching, and lends even to absurdity something of the charms of truth. It has never been seriously contended that riches and manhood were inconsistent, and when Mr. Beecher set about the discussion of the relations between these two things as if such a point had been raised, he simply set up a man of straw to the end that he might, with much show of vigor and good temper, knock him down.

"What, however, has been urged upon the attention of the world, and that too by a gentleman who ought to be tolerably familiar to Mr. Beecher, is that the pursuit of money for its own sake is an unmitigated evil. It has also been suggested by one whom Mr. Beecher, we believe, honors, that poverty when the result of honesty is an altogether admirable thing; and by the same one we think it has been demon-

strated not only that wealth is not a condition of the highest manhood, but that the highest manhood known to the world flourished in the most dejected poverty. These points Mr. Beecher skillfully evaded. It is, we know, an unpleasant thing for men situated like Mr. Beecher to stand up before their wealthy congregations and apostrophize humility; it would look ungracious in the presence of men who, by their big pew-rents, are the pillars of the churches, to say that if they and their wealth were out of existence, the world would be none the worse and might be a little the better. It is altogether more kindly to look for arguments which shall make men who have been driving sharp bargains and grinding the faces off their employes, feel that the tendency of civilization is toward wealth, and that as people become rich they become civilized. There has been a fearful amount of that kind of gospel preached in America within the last twenty-five years, and from no pulpit has there been more of it than that occupied by Mr. Beecher. Money-getting has never been put to bothersome tests in Plymouth Church. Had it been, there are faces to-day conspicuous in the front pews that would have figured in other edifices. There is something wrong when men who have been selling quack specifics blackmailing their neighbors, and perjurying themselves in courts of justice, can listen to a sermon and feel good all over. The lecture in question was exactly one of that kind. Jay Gould would have reveled in it, Daniel Drew would have smiled his meekest smile under the sounding periods, and even Jim Fisk, had he been above ground, would have thought better of himself for the kindly words spoken of him and such as him. There has got to be another gospel preached if a barrier is to be placed to the current of existing loose morality and positive dishonesty. The charms of plain living, the nobility of simple honesty, and the dignity even of poverty have got to be presented. He of old, who blessed the poor, and made them his most splendid promise, may have been mistaken, and preaching and lecturing such as that of Mr. Beecher last night may be the natural recoil from an absurd extreme; but it is equally apparent to-day that danger to morality and to manhood lies in the direction of the modern pulpit, and safety in the course pursued by the earlier teachers. Not only was the general tenor of Mr. Beecher's lecture faulty, but the specific statements were absolutely false. It was false to pretend that the world owed its civilization to rich men. It was an outrage upon all history to intimate that philosophers and inventors had drawn their inspiration from the purses of princes. The rich men of the past, as of the present, were they who did not sow but reaped—who did not do the thinking, but entered into the results of large thought, and who lived not for civilization or the world but for themselves. In discussing a question of this kind it is well that the truth should be told. Money has become the god of the present, and the servants of the yellow deity are to be seen at their devotions in our public offices, in our banking institutions, on our railroads and in our churches. Money is good as a means, and the man who by honest effort becomes possessed of it is to be congratulated; but the end of life is not to make money, and the highest object of existence may be attained without it."

[From the Cincinnati Enquirer.]

THE BEECHER SCANDAL—NO INVESTIGATION CRITICISED.

We had hoped that Mr. Beecher was innocent, but we give it up. He may now be considered as guilty, because certainly otherwise no clergyman of his reputation would rest under the grave imputations that have been cast upon him. He might as well understand first as last that he cannot by silence and non-action avoid these extraordinary accusations, which are special in their nature and character, and assume in all respects a definite form in time and place. No previous character will do. Innocence is always anxious for exculpation, and eagerly embraces the opportunity. Mr. Beecher is able and shrewd, and cannot but know how great is the sacrifice which at present he is making. We shall be amazed if Plymouth Church declines to have this investigation, although such may be the wish of Mr. Beecher. He is not the only party to be consulted. Indeed, we doubt if he ought to be consulted at all in any event, as he is interested in the judgment. But his failure to demand it should only make the Church more determined upon having a strict and rigid inquiry into all matters pertaining to it. They have even more at stake than Mr. Beecher. They have the Christian ministry and its honor and their own relations to it to consider.

[From the Cincinnati Gazette.]

The meeting then dissolved, and it must have been with a feeling as if they were covering up an undercurrent of something very unpleasant. Mr. Beecher went out of one door, Mr. Tilton stood just in the way to another as many of the congregation went by, and a part greeted him cordially, while some avoided him. And so the affair stands. But there is evidently something below which has created much disturbance and division in that church. As it appears, Mr. Tilton takes a bold stand, and is ready to answer to any charge that the person chiefly interested in the "slander"—if there be one—may bring; while Mr. Beecher declares they have buried whatever was between them, and he has no wish to revive it.

We think Mr. Bowen was also called to answer charges of slandering Mr. Beecher. As he is a member of the Church, we suppose that he can be made to respond. It is all very queer.

AN UNUSUAL CHARGE.

Rudolph Maner, a German aged forty-three years, residing at 51 Bergen street, was arrested last evening at his residence on the complaint of his wife, who made a singular and exceedingly un-wife like charge against him of being entirely too fond of her. The accused had a hearing before Justice Lambert this morning, the Court being crowded with amused spectators who had heard of the novel charge. The prisoner was discharged by the learned justice, who was evidently as much amused as any one present.

BUSINESS EDITORIALS.

A. BRIGGS DAVIS,

Of Fitchburg, Mass., has a new and startling lecture under preparation, and will be open to engagements to deliver the same on and after the 15th of November proximo. We cheerfully add that Mr. D. is an able and earnest advocate of the principles of the New Dispensation.

A CARD.

Applications having repeatedly been made to us by many different parties on the subject of securing for them rational amusement for private entertainments, we beg to notify the public that we have with us an able elocutionist who is desirous of giving evening readings from the poets. We know he has an almost unlimited repertoire of recitations (without book), comprising selections from the first English and American classics, together with translations from Swedish, Moorish, Spanish, French, German, and even Persian and Turkish authors. Proprietors and proprietresses of houses of amusement and recreation can arrange for evening readings and recitations by applying to J. F., office of WOODHULL & CLAFIN'S WEEKLY, 113 Nassau street, New York.

PROSPECTUS OF THE LYCEUM.

A LIBERAL PAPER FOR THE YOUNG, PUBLISHED BY P. H., BATESON, 79 ST. CLAIR STREET, TOLEDO, OHIO.

About the 10th of November the undersigned will issue, at Toledo, Ohio, the first number of a monthly paper, to be called *The Lyceum*. It will be a quarto, with four columns on a page; will be printed on good paper, and will be mechanically first-class in every respect.

The objects of the *Lyceum* will be:

1. To teach the young religion without superstition; to furnish an organ for the expression of broad and liberal thought, in a style suited to their needs and capacities, which shall in a measure counteract the influence of sectarian papers for children and denominational Sunday schools; and, as far as possible, to inform the young respecting the many religions and sects of the world, and the distinguishing principles and features of each, and thus help them retain the true and reject the false wherever found.

2. To multiply the number and increase the growth of Children's Progressive Lyceums as places where the physical, intellectual and religious culture of the young can be promoted, untrammelled by sectarianism; and in localities where no Lyceum can be formed, to go into isolated families of liberals and teach their children the reasons for their parents' liberal opinions.

3. To call attention to and educate our youth in those branches which are entirely overlooked or only partially taught in our common schools, viz.: Physical Education, Deportment, and close and accurate habits of thought and utterance in speaking and writing.

4. To furnish innocent recreation and amusement.

The *Lyceum* will, therefore, commend itself for support to teachers and pupils in our schools. It will be the appropriate organ of the Children's Progressive Lyceums and all similar organizations. It will be a paper which every parent who, having outgrown its narrowness, does not feel at home in an orthodox church, will desire to place in the hands of his children.

Parents do not think of starving their children while they gorge themselves with food; yet they will take more papers than they can read, while their children are utterly destitute. The *Lyceum* is offered at prices within the reach of all, and we have faith to believe that parents who sympathize with its objects will furnish it to their children.

All forms of sectarianism have Sunday schools and publications for the young. Liberals, who are a large majority of all the people of this country, have next to nothing of the kind. The *Lyceum* will undertake to occupy this great unoccupied field. It will need in its work the most hearty co-operation and assistance of all Liberals by whatever name they may be called, and the publisher makes an earnest appeal for their aid. He can print the paper, but cannot make it do a great work unless those who can are willing to aid it with voice and pen. He will print the best matter he can obtain, and will distribute it as far and wide as is possible with the means at his command.

Liberals, teachers, pupils, to you we look for that support which will enable us to make a paper whose influence for good shall be felt throughout the broad land. We request that you send us at once either your name as a subscriber for one year, or an order for sample copies for distribution. We intend to print and distribute 15,000 copies each of the first two numbers, and will furnish packages for distribution to those who order them, on receipt of such sum as they may choose to inclose to cover expenses.

The *Lyceum* will be what its name indicates—a place for the discussion, in a liberal spirit, of every question of importance to the rising generation. All sides of every question will be welcomed, if their advocates will write short articles—to the point and free from abuse. The editor desires to occupy the position of a moderator, and see that, while each has an opportunity to be heard, and all may attack each other's sentiments with whatever skill and force they can command, no one shall be allowed to impugn another's motives, nor indulge in any phase of that personality which wounds and irritates, while it neither convinces nor converts.

TERMS.—One copy, one year, 75 cents; three copies, one year, \$2; five copies, one year, \$3.

Each subscriber at the above rates will receive as a premium "The Childhood of the World," which will reduce the price of the paper almost to nothing, as the book is worth nearly the subscription price.

To any person who sends us a club of three subscribers, accompanied with the cash, we will give an extra premium of either "The Childhood of the World," or one pack of "Arithmetical Cards and Games."

For a club of five we will give an extra premium of an additional copy of the *Lyceum* and "The Childhood of the World," or either of them and a pack of "Arithmetical Cards and Games."

If any one feels unable to pay the above subscription price, and yet desires the *Lyceum*, it will be sent on application accompanied by such sum as can be afforded. We have a donation of \$50 for this purpose, and trust when that is exhausted we will be able to replace it.

It is not expected that the *Lyceum* will pay its own expenses for the first two or three years; and hence, while its continued publication is provided for, the degree of its excellence must depend largely upon the promptness and extent of the patronage given it. Therefore, with confidence that his appeal will be responded to, the publisher solicits such support and assistance as those in sympathy with its objects can give with little or no sacrifice to themselves. The ways by which aid can be extended are:

1. To subscribe for one year.
2. To get up a club or induce others to subscribe.
3. For such as can write them, to send suitable articles for publication.
4. Those who do not feel able to help in any of these ways, can send lists of names, with the post-office address, of persons likely to be interested in our enterprise.

Address communications and orders to

P. H. BATESON,
Publisher of "The Lyceum," Toledo, Ohio.

A CARD.

I believe it was Talleyrand who said that words were invented for the purpose of concealing thoughts. If this is so, the writer the "call" for the Ravenna Convention aimed to thwart the design of the inventor, for he said just what he meant and meant just what he said.

This statement would be uncalled for had not some very intelligent persons since seeing that "call," inquired the purpose of the movement. I can only say that the purpose is just what the words indicate, and not in any sense or degree to oppose any existing instrumentalities. It is a movement that ought to have been made twenty years ago, or at any intervening time. To those who think that existing agencies are sufficient to do all the work that needs to be done, we can only say, We respect your opinion, but do not indorse it. As to the Chicago platform, some of us are not Spiritualists, but nevertheless are willing to work. However, when we discover that that organization is leaving nothing for us to do, we will disband. But many of us will work earnestly in both organizations, and see nothing to hinder. We know of no opponents but the common enemy, slavery. We welcome as allies in the fight all, without regard to name or character, who hate forced prostitution, rapacity, baby-stealing and murder.

FRANCIS BARRY.

EMANCIPATION CONVENTION.

We invite all who desire the emancipation of woman from the slavery of all institutions, laws or customs which interfere in any manner or degree with her absolute freedom in any department of life, or in any sphere of activity, to meet at Ravenna, O., on Sunday, December 7, 1873, to organize an American Woman's Emancipation Society.

Seward Mitchell, Maine.	Helen Nash, Ohio.
Parma W. Olmsted, Vt.	Orson S. Murray, Ohio.
E. H. Heywood, Mass.	Ianthe P. Murray, Ohio.
Angela T. Heywood, Mass.	Wm. A. Poor, Ohio.
Benj. R. Tucker, Mass.	L. M. R. Pool, Ohio.
Moses Hull, Mass.	A. Bailey, Ohio.
Anna M. Middlebrook, Ct.	Sarah M. Day, Ohio.
C. S. Middlebrook, Ct.	Ann B. Spink, Ohio.
Joseph Treat, N. Y.	Francis P. Sutliff, Ohio.
Austin Kent, N. Y.	Francis Barry, Ohio.
Anthony Higgins, N. J.	Addie L. Ballou, Ind.
Elvira Hull, N. J.	Sada Bailey, Ill.
Annie E. Higby, Pa.	J. W. Evarts, Ill.
Lewis Morris, Md.	Franc P. Evarts, Ill.
Sarah I. Tibbals, Va.	J. F. Hollister, Ill.
J. Q. Henck, Va.	Jonathan Walker, Mich.
Mary H. Henck, Va.	George Roberts, Mich.
G. W. Gore, Va.	Julia H. Severance, Wis.
C. M. Overton, Ohio.	C. L. James, Wis.
Mary Overton, Ohio.	Warren Chase, Mo.
Oliver Stevens, Ohio.	J. H. Cook, Kan.
V. F. Stevens, Ohio.	Francis Rose Mackinley, Cal.
J. H. Philleo, Ohio.	Eleanor L. Lindsay, Cal.

QUARTERLY MEETING NOTICE.

The next quarterly meeting of the Western Reserve Woman's Emancipation Society will be held at Citizens' Hall, Ravenna, Ohio, commencing at 11 A. M., Dec. 6.

D. M. ALLEN, President.
FRANCIS BARRY, Secretary.

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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.

Dr. Slade, the eminent Test Medium, may be found at his office, No. 413 Fourth avenue.

DR. L. K. COONLEY.

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

ANNUAL MEETING—CHANGE OF TIME AND HALL.

The New Jersey State Association of Spiritualists and friends of progress will hold their annual meeting, in the city of Newark, at Library Hall, on Saturday and Sunday, Nov. 22 and 23, 1873, for the election of officers, revision of constitution, and transaction of such business as may be brought before it. There will be three sessions each day, commencing at 10 o'clock, A. M., and 2 and 7 o'clock, P. M. Eminent speakers have been engaged to address the Convention, among whom are James M. Peebles, who will speak on Saturday evening, and give some account of his travels around the world; Prof. R. W. Hume on "The Labor Question as viewed from a Spiritualistic standpoint," and Anthony J. Higgins. Prominent mediums and others from various sections of the country will be in attendance to interest and instruct. The people are cordially invited to attend and participate in the deliberations. The best possible arrangements will be made for the accommodation of visitors.

D. J. STANSBERRY, Secretary, Newark, N. J.
L. K. COONLEY, President, Vineland, N. J.

A CARD TO THE SPIRITUAL PUBLIC.

As my time has been largely devoted for some time past preparing material for a large volume on the "Principles of Human Life," with a view to their elucidation in the most comprehensive sense, I feel that I can best perform the work by withdrawing from the cares of business and active work in the reform field for this coming winter.

I shall, however, accept invitations to lecture on Sundays anywhere in New England.

Address Amherst, Mass.

JOHN BROWN SMITH.

The women of Paris, though credited with considerable spirit, are not in every instance the more potent sex yet, especially when it falls to the lot of one poor member of her sex to be arrayed in opposition to a husband and father. In a house on one of the streets of that famous city, a few weeks ago, the Police heard the cries of a woman in distress, and called upon her to open the door. She replied that she was chained to the wall and could not, whereupon a locksmith was called and admission gained. As she had stated, they found her chained by the leg to the wall like a criminal or wild beast. An official inquiry elicited that a few months before, when in her nineteenth year, she had been married against her will to a man of her father's choice, who worked in the same shop with him. The young workman grew jealous after a very short and unsatisfactory honeymoon, and ordered his wife not to leave her room. This order she sensibly refused to obey, upon which he made an iron ring the size of her garter, and before going out every morning fastened her to the wall with a chain and padlock and put the key in his pocket, first beating her until she was black and blue to make her submit to the operation. He was very much pleased with the success of this means of discipline, and correspondingly astonished when his arrest was caused for doing as he pleased with his own wife. The young woman's father also seemed to think that a husband should have discretionary powers in all cases. If the women of the Commune once become aroused in regard to these matters, cruel husbands and papas will wish that they had adopted a more temporizing policy.—*Boston Post*.

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This beautiful picture, and one of the most thrilling sentiment, lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. Fancy fails to picture what is here made real through the artist's hand, and words but feebly express the responses of our soul, as we look upon the boat with its hapless freight of children, beautiful and fascinating in tragic attitude and expression—the silvery lighted angels in their descent so soft, their flight of ease and grace, their countenances radiant with love so tender, combined with energy and power as they hover near with outstretched arms to save.

In a boat as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids and by precipitous rocks dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear. But means of salvation calmed the "heart's wild tumult" and lighted the angry waters as the angels of rescue—they who were their parents—came to the little voyagers on waves of undying affection; when through that love which fills alike the heart of parent and child, a power was transmitted that drew the boat aside from its impending doom and lodged it in the crevice of the rocks, and they were rescued.

This Work, whether considered in its happy conception and design, or in its fine rendering in line and stipple, is a triumph in art and exalted sentiment.

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

THROUGH TRAINS.

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

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

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

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

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

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

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

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Condensed Time Table.

WESTWARD FROM NEW YORK,

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

STATIONS.	Express.	Express Mail.	STATIONS.	Express.	Express Mail.
Lv 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Lv 23d Street, N. Y.	6.45 P. M.	
" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "	
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.30 "	
" Susquehanna.	3.40 P. M.	8.12 P. M.	" Susquehanna.	2.43 A. M.	
" Binghampton.	4.40 "	9.20 "	" Binghampton.	3.35 "	
" Elmira.	6.30 "	12.16 A. M.	" Elmira.	5.35 "	
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "	
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "	
Ar Suspension Bridge.	1.00 "	10.00 "	Ar Suspension Bridge.	12.27 P. M.	
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "	9.50 p. m.
Ar St. Catharines.	1.35 "	2.00 "	Ar St. Catharines.	2.00 "	10.12 "
" Hamilton.	2.45 "	2.55 "	" Hamilton.	2.55 "	11.30 "
" London.	5.35 A. M.	5.55 "	" London.	3.55 "	2.55 a. m.
" Chatham.	7.55 "	8.12 "	" Chatham.	8.12 "	5.00 "
" Detroit.	9.40 "	10.00 "	" Detroit.	10.00 "	7.00 "
Lv Detroit.	9.40 "	10.10 "	Lv Detroit.	10.10 "	8.10 "
Ar Wayne.	10.21 "	" "	Ar Wayne.	" "	8.55 "
" Ypsilanti.	10.45 "	11.25 P. M.	" Ypsilanti.	11.25 "	9.57 "
" Ann Arbor.	11.00 "	11.43 "	" Ann Arbor.	11.43 "	9.50 "
" Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	1.00 A. M.	11.30 "
" Marshall.	1.15 "	" "	" Marshall.	" "	12.50 p. m.
" Battle Creek.	2.03 "	AIR LINE.	" Battle Creek.	AIR LINE.	1.25 "
" Kalamazoo.	2.55 "	" "	" Kalamazoo.	" "	2.35 "
" Niles.	4.32 P. M.	4.40 A. M.	" Niles.	4.40 A. M.	5.00 "
" New Buffalo.	5.25 "	" "	" New Buffalo.	5.25 "	6.02 "
" Michigan City.	5.45 "	5.45 "	" Michigan City.	5.45 "	6.25 "
" Calumet.	7.18 "	7.47 "	" Calumet.	7.47 "	8.00 "
" Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "	8.45 "
Ar Milwaukee.	5.30 A. M.	1.50 A. M.	Ar Milwaukee.	11.50 A. M.	5.30 a. m.
Ar Prairie du Chein.	8.55 P. M.	" "	Ar Prairie du Chein.	" "	8.55 p. m.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.	7.05 a. m.
Ar St. Paul.	6.15 P. M.	" "	Ar St. Paul.	7.00 A. M.	" "
Ar St. Louis.	8.15 A. M.	" "	Ar St. Louis.	8.15 P. M.	" "
Ar Sedalia.	5.40 P. M.	" "	Ar Sedalia.	6.50 A. M.	" "
" Denison.	8.00 "	" "	" Denison.	8.00 "	" "
" Galveston.	10.45 "	" "	" Galveston.	10.00 "	" "
Ar Bismarck.	11.00 P. M.	" "	Ar Bismarck.	12.01 P. M.	" "
" Columbus.	5.00 A. M.	" "	" Columbus.	6.30 "	" "
" Little Rock.	7.30 P. M.	" "	" Little Rock.	" "	" "
Ar Burlington.	8.50 A. M.	" "	Ar Burlington.	7.00 P. M.	" "
" Omaha.	11.00 P. M.	" "	" Omaha.	7.45 A. M.	" "
" Cheyenne.	" "	" "	" Cheyenne.	12.50 P. M.	" "
" Ogden.	" "	" "	" Ogden.	5.30 "	" "
" San Francisco.	" "	" "	" San Francisco.	8.30 "	" "
Ar Galesburg.	6.40 A. M.	" "	Ar Galesburg.	4.45 P. M.	" "
" Quincy.	11.15 "	" "	" Quincy.	9.45 "	" "
" St. Joseph.	10.00 "	" "	" St. Joseph.	8.10 A. M.	" "
" Kansas City.	10.40 P. M.	" "	" Kansas City.	9.25 "	" "
" Atchison.	11.00 "	" "	" Atchison.	11.17 "	" "
" Leavenworth.	12.10 "	" "	" Leavenworth.	12.40 noon.	" "
" Denver.	7.00 A. M.	" "	" Denver.	" "	" "

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 morning trains from there.

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

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At Battle Creek, with Peninsular R. R.

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

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

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