

WOODHULL & CLAFLIN'S WEEKLY.

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BREAKING THE WAY FOR FUTURE GENERATIONS.

Vol. VI.—No. 26.—Whole No. 156.

NEW YORK, NOV. 29, 1873.

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Its length is 42 miles, its cost about \$42,000 per mile, and it is mortgaged for less than \$12,000 per mile; the balance of the funds required for its construction having been raised by subscription to the capital stock.

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I have just arranged to reduce the price of the "Woman's Book" to \$1.75, and 24 cents postage. Its table of contents will be found in the "New Mola." I am also prepared to send, under seal, the whole, instead of a part, of the "Extraordinary Ansairetic Mystery," a new revelation concerning sex, and the most astounding that ever appeared anywhere on earth. It is sacred, secret, confidential. Portions of it were read recently to a prominent humanitarian student and teacher of sexual science. Said she, "What do you charge for that writing?" alluding to about one-fifth of the whole. "Five dollars; as it is hard work to write it out." "Five dollars! Why, it is worth \$500 to any one on earth with an ounce of brains or a thrill of sexive man or womanhood left in them!" Well, I looked up my Oriental MSS., and copies will be sent to the few sensible ones at \$10; and if the mighty things therein—things not even dreamed of in these cold, practical lands—are not found to be worth ten times the sum, then the sublimest sex-secrets the world ever held must wait another century for appreciative souls. To enable all to get it, I will send "My Life," "The Mystery," and the "Woman's Book," together, for one fee, \$10; but no less for the "Mystery" alone. If either book becomes exhausted, others will be sent in their stead.

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

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

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

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

2:00 P. M., Hudson train.

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

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

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

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

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ALL ABOUT

CHAS. H. FOSTER

The Wonderful Medium.

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

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

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The *Young Folks' Rural* is a novelty among publications for Young People—entirely a "new idea," and different from any other in style and character. Sixteen pages and sixty-four columns—the largest newspaper in Chicago!

WHAT "THEY SAY."

[From the Chicago Evening Post.]

"H. N. F. Lewis, Esq., the well-known publisher of that admirable weekly, the *Western Rural*, is publishing a monthly rural and literary journal, under the title of the *Young Folks' Rural*. * * * Mr. Lewis is just the man to make it a 'big thing.'"

[From the Letter of a Western Mother.]

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[From a School Teacher.]

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SOCIAL FREEDOM COMMUNITY No. 1.

This Institution is situated in Chesterfield County, Virginia, about nine miles from Richmond. It is founded on the principles of Social Freedom, as laid down in the address of Victoria C. Woodhull, in Steinway Hall, New York, November 30, 1871. The Community owns three hundred and thirty-three acres of land, half of which is improved—the balance is valuable timber. There is a good water-power on it, and they propose to erect a saw-mill. A few more congenial persons can be now admitted on probation.

SARAH L. TIBBALS, Treas.
J. Q. HENCK, Sec.
Address, inclosing a sheet of paper and a stamped envelope, Box 44 Manchester, Chesterfield Co., Va. 146-St

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Will be opened for patients and pupils, September 15, 1873.

The Medical Department is under the charge of Mrs. MAUD C. WALKER, M. D., a regularly-educated physician, of wide experience in hospital and ordinary practice.

She will be assisted by S. M. SAWIN, M. D., educated at Conception Medical College, Chill, 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. 146

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New York, 1873.

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Prohibited Books.

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KEY TO LOVE, 25 Cents.

Address him at his Medical Institute, No. 13 N. Eleventh street, Philadelphia, Pa.

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

INDUSTRIAL JUSTICE.

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

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

Gen. Ep. James, v. 1.

HOW TO PROFITABLY EMPLOY THE IDLE.

[To the Senate and House of Representatives of the United States, in Congress assembled:]

The undersigned, citizens of the United States, believing that all penniless, houseless, involuntary idle persons, without regard to nativity or previous condition, are properly the wards of the nation, and should not be suffered to roam through the streets of our towns and cities uncared for and neglected, do hereby respectfully request:

That various branches of useful industry may be instituted by the government in all places where it has jurisdiction; that the persons above mentioned, by applying therefor, shall receive employment upon equitable principles of wage and compensation, and that the profits (if any there should be) of the industries so constituted and conducted, shall be appropriated to the reduction of taxes assessed upon the citizens of the several States.]

Upon the foregoing memorial a bill is to be framed and be ready to present to Congress for enactment, as soon as 50,000 names can be procured thereto.

That, in order for such a bill to become as law, we may find it necessary to amend the Constitution of the United States, which can be readily done when there is a public demand.

We do not expect any law will be enacted by our present rulers which is for the benefit of all and bearing equally upon all, unless the demand for such a law is so great as to force their attention to it.

The objection to what the memorial contemplates is raised that it is unconstitutional, and therefore should not be presented. "There is nothing a government can do," said John Stuart Mill, "that does not look frightfully difficult, until we consider how much more difficult things a government already does."

When individuals representing special interests appeal to Congress for aid, they receive a respectful hearing, to say the least; but when 5,000,000 persons are thrown out of employment, and by a class of men who have invariably used the government to aid their special schemes, under the plea that such aid will "promote the general welfare and secure domestic tranquility"—why, there can nothing be done for these 5,000,000 persons.

The government has often done unconstitutional things; witness the purchase of Louisiana—which purchase Jefferson said was clearly unconstitutional, but as the people demanded it he obeyed—again in the purchase of Alaska; and likewise in granting charters to railroads and subsidies of land and money to corporations and individuals. All these acts were for private parties, except the purchase of the territories, on the plea of public benefit, the result of which we are now experiencing in the stoppage of the various industries throughout the country, which industries are in the hands of private parties. Now, all that we ask is, where the individual ceases to employ, and thus produces universal distress, the government shall step in and set the idle to work. It can be done in various ways besides industrially. Thus, financially: Congress enact a law authorizing the Treasurer of the United States to issue a class of scrip or currency denominated labor notes, the amount of issue not to exceed \$10,000,000, the said currency to be received at par by the government for all duties, revenues, licenses and the purchase of government bonds. This currency shall be distributed to the different States on application by the proper authorities, for the specific purpose of employing labor directly by such authorities, and in accordance with the national eight-hour law, as follows:

Each State shall be allowed a sum that shall be in proportion to its inhabitants, and it shall be issued to them in four separate installments—25 per cent. of allotted amount on first issue; three months after first issue a second installment of 25 per cent.; six months after second issue a third installment of 25 per cent.; and six months after third issue a fourth installment of 25 per cent. Each State shall pay 2 per cent. interest on the amount issued to them, which interest shall be paid semi-annually, and when the interest thus paid shall amount to the principal thus loaned them, all indebtedness for such loan shall forever cease. Or the cities might

issue their own scrip, thus: Let the city of New York issue \$— of currency bonds of the convenient denominations for circulation bearing one per cent. interest, redeemable in— years, which bonds shall be taken for all debts, taxes, licenses and dues, due the city, and as fast as rentals accrue from the improvements made by and through these bonds, they shall be used to cancel them.

Thus we should not be crippled for currency, public improvements would go on, industries be developed, the idle employed, the country made richer and our credit at a premium.

MADON OF MAINE.

POVERTY IN RICHES, AND RICHES IN POVERTY.

As my mind wanders out from its house of clay,
Among "things external," from day to day,
I am led to observe and note with care
Who the really rich of my fellows are.
I behold the one covered over with scars,
Of soul-stained acts which his purity mars;
Who counts his gains by thousands, I'm told,
But his soul is the price of his ill-gotten gold.
To the eye that takes but an external view,
His garments not seedy but glossy and new
Are fitted and cut with peculiar care,
For this, "one of our very first men," to wear
And the world pays him homage, and rush to confess
"He's one of our first men, a man of success."
Then we look at his soul, dwarfed, shrivelled and lean,
Its nakedness covered with garments unclean,
With falsity cursed and selfishness bound—
Here, we feel that "Poverty of Riches" we've found.

Then retracing our steps we meet on the way
One "seemingly dressed," he's seen every day;
He greets with a grasp, which none can deny,
Imparts to us pleasure; and the soul in his eye
Speaks of inward emotions, desire to do good;
To cover the naked, to the hungry give food.
He boasts not of riches—not ill-gotten self—
But we feel in his presence he's a mine of himself.
His life is in doing, yet claims nothing done,
And his generous soul feels to help every one.
We look through those garments and there find a treasure,
A heart for good works and a soul without measure.
He fills all our being with hope, joy and rest,
And we feel in his presence how truly we're blessed.
Though "poverty in riches" we recently saw,
Here are "riches in poverty" the contrast you draw.

NEW YORK, August, 1873.

G. W. T.

[From the N. Y. Herald of the 8th inst.]

THE INTERNATIONALS ON THE LABOR CRISIS.

The Internationalists of this city are moving to form an association of workmen, and for this purpose have drawn up the following preamble and resolutions:

WHEREAS, The country is suffering from a paralysis of all individual action in a time of profound peace and unexampled abundance of the necessities of life, whereby the workingmen and workingwomen of the nation are thrown out of employment and many already experiencing the effects of absolute want: And whereas, Prostration of business, while it means for the capitalist merely loss of profit, for the men of business loss of capital, means for the laborer and his family, poverty, physical suffering, disease, and too often lingering death: And whereas, The present suffering has resulted neither from combinations nor conspiracies among workingmen, nor yet from any overtrading in the commercial community, but has grown largely, if not entirely, out of the combinations of men of capital and the conspiracies of monopolists, who, controlling the financial interests of the country, have molded them to the end that the entire wealth—the products of the labor of the country—may be diverted from its legitimate ends, to the aggrandizement of these unproductive and legally favored few: And whereas, The national government has made one of its chief policies the protection and care of the material wealth of the nation, securing to the manufacturer the successful prosecution of his business by means of protective tariffs; nursing the commercial interests by reliefs and subsidies; relieving the men of wealth—the capitalist class—from taxes on incomes, national bonds and other investments, while no single action of the government protects the interests of labor or relieves the wealth producers of the land from the onerous burdens they have so long and so patiently borne; now, therefore,

Resolved, That the time has fully come when the interests of labor must be recognized and protection afforded to the laboring people by the action of the national government; that means must be provided whereby the industries of the country shall be revived and placed beyond the power of any set of men by combinations of money or power to unsettle or destroy.

Resolved, That dear money means cheap labor, and cheap labor means the servility and degradation of the workingpeople; therefore, we demand cheap money and the opportunity honestly to live beyond want and above servility and degradation, and that we will not rest contented with less.

Resolved, That in the present condition of the labor interest, and of the tens of thousands of working-people already idle from lack of employment—and this on the verge of an American winter—we deem it a matter of sufficient moment to warrant the immediate assembling of Congress for the purpose of providing means of relief for the suffering of so large a class of our citizens.

Resolved, That we demand at the hands of our national representatives immediate attention to the present distressed condition of a large number of their constituents; and we urge them to pass through Congress such measures as shall give the people a sufficient volume of currency to be beyond the manipulations of any set of money lenders, that shall secure us a low rate of interest, and again stimulate to action the various industries of the land.

Resolved, That the emancipation of the working classes can only be accomplished by the working-people, and that the first step toward the attainment of that end is by a thorough and efficient organization of all working-people.

VOICES OF WORKINGMEN.

AMERICAN POLITICS.

BY A. GAYLORD SPALDING.

CHAMPLIN, Minn.

Monsieur De Tocqueville, in his great book, "Democracy in America," seems to think the influence of our popular governmental institutions on the people is to dilute and weaken their moral strength and principle. Public opinion being our sovereign king, men fear it, and naturally become subservient and craven-spirited, having, as individuals, no opinions at all, or, having them, lacking the courage to give them fair expression. Thus we become a nation of morally undecided and cowardly men, just fitted for the tools of demagogues and selfish party leaders. Every man learns to fawn and flatter and bait the next man for his vote or a good bargain. This is the way politics is managed and elections are carried.

Politics everywhere is a system of Ku-Kluxism. We are an obsequious people, or lickspittles—every one wearing a mask, and our hearts are like muffled drums that beat not our own best tunes. Think of it! Lickspittle ministers, lickspittle doctors, lickspittle lawyers, lickspittle editors, lickspittle writers and correspondents, lickspittle readers, lickspittle everybody! All for party, sect, trade, fashion. This is Mrs. Grundy. No independence, no principle. Ignorant, trifling, shameful, contemptible!

As an example to the world, it would be well if some town or portion of country could stand up (what section has the pride to do it?) in the beauty and dignity of true moral ideas and principles. But men are content to keep along in the deep-worn, cart-wheel ruts of habit and custom. All must join in the annual dog-fight of party politics. It is a periodical plague or pestilence which we cannot avoid. We go in, though we feel meaner and dirtier every time. And why do we? It is a shrewd checker game, at which the office-mongers always win and the people always lose. The people, as Dean Swift says, seem as pleased at being cheated as to cheat. It is a kind of play with them, and the fun compensates for all the sacrifice. And there is no end to it. The same Babel confusion of tongues, the same shameful slang of newspapers, the same party tricks over and over, as the planets revolve—a tiresome, sickening monotony. This is called government, of which we are so proud. Is it democracy—the real unwashed—or is it republicanism? What is the difference?

We appear fated ever to have in our midst a class of men—sharps and demagogues—determined to shuffle political cards for their bread and butter. They study the popular winds, and go with the strongest current. They win, of course, on one side or the other; and thus all our high places are filled. These men, as a rule, are utterly selfish and unprincipled, and they covet these nice positions for the big pay and little work there is in them. This explains the official corruption so universal. It is not the fault of party, nor can it be remedied by changing one party for another. It is the system that must be corrected.

The important element needed in our politics is the principle of humanity as a basis; that would give it substance and character, and take out the wind, which would contract its cumbrous bulk. The fact is we are governed too much. Our farmers, mechanics and workmen are not like wild horses, that they need continually to be tied to a government hitching-post. With the blue vault overhead and the firm ground underneath, it is safe to let them care for themselves as it is their plain right so to do. As a healthy man needs no medicine, so neither does an intelligent man require the constant tampering of political doctors and quacks.

Perfect machinery is the simplest and least complicated in its construction, and runs the cheapest, and with the most noiseless efficiency. The machinery of government ought to be of this character. The high moral sense of the people and their intelligence perfected, are the moving forces and the regulator. Where these qualities are wanting there will be frictions and breaks. It is a great responsibility to a citizen and voter; and if it be essential to the country's welfare to educate a few at West Point, at the nation's cost, in the barbarous art of human butchery, it is certainly a thousand times more important to train the public mind in a peaceful instead of a bloody method. This will involve a more thorough training and elevation of the laboring masses—which is the mission of the Farmers' Granges and the Internationals.

SALARIES OF OFFICE-HOLDERS.

Mrs. Woodhull—It seems to me you go in for reforming abuses by putting railroads, banking institutions, canals, etc., into the hands of government, giving greater opportunity for fraud, corruption and dishonesty than now. Why not adopt for all servants of the people or accredited agents now called rulers, the rule that their salaries shall be graduated to the average of those who elected them, and abolish all perquisites? Should a servant receive more than his master, an employe than his employers? This would make it to the interest of every office-holder to labor for the people's prosperity, as his own would depend upon it. Our system of office-holding, and the whole machinery of government, is copied after the monarchical when men ruled by supposed divine right.

Yours,

D. JENKINS.

POLITICAL ECONOMY.

I have the highest respect for those writers who have, for twenty years, been urging the doctrine that "cost should be the limit of price." But they will never succeed; and ought not to. The man who raises a bushel of corn in Iowa more than he or his neighbors want to eat or to feed, is paid all it is worth if he gets all it will bring in New York or Boston over the actual cost of sending it there. "Actual cost" means cost of road, cost of repairs, and cost of running it. When the Iowa man can pay a fair price for moving his grain to New England, and sell it for less than the New England man can raise it on New England "rocks," then the latter

should be moving to Iowa—not necessarily before. The rational way to benefit the West is to start manufacturing there; to move the working men and women to their feed—not their feed to them. It will cost much less to move a family into a Western cotton or woolen mill or shoe shop than to carry corn, wheat or meat to the East to feed them for life. If this should drive out the New England and Eastern farmers, it will be time for them to be moving. Where there is water-power, if not always where there is wood and coal, the mill and the shop should follow close after the farmer.

It is very hard for the Western man to sell his corn for twenty or thirty cents a bushel to get money to pay the Eastern shoemaker five or six dollars for a pair of boots. This can only be remedied by persuading the shoemaker to go to the corn. Free trade, while giving the English present relief, ultimately makes their condition worse. If the rich manufacturers of New England cannot be persuaded to build at the West, then I would invite Old England capitalists to start twenty half-million factories there and bring their labor with them. That would give permanent relief to both parties.

If the South does not choose to work up its cotton at home, let it go up the Mississippi and be manufactured where it is needed; corn and wheat to pay for it could return in the same vessel. Let Western wool be made up where it is grown, to cover the backs of our Western empire. If there was no water-power West, the case would be very different. As it is, let the mouths go to the grain—not so much the grain to the mouths. Let it be as honorable for girls to seek husbands as it is for boys to seek wives, and the East would not always be so over-stocked with women. Till that good time comes, Western mills would be a "good excuse" (!) for girls to go West, and so help the young Western farmer in more ways than one.

AUSTIN KENT.

STOCKHOLM, New York, 1873.

THE TIME HAS COME.

DEDICATED TO WAGES-SLAVES.

BY WILLIAM DENTON.

The time has come to stand erect,
In noble, manly self-respect;
To see the bright sun overhead,
To feel the ground beneath our tread,
Unled by priests, uncursed by creeds,
Our manhood proving by our deeds.

The time has come to break the yoke,
Whatever cost the needed stroke;
To set the toiling millions free,
Whatever price their liberty—
Better a few should die, than all
Be held in worse than deadly thrall.

The time has come for men to find
Their statute-book within the mind;
To read its laws, and cease to pore
The dusty tomes of ages o'er;
Truth's golden rays its page illumine;
Her fires your legal scrolls consume.

The time has come to preach the soul;
No meager shred, the manly whole;
Let agitation come! who fears?
We need a flood; the filth of years
Has gathered round us! Roll, then, on—
What cannot stand had best be gone!

—Labor Reformer.

SPIRITUALISTIC.

HOW IS IT?

BY JULIET H. SEVERANCE, M. D.

The war wages in our ranks; for the last quarter of a century, we, the Spiritualists, have been combating the powers of ignorance and superstition in the churches, crying aloud for free discussion, claiming that we would allow any person, no matter what his views, to come upon our free platform and discuss with us any question he might choose to raise, and trust to the omnipotence of truth to decide the points between us, feeling willing if mistaken to learn we were so; but sure if we were right we should win in the encounter, and anxious to find out what truth was.

We have loudly claimed that because the churches would not discuss with us any points of difference between us, was sure evidence that they were conscious of the weakness of their positions. But anon a change comes over the spirit of our dreams.

We have, some of us, learned that some questions will not bear free discussion, that truth is not stronger than error, and that some questions are not safe to submit to free discussion that the people may hear both sides; but the only way to save them from embracing false doctrines—they not being capable judges—is to prevent their hearing that which in our superior wisdom we may consider improper, by allowing those only to occupy our platforms who will speak according to our dictum.

Will those of us who believe in this policy, please state wherein consists the difference between their course and that of the Catholic Church? Will they please tell us if it is false in their opinion that in free discussion truth will triumph over error? Will they please inform those who are anxious to know if they have received "the truth, the whole truth and nothing but the truth?" Will they admit that the doctrine of endless progression is a myth, and that after people have learned the fact of the communion of spirits between the two worlds, that the mission of Spiritualism is accomplished? I await a reply.

I say it is an insult to the intelligence of the people to say we may not submit all questions, by careful analysis and thorough discussion, to their judgments, to approve or disapprove. An insult to the spirits of our departed loved ones who are anxious to save us and the world of humanity from suffering the untold anguish in this life, which has sent many of their spirits prematurely into the life beyond, all scarred and bruised, in consequence of the false ideas and customs in regard to those relations from which results our entire

humanity, by which this world and the spirit land are peopled, and upon which depends the mould of character of every individual ushered into existence. All institutions that stand in the way of the car of progress will be crushed beneath its wheels. They may retard its progress for a time, but the greater force it must of necessity gather to overcome the obstacle in its way, gives it greater impetus, and woe to the man or woman who shall try by puny endeavor to stop its onward march. They may, it is true, please the few short-sighted conservatives who are always crying out against all reform, but the spirit of the age is progressing, and every institution or individual who does not advance with the times will be looked upon as fossil remains of what has been, and not as belonging to the living present.

PRINCIPLES AND OBJECTS OF SPIRITUALISM.

BY J. O. BARRETT.

Recognizing a divine paternity in humanity, whose government is based in inherent laws, inspirations and revelations common to all ages, we accept as demonstrably true and practical the heavenly ministries of angels and spirits to mortals, evolving phenomena positively convincing of our conscious immortality, and thence the projection of radical reforms, to install at length the long-wished-for "peace on earth and good will toward men."

Regarding the laws of our being as the laws of this divine government, which, under an ever-present inspiration, awaken us to a moral consciousness of right and wrong, we respect civil enactments and institutions in the ratio of their conformity therewith; if, therefore, the latter disagree, or are destructive to justice and progress, we strike against them until demolished and built anew, or reconstructed to be a blessing and not a curse to mankind.

As the divinity of our very being involves in our natural and spiritual relations the liberty of personal lordship, we maintain that all men and women are equal by birthright, having certain inalienable rights, among which are life, ever to be held sacred, freedom to inherited and political blessings, without respect to sex or color, and the attainment of individual destiny for the highest mutual good.

Knowing that marriage is the most responsible relation of life, central in human happiness, we declare it is right only when it accords with the divine laws of those constitutional temperaments and other qualities of body and spirit which are sequentially productive of domestic peace and better specimens of humanity, we therefore demand a thorough revision of our marriage codes to at least approximately harmonize with what "God hath joined together." We demand the guarantee of a healthy public sentiment, and the enlightenment of the masses in physiology, phrenology, psychology and in whatever pertains to the mysteries of life, for truer and purer conditions.

We seek a new system of free education to all, irrespective of age or sex, scientific and innately spiritual, that directly associates the discoveries of mind with the practical of life.

We aim to enrich our surroundings with the beautiful of nature and art, as the media of inspirations attracting and refining our ideals to more orderly conditions.

We are opposed to capital punishment, revenges for crime, slavery of every form, war, intemperance, speculation in the necessities of life, autocracies of wealth or church, false balances in trade, ecclesiastic monopolies, clannish nationalities, depredations of the whites upon the rights of the poor Indians, excessive and class legislation, and whatever adulterates our suffering humanity in the cesspools of our selfish civilization. We endeavor to remove these evils, not by working on mere effects, but by absolutely destroying those social customs, relations and institutions which incidentally engender these accumulating mischiefs; we regard the sinning and erring under the sway of these false conditions, not with any spirit of condemnation, but as unfortunates whose punishments, in our sense of justice, should be a discipline for reform; we choose weapons of love—beauty, music, kindness, sympathy, forgiveness—believing in the principle which our pure brother of Nazareth ever made practical in his intercourse with the fallen: "Neither do I condemn thee; go and sin no more."

We affirm as logically and experimentally true, that human character becomes tainted with the effects of whatever vices we willfully nurture, and that these will cloy our moral purity when we depart this body, to be expunged only by the ordeals of suffering and reform hereafter; hence, that a good life, and not external atonements, is the only safeguard to the inner heaven of peace in all ages and in all worlds.

Accepting truth wherever found as divine, we open our minds to the free investigation of all mysteries and the solution of all questions, seeking the well-rounded individuality which strict obedience to the divine within can unfold, as the true exponent of that charity which ultimately affiliates into an angelic brotherhood, presenting to the world a universal religion, essentially agreeing in principle and infinitely diversified in thought and beauty of character.

LIBERALITY.

CHICAGO, Nov. 11, 1873.

Editors—At the annual Convention of the American Association of Spiritualists, held in our city (Chicago), the following remark was made by a gentleman from the "Buckeye State"—Ohio:

"Gentlemen—If you wish us to be with you, you must drop this doctrine of Social Freedom, and other so-called reforms."

A most magnanimous offer, indeed! Why not say, and be done with it at once: "Forsake your doctrines, and think as we think, and we will be with you."

'Tis the very essence of liberality itself. Brass does blush and hides its face; 'tis out and out, undone, and outdone.

If a Methodist minister had made this proposition: "If you forsake your doctrines and believe as we believe, we will be with you," it would not have been so ridiculous as the one made by the gentleman from Ohio, to wit:

"Be with us, and we will be with you;" or, better still, "Take our doctrines and we will take yours—our own."

Confound the whole thing; it is enough to make a saint swear."

One of the most liberal papers in the world—the good old Boston *Investigator*—has the following as its motto: "Hear all sides, then decide." 'Tis also mine.

I am not prepared to state to a certainty as to where I stand on this all-fired subject; but I am sure of this much: The gentleman from Ohio, in making his very liberal (?) suggestion, settled my hash on the subject of liberalism.

Now and for ever, Amen,

CHAS. A. DILL;
Or, a Materialistic Spiritualist.

JENNIE LEYS ON PRACTICAL SPIRITUALISM.

"To this practical work was Spiritualism called by the logic of events as well as the deductions of analysis. The great and needed reform stood awaiting recognition, and though the divine aureole around its brow dazzled the eyes of many beholders, so that, like him who looked at the sun, and then suddenly withdrew his gaze, dark spots were in the ascendant to his vision, it yet was God's own light that was startling humanity. This light the speaker would have shine deeply and widely: into the purities of our great cities, where during the coming winter starving, toiling women would know suicide or worse than suicide; into the factories, where a few weeks before multitudes of little children, of five and six years of age—whose earnings went to the support of inebriated fathers and mothers—had been sent hopeless and helpless into the streets; into the labyrinths of legislation, where corruption was undermining the liberty of the people; into the ghastly dens of crime, where human souls were held captive in the embrace of want and ignorance; into the death-chamber, and further even than that, into the birth-chamber, that the spirit of crushing monopoly might be broken—that niggardliness might give place to benevolence—that wanderers in darkness and evil might be shown a diviner way—that they who mourned beside the bedside of the dying, who were going hence from material existence through the fiat of violated natural law, might learn that by an adherence to that law death could be banished forever from the earth; and that the birth-chamber, where the omnipotence of selfishness called forth children cursed with inherited passions and tendencies—murderers, adulterers, misanthropes—might be transformed into a point of departure from whence a regenerated humanity, born under a proper appreciation of the true basis of life, would gradually emerge into the light of the millennial morn, bearing the lineaments of humanity upon its brow!"

"Yet to-day we find in the land societies to whom has come this light of God, questioning whether they shall enter this realm of beauty and power. They say Spiritualism shall not educate the people concerning the action of these important laws from their platforms. But the people are not educated concerning them in the school, from the pulpit, or from the scientific platform. Where, then, but on the Spiritual platform shall we meet our own? Where shall we mark out a path for you and the coming generations? Ah! men and women, not only do your loved ones await your decision, but also the unhappy generations whose destinies rest upon you—through creation."—*Banner of Light*.

[This letter to the National Convention of the American Association of Spiritualists at Chicago, Illinois, is too good to be lost; hence we reproduce it:]

Friends—Unable to be present to participate in your deliberations, I covet the privilege of briefly offering a few words, as I trust of "no uncertain sound."

As was years ago prophesied, the greatest danger that Spiritualism has to encounter is the danger of becoming "respectable," setting all vital questions of reform aside for the sake of popularity. It appears to me as having already arrived at the fulfillment of this prophecy, and literally verging into a "dead faith" for the want of vital work to give it life. Spiritualism, in a popular sense, through its press and on the rostrum, has for several years absolutely ignored almost every measure of practical reform, because they were unpopular; but continually rattled the "tinkling cymbals" of its faith, and exercised its "spiritual gifts" to popularize its doctrines, until it has fossilized itself into many of the errors of more ancient forms of superstition; and in some respects become quite as intolerant.

When Spiritualism was more an object of persecution than it is now, and less "respectable," it was braver than it is now, and could defiantly accept the charge of free love and define it as pure love; of woman suffrage as woman's emancipation; of the discontinuance of marriage as the cessation of conjugal affinity; of improved offspring as the hope of the race—but what a change has come over Spiritualism now! How many Spiritualists shudder, from what folks will say, at the charge of free love? How many give more than a quasi indorsement of extending to woman equal rights and privileges with men? How many will raise their voices in favor of abolishing the slavery of the marriage laws? And how many are in favor of the application of the science of stirpiculture in the improvement of our species? These are questions which will and must be answered sooner or later, and they will not stay unanswered long, in the present rotten and tottering condition of society; and if this present Spiritualism will not answer them, then another and higher Spiritualism will supersede it. All reform is inspirational.

There is something of destiny in the mystic trinity of religion, society and politics—they have clung together from time out of mind, and do still refuse to be separated; and in one shape or another every nation will give it significance, and in this nation we cannot expect but that one or another form of spirituality will work into its politics; and, at the present outlook, there is nothing short of a general revolution that will prevent this nation from being galled by a spiritual despotism; and that the success of this revolution wholly depends upon the unanimity of the adherents of modern Spiritualism.

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—is wholly a law unto himself or herself—needs no marriage, no religious or political restraint; but will live as an angel of heaven, doing no manner of evil. The natural use of moral laws is to prevent trespass, but not to compel righteousness. Therefore it behooves us, as Spiritualists, to raise our social, religious and political standard above all moral law; and to incorporate no binding restraint further than protection against trespass. Marriage is a relic of Judaism, and was cradled in the same manger with its twin brother, human slavery; and may, no doubt, be quite as hard to get rid of. But marriage, like everything else existing under the prevalent rottenness of rule of the male sex, must, like negro slavery, succumb to the march of events—even if those events lead through fields of blood! The fire of inspiration that warmed the soul of Patrick Henry a century ago, glows in the soul of the socialist to-day—"Give me liberty or give me death!"—and death is often preferable to the galling yoke of marriage; especially on the part of woman, whom the laws do not honor or respect, in marriage or out of it; but readily provide for her degradation.

It seems to me a mere matter of "bad blood" for division and dissension to arise among the Spiritualists on the matter of social reform; or that a portion of us should attempt to eject socialism out of our ranks, as this very socialism is not only the corner-stone but the whole superstructure of every goodly and acceptable work. Social unity and harmony is the prophecy of all inspiration; and on it alone rests the crowning glory of Spiritualism.

Hoping that in all your deliberations principles will take precedence to personalities; that wisdom will prevail over prejudice; and that reason will guide instead of passion,
I remain truly and fraternally,

J. W. EVARTS.

CENTRALIA, ILL., Sept. 14, 1873.

OF THE SPIRITIST IDEAL, NATURAL AND DIVINE.

E. A. W.

The harmonic condition of material and spiritual life has for an assured basis the diversity of its composing elements, elements which, by their opposition, agree and are mutually corrective. Thus, in nature we have fluids, solids, water and fire. Nothing could be permanent were all fluid; no movement were all solid. We should be drowned if all were water, burned if all were fire. Intelligent order, the manifestations indispensable to individual and social life, exist by oppositions, as authority and liberty, faith and reason, solidarity of interests and inequality of aptitudes, love of the neighbor and personal egotism.

If it is conceded that in everything an intelligent effect indicates an intelligent cause, that every cause produces an effect that exactly represents it, the harmonic conditions of the universe, visible and tangible to our material senses or our spiritual perceptions, become the reflex of divine intelligence. On the earth they have a profound similitude with moral order, that reflex of human intelligence. To affirm that the order of the universe is not an effect of the infinite mind is to say there are principles existing, of themselves producing spirits who can become the equals of those principles; but in establishing, as Allan Kardec has done, that the spirit, effect of universal order, himself becomes universal, is evidently to enlarge the horizon, and to affirm that spirit is the principle of order, as it is its end. It is therefore unjust to say order is a principle, for that is to admit a contradiction.

What presides over the order established in the universal harmony is an infallible rule, represented in all and everywhere by unity and diversity. The agreement of these two methods not having been realized by the various philosophic systems, there will always be confusion and contradiction among them if their synthesis is not formulated. For the rest, this anarchy of ideas is the cause of the generative work of which we prove the existence, and our spirit offers this result of a continued state of intellectual incubation to create a more harmonic social state, a new life, which, emerging from this chaos of contradictions, may be in respect to anti-historic times what the material creation of the earth is now in relation to the fearful revolutions of the primary geological epochs.

Seven philosophic systems divide among them the domain of our consciences.

1. Mysticism teaches that all is incomprehensible; we should believe without seeing. 2. Pantheism says: God and nature are undistinguishable, there is but one single substance. 3. Dualism affirms that two distinct substances, God and the world, are the sole existents, and can never be resolved the one into the other. 4. Skepticism must see all in order to believe; it teaches that we have no certainty of anything. 5. Spiritualism believes that from nothing the Spirit produced matter. 6. Materialism announces that from nothing matter produced spirit. 7. Spiritism comes to unite these discordances, by proving the existence of spirits and their ascensional progress through reincarnation.

The spiritual and harmonic life of humanity exists in these opposing doctrines, in this anarchy which, for the thinker, is the result of a generative work easy to verify, and social life in the state of intellectual incubation. It is important to remark that the necessary and special truth on which each of these six first doctrines rests, being by them brought to their final consequences, gives a result contrary to reason, which (reason), would conduct them infallibly toward a new and attractive force represented by spiritist philosophy. Everything in the universe has its efficient cause, for accord is born of apparent dissimilarities. A comparison will better explain our thought.

What happens in an egg during the first period of its incubation? The two substances, yellow and white, become mingled to such a degree, that nothing in this mixed fluid says to the investigator: here exists an intelligible activity; yet from this birth-bringing jumble emerges an entire being—a proof that the substance that could produce it possesses an acting and generating energy. The philosophic systems in question should, like the egg, realize their synthesis; until

then their contradictions can produce only confused principles.

All doctrines seek the realization of one common end—absolute good. Such is the divine ideal of man, this imperfect spirit, incarnated that he may be brought nearer to what constitutes the essence of God, that is to say, perfect equality between his love, his intelligence and his power. The man of earth has more of love than of power and intelligence; the first attribute dominates the two others, and this unequal superiority of one producing evil. Progress consists in the means employed to overcome this state of suffering, whose existence is due to the lack of intelligence and powerlessness of mortals to satisfy their wants. The inhabitants of the planets could be progressive spirits only in having like incomplete gods—more love than power and intelligence; they will be freed from all evil when, comprehending the laws of good, they shall know how to apply them to the realization of all they love.

Spiritism has come at the hour chosen by our invisible friends to lead us to that natural order sought by all known philosophies, ancient and modern; it has come to prove to us that progress is subject to general and infallible laws, absolutely identical with the divine order sought after by all the churches; for they have constantly formulated a dogma of the redemption. Thus Allan Kardec, who has synthesized the teachings of the spirits, could say in their name: "Without reincarnation, no progress; without the *pirisprit** no vital manifestations: this tie broken, the body is an inanimate instrument.

It is then evident that to be like God, and to possess like Him, the properties of the spirit always equal and identical, it is necessary to acquire the science of good, with more of power and intelligence, thus gradually diminishing the cause and the effects of evil. This ideal, called natural by philosophy and divine by religion, is the real end of all human activity, that is to say infinite perfection represented by the continual transformations offered to reincarnated souls.

This spiritist ideal, natural and divine, toward which tend all our aspirations, cannot be that of an ignorant brute, without consciousness of moral and spiritual life, a savage or barbarous state in which the nations treat each other with ferocity; neither can it be found among civilized people where evil and good, wealth and poverty, ignorance and science, justice and injustice, liberty and oppression, struggle with egotistic ardor to satisfy small ambitions. This divine ideal, this natural order being the negation of the things contrary to good, becomes thus for man the complete expansion of all his faculties; also to satisfy our aspirations toward good and truth, to elevate our intelligence and our power to the height of our love, comes spiritism to establish harmony among all the social elements and to realize in humanity a perfect equality of spiritual properties.

If great minds, such as Pascal, Leibnitz, Chateaubriand and Lamennais, affirm from different points of view, "That Christianity is a tree whose roots are in the earth, but which blossoms and bears fruit in the heavens," spiritists know that the earth can give the ethereal substance which permits the ascension of the spirit to the infinite; they know that they should realize on the earth, the thought of the Creator, should become acquainted with the existence of superior worlds and appreciate the laws that govern them, that they may say with faith and conscience: "Spiritism, the elder brother of all doctrines, has its roots on this planet where it embraces all the philosophic systems; its blossom will be the unity of thoughts, its fruit will be the fusion of all souls in the universal life of harmony.

Our invisible guides teach us that there will come a time when man will no longer have diseases in his body, vices in his heart, errors in his spirit; they also affirm that when man shall have driven out disease, vice and error, that baleful trinity which has until now dominated all human relations, the earth and its inhabitants will be completely transformed in all their conditions of existence, both exterior and interior; they will have traversed the cycle assigned by God to elementary planets. The incarnated souls having relatively realized the absolute of divine order in this world, having withdrawn from matter all the fluidic parts susceptible of spiritualization, will be launched into space to reach spheres more advanced and better adapted to superior labors, there to recommence other series of existences and to be the better identified with the spiritist ideal, natural and divine.

* In the book of an eminent orator—"The Knowledge of the Soul, by Pire Graty"—we find written with talent the affirmation of the existence of the semi-material body, he says: "In these lucid moments of delicate interior sensibility, I have believed I could feel within me the true form of the soul, the loving flame, at once ideal and real, of our soul in its beauty and in its integrity. In contrast with the dark turbulence, the restless melancholy, the dispersion and enfeebling of ordinary life; my soul and my body seemed transparent, luminous, full of strength and serenity, of collectedness and peace. I felt as it were an interior force, bearing up my body, a form full of strength, full of beauty and of joy. I saw in imagination, not factitiously, but truly, a form of light and fire upholding me; a durable form, always the same often recovered in my lives, forgotten in the intervals and always recognized with transport and with this exclamation: Ah, this is the true state!

This form remakes the body, and so far as it holds governs its bearing, its movement and its whole life, seeming to desire to make it lighter, more elastic, more correct, more upright. It seems as it would bind more closely its unity, awaken its dormant strength, penetrate its obscure points, bring nearer the too long isolated functions, dissipate the languors, destroy or dissolve the germs of diseases. This fluidic form changes the expression of the face, the tone of the voice, the character of the look. It makes us feel with powerful energy, both in soul and body, the difference between what ought to be and what is. Then we can understand this lamentation: "The beautiful words of God we write very badly; our reality is poorly adapted to our ideal beauty."

The word *pirisprit* was given to Allan Kardec by the spirits to denote this semi-material body of the soul.—Note by translator.

AUG. 25, 1873.

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.

SOCIALIALISTIC.

LOIS WAISBROOKER'S JEWELS.

From *Our Age*, a weekly journal published at Battle Creek, Mich., we take the following gems:

Andrew Jackson Davis, in page 348 of his "Great Harmonia," says: "Marriage is pure, proper and chaste only when it is sought to satisfy the soul's deepest, purest, highest attractions. With such motives any degree of marriage will prove a benefit, though merely circumstantial and transient."

And on page 331, of the same work, he says: "Transient marriages are good in themselves considered, and should be made useful to the world. It is a law of nature that all the lower temperaments, without implying impurity, will suggest and demand transient marriages, because, manifestly, they are essentially bigamic, polygamic, or omnigamic in their attractions."

What more is demanded by the advocates of social freedom? Simply this: They demand that those possessing what Davis calls "lower temperaments" shall be recognized in their rights, that legal disability shall not interfere, and that we shall recognize and act upon the fact that said natural conditions do not "imply impurity." There is Davis for you; there is Woodhull for you; examine the statements of Woodhull and Davis, and find a difference if you can—that is, so far as theory is concerned. But Victoria is a woman, and she demands that the law of the land shall conform with the laws of nature, while Davis is a man, and simply a theorist. I say that a theory which cannot be demonstrated should be thrown aside. We have had too much mere theory already.

John M. Binckley, in the "Lakeside Monthly" for October, says: "The economies, the polity, the sociology, the theology of the world are to be reconstructed. The abominable slander upon human nature that nothing can be hoped of it but self-seeking greed; that, in his best state, man will propose his personal profit as the supreme agency of his personal happiness, is to be triumphantly disowned when we get a little clearer vision. To this tends all the best thoughts of the age; and with the explosion of the political and financial imposture, opportunity will ripen for lifting our side of the world from the degrading maxims of political economy, law and war, to a sense of the magnificent utility of Justice in all the relations of life."

To this Lois Waisbrooker replies: "Now, that is perfectly splendid in a popular monthly, but when the Universal Association of Spiritualists propose to go to work for this in determined earnest, it is a terrible thing. Oh, ye timid disciples, who flee in the hour of trial, you will one day be ashamed of your weakness. It is slavery that has made things as they are, so damnably corrupt, that their stench reaches to the very heavens, and the angels have come down to search into and remove this curse, and you think they are devils. Oh, your eyes are full of smoke, the smoke of the pit of moral pollution, which that garment of modern vicariousness, respectability, is not large enough to cover."

We close with one more extract from the above fearless writer: "There are two classes of men in society, those who are willing that woman should have the control and disposal of her own person, and those who are not willing. To which class do you belong, my masculine reader?"

There are also two classes of women in society, those who are willing to trust themselves and their sisters with freedom, and those who are not willing. To which class do you belong, my sister?

Those who are living up to their highest ideal of what is right, sexually, are Woodhullists, for that is what she claims the freedom for all to do; and those who are not living up to their ideal of right, sexually, are not Woodhullites, for that is what she insists all ought to do, each to his own, only they must not try to make others live to their idea.

INSTITUTIONS AT WAR WITH HUMAN SOULS.

AUBURN, NOV. 11, 1873.

In reading the narrative of an abortion and the death of a young lady some little time since in a neighboring county, I felt interested in noticing the usual drift of inferences based upon the circumstances that led to and attended them. The question is never accepted that men and women are Nature's productions, with organs of the reproductive types as natural, harmless and blameless in their uses as are the same organs in the vegetable or animal plane of being. For law or society to claim a right to interfere in the natural unfoldments of being, is an arrogance that only stupid ignorance or servile cowardice will ever tolerate. That man has been educated differently is no proof that his education is right. If we arraign the results of this education on its victims, we get a sweeping verdict that it is terribly wrong.

In the case of this young girl and some man, there is certainly no evidence that there was any violence or anything unnatural in producing gestation. Nothing that in the least goes to show a difference from every other case where reproduction is the result. All that is known or claimed, is that it was a crime against law, custom and educated society; all which, like hoary murderers as they are, combined to drive herself and her unborn child out of the world. This trio of infamies claims the right to measure the worth of human life in the scale of comparison with their fictitious importance, and by rules as inapplicable as would be a tow-string to bridle Pegasus. Just as if these spotted tyrants had the only right, or indeed any at all, in this otherwise good world of ours. Both Mary and her child had, in the fitness of things, a right in being; which law, as a fabrication and intruder, custom as a bigoted old fool, society as a factious conclave, and education as a surreptitious tyranny, have not. The latter are artificial, and have been artfully sprung upon man to mislead him.

When the fulminating thunders of human woes, too long pent up—the result of a false education of things—shall hurl their terrible wrath against these conditions, a wiser race will come to the front, who, instead of playing in the panto-

mime of horror, or gloomily whining over Nature's processes in reproduction, because they happen not to be in artificial strait-jackets, will simply approve what dares to be in the consciousness of conceded self-justice, and this world will be the better for it. And so sure as man shall go into a cool, unprepossessed investigation of these matters, he will find that all human woes are either directly or indirectly the product of this apparently self-complacent umpirage and meddling in the personal affairs of others.

These pretentious and seemingly formidable bugbears that made Mary seek death, and carry with her the child of an eternity of love, rather than meet their withering influences and heartless oppression, were all inventions, basely sprung upon the world from sources that too frequently and too persistently make fools of men; while they are tyrannies that have no right to be,—which is confessed in their oft-repeated amendments,—this young girl and her offspring held tenures to existence that no amendments can ever change and no violence can ever snuff out. She was but the victim of this false state of things, and her more than coward companion was another. Her fate is better than his, since she has found relief, while he has not; for he is still shying these self-constituted infamies, while they are transparent to her, and the price she paid in agony for her knowledge will sometimes meet him in a sorry refrain, though not accusing. Yet a foolish race have been manipulated into exclaiming against such things as if unpardonable offenses, because they have omitted to conform to artificial rules, which are but the infernal Bluebeards that unblushingly throttle humanity. Man has always been on the wrong scent to find either happiness or security; just as if law, governments and society had a right to exist and could exist even without man, provided the controversy could be pushed to such an extremity and it should ever become a question to be determined whether man or abstract power should cease to be. And whether we concede it or not, this is the question to be settled by every awakened sense of the human soul; for souls and their tyrannies cannot exist together. This is shown in the case of Mary and her unborn innocent. The complicated tyranny made up of public opinion, usage and law said to her, not in words but in fact: "You have disregarded my rules, paid no attention to my authority, and you must die! If no direct provision can take vengeance on you, my keen-scenting hounds, trained by popular education and spleen to do my bidding, shall hunt you down."

How long shall the intelligence of man recognize the institution as being of paramount importance to the individual? How long nurse the ignorance, weakness and spleen that oppresses a human soul to that extremity that it dares not to live where impudence only is at a premium? These conditions that wrong man must be brought to account, not man; for they have done nothing but slaughter man, either by public executions or by some mean, silent oppression, since they were first allowed to gain a foothold upon the earth. Man or these must go into forgetfulness. There can be no thought of a compromise. The attempt to legislate present legal oppression and custom away would be the work of installing a new tyranny, corrupting a fresh class into fanatics and bigots, who would fancy this new hobby more important than the man, and which would call for new remedies in the not far-distant future. But a total disregard of their right to be will defeat them without one struggle; for the position is a right one, that the artificial has no claim when in conflict with the natural.

Look at this one case out of unuttered millions, of terrible agony, as the riven soul makes the horrors of its inmost oppression felt in every heart where the painful situation is intelligently comprehended; then ask ourselves if these are the terms for an existence on this planet? And further, ask if the sole distinction between virtue and vice is that of a license, where the acts are everywhere the same?

E. WHEELER.

THE BOUND GIRL'S CRY.

BY E. CARRA SCHOFIELD.

Oh, what is love?
Married one year to-day
To a man my parents adored in their way;
But a man whom my girl heart taught me to shun.
But, ah, what of that? he had gold—
I had none!

My parents loved me,
But in a cold, selfish way;
They taught my young heart to worship and pray
For that which my soul in its innocence shunned.
But, ah, what of that? he had gold—
I had none!

But gold I must have,
So my parents did say,
To make me a lady in a fashionable way;
So they took me, and molded my flexible form
To suit their ideal
Of lady-like charm.

But my heart they ne'er touched
In their ecstasies wild;
To see their one daughter given 'way like a child
To one worth his millions—a cold, selfish man.
Ah! God pity me
A poor, stricken lamb.

Thank God, 'tis 'most over,
And soon I shall be
In the realms of the loved whose spirits are free!
And they'll teach me to love, to worship and pray
At the shrine my heart dictates.
God hasten the day!

FASHION No. XIII.
NAME.

A name by which to distinguish a good dress from the one repudiated is convenient, if not essential.

There are reasons why it should not bear a person's or a nation's cognomen. All civilized nations dress similarly. If one of these makes a good departure, others will perceive its

worth and make it their own, and the name would become inappropriate. As yet, nothing has occurred to me better than Reform Dress. This is suggested naturally, is brief pleasant, and conveys the true idea. Then why not say Reform Dress, Dress Reform and Dress Reformer? Some will wear no skirts, some small ones, some larger ones. When necessary to distinguish between these, it can be said Reform Basque Dress, Reform Sack Dress and Reform Skirt Dress. This seems to me wiser than to use airy and fancy terms, either Latin, French or otherwise. A good dress can honor any name.

The needs of this epoch, in pointing precisely to this reform, indicate far more than a little improvement on the fashions. A thoroughly good dress is the demand, and will be as easily instituted as any half-way affair; and all see that some change must be wrought.

In many parts of the most advanced countries the struggle to redeem some almost hopeless class, or to outwork some great general demand, involving moral questions and deep principles, claims the attention of the best minds, and calls for investigation and aid. In most of these struggles the status of woman is to turn the scale, and in all is to exert an influence. How important, then, that she be enabled to raise these movements to higher planes. That Dress Reform would be a genial auxiliary to every honest business, every worthy measure and every class and person, is apparent to those who perceive the underlying elements of power. A call for it seems whispered in the very breezes, and flows to the consciousness of benevolent natures. Expression must succeed, agitation must result, consideration must become general. Let every woman and man who can see the needs of the cause speak in its behalf to all around them, and by their pens through every available avenue. Let every State have its association, with as many auxiliaries as may be.

Circulars, tracts, resolutions, protests, etc., can be sent forth and accomplish much. Correspondence will prepare for conventions, and the prejudice of public sentiment will relax soon as women prove that they are too much in earnest to be repulsed by jibe and jeer. Knowing how groveling such derision is, let those with faces set toward the star of deliverance be not also small enough to turn and heed the trick.

The right time will appear for a general understanding among the interested that on a given time they will commence appearing in public in the new costume, and while awaiting that time, familiarize themselves with it at home. This will make it easy for the sensitive and timid to become initiated in the change, as they will be sustained by the more positive and self-assured. The arrangement observed throughout a country, and carried out in neighborhoods as well as towns and villages, would greatly strengthen a movement by economizing its power.

When the initiatory is made, let the motto be "Ever Onward," whether numbers flock to the standard like returning passage birds, or slowly as wayside pilgrims.

To the firm and true, the good achieved will bring richer compensation than credulity has dreamed or enthusiasm pictured.

FASHION NO. XIV.

With a somewhat intuitive nature, I have made careful observation, and am convinced that the necessity of the step I am urging is great at the present moment—that it must be taken eventually; and will lie, a stumbling-stone in the path of all onward efforts, till carried to general practicability.

That necessity extends over the earth; for even the shallow islanders need better examples of imitation from their whiter sisters than trailing, fluttering folds of worse than useless drapery around their speeding feet. Their brains need every facility for improving their type of civilization.

European women, however healthy they may be, cannot afford the loss of force they suffer at every locomotive movement. It is resisting an enemy that is fastened to them inseparably. The effort at walking is like wading a jungle, carrying the reeds and rushes along with them, only worse, as they never get through the skirt jungle.

The poor and most stultified classes suffer most for the ease a suitable dress would allow. With hands and feet relieved, and purses less drawn upon by imitating fashion slaves, they would soon manifest growth in character and intelligence, and a permanent impetus would be given to an elevating ambition.

The medium classes greatly need time and means to educate and qualify themselves for higher mental and spiritual blessings.

Classes having leisure, titles and wealth, on fully considering this matter, will see as grand a significance in it for them as for the lowly. The need of economizing means may not be felt, but the joy of doing good with the surplus treasure would be welcome. They may be less conscious of the drain on all their powers, but they are equally under law, and the vampire chained to their girdles is robbing better elements than their life blood. None are so elevated but the soul's exaltation is calling, "higher still."

Upright-walking beings should, like angels free, participate in that delightful privilege untrammelled. Mutual dependence between the high and low makes the former responsible for the example. All are sympathetic, but the high are accountable for the condition of the low whose toil builds the pillars of their fortunes, and whose pains flow to their nerves on the air that purifies their magnificent abodes. Reaction is inevitable. Can they not be first to move in a system that can bless both sexes and all classes to an extent that no previous movement has, and honor themselves thereby?

The Queen of England is called good and humane—could she see the importance of this measure, advocate and exemplify it, she would bestow a guerdon greater than ever fell from a throne.

Germany, Russia, Austria, Italy, France and all the Divisions have good women in power who can wield great influences—whose duties are commensurate with their power—whose responsibilities are due to all, from peers and palace valets to peasant orphans and squalid serfs. Could they be

inspired to seize this mighty means of redemption—show their faith by works, and send a cheering call to the waiting women of their realms, blessings would gladden them evermore, and they would evade the mortification of seeing laborers institute the change slowly through manifold impediments.

Asia, Africa and South America would take the necessary hints in due time.

Turning back to my own dear country, the United States of America, I scan the field of the most pressing need of hygienic costume.

Here, fashion-going is so extreme that trails are seen in streets and kitchens, and paniers of sizes forbearance shuns to name.

Women of every calling are so laden with frills, streamers, flaps, laps, doubles, dangles, flounces and dragglers, as to appear helpless; and, indeed, the seeming is not so very illusory, for general feebleness has resulted, and general prostration must succeed, if some retrieving agency does not interpose to arrest the devastation. That agency must lie in relinquishment of the load that taxes the nervous and muscular forces to the utmost, and inflicts a constant, wearing vigilance to maintain order in its wild complexity.

Those who fear that beauty will depart from women when they league with utility, should deeply ponder if it be possible for beauty to join issue with disease and deformity. If in their view it can, then again should they argue if taste is not at fault rather than Creative Wisdom.

They must confess that the present appearance of women is that they live to carry and display dress; and that the dress gives no intimation that it is meant for comfort and general protection.

If beauty without utility is not a misnomer, I have studied blooming Nature in vain, and adored the Omnipotent Architect to no purpose.

Passion for decoration has passed the weird summit of fanaticism, and revels in the phantom groves of delirium, just on the borders of the frenzied forest of insanity.

Shall the saving crisis come before that bourne is crossed, and where fantastic torch flames flicker, raise the clear light of ruling reason? Heaven forbid that this bright planet be longer peopled by the puny products of recklessness; or that the brighter shores be fuller thronged with little innocents ne'er given a parent's love kiss or a sunlight welcome here! Why put away the trial hour that must gather up what still exists of woman's varied powers, and with the little store begin anew the sacred work of spiritualization and regeneration.

Women of my country, has not your knowledge of the destructiveness of this common calamity prepared you to act promptly in staying its further ravages?

Teachers, authors, artists, editors, lecturers, officers, physicians, wives of statesmen, governors, presidents, can you not see the need of placing all women in circumstances favorable to the strength and improvement of all their powers? and seeing, can you refrain from giving cordial aid? To both heaven and earth are you accountable for the use of power with which position and wealth invest you. Amelioration of the condition of all, especially of the fallen and falling, naturally devolves on you as helpers of the masses, as framers of sentiments respecting your sex, and as supervisors of its general well-being. Duty is always proportionate to ability, and cannot be shunned without peril.

Plainly is the question of fashion and health a moral one. Probably more women have sold their bodies for means to drape them finely than for all other objects; then the heavy drapery enfeebles, and less and less ability to earn it exists, increasing the aggravation; and so the sale increases and price diminishes. From this mart the call for some righteous course to prevent and save has become world-wide and thunder-toned.

Commence the work of annulling the mountain cause of want, and the mill-stone weight will be lifted from millions of despairing hearts which, relighted with new hopes, will gain new courage to nobly face life's cares. With bodies freed, and chance to do what work they choose, even poor women can take possession of themselves, and find their true places. Under these auspices, indigence will transform itself.

While this benevolent reform can bless all the living and send its glad fruits on to the future forever, it will not be a trivial, negative good to women of leisure and honor, but a positive inspiration, speaking its bliss in every activity and faculty. If fame is any incentive, they have but to glance at the past to see the lasting praises that wreath the names of benefactors; while those who live for self-aggrandizement gain, at best, the fleeting flattery of a few. They cannot secure the high regard which, based on intrinsic worth, sweetens life with mutual friendship and leaves a record bright with deathless gratitude on historic pages.

That soul is most blessed who feels that in doing good there is enough reward; but those who deem that for doing good further reward is due, should be sure to do the good. This axiom is clear; it operates and repeats, on and on, and cannot cease to bless.

Public opinion and the press, the world over, will cheer on this movement as soon as they learn that woman's determination in it is invulnerable. And if those who might influence most stand aloof, or worse, cast missiles at the work, repeating the world's old experience in Prejudice and her mother, Ignorance—if they prove still that gain and place grow sordid, and yield not to demanding justice till toll and thought succeed against their heavy hindrance; then again will profound reasoners and generous laborers move in spite of cruel resistance; and, buoyed by the might of a glorious purpose and God's unfailing aid, consummate blessings for their persecutors.

This appeal is made to all as responsible, human sisters and brothers—it is reason calling unto reason, right unto right, conscience unto conscience, and prayer unto praying souls, soliciting the prayer of needful deeds.

Pass it not by heedlessly—examine its intent, and respond in behalf of pleading humanity.

MARY E. TILLOTSON.

GREAT THINKERS ON THE SIDE OF FREEDOM.

BY PROF. E. WHIPPLE.

Our contemporary writers and thinkers, who are exerting the most marked influence upon the age, have for several years been teaching the small and exceptional class whom they directly reach the logical deductions of the Protestant principle of freedom, taking as thoroughly radical ground as has Mrs. Woodhull in her recent declarations. But Mrs. Woodhull has raised a great popular clamor, not because her doctrines are essentially different from those of Herbert Spencer and Stewart Mill, but because she addresses a more varied and in many respects widely different audience. Mr. Mill and Mr. Spencer make their appeal to scholars and thinkers, those who weigh questions through their reason rather than through passion and prejudice. Mrs. Woodhull, in addition to these, addresses a class the majority of whom have but little knowledge of history or society, and who decide all questions by feeling and popular favor. She goes down among the common people and deals with their vices, combats their slavery, confronts their selfishness, rebukes their ignorance. The gospel which Mill and Spencer have preached to the appreciative few, Mrs. Woodhull strives to make practical and universal.

The multitude will never appreciate the broader aspects of freedom while we limit our appeals to the reason; they must be made to see and feel the degradation and injustice that prevails in modern society. And none but woman can make the appeal with that earnestness and power of inspiration which shall be sufficient to change the current of our social life. True, in such a social revolution as is impending for the Western nations, numerous factors are active and a multiplicity of causes are involved. But when these causes converge to a crisis, some powerful personality is needed to put in motion and set on fire the potential energies that have gathered in the masses during hundreds of preceding years. Three hundred years have been embraced in the processes of gestation. The crisis is here; the new birth is at hand. A character is now demanded sufficiently strong to meet the grave exigencies that encompass the Western civilization; and I am persuaded that Mrs. Woodhull has been especially raised up to fulfill this mission—a; much so as was Jesus, and Solon, and Luther to meet the demands of the age in which they respectively lived.

I append a few extracts from some of our leading writers, which may serve to indicate that Mrs. Woodhull shares views in common with those who are credited with great wisdom and good intentions. The list might be extended indefinitely, but I should encroach upon precious space too much. I feel constrained to quote quite liberally from Stuart Mill's work on "Liberty;" and I would that every man and woman in this nation, who feels the least interest in human welfare, would procure and read the book—"The People's Edition," only 75c., sold by Appleton, New York). The "Dedication" is the most touching tribute to woman of any production in the English language:

"To the beloved and deplorable memory of her who was the inspirer and, in part, the author of all that is best in my writings—the friend and wife, whose exalted sense of truth and right was my strongest incitement, and whose approbation was my chief reward—I dedicate this volume. Like all that I have written in many years, it belongs as much to her as to me; but the work as it stands has had, in a very insufficient degree, the inestimable advantage of her revision, some of the most important portions having been reserved for a more careful re-examination, which they are now never destined to receive. Were I but capable of interpreting to the world one-half the great thoughts and noble feelings which are buried in her grave, I should be the medium of a greater benefit to it than is ever likely to arise from anything that I can write, unprompted and unassisted by her all but unrivaled wisdom."—Stuart Mill.

"The freedom of the individual, limited only by the like freedom of other individuals, is sacred; and the legislature cannot put further restrictions upon it, either by forbidding any actions which the law of equal freedom permits, or taking away any property, save that required to pay the cost of enforcing this law itself. As throughout civilization, the manifest tendency has been continually to extend the liberties of the subject and restrict the functions of the State, there is reason to believe that the ultimate political condition must be one in which personal freedom is the greatest possible and governmental power the least possible; that, namely, in which the freedom of each has no limit but the like freedom of all; while the sole governmental duty is the maintenance of this limit."—Herbert Spencer in "First Principles," page 8.

"It is one of the puzzles of sociology that the very state of things which is pre-eminently useful in bringing men out of savagery, is also likely to be pre-eminently in the way of their attainment to a persistently progressive civilization. No one will ever comprehend the arrested civilizations, unless he sees the strict dilemma of early society. Either men had no law at all, and lived in confused tribes, hardly hanging together, or they had to obtain a fixed law by processes of incredible difficulty. Those who surmounted that difficulty soon destroyed all those that lay in their way who did not. And then they themselves were caught in their own yoke. The customary discipline, which could only be imposed on any early men by terrible sanctions, continued with those sanctions, and killed out of the whole society the propensities to variation, which are the principles to progress. * * * The problem now is how to get beyond this stage, and to relax the despotism of custom without entailing a retrogression toward primeval lawlessness."—John Fiske, in "Popular Science Monthly."

"One most important prerequisite of a prevailing nation is that it should have passed out of the first stage of civilization into the second stage—out of the stage where permanence is most wanted, into that where variability is most

wanted; and we cannot comprehend why progress is so slow, till we see how hard the most obstinate tendencies of human nature make that step to mankind. The beginning of civilization is marked by an intense legality; that legality is the very condition of its existence, the bond which ties it together; but that legality—that tendency to settle a customary yoke upon all men and all nations—if it goes on, kills out the variability implanted by nature, and makes different ages fac-similes of other men and other ages, as we see them so often. Progress is only possible in those happy cases where the force of legality has gone far enough to bind the nation together, but not far enough to kill out all varieties and destroy nature's perpetual tendency to change."—Early Discipline of Mankind, by Walter Bagehot.

"Each person is a distinct individual, a sovereign, having a perfect right to do as he or she pleases, in respect to his or her person, his or her property, to follow his or her pursuits, to seek his or her happiness in his or her own individual way."—The Educator, through John M. Spear (published sixteen years ago.)

"Engagements which involve personal relations or services should never be legally binding beyond a certain duration of time; and the most important of these engagements, marriage, having the peculiarity that its objects are frustrated unless the feelings of both parties are in harmony with it, should require nothing more than the declared will of either party to dissolve it."—Von Humboldt, as quoted by Stuart Mill.

"Protection against the tyranny of the magistrate is not enough; there needs protection also against the tyranny of the prevailing opinion and feeling; against the tendency of society to impose, by other means than civil penalties, its own ideas and practices as rules of conduct on those who dissent from them; to fetter the development and, if possible, prevent the formation of any individuality not in harmony with its ways, and compels all characters to fashion themselves on the model of its own. * * * The object of this essay is to assert one very simple principle, as entitled to govern absolutely the dealings of society with the individual in the way of compulsion and control. That principle is, that the sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their members, is self-protection. The individual cannot rightfully be compelled to do or forbear because it will be better for him to do so—because to do so would be wise or even right. The only part of the conduct of any one for which he is amenable to society is that which concerns others. In the part which merely concerns himself his independence is, of right, absolute. Over himself, over his own body and mind, the individual is sovereign. * * * Again, from this liberty of each individual follows the liberty, within the same limits, of combination among individuals—freedom to unite for any purpose not involving harm to others. * * * The only freedom which deserves the name is that of pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it. Each is the proper guardian of his own health, whether bodily or mental and spiritual. Mankind are greater gainers by suffering each other to live as seems good to themselves, than by compelling each to live as seems good to the rest. We can never be sure that the opinion we are endeavoring to stifle is a false opinion, and if we were sure, stifling it would be an evil still. * * * A convenient plan for having peace in the intellectual world is by keeping all things going on therein very much as they do already. But the price paid for this kind of intellectual pacification is the sacrifice of the entire moral courage of the human mind. A state of things in which a large portion of the most active and inquiring intellects find it advisable to keep the general principles and grounds of their convictions within their own breasts, and attempt, in what they address to the public, to fit as much as they can of their own conclusions to premises which they have internally renounced, cannot send forth the open, fearless characters and logical, consistent intellects who once adorned the thinking world. The sort of men who can be looked for under it, are either mere conformers to common-place, or time-servers for truth, whose arguments on all great subjects are meant for their hearers and are not those which have convinced themselves. Those who avoid this alternative, do so by narrowing their thoughts and interest to things which can be spoken of without venturing within the region of principles; that is, to small practical matters which come right of themselves, if but the minds of mankind were strengthened and enlarged, and which will never be made effectually right until then, while that which would strengthen and enlarge men's minds, free and daring speculation on the highest subjects, is abandoned. * * * Society has now fairly got the better of individuality, and the danger which threatens human nature is not the excess but the deficiency of personal impulses and preferences. * * * Persons of genius are and are always likely to be a small minority; but in order to have them, it is necessary to preserve the soil in which they grow. * * * Eccentricity has always abounded when and where strength of character has abounded, and the amount of eccentricity in a society has generally been proportional to the amount of mental vigor and moral courage it contained. That so few now dare be eccentric marks the chief danger of the time. * * * There is no reason that all human existence should be constructed on some one or small number of patterns. If a person possesses any tolerable amount of common sense and experience, his own mode of laying out his existence is the best, not because it is the best in itself, but because it is his own mode. * * * The general average of mankind are not only moderate in intellect but also moderate in inclinations; they have no tastes or wishes strong enough to incline them to do anything unusual, and they consequently do not understand those who have, and class all such with the wild and intemperate, whom they are accustomed to look down upon. * * * In each person's own concerns his individual spontaneity is entitled to free exercise. Considerations to aid his judgment, exhortations to strengthen his will, may be offered to

him, even obtruded on him by others, but he himself is the final judge. All errors which he is likely to commit against advice and warning, are far outweighed by the evil of allowing others to constrain him to what they deem his good."—Essay on Liberty, by John Stuart Mill.

"You will be what you must. If there is love between us, inconceivably profitable will our intercourse be; if not, your time is lost and you will only annoy me. I shall seem to you stupid and the reputation I have, false. Quite above us, beyond the will of you or me, is the secret affinity or repulsion laid. All my good is magnetic, and I educate not by lessons but by going about my business. * * * The world has a sure chemistry, by which it extracts what is excellent in its children, and lets fall the infirmities and limitations of the grandest mind."—Emerson, in "Representative Men."

"We cannot get the sentimental aspect of love, without also recognizing its sensual aspect, for this theory of compensation does equal justice to both. I plead for physical morality, in opposition to that morality which delights in deceiving itself with the notion that it has cut loose from physical nature. * * * I am not at all clear, but the prime distinction between human and brute love is the ability of the human being to indulge in sexual passion and emotion, under certain conditions, without reference to offspring. The human civilized morality which allows intercourse without reference to propagation differentiates in coition, its social from its procreative character. It is a source of human happiness and personal gratification as well as an agency for continuing the race.

"The recognition of this difference in our institutions, the organization of society on the basis of a distinction between those women who are to become mothers and those who are to satisfy the sexual needs of the males, will be the beginning of a purer, higher and more human sexual morality than any which has yet obtained upon this earth. For my part, I defend the civilized man as against the brute. * * * I judge that a vast number of women—artists, poets, writers, philanthropic women, and so on, who devote themselves to special fields of activity for high human uses—women, moreover, who do not possess that fine physique which would justify them in becoming the mothers of offsprings, these will desire to live without any distinct tie to any man. They will not wish to procreate, but they will still desire amorous gratification, and therefore will become the sexual clients; or, if you please, the companions of men who have homes and families. * * * Human nature accommodates itself to very varied conditions. There is no sexual aberration which may not be condoned and even sanctioned, if it is the outgrowth of a philosophy or a religion. * * * The picked specimens of womankind should be classed as the mothers; and it should be regarded as the highest possible function of woman to be permitted to add to the population. The life of such a woman should be one of unending comfort, pleasure and delight. I take very little stock in the theories propounded in phrenological journals and books, that the character of the offspring depends on the immediate condition of the man and woman at the moment of conception. No; the child sums up in its material and moral nature not only the antecedents of father and mother, but of all its primogenitors. * * * The strong and powerful instinct which compels men and women to consort, and which leads to the generation of children, may perhaps be despised by a few dilettanti and milk-sops; but the vigorous, healthy-minded man truly masters the passion in yielding to it. The strong will inhabit the earth. Womanish men and mannish women simply propose the annihilation of their own kind. There is no danger to society from the Platonist, from the people who advocate entire abstinence; death has laid hold of them."—"The Truth About Love," an anonymous book, written by a lady who is one of the most popular authors in this country.

It will be conceded that the quotations from "Truth About Love" are pretty radical; but lest the reader suspects the author to be a "Woodhullite," I will add a passage which may be found on page 23—a sop thrown out to conciliate those people who have more prejudice than brains, and so cover the approach to the most thoroughly radical discussion of the whole sexual question.

"The theories broached by the whole tribe of Free Lovers and Spiritualists are of a character that threaten the wreck of our civilization; for when the race sets about enjoying itself, without any reference to offspring, then destruction and death will follow. The individual must find his satisfaction in subordinating self to the race. * * * The Free-Love doctrine is Dead Sea fruit, tempting to the eyes, but turning to ashes on the lips."

896 MAIN STREET, CAMBRIDGE, MASS.

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:

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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.
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— Heywood, Princeton, Mass.
Seward Mitchell, Cornville, Me.
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"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. 29, 1873.

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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.

THE THEORY OF RESPONSIBILITY CONSIDERED.

As a sequence to an article in the last number, entitled, "The Fountain of Human Imperfection," we now come to the question whether or not there is any such thing as individual human responsibility? We shall consider this problem—upon a false conception of which, our present social organization is based—in regard to the principles involved, without any reference whatever to existing theories. We may, however, consume the time necessary to show that these theories are not only fallacious, but absurd. It is easy to demonstrate that very much of what society considers and treats as crime is properly to be credited to its own door, as the representation, collectively, of the people individually. If we shall succeed in this, the theory of rewards and punishments must fall, and new and rational systems be constructed to take its place.

As a foundation upon which we shall base all our argument, we restate the following self-evident and everywhere admitted proposition: that every effect has a competent producing cause, and shall hold that this is as true when applied to mental, moral and physical phenomena in the individual as it is when applied to the physical universe outside of individuals. There are always three terms involved in every result: first, the subjective force; second, the objective point of direction, and third, the effect produced; or, to state it in other and simpler language: first, the active power; second, the object acted upon, and third, the result of such action. Everything of which consciousness can take cognizance is the offspring of these three terms, always in combination. There can be no effect unless there be an object to be acted upon and a power to act upon it; and when this occurs there must be a result; and not anybody will, for an instant, question this self-evident proposition when it is made in this form.

If, however, instead of making the statement in this form, an example in human conduct be taken, almost every individual will, at once and unreservedly, deny the principle as previously affirmed in the abstract, thus evidencing how

prone are the people to accept the mere declaration of principles and truths, while being utterly unwilling to have them reduced to practice. Abstract truth is all right everywhere; but its concrete application is seldom adjudged to be right anywhere. As a people, we are given to theorizing. This has grown legitimately out of the religious fallacy that faith, without practice, is all that is required to save souls. If, in the most momentous affairs of life—the safety or danger of eternal existence—faith is all-sufficient, how much more should theory be sufficient in the commoner affairs of life? What the world needs is a practical application of its recognized basic principles—such as are to be considered in this article.

It will be remembered that our argument of last week was the forcible statement of the doctrine of cause and effect, to which—since something cannot anywhere be produced from nothing—all movements of whatever kind in the world must be referred. Everything must be a result of something that goes before it. We have said that all people will readily admit this proposition as applied to physical phenomena; but when applied to human action, most people will deny it. They argue that, in human action, the will of the individual—his conscience as it is called—has a modifying effect, and proceeding—unwittingly, we admit—upon the already exploded dogma of free will, they assume that this conscience is given to be a guide between right and wrong, between good and evil; and if it choose evil, then the individual becomes personally responsible for whatever the act may be. But even admitting the fact upon which they presume to base this deduction—that the conscience ought to be and is the human guide—the difficulty is no nearer being solved than before. The conscience itself is a product. It is not self-existent. The child has no conscience. The adult has just such a conscience as the circumstances of his birth and succeeding education and surroundings have shaped for him. Hence before the problem of personal responsibility can be settled and the exact condition determined, we must go back of conscience, and learn of what it is the result.

Again, it is to be observed, that the consciences of various individuals are as different as their other points of character, while each individual proceeds to adjudge every other person by his own conscience. This is manifestly fallacious. Even the Christian Master's teachings in this regard were entirely different from the practice of his professed followers. He said, "Judge not." Neither can we judge justly of the act of any other person. We must first put ourselves in his place, not even conceive that we are in it, but actually to place ourselves in the same personal conditions and relations in which the person to be judged was in when the act was committed upon which judgment is to be passed. The utter impossibility of this at once demonstrates the like impossibility of a just judgment being rendered in any case whatever.

To go back again. Every person is just what he has been made to be; first, by the conditions that existed at the time of his conception; second, the circumstances under which he was gestated; and third, the surroundings in which he has lived; over none of which has he had any personal control whatever. And this applies with the same force to mentality and morality as it does to the physical body. But to make this fact still more pointed and unescapable, we make the further proposition: That, let this act be whatever it may, from a mere frown upon the face down to murder, making the broadest possible statement, it would have been committed by any other person, and for that, if it were possible, by every other person in the world, provided always and specially, that they had been in just the circumstances in which the person was in who committed the act. It must not be too quickly assumed that this is not true, since when it comes to be analyzed it will be found to be a self-evident fact. Remember, we do not assume nor assert that any person for the moment placed under the circumstances that surrounded Stokes, would have shot and killed Fisk! Our statement does not base upon any such short-sighted philosophy as that; but this is what we mean: Any person in the world conceived, gestated, born, grown, and surrounded by the same circumstances of which Stokes was the result, would have done just what he did in shooting Fisk, since such a person would have been an exact counterpart of Stokes.

That this law holds good as involved in the evolution of human character and individuality, is as self-evident as that it holds in chemistry. A given compound can be formed by anybody, anywhere, with absolute certainty, by the use of the same quantity of the same materials. That is all that is required to produce a Stokes or a Wilkes Booth; or, again, a Fisk or a Lincoln. When this matter is thus brought back to first principles, it becomes clear at once that there is absolutely no such thing as personal responsibility, in the generally-accepted sense of that term, and as a corollary to this, that there can be no such thing as merit or demerit in human action. To us the opposite position is simply absurd.

This, at first, may seem to be a startling proposition; but if it be true, however startling it may be, it ought to be made; and still more: if true, it ought also to become the basis upon which to reconstruct our social institutions. We say to our readers that this is a mighty problem—the most important one involved in social organization. It may be said that the promulgation and acceptance of such a philosophy would open the flood-gates for human passion. We

reply, there is no proof of anything of the kind. It would be the merest assumption, not having the slightest collateral evidence to support it. We again affirm if it be true, let it lead to whatever it may, it will be to the good, whether it be so considered by us now or not.

One thing seems clear: If we were governed by this rule we should always look upon what we now call crime with a sentiment of pity, instead of with a spirit of revenge, while our jails would be turned into humanitarian institutions, based upon the idea of protection from persons who, from circumstances over which they have no control, are dangerous to the peace of society or individuals, and entirely apart from the idea of punishment. The right to punish presupposes the right to judge; and this, we repeat, is denied by the founder of Christianity himself. We submit these views for the careful and candid consideration of Spiritualists, socialists, reformers and Christians, asking, if there is any logical escape from our conclusions, to please show us the way, since we would escape from them if we could find it. Until we can be shown that our logic is fallacious, we must hold and advocate these truths.

INDUSTRIAL INJUSTICE.

One of the special purposes for which the WEEKLY is published is to expose the numerous injustices to which the laboring classes are everywhere subjected. It is its design to be the advocate of equity and right, let that advocacy hit wherever it may. Nor does it go to any existing customs, laws or practices, to judge as to what they are, but to the principles that underlie all human right. Whatever these shall determine as equity and right, that will be found in these columns, as the demands that reform makes upon government.

It seems almost impossible, however, to awaken the industrial masses to the fact that they are suffering from any thing wrong in our social systems. They have never taken time to think about what are really their rights. They suffer, and know there is something wrong somewhere, but they scarcely suspect it results from systematic schemes that have been invented purposely to keep them suffering and poor, in order that they may be controlled the more readily and easily. They do not even suspect, except in rare instances, that the present social structure, including the government itself, would go down in ruin should they cease their daily labors; but so it is, and so we hope to make them see it.

And when we speak thus boldly, we mean every word of it. We will maintain that, in the sense of strict justice, the labor of this country has been and is being, systematically, no better than robbed. A long series of false pretenses have been set up and systems founded upon them that deceive, perhaps, even their administrators, as to their effects. But we have only to come back to a beginning, to prove, absolutely, the truth of all we assert. At the beginning, then, there was no wealth, and consequently nothing with which to employ labor. There could not have been wealth unless there had first been labor, and there could not have been larger accumulations of wealth unless it were unjustly obtained; since how could a few who did not labor obtain from the many who did labor all they produced, over their support, if it were not unjustly obtained? Having no wealth with which to pay for labor, and not wishing to go to work themselves, they set their wits in operation to devise schemes by which they could not only get possession of the surplus wealth, but to also make those from whom they obtained it, think they were doing them great service in obtaining it. And this is what the large majority of laborers seem to think today. They never imagine that the "Upper Ten" owe their positions to the "Lower Millions," but so they do, nevertheless.

These systems to which we refer and say they are based on false pretenses, include the various instrumentalities which are the necessary adjuncts of labor, but which have succeeded in making labor subjective to them. The theory upon which these several systems is based, is that they are necessary to facilitate the operation of labor and to exchange its products. And so they are; but the practice is diametrically opposite, since instead of being conducted to forward the interests of labor, they are managed entirely in their own interests and as against labor, every opportunity to levy upon it being sought and improved; and so it comes out that they have succeeded in enslaving labor to the extent that it is compelled to contribute all its surplus products to their insatiable maw. In this way hundreds of millions, aye, thousands of millions of dollars are annually wrung from the poor daily laborers by those who never exert themselves an hour in productive pursuits.

In general terms, and as a statement based upon principles of eternal justice, everything in the world belongs to the individuals who originally produced it. As producers, they are the most important persons involved, those through whose hands it may have passed being of only secondary importance, and by no means entitled to any share of it beyond a reasonable compensation for the services they have rendered. Instance, an express company does not become the owner of any part of the money it transmits from one party to another. It is entitled merely to a compensation for service. So neither can the conductors of the various systems by which commodities are transported between producers and consumers be entitled to any share of such commodities over a just compensation for their services. But all of these are so arranged that, together with the traders, they entirely absorb the commodities in transition

by the charges levied for their services. It is not done, however, altogether by a system of charges, but rather in this wise: The merchants buy from the mechanics all the articles they produce at the very lowest possible price, paying for them in breadstuffs at the highest possible rates, which they obtain from the farmers at starvation figures, paying them in the articles obtained from the mechanics at the highest rates—in both cases, though really nothing more than the agents of these two classes, really putting their own prices upon both purchases and sales.

Now, to us it seems very clear that the boot maker in Massachusetts ought to be able to exchange his boots with the farmer in Illinois for his flour at the mere cost of making the exchange, paying no profits to anybody; and also that railroads and markets should furnish the facilities for doing this; but the practices, as we have shown above, are entirely different, indeed, are of such a character that, although both the boot maker and the farmer work every day, year after year, they seldom succeed in retaining possession of their surplus products over the cost of living. The whole social structure has thus become a gigantic machine for aggregating the surplus products of the laboring classes in the hands of the non-laborers, who become richer every year; while, in the face of this fact, they have the effrontery to assume that they pay the taxes and maintain the government. Why, it requires only the slightest thought to detect the transparent fraud. If the rich in reality paid the taxes, they would be, just by the amount of such taxes, poorer every year.

And when it shall come to be recognized that the labor of this country supports a half-dozen systems, each of which taxes it to an amount greater than the annual expenses of the general government, and together amounting to a sum more than equal to the cost of all governments, national, State and municipal combined, some conception of the enormous fraud that is practiced upon the people may be obtained. These institutions are not run in the interests of the people, since, if they were, these enormous profits which are made would remain in the hands of the people, while the operators would be paid as agents for the people, who would be the wealth-holders and they the dependent poor. In other words, the poor and the rich would change places.

Government, therefore, has been entirely diverted from its proper functions in protecting the rights and interests of the people, and has become a gigantic engine of oppression in the hands of the few, who, instead of remaining the servants of the people, as originally provided by the government, have become their masters, using the power intrusted to them by the people, to subvert their rights, and through these virtually their liberties. And yet the political economists pretend not to see the usurpation!

The names of the various systems through which all this injustice is effected are: first, the land system, which lies at the basis of them all; second, the profit-making system, as managed by the middlemen—the merchants; third, the money system, including interest and dividends; fourth, the transportation system; and fifth, taxation.

We have frequently discussed all these fraudulently conducted systems, both on the rostrum and in the columns of the WEEKLY; but as they have a peculiar interest now, in the present depressed state of industry, we shall endeavor to make, serially, such arguments about and presentations of them as to clearly establish our positions regarding them. They are so clear to us that we may fail to treat them thoroughly enough to make them equally clear to others; but we will endeavor to do so, next week taking up The Land System.

IN THE WEST.

Our appearance in the staid and very respectable city of Detroit caused a spasmodic convulsion of virtue to pass over its people, which, reacting upon the officials, roused them to the necessity of preventing us from speaking a few of the latter-day-truths to such as were sufficiently released from the fear of Mother Grundy and the Y. M. C. A. to venture to attend. By the efforts of this last peculiarly (?) virtuous set of individuals, the owner of the Music Hall was made to believe that our appearance therein would forever fasten a stigma of reproach upon it that would prevent its occupancy by anybody else for all time coming; while the Scottish Presbyterian Mayor Moffat—not the pill man—had made up his mind—first, to refuse us a license to speak; and second, to arrest us for speaking without a license if we persisted in doing so. Between these two, the Christian Young men thought they had the day.

But as there is

"Many a slip
Twixt the cup and the lip,"

so were their hopes of saving the godly city from pollution blasted. We happened to have the Music Hall so engaged through its gentlemanly agents, Messrs. Whittemore and Stevens, that Mr. Walker, its proprietor—and also the proprietor of an immense whisky distillery located across the river, in Canada—couldn't shut the doors without being liable for damages, which he was not willing to stand, to the extent of over one hundred dollars, which, we suppose, was the sum the Y. M. C. A. were willing to invest to protect the city. Therefore it may be hereafter held that the virtue of the city of Detroit is, in the eyes of these immaculates, worth just one hundred dollars—to our view, a remarkably low ebb.

On application being made by our agent for a license to

the regular collector, we were at once referred to the Mayor, who had issued instructions that no license should be issued. His Honor was waited upon, when he was informed that we were going to speak upon "Reformation or Revolution," and from what we had experienced in the city, we thought that the revolution ought to come first. He was told that if the lecture were placed side by side with the one to be delivered the next night by Rev. Newman Hall, on "The Dignity of Labor," he, not knowing which belonged to us, would say that ours was the better exposition of the labor problem. His "mind was made up." He "would not listen to any further presentation of the subject," and turned upon his heel. But we were not to be baffled. We went to the collector of licenses and proffered the five dollars for a license, in the presence of witnesses, stating if it were refused we should certainly speak as advertised, and they might then arrest if they dared. We wanted really to know if the City of Detroit was going to defy the Constitution of the United States. At this juncture the Chief of Police, who having more knowledge of constitutional law, or else a deeper regard for its principles, came in and, after a brief consideration, decided to take the responsibility and ordered the Collector to issue the license. The police system there, is a State institution, over which the city has no control—for which, for once at least, those who have any conception of the principles of freedom ought to be abundantly thankful.

So the hall was opened and well filled, and we delivered our speech, and also paid our respects to the people who attempted to perpetrate the outrage upon free speech in Detroit. If we are not mistaken, the day will come when Mayor Moffat will be ashamed of the part he played, which he was sufficiently alarmed about the same day to feel called upon to lie to a reporter of the *Daily Union* concerning it, by saying that he "had not refused a license to Mrs. Woodhull"—a contemptible prevarication, as he did not refuse it to her personally, but he did to her agent. Of the lecture itself, the local papers spoke as follows:

[From the *Detroit Union*.]

Mrs. Woodhull delivered her lecture Friday night on "Reformation or Revolution, Which?" to quite a respectable audience at Music Hall. The majority were men, but there was present also a liberal sprinkling of ladies. There were a very few rowdies in the audience, who evidently thought themselves very respectable in creating a disturbance. So far as Mrs. Woodhull is concerned, she is a handsome, modest-looking woman. The man that could look at her and declare her anything else, would deserve little credit for discernment. Her lecture was extremely able. We have never heard nor read such a brilliant review of our financial troubles; and while her prophecies of coming disaster will, we hope, prove false, the logic by which they were enforced was remarkable for its clearness and power. Mrs. Woodhull occasionally touched on the social question, and claimed that in solving the question of the sexes she had discovered the elixir of life and unlocked the tomb. When she reached this question, a lady and gentleman left the hall, but why we know not. There is in the world a good deal of real and a good deal of mock modesty. We once knew an old maid who always blushed when her father was spoken of, because she said it suggested so much.

Were it not for an occasional burst of irreverence, Mrs. Woodhull's lectures would be charming. She is a rapid speaker, and throws her soul—a soul that has felt very deeply, too—into all she says.

[From the *Detroit Evening News*, November 15.]

Mrs. Woodhull's lecture at Music Hall last evening drew thither an audience that filled about two-thirds of the hall, and which was in many respects a far more respectable gathering than most people would have expected to meet there. The gathering was principally composed of middle-aged, serious-looking people of both sexes, evidently impregnated with the most radical opinions in religion, sociology and politics. There were no "fashionable" people there, and but little of the "wealth and beauty" of Detroit society. In fact, among all the females present, the Woodhull was the only one who could lay any claim to comeliness of face or person. Her hearers of her own sex were strong-minded wives, accompanied by their husbands, and ancient maidens, whose appearance alone, whatever their opinions might be, would forever preclude love, free or otherwise, from the normally healthy animal, man. And yet as far as mere intellect is concerned—the ability to follow a train of reasoning, to comprehend a syllogism, to weigh facts in the balances of causation—these plain-looking women and their male companions were at least the equals, if not the superiors, of the delicate and beautiful creatures who sometimes fill the Opera House, at an opera, a play or a "fashionable" lecture, and upon whose ears never a mention of the existence of such a thing as sin is breathed—in public.

Mrs. Woodhull came upon the platform at eight o'clock, and began her lecture with the recitation of a rather prosily lengthy poem, which, from the weakness of her voice from recent illness, was not all audible and but little appreciated. When she launched into her own manuscript, however, and uttered her own thoughts, her voice became clear, her eye brightened, and her whole manner was that of one rapt in the consciousness of a great duty to be performed. Whatsoever her enemies may say, there is no room left to doubt this woman's earnestness, nor her great abilities. In all the elements of oratory she is head and shoulders above the Logans and Dickinsons of the rostrum, and America boasts few men who are her peers.

The argument of her discourse developed a grand conspiracy to overthrow the republic, and substitute a dictatorship and empire successively, that was worthy of romance; yet in the course of her speech she gave utterance to many truths with a force and with an originality of framing that were worthy

of Wendell Phillips, both in language and delivery. When occasionally she left her manuscript, her readiness of repartee, and her fecundity and force of expression—replete it is true with colloquialisms—were made manifest, and at these times she seemed actually inspired—by God or devil, as the reader's opinions prefer. Her whole face glowed with an enthusiasm too real for art, her eyes dilated and grew darker and brighter at once, while her words, apt and forcible, poured from her mouth in a perfect torrent, rapid, but clear and distinct. The spectator recognized in her the fanaticism which, after all, leaves conservatism far behind in the immediate accomplishment of effects; that fanaticism which assumes for itself a mission, to subvert which life would be thrown away as nothing.

This is Victoria Woodhull as a speaker. Her doctrines are not under discussion, and our opinion of them cannot make the *Evening News* depart from its fidelity to truth, even to indulge in a flippant fling. Her "peculiar" views on the subject of the sexual relations were not aired last evening, despite the ignorant assertion of a morning paper that she "mixed in a very large dose of the most disgusting free-loveism." She did, indeed, speak of the sexual relation, but went no further than to deplore the wide-spread ignorance of its laws, and to urge society to turn to its study with serious thoughts and serious words. In view of the fact that this subject at present is treated by nine women out of ten simply with a blush and a titter, and by nine men out of ten with the most beastly ribaldry and impurity of language, Mrs. Woodhull's appeal for a serious treatment of it, is certainly a not very heinous crime. Her solution of the problem is another question, to be discussed at such times as she may advance it.

[From the *Journal of Commerce*.]

This lady drew a fine audience at Music Hall last evening, notwithstanding the generally unfavorable comments of the press. Throwing aside all questions of appropriateness of subject, Mrs. Woodhull is emphatically the best female lecturer of the day, and may well be called the "queen of the rostrum." She possesses that wonderful power of holding her audience, in some cases even against their will, securing their rapt attention in such a manner as must be gratifying to herself. Contrary to expectation last night, the lecturer had before her an attentive, respectful class of hearers, who, though they may not be of her peculiar belief respecting the social problem—so-called—were willing to cheerfully accord the speaker the right of fully expressing her sentiments and ideas without hindrance. We understand that Mayor Moffat made a foolish attempt to prevent Mrs. Woodhull from delivering her lecture in Detroit, but good sense evidently prevailed somewhere and the programme was carried out.

Those who attended in the hope of hearing something to shock people were disappointed, and probably came away holding a more favorable opinion of Mrs. Woodhull than they had entertained before.

We are sorry to observe a lack of common courtesy on the part of the *Free Press* and *Daily Post*, which papers were fully and numerous represented at the Hall, but failed this morning to notice the lecture, even as a matter of news. If our memory serves us right, the "Edith O'Gorman" discourse, delivered in this city some time since by that lady, contained ten times the amount of what might be termed objectionable matter, but still found a ready place in the columns of those two journals. We like to see justice accorded to all.

CEPHAS B. LYNN, who is well known as one of the youngest and ablest of the radical speakers in the country, has demonstrated the success of the independent platform, to which we have heretofore, editorially, called attention. After the Chicago Convention our young friend wrote the Detroit Spiritualists that he desired to address them. Prof. A. B. Sigourney brought the matter before a meeting of the Spiritualists, but they did not deign to notice it. Afterward, in private conversation, the officials declared that no one in any way compromised by the Chicago Convention should occupy their rostrum. Mr. Lynn, having many warm personal friends in the city who had listened to an able series of lectures from him last winter, was notified that a hall would be provided for him by the lovers of free speech and fair play. He came to Detroit, and on Sunday, November 2, met with a grand ovation in St. Andrew's Hall. Sunday evening, November 9, the hall was again filled, and the audience was enthusiastic in response to Mr. Lynn's eloquent speech on "A Vision of the Future; or, A Consideration of the Governmental Outlook." A subscription paper was circulated and a liberal sum was pledged to maintain a free platform.

Thus is the victory won. When spiritual lecturers will be true to the inspiration of their own platform, and refuse slavery to committees, they will be endowed with a power to carry the masses everywhere. We congratulate Mr. Lynn on his brilliant debut as an independent speaker.

THE WOMEN OF THE WEST AROUSED.

One of the most prominent signs of the times is the great demand coming up from women to know more about the sexual science. The male lords who own the halls, and who are the pretended conservators of morality, will not open them for the public discussion of this question, and, at last, this has roused women to ask that they may be spoken to separately from men, who are so fearful that they may come to a knowledge of the horrible slavery to which they have so long been subject. To meet this growing demand, we will hold ourselves in readiness to speak to women, alone, upon the all-important questions of sexuality and maternity, wherever and whenever it is possible so to do.

BRADLAUGH'S BOLUS.

The mechanics of New York do not often hear the truth spoken of themselves. The politicians have talked to them in the past and humbugged them well. For years they have told them not to enter the political field, and have been obeyed. Dozens of sound thinkers, unconnected with political parties, have been among them advising them to stand by one another and turn the lawyers out of the halls of legislation, but in vain. They have been hounded down by the cry "Politics! Politics! No politics in our Unions." But, thank heaven, at last the spell seems to have been broken. On Thursday last, at Cooper Institute, Mr. Bradlaugh enlightened them on the subject in the following words, and we are glad to add that the large hall of the Cooper Institute was crowded with working-men and working-women who heard them. We are indebted to the N. Y. Sun for the extract:

"The improvement of the condition of the working-class does not depend upon the Astors and the Vanderbilts, but upon yourselves. When the panic comes, where, in what homes are the sufferings and the sufferers? The blow falls upon those who are least able to bear it—the misery burdens the weakest. Where will it fall this winter? On the laboring man, his patient wife, his little children. What will you do? Ask government to aid you? What do you mean? Do you live in a republic? Are you the servants or the masters? When you ask for government aid you forget your duty and your right. You tell me that you represent seven-tenths of the voting power of the country. If you are right, then your trouble you have brought upon yourselves—the disgrace is yours. [Long-continued applause.] Don't talk of government aid. Don't think of charity."

POLITICAL CORRUPTION.

"You whine about corruption in your legislatures. Who put the bad men in places of power? Who but yourselves—you who could, if you would, make your own selection? What manliness is there in keeping your organization out of politics while sharp men play hurdy-gurdy tunes upon it to suit themselves. Have done with differences among yourselves. Combine against the mischievous monopolies that disgrace you. Don't lie supinely on your backs while corrupt men are running for office. Act, and act bravely, before it is too late."

No sounder truths have ever been uttered to the toilers of this broad land, and they ought to be heeded and immediately acted upon. The Grangers, and the mechanics and artisans of the Union can, any time they please, without bloodshed, by means of the ballot, fix matters as they choose. They are in power here under the Constitution. Why do they not unite and use their power? Surely, by this time they have had enough of either Democratic or Republican tricksters; the nation is saturated with lawyers in office. For heaven's sake, out with the whole brood of money manipulators, railroad rogues, land thieves and pious swindlers, and put into our halls of legislation in Washington and the States farmers and mechanics, and folks who have an interest in the great family of toilers. Then, and not till then, can the millions hope to obtain justice at the hands of law.

The sum and end of the great question of labor is to secure to the man or woman who labors the full value of his or her toils. But before this can be accomplished, our system of political economy, which includes our systems of finance and distribution, will have to be remodeled. In these the rights of producers are sacrificed to distributors, and those of distributors to financiers. The laws of inheritance also want to be abrogated before any worker can hope to obtain his full rights. As at present adjusted, the larger part of the labor performed in the present year will compete with the laborers who created it in the next in the shape of money. These things must be rectified before the happy period comes,

When the same hand that sows shall reap the field.

But we have faith to believe in the speedy advance of that labor millennium. All the rotten institutions of the past are crumbling into ruins; we do not ask the toilers to overthrow the corrupt systems which oppress them. Like a heap of manure, these systems are now on fire with their own putridity. But there is one thing that troubles us. It is this: When they do fall, are the workers prepared to know what institutions to erect in their places? If they do not know, let them buy the WEEKLY and learn.

DOWN WITH THE BABIES.

Protestantism is hard upon bastards. By its neglect of such it seems to say to the world: "Suffer legally-begotten children to come unto Me, for of such is the Kingdom of Heaven." The Greek Church has established foundling hospitals in Moscow and St. Petersburg, and the Russian Government has endowed the same with princely revenues; the Catholic Church, whenever and wherever she is able, strives to throw over the foundling the ample mantle of her charity; Protestant Churches alone appear to desire to take no stock in the care of these unprotected waifs of society, and by their neglect of duty certainly merit for their motto "Down with the babies." If the following extract, which is taken from the New York Sun, of the 14th of November, be correct, there is now no place in the great queen city of the Union large enough to hold a cradle for the little ones:

"The *crèche* of the New York Foundling Asylum has not yet been placed in the vestibule of the new buildings for the reception of all the infants that may be left. There is not now in New York a single institution that is a certain check upon the crime of infanticide. If the immense influence and

resources of the Sisters of Charity cannot command the means to establish such an institution, where are we to look for rescue for Nobody's children?"

It is no wonder that Restells flourish among us. It is no wonder that Rosenzweigs triumph over the law. Such people are needed and ought to be patronized and encouraged in any nation that is not charitable enough to care for all its children. True, occasionally, some poor girls suffer and die under the hands of the abortionists; but where one dies a physical death, the abortionist unquestionably saves scores if not hundreds of others from being morally murdered by society's damnation. Under the present unjust and partial rulings, which sacrifice woman in such cases, the trade of the abortionist ought to be looked upon as a blessing rather than as a curse to the community. When the Nation, or State, or City does its duty to its little ones, of course things will be different. Then the ghastly traffic in human destruction will soon cease, and the New York Herald will lose considerable of its present advertising patronage.

PERSONAL SOVEREIGNTY.

The Free Love or Social Rights Movement holds its claim on the demand for the personal sovereignty of every man and every woman.

This established, its advocates assert that greater purity will exist in sexual matters than at present obtains. They expect such results for these reasons:

1. It will place woman in power in the domain of the affections. At present, man and man's law is in command; hence, the miserable sexual condition of mankind.
2. It will tend to produce a better and nobler era. At present law is the parent of three-fourths of the rising generation instead of love.
3. It will overthrow the invidious distinction made by society against woman in the matter of celibacy; for, under its instructions, copulation, willingly acquiesced in by both parties, is no crime.

But in order to establish the new social order, it will be necessary to overturn some existing institutions, and establish others. This need not be done arbitrarily, but must be done effectually:

1. The marriage system. This at present is an unjust partnership in which the profits are absorbed by the male partner in the firm; the law itself discriminating in many instances against the female. It also invades the domain of personal sovereignty and consequently cannot exist in harmony with social freedom.
2. The political system which does not recognize the personal sovereignty of woman, because it excludes her from the power to rule herself.
3. The legal system which denies also the personal sovereignty of woman, forbidding to her the right secured even to the serfs of Great Britain, in the Magna Charta, viz.: the right of trial by her peers.
4. It also cannot coexist with our most popular religious systems, for they are based on Jewish theology, which never recognized the female element in its deity, nor even among its angels; and whose edicts are based on the absolute subjection of woman to man.

At the same time these evils are abated, it will also be necessary to introduce other institutions in consonance with the new social order of human society:

1. State asylums for lying-in and nursing women. Such women are performing their highest and most necessary duties to the State; they have a claim upon the public which it is criminal in the public to ignore while they are in the performance of such duties.

2. It is also demanded that the State shall stand "*in loco parentis*" and furnish clothing and shelter, as well as education, for all its children who may need its services.

The British system which ignored this duty, and left children in the sole charge of parents was a good one for the building up of an aristocracy, and it has done its work. We are a Republic, and in order to continue a Republic, we must ordain a different system. Our children ought to enter upon active life, not only intellectually (which we admit) but also materially equal. Property in all cases ought to fall into the hands of (and be re-distributed by) the State.

But there are cavillers who assert that woman is not able to compete with man in the race of life, that naturally her position is fixed as subservient to man. That her periodical troubles, her difficulty of parturition, all prove this to be the case. To these attacks it is answered that for one if not both these difficulties she is indebted to a false civilization, which has for ages deprived her of her natural right of choice and enslaved her to man's will; to fashion, which has enervated her by the barbarism of her habiliments; to custom, which has commanded her to glory in her monthly shame after delivery. To these are to be attributed her weakness and not to nature. The squaw bears a child at night and in the morning picks up her papoose and goes forward on the march; and Capt. Cook tells us, that at the Sandwich Islands, native women, after a similar experience in the morning, were swimming round the ships at night. From these statements we know that woman under a bad system, and woman under a good system which does not conflict with nature, will be very different persons: that the past of the sex will be no just measure of its future.

Others there are who assert that all the beauty of the female form will be lost if woman is permitted to compete with man in the rough paths of human life. Those who

make this charge are generally natural male tyrants, who prefer dolls or slaves to partners—if rich, dolls; if poor, slaves. In our opinion woman would prefer to be neither, but claims to be a helpmeet and an equal. Effeminate men are right, probably, in desiring equally effeminate woman, but robust men demand something better and *vice versa*. There is nothing more beautiful than an agile, muscular woman, with a well rounded form, and a foot as light as air; and to a man who is a man, there is nothing more melancholy than a girl with a waist like a wasp, who carries her gloved hands before her like paddles, and exhibits her desires in the bizarre monstrosity of her dress. But we do not blame her. Ages of mock modesty, hypocrisy, cruel and unjust laws and false civilization have made her what she too often is, and rendered her counterpart in man, in many cases no whit better than herself. But the advance that strong-limbed and strong-minded women have lately made in all countries, leads us to look forward hopefully for better times and for a nobler race in the next generation than that which now cumber the earth. It is for such women and for the men who are their counterparts that we do battle; and furthermore, we advise all human beings of mature age, sound minds and unconvicted of crime to take, and by their actions to maintain at all times, in all places and under all circumstances, their grand cardinal right of personal sovereignty.

THE BIBLE vs. WOMAN.

The woman who demands even legal and political powers equal to man ought to put the Bible under her feet before she opens her mouth on the platform. Under the Mosaic laws woman is almost a nullity; she cannot make a vow unless it is sanctioned by her father or her husband, and, in the Pentateuch, it appears as if her consent was never sought for, even in marriage. There is solid truth in the following extract, which the orthodox advocates of Woman's Rights would do well to read, mark, learn and inwardly digest:

"A writer in the *St. Paul's Magazine* of London offers the following bold challenge to the woman movement in an article on 'Milton and Divorce': 'If a man really manages to get out of the Bible any doctrine about woman except that she is man's inferior, man's tempter, man's subordinated helper, under a special curse for the fault of Eve, and under a special ban—ceremonial ban, too—then I say he is either dishonest or wanting in mental fibre.'"

Of all the religions that the world has known, the Jewish religion is the most pronounced in its contempt of woman. There is no female element recognized in its deity, and it does not mention one female angel. Mohammedanism, which is based upon it, resembles it in that particular; it also is a male religion. Protestantism follows suit. Catholicism mended matters a little by introducing woman, in the person of the Virgin, into good company; but while she gave power to woman in heaven, she took care that, by her ruling, she should have very little on earth.

WESTERN LECTURE TRIP.

Victoria C. Woodhull's lecture tour in the West, so far as already determined, is as follows:

Detroit, Mich.,	Nov. 14.
Port Huron, "	" 17.
Marshall, "	" 18.
South Bend, Ind.,	" 20.
Muskegon, Mich.,	" 21.
Grand Rapids, "	" 22.
Grand Haven, "	" 24.
Holly, "	" 25.
Battle Creek, "	" 27.
Kalamazoo, "	" 28.
Sturges, "	" 29.
Clyde, Ohio,	Dec. 1.
Norwalk, "	" 2.
Berlin Heights, Ohio,	" 3.
Painesville, "	" 4.

She has applications from various parts of the West, dates for which are not yet fixed.

LAURA CUPPY SMITH.

It will be remembered that some weeks ago a card appeared in the WEEKLY, stating that our old and well-tried friend, the able advocate and really-in-earnest woman—Laura Cuppy Smith—had located in Detroit as associate editor of the *Daily Union*. During our recent visit to that city, we had the pleasure of passing a few brief hours with her, and to feel anew the depth of purpose and strength of soul that moves this glorious woman. We were also somewhat curious to learn of what effect her influence upon the *Union* had been, and were not surprised when we were informed by everybody who knew anything about it, that "the *Union* is remarkably improved of late. It is crisp, brilliant and pertinent;" in short, that it is remarkably like a woman's influence that it now evolves in the community. We do not believe that there is anything in the world more needed than the influence of woman in journalism; and nothing would tend so much to rescue it from its present debauched and sycophantic condition as to impregnate its influence with the refining and elevating character of woman. We recommend all live journals to follow the example of the *Union* by putting some able woman near its head. We prophesy that the *Union* will become the most important and popular paper in the West, unless some other journal shall be wise enough to place some woman equal to Laura Cuppy Smith in an influential position upon it.

MISCELLANEOUS.

CONNECTICUT CORRESPONDENCE OF THE NEW YORK HERALD.

A BOMBSHELL IN WATERBURY SOCIETY.

"Considering this is a manufacturing centre, and that it is at any moment likely in such troublous times as these to suffer vastly more than has as yet fallen to its share, you might be disposed to think that the principal thought of the town was seriously occupied with the panic. Not a bit of it. The mind of the community is on a totally different subject. The wise and the wealthy, the foolish and thriftless, are alike concerned in a case before the Police Court, which threatens to blow up the peace of Waterbury and make many of the married males of the town miserable before Christmas Day. Perhaps this story is inappropriate in a letter concerning the depression of business; but its exceptional singularity as a revelation of social life makes an apology for the telling.

A RESPECTABLE YOUTH MARRIES A NYMPH DU PAVE.

"Dave Blodgett is the name of a popular sport of the town, who started a *maison de joie* three years ago just outside the limits of the municipality, and in that brief time cleared \$50,000. He did as well in a pecuniary point of view as any of the brass factories. He was always on full running time, day and night, and his patrons were about equally divided between the single and married men of wealth and respectability. One of his customers fell in love with a lady of the house of joy, and three weeks ago he married her. He was the son of a leading manufacturer, and his connections take a high position in the society of other cities. It was a stunning blow to his relatives, who besought him to relinquish his tainted bride, and held out to him every inducement in money but in vain. The city authorities were powerless to do anything toward suppressing the house which was held responsible for this social disaster. The District Attorney, Mr. O'Neil, however, moved in the matter, and had Blodgett brought before the Police Court. To prove the iniquity of Blodgett's calling, O'Neil issued subpoenas for over a hundred witnesses, comprising some of the leading men of the town, married and single, who had frequented Blodgett's house. This is what has created the tremendous excitement that prevails. The married and faithless ones are flying over the country in all directions, ostensibly on account of the panic. Some of them, pretending to have the rheumatics, have gone to the hot springs of Arkansas. One of them departed yesterday, leaving word with his wife that he was going to New York to see a long-lost brother from the Sandwich Islands. Society in Waterbury is in a perfect fever on account of this action of the District Attorney. So far only a few witnesses have presented themselves, but not a single married man has been netted yet. Some of the leading heads of families have all of a sudden bethought themselves that the season for shooting wild Duck in Maine is at hand, and have departed in that direction. The commercial panic is not a circumstance to this social explosion."

Society makes a considerable difference between the reception it accords to "a popular sport" and a "nymph du pave." Will the clergy please to give us the reasons why in their next Sunday's homilies?

WOMAN'S POWER.

James Henri Browne writes in the November *Galaxy*: Where is the man of parts and principles who has not been managed by women? What hero of the past (the present is slow to recognize its heroes) has not had its heroine, even though she be not so recorded?

Pericles was managed by Aspasia in everything that added to the greatness and to the glory of Greece. He was proud to admit his indebtedness to her. She helped him to his pedestal, and drawing her after him, he crowned her with laurels, and proclaimed her a goddess fit for the Parthenon. He had no fear to be thought inspired or guided by her, for he was a lofty leader of lofty men, standing so high that he uttered the wisdom of Olympus.

Hyperides, the rival of Demosthenes, was so managed by Thyrne as to render his effort in her behalf the crown of his eloquence. The beauty of the woman flashed into his thought; the symmetry of her form swept through his sentences, and she stood acquitted by the power of her reflected loveliness. Cæsar and Antony knew from the first what a siren Cleopatra was. The great Julius saw her consummate management when she rose, like a rare aromatic flower, from the bale the swarthy Sicilian had brought. He felt the presence of the splendid apparition kindling a new destiny in his veins, and he advanced to meet it with open arms. Unfortunately as her influence was in many respects, she must have answered in some way to his noblest nature. No woman, not even Egypt's enchanting queen, could have retained him for years unless she had awakened that which was best in him and most promising for the future.

Antony, magnificent rowdy that he was, detected the management of Ptolemy's daughter while she rowed up the Cydnus with silver oars to obey his summons, as the goddess of youth and love. To live in luxurious effeminacy with her he sank the Spartan element that was in him and drew the Sybarite to the surface. How supreme must have been the tact which could rivet to her side the sturdy soldier and enthrall him with voluptuousness, while he saw his Roman veterans disowning their allegiance in favor of Octavius, and the empire he had gained by mighty prowess and hardship crumbling under his dazzled eyes.

The *People's Press*, of Mo., is responsible for the following:

"The divorce business seems to flourish better than ship-building or potato-raising down in Maine. There were twenty-two applications in York county and eighty in Cumberland. We supposed that Maine had been unusually quiet this year, but it seems that she has been visited by a

sort of connubial cyclone, which has left her domestic affairs every which way. There is too much marrying and too little marriage in these days."

To this last observation the WEEKLY responds—Amen!

A BUFFALO FIGHT.

Appearances indicated that this shaggy old fellow had been making a very good fight of it for several days. I dare say that in the maintenance of his social status he had gone back into the herd and stared at his descendants, and pawed and groaned as many as fifty times. The long hair upon his huge neck was tangled and pulled until tufts of it hung loose and unkempt. The outer fibres of his huge black horns hung in filaments and splinters. His wicked little eyes had a reddish glare, and his beard was limp and froth-wet beneath his chin. Nor was this all. Sundry long, oblique, hairless lines appeared on his flank, and he put his left fore foot down tenderly, very likely remembering, at the same time, a square jounce he had got yesterday on the shoulder from some strong-necked youngster that had taken it upon himself to whip his father.

He stood a little upon the outskirts now, his head toward me, pretending to eat grass. It was as nice herbage as a bull, whose teeth were probably none of the very best, could wish—the first tender growth of the early spring. But still he did not seem to enjoy it. At intervals of a minute or so he would look round quickly over his shoulder and groan, and stand thinking, and then pretend to eat again. To this distressful pantomime the ten thousand shaggy grazers paid not the least attention. They were busy. I could hear them cropping the grass, as I lay there, with a continuous rasping sound. It was only too evident that of all those cows whom he had so often combed into curliness with his long tongue of sunny mornings, and led and herded and fought for; of all the little, stupid, hump-backed, stump-tailed calves, his own offspring, there was not one who did not wish him disposed of according to Buffalo destiny, or who cared how soon his last fight with the coyotes was over, and his monumental skull left standing upon its jagged base on the bleak hill-top, with scarce so much as a thigh-bone or a tuft of brown hair by way of obituary.

But this old one was still a buffalo, and he kept surreptitiously getting nearer and nearer to the ragged border of the herd.

Presently a calf came toward him slowly and in an investigatory sort of way; its little black nose wet and wrinkled, its little brown flanks distended with fullness, and the white milk froth depending in long threads from its mouth. Gradually and slowly he went up to his father, and the two had just touched noses amicably, when the mother took it into her head to be friendly, and came too. Then came another cow, and another, and presently quite a little wing of the herd had gathered there, and the battered old warrior looked around him complacently. This kind of thing had doubtless happened so often that I wonder he did not seem to think of the result, but he did not. He might have known that he had arrived at that age when the young bloods of the herd would not look complacently upon his aged gallantries. He was simply laying the plans for another fight, and the trouble began in the very midst of his content.

A fellow as big as the old one must have seen this social gathering from some distance, and threw out certain intimations of his approach by little puffs of dust which flew high in the air above the crowd, and by ominous snortings and lugubrious groans. The old one stopped snorting, with a green mouthful between his lips, and listened. The cows looked round with the complacent expression which seemed to say that the fight was none of theirs, and crowded off upon either side, and very soon the antagonists stood facing each other. The old boy straightened out his wisp of a tail to a line with his back, gathered his four black hoofs together, arched his spine, and placed his nose close to the sod, shaking his huge head as though he wished to satisfy himself finally of his freedom from any entanglement which would hinder him from just tossing that ambitious youngster over his back and breaking him in two. The other came slowly, twisting his tail from side to side in semicircles which were very deliberate and grand for so small an organ. He took pains to make it distinctly appear that every hair he wore was angry. His eyes rolled in constantly-increasing redness. His black, sharp horns were incrustated with earth, gathered while he had been tearing the sod in ecstasy of valor. His nostrils were distended, and he halted in his slow advance to toss the broken sod high over his shoulders with his pawing. He was, in a natural way, a tactician. He made flank movements, and turned his shaggy sides, first one and then the other, toward his huge antagonist.

But this by-play of battle only hindered the final onset—they by no means intended to take it out in vaporizing. The challenger advanced within some four feet, getting angrier and angrier as he came. Suddenly there was a crash which had in it something Homeric. One rattling onset of that kind leaves one in no doubt as to why the short, strong horns of the buffaloes have a splintered appearance at the apices. Then there was a long, steady push, in which every tendon of the huge bodies was strained to the uttermost. Then there was a strategic easing off, then a sudden, gladiatorial thrust which pressed the huge heads to the ground in an even balance of strength. Neither beast dared relax a muscle or retreat an inch, for fear of that fatal charge upon the flank or that dangerous twist of the neck, which means defeat.

And now the cows returned and looked complacently on, and the very calves began to shake their heads in the first vague instinct of combativeness inspired by the battle of the bulls. And the young lordlings of the herd distended their nostrils and elevated their tails, but forebore any interference. It was a duel à l'outrance. A momentary relaxation of the tremendous strain only resulted in the shaggy heads coming together again with a dull thump, and a renewal of the dogged pushing which might have moved a freight train. It was a matter of lungs and endurance, and

the white froth began to drop in long, tenacious strings from their lips, and the red eyes to glare dimly through what seemed clots of blood. I could hear the labored breathing where I lay, and see the tendons stand out across the thighs and along the thick necks.

But this dead set of strength could not last always. Every moment of time was telling disastrously upon the shorter wind and decaying strength of the old crusader, who still fought for the loves of his youth. His foot slipped, and the intelligence of this slight disaster seemed to reach his antagonist quicker than a flash of light. No gladiator ever urged his adversary more suddenly. There was a huge lunge, a sound of horns slipping upon each other, a plunge forward, and the horn of the younger bull had made a raking upward stroke through his antagonist's flank. The fight now became brisk. Again and again the old one turned and tried to make the old stand of head to head, and as often his more active antagonist caught him behind the shoulder. With the red agony of defeat in his eye and the blood trickling from the long wounds in his flanks, he still refused to be conquered. With failing strength and limbs which refused any longer to serve him, he finally stood at bay, with open mouth and hanging tongue, unable to fight and disdaining to retreat. His antagonist pushed him, and he yielded doggedly. He made no attempt to shield his flank, and pitifully endured all that came. The original plan of non-interference was abandoned, and the young lords gathered around him and snorted and shook their heads, and gave him an occasional dig in the ribs by way of expressing their contempt for him. The cows came and snuffed at him, and indulged in spiteful feminine butts, and walked away. Their manner implied that they had always regarded him as a disagreeable old muf, and they were glad he finally understood their heartfelt sentiments in regard to him.

Through all this the old fellow stood unresisting, whipped, but still obstinate. Gradually they all left him to himself, and the herd wandered further away. He did not even look around; he was probably forced at last to accept his sentence of banishment, and go and live as long as he could alone, and fight his last fight with the coyotes, and die.

But that calf came out to see him again. I say that calf, because it seemed to me the same that had brought on this last unpleasantness, though for that matter they are all alike. The calf came and arched his back, and pawed, and elevated his nine-inch tail in front of him, and gave him to understand by the plainest kind of language that it held itself in readiness to give him a most terrible drubbing, if he had not already had enough. It was conical to see him imitate the actions of his seniors, while the poor old bull did not so much as look at him. But his calfship was inclined to push matters, and finally made a pass which placed his foolish head with a considerable thump against the soft part of the old man's nose. Then he stood for a moment with the air of having hurt himself a little, and toddled off to his mother.

The old man did not move an inch, and seemed hardly to notice this babyish persecution. But I suspect it broke his heart. He wandered, limping and slowly, down toward the sedge, and I lay there forgetful of the long army musket beside me, regretting that there had been no one else there to bet with during the battle, or to stand up like a man and confirm this story afterward. The sun rose high over the prairie, the wind veered, there was a sudden panic, and the herd vanished beyond the hills, leaving me to plod back to camp.—*Kansas Magazine*.

WHITE LICK, Ind., Nov. 9, 1873.

Editors Weekly—Believe me to be a true friend to the great and glorious cause that you so earnestly and fearlessly advocate. Go on, regardless of adversity and unpleasant epithets that are in daily use by your contemporaries, remembering that the tree that bears the best fruit is most clubbed. Please exhort them, and especially the *R. P. Journal*, that those only clear of sin should cast stones.

I am now a subscriber to the *Journal*, but have become thoroughly disgusted at the course it has been pursuing since the Chicago Convention. "Victoria C. Woodhull and her crucifix" is its theme, and that is all there is in almost every column of every page. Truly, I think it has degenerated from the high and dignified position that it once attained.

Your doctrines here, as in all other orthodox localities where bigotry and superstition are at a premium, are very unpopular. However, it shall not deter me from reading your ever-to-be-admired WEEKLY. I shall before long be a co-laborer with it in lifting high and unfurling wide the glorious banner of free action, as well as free thought and free press.

Hoping that the time is not far distant in the future when the WEEKLY shall find its way in to every household in the land and its principles into the hearts of those that would now sink it with its able editors into oblivion, I remain a true friend to the truths that are so brilliant on every page.

DR. THOS. H. JORDEN.

[From the Chicago Tribune.]

THE NEW ERA.

WOMEN'S RIGHTS PROSPEROUS IN ILLINOIS.

In April last, the State Legislature passed an act, which went into force in the following July, providing "that any woman, married or single, of the age of 21 years and upward, and possessing the qualifications prescribed for men, shall be eligible to any office under the general or special school laws of this State." What has been the result? At the very first election where women have had an opportunity to avail themselves of this law, they have done so in the most liberal manner. They were on hand early at the nominating conventions, and, where they failed to get nominations through lack of courtesy on the part of the stronger sex, they exercised the sovereign right of bolting, and entered the field under their own colors, bound for a free fight and no favors, and with no other platform than the very practical one, "Let the best woman win." At the recent election there were thirty-four ladies running in thirty counties of

this State for the office of County Superintendent of Schools. In Alexander and Mercer counties two ladies ran against each other; and in Cass county there were three contesting the field, and the victor not only defeated the other two, but two men also, who had not gallantry enough to withdraw and let the three ladies have the field to themselves. As an indication of the good time coming, the head-lines of the *Aledo Democratic Banner*, published in Mercer county, are significant. Under a defiant rooster with head and tail erect, occur the following startling announcements: "The Whole Anti-Monopoly Ticket Elected;" "Cornstalks will Make Sugar;" "Miss Walker Defeated by Thirty-one Votes;" "Miss Frazier Elected;" "A Certain Bachelor Happy." This tells the story eloquently, and leaves the reader at liberty to imagine the joy of Miss Frazier and the "certain bachelor," and the corresponding discomfiture of Miss Walker and the "other feller." Under the new regime the sewing circles and evening meetings, and the Sunday night visitations of young gentlemen in school districts will no longer be the same affairs they have been. A new element enters the social circle which will not disturb it, but heighten its enjoyments, for the election in Mercer county shows that "a certain bachelor" is happy, notwithstanding the fact that Miss Frazier is elected.

It is due to the pioneers in the election field that their names should be known to the public, and we have therefore prepared the following table, showing the ladies who ran, those who were elected, and those who were defeated.

Alexander County—Mrs. S. E. Brown, elected.
Mrs. P. A. Taylor.

Boone County—Miss Mary E. Crary, elected.

Cass County—Mrs. W. H. Hinckley, elected.
Miss M. R. Housekeeper.
Miss Louisa Paster.

Coles County—Miss Jennie McKinstry, defeated.

Crawford County—Miss Naomi Tomlinson, defeated.

DeWitt County—Miss Mary Welch, elected.

Effingham County—Miss Ellen Vance, defeated.

Green County—Mrs. Kate Hopkins, elected.

Hancock County—Mrs. E. E. Mayall, defeated.

Henry County—Miss A. Phelps, defeated.

Jackson County—Miss Frances M. Duncan, defeated.

Kankakee County—Miss Nettie M. Sinclair, elected.

Knox County—Miss Mary A. West, elected.

Macon County—Mrs. Frances L. Hickman, defeated.

Marion County—Mrs. Mary P. Lemen, defeated.

Mason County—Miss Howard, defeated.

Mercer County—Miss Amanda Frazier, elected.
Miss Walker.

Moultrie County—Miss A. Anderson, defeated.

Peoria County—Miss Mary W. Whiteside, elected.

Piatt County—Miss Anna Combs, defeated.

Putnam County—Miss Harriett A. Fyfe, defeated.

Randolph County—Mrs. Nancy C. Malone, defeated.

Sangamon County—Miss Mary Howard, defeated.

Tazewell County—Miss Mary A. Fuller, defeated.

Wayne County—Mrs. J. Maria White, defeated.

Whiteside County—Miss Agnes A. Gilliss, defeated.

Will County—Mrs. Sarah C. Macintosh, elected.

Winnebago County—Mrs. Mary L. Carpenter, elected.

Woodford County—Miss Anna Painter, defeated.

Three years ago a young lady graduated from the high school in this city and displayed remarkable scholarship. She was fatherless, and dependent upon her own labor for subsistence. She believed she had a talent for the profession of law, and she determined to devote herself to it. She applied in due time to the Supreme Court for permission to practice, but the Court ignored her application—subsequently, however, making a decision that a woman could not attest legal documents, plead before a jury or perform any of the other functions of a juror, owing to disqualifications inherent to her sex. The Legislature, in 1872, however, removed the sex disqualification by the passage of the following act:

"No person shall be precluded or debarred from any occupation, profession or employment (except military) on account of sex; provided that this act shall not be construed to affect the eligibility of any person to an elective office."

Under this act Miss Hulett commenced the practice of the law. She won her first case, and has since that time been successful. Her case only affords another instance of what woman can do when she sets her mind upon it, and taken in conjunction with the results of the recent election, shows rapid progress toward the results at which the champions of women's rights are aiming. Under the Illinois law, woman can now engage in any masculine occupation except the military. That disqualification may yet be removed, so that lovely woman can shoulder arms, hurl a catapult, and fire a blunderbuss.

KANSAS CITY, Mo., Nov., 1873.

MRS. WOODHULL:

My dear Sister—Although a mechanic, I have carefully considered every article which has come under my notice upon the subject of the manifest state of financial and social unrest now pervading our country from ocean to ocean, and I must frankly say that not one, in my judgment, of all that has been written has touched the vital question.

Judge of my surprise when, a few days since, I heard an M. D. friend of mine read from WOODHULL & CLAFLIN'S WEEKLY a report copied from three of the New York journals of your recent lecture, entitled, "Reformation or Revolution—Which?"

Is it possible, thought I, that one of the most intricate problems of the present age is to meet such an able elucidation from the mind of a much-abused woman?

And now permit me to urge you to go on in the good-begun work. If a word I can write or speak will strengthen your hands or heart, and nerve you for the great reformatory labor of your life, I shall be well repaid. In the social and financial whirlpool of corruption through which, as a nation, we are now passing, you have touched a note, the vibratory

waves of which are destined to find a lodgment in the hearts of millions.

Talk of civilization and of Christianity (so called), they are rapidly playing out. This day our government officials are but little better than a band of common thieves. Our Congressmen, our press and pulpits are as articles of merchandise, and are bought and sold by moneyed rings and moneyed monopolies. Toiling millions scattered over our country are vainly struggling to cast from them these national parasites, which are sapping our vitality and bringing upon us premature decay and death.

Let us ask should it be thus in a land containing such diversity of climate and of soil—a land producing annually millions of gold and silver and abounding in all the baser metals? Besides, what is there of fruits, vegetables and cereals which our soil will not grow?

No, no; the sanguinary conflict must come and forever settle this vexed question between the consumer and the producer. Of all the numberless nations and governments of the past who have been born upon life's wretched treadmill, it is left for the United States, mixed as we are by the many nationalities of the world, to determine this great issue.

Your weary feet have, no doubt, been called by higher powers than those of earth to press the rough and thorny paths of life.

Through all the ages the educated few have furnished bolts and bars, and the unthinking populace have been the executioners of truth. A God whose hands are reeking in the blood of his own Son, coupled with the idea of total depravity, is rapidly doing its work for our nation. Children believe the teachings of those fanatical fools; and hence our nation is largely composed of damned rascals.

Holy books, holy Gods and holy angels, unholy men and unholy bodily functions, are teachings that have done more to damn the world than to save it.

For trying to elevate man from a debased state of heathenish bondage; for teaching broad humanitarian ideas, Jesus died an ignominious death upon the cross. His great soul had grown beyond narrow sectarian bias and had stepped out upon the broad palladium of universal brotherhood, proving conclusively that beneath the scanty garments of the Magdalen there pulsated in womanly sweetness an immaculate soul.

Yet see his mission on earth is scarcely finished, his feet have just pressed the mystical realm of spirit, when we hear from his followers (who had not yet outgrown the barbarous ideas of Judaism—"Wives be obedient unto your husbands in all things.") This mistaken authority, coming from an ignorant selfish man, has fastened galling chains upon women for eighteen hundred years.

It is this which fills our land with unwelcome maternity, and in fact of illegitimate children. It is this which causes the otherwise happy hearted mother to become the executioner of her own offspring.

It is this which in the State of Missouri, and also of other States, has caused our (so-called) Christians to pass a legislative act to prohibit the sale of instruments for procuring abortions. It is this which in the State of Ohio, compels physicians to keep a record of the birth of every child, and if still-born to state cause. It is this which ignores woman's individuality and chains her, body and soul, to the rack of sexual slavery. And, in brief, it is this which fills many houses with female prostitutes, while our male prostitutes are enforcing the language of Paul and exultingly speak of woman's inferiority. As it requires in the realm of matter the male and female element to form a perfect whole, so the eternal law holds good in the realm of mind. The life of Jesus in his great work to save man from a life of debauchery and mental slavery, was complemented when you stepped upon the great stage of life to plead the cause of unfortunate woman.

O woman! go on in the advocacy of a large-hearted unselfish love, a natural love, a love which goes to the haunts of prostitution and of poverty, and sheds upon them a genial sunlight which illuminates the soul and exalts it to a purer atmosphere and a nobler life.

Now in thought and deed may all our invocations go out and up to that sweeter and more exalted life, and in the spontaneous out-gushing of our immortal spirits, let us say thy kingdom come thy will be done, on earth, as in heaven: thy will which ignores crowns and creeds, and blends man and woman through the law of love into universal oneness. Go on in thy heaven-ordained mission; bars, bolts, fagot nor flame have ever quenched a truth. The dark slimy worm of orthodoxy which has filled our world with ignorance, vice and murder, is yet to emerge through the law of unfoldment into golden-winged beauty; everything portends the good time coming. Light is breaking into earth's darkened caverns, and a nation (comparatively) will be born in a day.

E. FAIR.

JOTTINGS FROM MICHIGAN.

ADRIAN, Mich.

A Methodist lady said to us the other day: "I saw a copy of WOODHULL & CLAFLIN'S WEEKLY yesterday, and I am astonished that you can support such a woman as she must be, to utter such sentiments as I have read in her paper. Why, if such ideas were generally believed in and carried out, the world would be ruined. Goodness knows society is bad enough now; but to abolish the marriage law and live upon the 'Free Love' plane, as Mrs. Woodhull advocates, would be terrible; and I, for one, hope that she will not be permitted to ruin society and bring desolation into homes. I consider her name a terror and her doctrines pernicious; and I now see more clearly than ever that, as a Christian woman, I must put on the whole armor, and fight for Jesus and the cause of religion. I must pray more fervently, and be on my guard against the wiles of the adversary of souls. I am afraid God's children will read that abominable paper out of curiosity, and, before they are aware of it, find themselves thinking and reasoning upon subjects which can do them no good whatever. Jesus, and Him crucified, is all

that a true Christian need know; and may God grant, Mrs. S., that you may see the error of Spiritualism and Woodhullism before it is too late to receive salvation through the blood of a risen, forgiving Saviour."

The mind of the sister somewhat relieved, I said I can and do support Mrs. Woodhull. I consider her a noble woman, working in a noble cause—the cause of humanity. I consider her paper the best, freest and truest paper published. It inculcates the purest sentiments, the highest morality and the best religion—which is common sense. Mrs. Woodhull is an earnest woman, throwing her whole soul into the cause she has espoused. She dares to expose hypocrisy in high places; she fears not the Grundys when she knows she is doing right; she lives to do good, and to fulfill a high and holy mission. A woman like Victoria C. Woodhull will not ruin society; she will uplift and elevate it, by teaching men and women to understand themselves, and the true and beautiful laws governing them. She would not abolish the true law of marriage, and she could not if she would, for that is immutable. She abhors the illegal coming together of ill-assorted pairs under the guise of "holy matrimony," and she would teach them the higher law of knowledge. She would teach self-reliance, and the glorious possibilities enshrined in each soul. She would have equal rights maintained and carried out in all departments of life. She would have parents partake freely of the fruit of the tree of knowledge, that they may impart to their children that which will save them from ignorance and its multitude of curses. In fine, my good madam, I think Mrs. Woodhull the best and most abused woman of the age; and, in the face of discouragements which would well-nigh craze an ordinary woman, she works on with an earnest zeal and purpose, and her large soul goes forth in a full tide of love to all mankind. Her prayers consist in diligent work, not in praying to an unknown God. Her prayers are to humanity, that they may live truer and more consistent lives. Finally, madam, I would have you seek to know something beside Jesus and Him crucified. I would have you realize that you, as well as every sentient being, must work out your own salvation. I would have you realize that blood cannot atone for your sins of omission or commission, and that your sins of willful ignorance your God will not wink at. In your own souls you must pay the penalty; no forgiveness for you except as you work it out yourself. Rising to leave, I said: "Cling not too closely to the dead past, but study the living present, so big with events. Remember that all of truth is not contained within the lids of your Bible. You will find the highest truths inscribed on Nature's broad pages. Read her ten thousand gospels and be wise; also, for your own sake, read these two numbers of the WEEKLY [handing her the two last copies], then call Victoria Woodhull bad, or the doctrine she inculcates pernicious, if you can."

Out in the open air, I said: How stifling is ignorance and how narrow the mind of that so-called Christian woman! Doubtless she thinks it a worthy prayer to pray that Victoria may not be permitted to work her work; but she knows not what she asks for. My desire is that Victoria, and the earnest women who are working with her, may live to see some of the fruits of their labors, and be understood and appreciated better than they are at present by the world at large. Time will prove which desire will be granted.

MARY M. D. SHERMAN.

FREE LOVE

From the correspondence of the *Boston Investigator*, we take the following letter:

Mr. Editor—Your correspondent, a "liberal woman," writes a long letter in reply to my free-love doctrines. If this lady was as liberal as she thinks herself, she would not say, "there is no such thing as perfect and entire freedom;" nor would she claim that laws were necessary to keep the "weak and vacillating" of humanity from injuring the others. If morality is to be ever improved, it must be done under favorable circumstances. If children are to be taught self-reliance and true living, we do not put them under guard and continually watch their movements. So it is with society at present. It stands a deplorable wreck, the result of that criminal legislation which has driven its members to crime and ruin. I can make no stronger argument against the system of legislation than Christian society presents itself to-day. Your liberal correspondent complains of "prenatal murders" and "fashionable prostitution," as being what she thinks accompaniments of social freedom. This is a mere assertion, and is too absurd to be lengthily referred to. Let me simply say, that if there be any more abortions, suicides, or jealousies under the reign of liberty than we have seen under that of civil law, any such person as a "liberal woman" shall be allowed the privilege of getting married, in order that it may avoid such horrors.

When two persons desire to become companions, it is their own business to arrange how long it shall continue. I do not fear the "fickle, fallible Free Lovers." If they can do nothing better than the respectable marriage advocates have done thus far, I shall gladly leave them to their disgrace.

Your correspondent says that religion and the Bible have been fetters to woman. No doubt; and had it not been for such stern advocates of woman's emancipation as Mary Wollstonecraft in the past, and Victoria Woodhull at present, there would be but few liberal women to thank them for their devotion.

When objectors declare their opposition to freedom, on the ground that men and women would run wild, they offer a very poor compliment to their fellow-creatures. "Weak, ignorant and vacillating" as poor humanity is, I am persuaded that it will take a long time to become strengthened and purified while under the protecting wing of Christian law.

I think I have answered the arguments (if they can be so called) of a "liberal woman." Let every one who fears for his neighbor's morality, make a study of his own. If this be done I am convinced that social freedom will produce no evil results.

Thanking you, Mr. Editor, for the space I have taken, I am, yours, etc.,

W. B. WRIGHT.

FOREST HOME, November 1, 1873.

Dear Victoria—When I read the first number of the paper you publish, your name, *Victoria*, like an echo from a far-off sphere, reverberated in my mind for days, and I felt you were the chosen agent of an angel host, composed of the strongest spirits that ever animated mortal bodies, who were determined to reform society by striking "the ax at the root of the tree," by pointing to the causes that have produced such an "abomination of desolation" among the people. Events of the time since then have proven the truth of my first impressions regarding you and your mission.

I have carefully read the inspirations of your mind, as you have published them, and my sense of truth responded to the vital principles expounded, and my heart palpitated in joy, that the truths so often enunciated by my angel friends were, by your instrumentality, to agitate thought in the dark recesses of society, where scarcely a ray of such light had before penetrated. All who read the ancient Scriptures in the light of the New Dispensation, cannot fail to perceive the fulfillment of its prophecies in the passing away of the old order of things and the coming of the new, "in the clouds, with power and great glory." Behold the lowering clouds of mist arising from the theological swamps and bogs of falsehood and superstition that cover with darkness the face of the people. The "gross darkness," or ignorance of the laws of life, is now being dissipated, and the old temples of thought are being rent in twain by the lightning of reason, and the human body—God's holy temple—being purified and made a fit abode for the angels to enter and commune. There are those who feel like calling for the rocks and mountains to hide them from this light that reveals their moral deformity—that proclaims upon the housetop or rostrum what is done in secret. The angel physicians know where to put the lance into the old sores and ulcers on the body of humanity, and let out the corruption, and compound the cleansing wash and apply it. No wonder there is much wincing, hissing and groaning during the operation. The most diseased, as a natural consequence, make the most ado. Nor is it surprising that men who live in disregard of the legal marriage law, throw mud and slime, and, by misrepresentations and lies, try to deceive the people. Fear them not; the spirit of truth will sustain you. All heaven is on your side, so far as you represent truth and justice; and that you do, is manifest by the opposition and hate coming from the most bigoted slaves and self-righteous sensualists.

Those who speak or write from the feeling of envy, hate, jealousy and revenge, show their moral status, and are to be pitied, in view of the account justice will demand them to settle. One who represents truth and justice is hated only by those who are in the opposite, and in intensity according to their position between the extremes of truth and justice, falsehood and injustice. Standing on the basis of eternal principles, you can hear, unmoved, all the accusations and vile epithets that can be spawned from the vulgar mind or prejudiced ones who see you through the color of their own spectacles. I am rejoiced that you do not stand alone—that there are so many who are awakened in their own inward sphere of realities, to the perception of the same principles, and whose hearts beat in unison to the same measure of redeeming love.

Viewing you from the altitude of my thought and feeling, I can find no word expressive of my admiration of your bravery and moral heroism, that rises far above the influence of all selfish considerations, sinking both fear and applause of men far below the plane of your action, which is that pure love of humanity "that casteth out all fear."

Yours for truth's sake, LUCY A. F. SWAIN.

LETTER FROM JENNIE LEYS.

Dear Mrs. Woodhull—The following letter from our gifted friend is so full of inspiration that I cannot refrain from asking you to give it to your readers in advance of the meeting of the Convention.

Fraternally, F. B. BOSTON, Nov. 6, 1873.

FRANCIS BARRY:

Dear Sir—You ask, do I oppose the formation of the American Woman's Emancipation Society? No! I hail and welcome it with rejoicing soul and enkindled hope. Append my name to the call, and believe if there were any way to emphasize my signature so all the world might read in its syllables "Freedom, Justice, Equality!" I would stamp the emphasis as deep as life, as high as heaven; that heaven the world will never reach until woman is emancipated socially, sexually and materially, to walk her kingdom, commanding in full, unencroachable and unencroaching freedom every function and use of her entire being.

You have my cordial consent to publish this to your society and to the wide world, as coming from a soul whose Spiritualism means the whole of life, the regeneration of the whole, from basis to apex, until the whole race is exalted to the Transfiguration Mount of a free, perfected and blissful life.

We are declaring the Scripture now, but we must move the world to works which shall prove the Word spoken. And blessed be the eternal law, the perfect love, no living being can defeat the sure triumph of the Word!

I give you full use of my name, and the assurance that I will do to the utmost that is given me to do.

"God and Humanity, Freedom and Progression to the uttermost," is my slogan.

Sincerely yours, JENNIE LEYS.

DISCIPLINING PLYMOUTH CHURCH.

The hope expressed the other day in these columns that, with the dropping of Tilton the public had heard the last of the Plymouth Church scandal, is not to be gratified, it seems. The other Congregational churches of Brooklyn have suddenly become sensitive and excited on the subject. We even hear that committees of Drs. Storrs' and Buddington's churches have united in a letter to Plymouth, remonstrating against its action in Tilton's case, and exhorting it to try Brother Theodore over again in a proper and Congre-

gational manner. If Plymouth proves deaf to this remonstrance and exhortation—as it pretty certainly will—we are told that the snubbed churches will call a council in due form, and that this council, in case of continued contumacy and hardness of heart on the part of the offender, will proceed to do something awful—we suppose to declare Plymouth a "disorderly" church, and to advise the other neighboring churches to withdraw their fellowship. *Cui bono?* What's the use? Wherein will the other churches be any the better off for the performance, or Plymouth any the worse? It will still be the most flourishing Congregational church in the New World; Mr. Beecher will be the most famous and eloquent Congregational minister. The fact of the business is, that anything approaching to dictatorial intermeddling with other people's affairs—whatever the pretext, however great the provocation—is not Congregationalism. Congregationalism is pure democracy; Congregationalism is local self-government; Congregationalism is "Hands off!"—"Mind your own business, if you please, and leave me to manage mine as I best can." It is true that the Congregational theory has been somewhat modified, not to say compromised, in practice. We are quite aware that the aggrieved and scandalized Brooklyn churches are following well-known precedents. But the fact remains that every Congregational church is, theoretically, a law to itself; that for any other church or number of churches to undertake to dictate to it, is an impertinence; and that any attempt to discipline it, is very apt—in the case of Plymouth we should say absolutely certain—to end in ridiculous failure. The *Republican*, for its part, does not believe much in the utility of either laws or bulls that, from the nature of the case, are incapable of enforcement.—*Springfield Republican*.

PEARLS FROM THE SEA OF THOUGHT.

SELECTED BY HELEN NASH.

Nay, falter not! 'Tis an assured good
To seek the noblest—'tis your only good;
Now you have seen it, for that higher vision
Poisons all meaner choice forever.

—Anon.

The only failure a man ought to fear is failure of cleaving to the purpose he sees to be best. As long as a man sees and believes some great good, he'll prefer walking toward that in the way he is best fit for, come what may.—*George Eliot*.

I never saw the pianofortes in the United States with the frilled muslin trousers on their legs but, depend on it, the muslin covered some of the notes as well as the mahogany, muffled the music and stopped the player.—*Thackeray*.

We care not what others say of us, for the sun of happiness draws its warmth not from what others say or do, but from what we do or think ourselves.—*Brick Pomeroy*.

All things cool with time.
The sun itself, they say, till heat shall find
A general level, nowhere in excess.
'Tis a poor climax to my weaker thought
That future muddlingness.

—Shakespeare.

There would be fewer firesides made desolate by the loss of a loved wife, fewer rendered unhappy by a prematurely old, broken and enfeebled wife, if the laws of sexual science were better understood and acted upon.—*Anon*.

But none of our theories are quite large enough for all the disclosures of time, and to the end of a man's struggles a penalty will remain for those who sink from the ranks of the heroes, into the crowd for whom the heroes fight and die.—*George Eliot*.

Constancy in mistake is constant folly.

I had been content to mate
Love with labor's sunburnt brows;
But to be a thing of state,
Homeless in a husband's house!

—Owen Meredith.

O! I see thee, old and formal,
Fitted to thy petty part,
With a little horde of maxims
Preaching down a daughter's heart.

—Tennyson.

If there is one foul, damning blot upon woman's nature and capacities it is this system that compels her to manifest and act a love that is forced. This kind of love is all the prostitution there is in the world.—*Tennie C. Claflin*.

To pure love nothing is so abhorrent as to drag it down from its spirit union only to put it on the animal plane.—*O. S. Fowler*.

Consideration, like an angel, came
And whipped the offending Adam out of her;
Leaving her body as a paradise
To envelop and contain celestial spirits.

—Shakespeare.

Yea, it become, a man
To cherish memory where he had delight;
For kindness is the natural birth of kindness.
Whose soul records not the great depth of joy,
Is stamped forever an ignoble man.

—Sophocles: Ajax.

Teach any truth you can, whether it is in the Testament or out of it.—*George Eliot*.

Modern reason has but two component parts—the science of life, which is that of love, and teaches of the universal life, our common parentage and fraternity of man; the science of justice, which is the highest charity and impartial love. This is fraternity also. Are these two separate things, then? No; there is but one. These two great churches of God, which we have been building for the last three hundred years, unite at the top, they have a common spoil and blend in one near heaven.—*Michelet*.

The object of marriage is marriage—the child is but an auxiliary. Conjugal love requires more self-sacrifice, more virtue than maternal love; for the child is but the continuation of the mother; in loving it the mother loves herself.—*Madam de Gasparin*.

One child, educated by healthy, happy parents, is better than seven dragging their mother into the grave.—*Gail Hamilton*.

Those who reciprocate love together thereby proportionally marry each other. Whether their marriage is or is not mentioned matters nothing, because loving actions and ex-

pressions are marriage actions and expressions.—*O. S. Fowler*.

The great question in life is the suffering we cause, and the utmost ingenuity or metaphysics cannot justify the man who has pierced the heart that loved him.—*Benjamin Constant*.

The selfish, ignorant exactions of those that love us, attract to their own hearts the arrows which the loved one never aimed.

Life with one in whom you have not perfect confidence is hell.—*Brick Pomeroy*.

She always thought Dissenters were ignorant, vulgar people. I said, so they were, and church people also in small towns.—*George Eliot*.

The whole tendency of the woman question is toward the perfection of the relation of the sexes.—*Tennie C. Claflin*.

From an article in the *New York Herald*, headed "Station-House Guests," we make the following extract. It shows the terrible condition of the workers in that city:

"The 'revolvers' no longer find places in this station-houses, because the demand for shelter of really respectable-looking, deserving men, is so great. In winter time the number of 'lodgers' increases, but this winter there is not accommodation for one-fifth of the applicants. Not only is there a great difference in the numbers, but there is a most marked and painful difference in the people. Instead of the old 'revolvers,' quiet, hard-working men now present themselves at the desk and, with eyes cast down, ask permission to remain over night. The police in every case give these men the preference, and send away the 'revolvers;' but the most distressing feature of this state of things is that there is not room for all.

"In the Fifteenth Precinct last night there were 53 men in the 'lodgers' rooms.' Some were smoking, some were talking; but all were hungry and many were desperate. 'The captain of the squad' was a busy, careful man, who did his best to make them comfortable. To a question from the writer he said:

"'There ain't a man in this room but is willing to work and has tried hard to get it. Do you think they'd come here if they had any other place; no, sir, they would not. A poor workman is sometimes a proud man, and this is the last place he would think of, to come to for a night's lodging. But you see we have got down to it and most of us have wives and families. I walked the streets for four nights before I could bring myself down to come in here; but the cold and the want of clothing drove me to it at last. Then I hadn't sold all my things, but they went one after another to keep the children together, and I had to send my shame and self-respect after them. We can't sleep at home, you see, because we have no homes. Two or three of us married men club together what we squeeze out during the day to pay for a room for the women and children to sleep in at night. They have the same fare there as we have here, only perhaps not so much fire; have boards and empty stomachs. Where it is going to end, heaven only knows, but something must be done and done soon, for the numbers are increasing every day.'

"A strong, rather well clad young man, about 25 years old, entering the room at that moment, he was asked why he went there to sleep.

"'I have no other place,' he answered, 'I have been all over this town looking for work and I can't find any; I am a paper-box maker by trade and a good worker, but there's nothing to do. I'm willing to take a job at anything and for anything, but I can't get one. There's what my last employers in Broome street think of me,' said he, pulling two recommendations out of his pocket. They gave him a character for honesty, sobriety and industry. As they were handed back to him again he remarked:

"'Now, with these in my hand, I can't get employment, although I have offered to work for my board—\$4 a week—or anything they like to give me. No use, no use. This is the third time I have slept here, and I have not eaten a bite since yesterday at four o'clock.'

"'Now,' said a man, jumping up from the middle of the party stretched on the boards, 'what chance have I to feed my five children, my mother and my wife against that young man. He's twenty years younger than me and better able to work. Young, quick and strong, and can't get work to do at four dollars a week. What am I to do? Lie down and starve, and see my children do the same thing? Great God! and in America!'

"BE GOOD TO YOURSELF."

BY JOHN G. SAXE.

"Good-by! good-by!" the driver said,
As the coach went off in a whirl;
And the coachman bowed his handsome head—
"Be good to yourself—my girl!"

Ah! many a fond good-by I have heard;
From many an aching heart;
And many a friendly farewell word,
When strangers come to part;

And I've heard a thousand merry quips,
And many a senseless joke,
And many a fervent prayer from lips
That all a-tremble spoke;

And many a bit of good advice
In smooth proverbial phrase;
And many a wise—of little price—
For health and happy days;

But musing how the human soul
(Whate'er the fates may will)
Still measures by its self-control,
Its greatest good or ill—

Of benedictions, I protest,
'Mid many a shining pearl,
I like the merry coachman's best—
"Be good to yourself—my girl!"

[From the Port Huron Times, November 7.]

A San Francisco milliner has invented a bonnet which, by an ingenious contrivance, produces a blush on the face of the wearer. It would be well to try one of those hats on Vic. Woodhull or Laura Cuppy Smith.

[From the Detroit Union, November 10.]

The Port Huron Times has a fling at Laura Cuppy Smith. She is not in favor with the Times; not quite good enough to suit the refined tastes of such lecherous wretches as— and other stockholders in the Times. It becomes a paper whose directors' meetings ought to be suppressed as obscene gatherings, to insult a woman to gratify their spite. The life of Victoria C. Woodhull is like the first fall of the snow compared with the record of the best man interested in that paper. There are some women, too, special friends of the Times, who have fallen under grave suspicions of being all things to all men, even when they were ministers of the Gospel. The Times a few weeks ago lectured the Commercial for a personal fling at Mr. Johnson. It disapproves of personality as to men, but rises to the full sweep of its power when it insults a woman. The editor of the Times is naturally a gentleman above such petty meanness, but has probably been desirous of pleasing his proprietors. The editor of this paper has known the lady insulted for years, when she was prosperous and courted and caressed by the best society in Port Huron; and in misfortune. And she never forfeited his respect. And he is ready, if the Times desires to offer her insult, to carry the war into Africa, and if reputations at Port Huron suffer, it will be because they are bad, and if names are mentioned it will be because the Times commences it.

JUSTICE.

The N. Y. Board of Education is thus taken to task by the N. Y. Herald for making an unjust sexual discrimination in the payment of teachers:

"Last Wednesday afternoon, at a meeting of the Board of Education, the report of the Special Committee on Salaries and Economy was presented, discussed and adopted. It presents one or two very extraordinary features. After fixing the maximum annual salary of the male principals of grammar schools at \$3,000, of male vice-principals at \$2,500, of male first assistants at \$2,000, and of other male assistants at \$1,000, the report provides that the maximum salary of female principals shall be \$2,000; of female vice-principals, \$1,500; of female first assistants (if instructing classes of a particular grade), \$1,000, and of other female assistants, an amount ranging from \$500 to \$800. Now this plan may be economical, but it is certainly not consonant with wisdom or humanity. It outrages common sense, we might also say common decency. We defy any logic to prove that two persons performing equal amounts of equally important work ought to be paid unequally because there happens to be between them a difference of sex.

"The amazing injustice of the present arrangement is so patent that to discuss it would seem a waste of words, were it not for the fact that a greater amount of pig-headedness obtains in Boards of Education than in almost any other public bodies upon which functions equally valuable devolve. We are making a very moderate statement of the case when we claim that the ability of our female teachers, as a class, is quite equal to that of our male. The quick intuitions, the acute sensibility, the tenderer conscientiousness, and the sweeter and more magnetic moral suasion that contribute to constitute the influence of a good and intelligent woman (and we have reason to believe that the majority of our female teachers are made of this material), are often particularly happy in the results they accomplish on pupils, both girls and boys. In these respects the female teacher often has the superiority. Let her, then, be at least equally well paid with the male instructors. That is her right, as incontestable as that of life and happiness."

PROSPECTUS.

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4. A new commercial system in which "cost," instead of "demand and supply," will determine the price of everything and abolish the system of profit-making.
5. A new financial system, in which the government will be the source, custodian and transmitter of all money, and in which usury will have no place.
6. A new sexual system, in which mutual consent, entirely free from money or any inducement other than love, shall be the governing law, individuals being left to make their own regulations; and in which society, when the individual shall fail, shall be responsible for the proper rearing of children.
7. A new educational system, in which 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.

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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 & CLAFLIN'S WEEKLY, 113 Nassau street, New York.

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.
Parma W. Olmsted, Vt.
E. H. Heywood, Mass.
Angela T. Heywood, Mass.
Benj. R. Tucker, Mass.
Moses Hull, Mass.
Anna M. Middlebrook, Ct.
C. S. Middlebrook, Ct.
Joseph Treat, N. Y.
Austin Kent, N. Y.
Anthony Higgins, N. J.
Elvira Hull, N. J.
Annie E. Higby, Pa.
Lewis Morris, Md.
Sarah I. Tibbals, Va.
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G. W. Gore, Va.
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Mary Overton, Ohio.
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A. Bailey, Ohio.
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Francis Barry, Ohio.
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Franc P. Evarts, Ill.
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George Roberts, Mich.
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C. L. James, Wis.
Warren Chase, Mo.
J. H. Cook, Kan.
Francis Rose Mackinley, Cal.
Eleanor L. Lindsay, Cal.
A. Briggs Davis, Mass.

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.

KURTZ' RESTAURANTS.

Among the many permanent institutions of the city are the several restaurants of Mr. Fred. Kurtz, located at 23 New street, 60 Broadway, 76 Maiden lane and at the corner of Fifth avenue and Ninetieth street. Undoubtedly Kurtz excels all competitors in the conduct of a first-class eating-house. Besides being thoroughly versed in stocking his store-rooms, he understands just how to please the general palate in the preparation of his dishes. Success is the best test of merit, especially in this business; and if Kurtz' merit is to be so tested, he stands pre-eminent over all other caterers. Each of the above places will accommodate from one to two hundred persons, and all of them, at almost any hour of the day, are filled. Strangers, visitors and residents will find Kurtz' the most satisfactory, as well as cheapest, first-class eating establishments in the city; while those who visit Central Park should not fail to call at the new and elegant retreat at the corner of Ninetieth street and Fifth Avenue.

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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, Addie L. Ballou, Anna M. Middlebrook, Abby N. Burnham. 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.

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NELLIE L. DAVIS.

This earnest advocate of Spiritualism and all reforms writes us from St. Louis, Mo., Nov. 10: "I am speaking for the Free Religious Society, and speak on 'Social Freedom' next Sunday morning. The platform is free with this Society. With the 'Spiritual Investigators' it is different. They have got the disease of respectability in its most violent form, owing, I presume, to a purity that is not self-defensive.

She goes hence to Louisville, Ky., where we trust all interested in the elevation of humanity will hear her.

This beautiful sentiment, lifts the eyes, and reveals Fancy fails to picture the artist's hand, responses of our so hapless freight of in tragic attitude angels in their d grace, their com combined with e with outstretche In a boat as it phans were play the storm cease burdens, shifted bright sky along became detached from shore. Qu earthly help. The riptuous rocks da As it neared the dren were strick was inevitable. change in the li posture and resig sistent impulse she grasped the her surprise th power, toward haven among th age, and not cor in despair fell to nearly paralyzed calmed the "h angry waters as their parents— undying affecti alike the heart transmitted th ng doom and le and they were r

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The Orphans' Rescue,

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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.

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

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

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

THROUGH TRAINS.

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

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

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

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

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

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

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

Tickets for sale at Ticket Offices, foot of Desbrosses and Cortlandt streets, and in Depot, Jersey City; and at New York Transfer Co.'s offices (Dodd's Express), No. 944 Broadway, New York, and No. 1 Court street, Brooklyn. Passengers, by leaving suitable notices at these offices, can have their baggage called for at residence or hotel, and carried through to destination.

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

Condensed Time Table.

WESTWARD FROM NEW YORK,

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

STATIONS.	Express.	Express Mail.	STATIONS.	Express.
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.	5.12 P. M.	" Susquehanna	2.43 A. M.
" Binghamton	4.40 "	5.20 "	" Binghamton	3.35 "
" Elmira	6.30 "	12.16 A. M.	" Elmira	5.35 "
" Hornellsville	8.30 "	1.50 "	" Hornellsville	7.40 "
" Buffalo	12.05 A. M.	8.10 "	" Buffalo	11.45 "
Ar Suspension Bridge	1.00 "	10.00 "	Ar Suspension Bridge	12.27 P. M.
Lv Suspension Bridge	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge	1.35 "
Ar St. Catharines	1.35 "	2.00 "	Ar St. Catharines	2.00 "
" Hamilton	2.45 "	2.55 "	" Hamilton	2.55 "
" Harrisburg	"	3.53 "	" Harrisburg	3.53 "
" London	5.35 A. M.	5.55 "	" London	5.55 "
" Chatham	7.55 "	8.12 "	" Chatham	8.12 "
" Detroit	9.40 "	10.00 "	" Detroit	10.00 "
Lv Detroit	9.40 "	10.10 "	Lv Detroit	10.10 "
Ar Wayne	10.21 "	"	Ar Wayne	8.55 "
" Ypsilanti	10.45 "	11.25 P. M.	" Ypsilanti	9.27 "
" Ann Arbor	11.00 "	11.43 "	" Ann Arbor	9.50 "
" Jackson	12.15 P. M.	1.00 A. M.	" Jackson	1.00 A. M.
" Marshall	1.15 "	"	" Marshall	12.50 P. M.
" Battle Creek	2.03 "	AIR	" Battle Creek	1.25 "
" Kalamazoo	2.55 "	LINE.	" Kalamazoo	2.35 "
" Niles	4.32 P. M.	4.40 A. M.	" Niles	4.40 A. M.
" New Buffalo	5.25 "	"	" New Buffalo	5.00 "
" Michigan City	5.45 "	8.45 "	" Michigan City	6.02 "
" Calumet	7.18 "	7.47 "	" Calumet	6.25 "
" Chicago	8.00 "	8.00 "	" Chicago	8.00 "
Ar Milwaukee	5.30 A. M.	11.50 A. M.	Ar Milwaukee	11.50 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.
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.

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

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At London, with branch for Petrolia and Sarnia. Also with Port Stanley Branch for Port Stanley, and daily line of steamers from there to Cleveland.
At Detroit, with Detroit & Milwaukee Railway for Port Huron, Branch Grand Trunk Railway. Also Detroit, Lansing & Lake Michigan R. R. to Howard and intermediate stations. Also Detroit & Bay City R. R. Branch Lake S. & M. S. R. R. to Toledo.
At Wayne, with Flint & P. M. R. R. to Plymouth, Holy, etc.
At Ypsilanti, with Detroit, Hillsdale & Eel River R. R. for Manchester, Hillsdale, Banker's, Waterloo, Columbia City, N. Manchester, Denver and Indianapolis.
At Jackson, with Grand River Valley Branch, for Eaton Rapids, Charlotte, Grand Rapids, Nunata, Pentwater, and all intermediate stations. Also, with Air Line for Homer, Nottawa, Three Rivers and Cassopolis. Also with Jack, Lansing & Saginaw Branch, for Lansing, Owosso, Saginaw, Wenona, Standish, Crawford and intermediate stations. Also with Fort Wayne, Jack & Saginaw R. R. for Jonesville, Waterloo, Fort Wayne, and Fort Wayne, Muncie & Cin. R. R. to Cincinnati.
At Battle Creek, with Peninsula R. R.
At Kalamazoo, with South Haven Branch, to G. Junction, South Haven, etc. Also with G. Rapids & Ind. R. R. for Clam Lake and intermediate stations. Also with Branch of L. S. & M. S. R. R.
At Lawton, with Paw Paw R. R. for Paw Paw.
At Niles, with South Bend Branch.
At New Buffalo, with Chicago & Mich. Lake S. R. R. for St. Joseph, Holland, Muskegon, Pentwater and all intermediate stations.
At Michigan City, with Indianapolis, Peru & Chicago R. R. Also with Louisville, New Albany & Chicago R. R.
At Lake, with Joliet Branch to Joliet.
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