

WOODHULL & CLAFLIN'S WEEKLY.

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Vol. VII.—No. 3.—Whole No. 159.

NEW YORK, DEC. 20, 1873.

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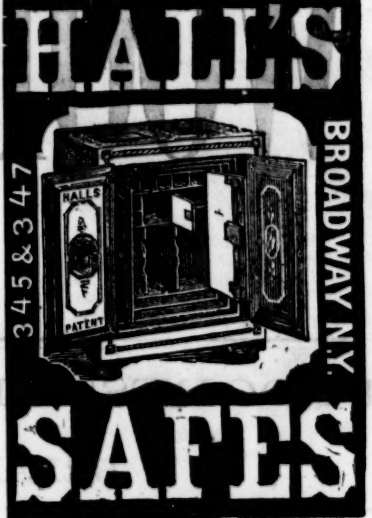
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This Institution is situated in Cheserfield County, Virginia, about nine miles from Richmond. It is founded on the principles of Social Freedom, as laid down in the address of Victoria C. Woodhull, in Steinway Hall, New York, November 20, 1871. The 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. Address, inclosing a sheet of paper and a stamped envelope, J. Q. HENCK, Sec., Box 44 Manchester, Chesterfield Co., Va. 146-8t

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

The Academic Department is headed by S. N. WALKER, A. M., a graduate of Vermont University, to whom application for circulars should be made. 146

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The Principles of Social Freedom	25
The Impending Revolution	25
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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.

MASS MEETING OF WORKINGMEN AT PHILADELPHIA.

PHILA., Nov. 27, 1873.

The following resolutions were adopted by a mass meeting of working men and women held in Independence square to-day. There were three stands at which addresses were made by persons identified with the Internationalists:

WHEREAS the present financial crisis has produced a most calamitous condition among the working classes, and whereas, the working people of Philadelphia have had no control over the causes which have produced these results, but that they are produced by a rotten banking system, gambling, stock jobbing and wild commercial speculation; therefore,

Resolved, That we demand of the City Councils that they find immediate employment for the unemployed men and women of Philadelphia, and that they establish supply depots where people can obtain the necessities of life at cost.

Resolved, It being the right and duty of every person to labor at some useful industry, the present system which gives the instruments and means to labor to capitalists and corporations is wrong and must be abolished, and a system securing to each and every individual the full value of his or her labor established in its place.

Resolved, That eight hours per day should be the standard of a day's work, and that wages for such work should be mutually agreed upon between the authorities and employed.

Resolved, That we recommend to the City Councils the appointment of a committee to work in connection with a committee appointed by the working people, whose duty it shall be to search and relieve the wants of the most destitute.

Resolved, That we hail with delight the organization of the Patrons of Husbandry.

Resolved, That the organization of the Patrons of Industry is a step in the right direction, and that we recommend men and women of the East to join in with them *en masse*.

Resolved, That as the nation is suffering from a money crisis and has been convulsed by frequent panics in the past, and as the causes which produced them will produce similar ones in the future, we demand at the hands of the general government the adoption of such a financial system as will remove the disproportion between the accumulative power of money and the increase of industry.—*N. Y. Herald*.

MASS MEETING OF THE WORKERS.

The following Call has been handed to us for insertion in the WEEKLY, and we take pleasure in acquiescing in the request for its publication in our columns. We hope the people will have a good time, and that the meeting will produce good results. In the long list of signers we recognize many zealous reformers—such as Leander Thompson, Anna Middlebrook, Frederick Palmer, C. Osborne Ward, John McMakin, Elizabeth Daniels, John Halbert, John T. Elliott and others who are well known to the unions as well as to the general public. Once more we heartily wish it success. The workers are not to blame for the artificial famine which has been created by the money-changers; they demand "work," and sound economy backs their demand. To keep labor idle is no way to retrieve our finances, and the workers know it. Our motto is: "The men and women among us who are ready and willing to work have a right to bread, come by it how they must."

"We strike at evils, not men—let us all strike together. The working people are rising and demand their rights. Our motto: 'No more wars until we have paid for the last one.' If the country is aroused and incensed at the murder of a few of our over-zealous patriots on a foreign shore, how much more should they be fired with just indignation at the spectacle of thousands of industrious men and women starving, amid the abundance that their labor has created, in our city. A monster meeting of the industrial classes of our city will be held at the Cooper Institute, on Thursday evening, Dec. 11, to counsel together and take action in regard to the best means of relieving the temporary needs of the un-

employed, and to devise some permanent measures to restore the industry and prosperity of the whole people."

COURAGE!

Courage! Nothing can withstand
Long a wronged, undaunted land,
If the hearts within her be
True unto themselves and thee,
Thou freed giant, Liberty!
Oh! no mountain nymph art thou,
When the helm is on thy brow,
And the sword is in thy hand,
Fighting for thy own good land!

Courage! Nothing e'er withstand
Freemen fighting for their good;
Armed with their fathers' fame,
They shall win and wear a name
That shall go to endless glory,
Like the gods of old Greek story,
Raised to heaven and heavenly worth
For the good they gave to earth.

Courage! There is none so poor,
(None of all who wrong endure),
None so humble, none so weak,
But may flush his father's cheek,
And his maiden's, dear and true,
With the deeds that he may do.
Be his days as dark as night,
He can make himself a light;
What though sunken be the sun,
There are stars when day is done!

—*Toledo Sun*.

WHAT IS MONEY?

Money is the representative of value and is used as a measure. That kind of money which measures correctly without variation is the best representative; and thus it has been held by political, financiering economists that the precious metals (so called) are the safest and least varying measure in the exchange of commodities. This would be true if there were precious metals enough to make the exchanges with, or make the measures with; but when it is taken into account that there are not more than one-quarter enough gold and silver to effect the necessary exchanges with, it is just like having one-quarter as many yard-sticks as is necessary to measure the cloths in the country. Other things besides the yard-stick would be resorted to in measuring the cloths, or they would have to wait till the proper yard-stick came round, and thus the proper yard-stick might be monopolized by the lucky few, who could sell it at a premium, and to that extent it would be an unjust measure, because it would cease to be the representation of measure, and become a principle of value itself, and thus the yard-stick would cease to fill its proper function and become an article of barter and sale. Just so with the metal currency; there not being enough to make the exchanges with, it becomes a merchantable commodity as well as money. To that extent it fails to be a perfect measure of values, because its own value enters into the measure and is also monopolized by the few, who vitiate, for their own benefit, its measuring quality, making it short or long measure, just as they please.

A representative cannot be the principal and representative at the same time, nor can the one be suspended for the operations of the other, with safety to the parties who deal with the representative and principal, where the representative is not equal to the principal in its transactions. If the principal can at any time come forward and repudiate the acts of its agent or representative with impunity, and especially if the work to be performed is greater than the principal can do, then it not only is unjust to repudiate, but unjust in putting forth a representative, which the principal by previous obligations is barred from making equal to itself. Thus the U. S. makes paper promises a representative of value, and value itself, but refuses to take its paper representative of values for duties and imports, thereby repudiating to that extent its own representative and giving the great advantage to gold which is both a representative and the principal also, being the standard value, and not enough in its representative capacity, it necessarily depreciates all other representatives of value, because it is like making one-quarter of the yard-stick perform the service of four-quarters, and as the one-quarter can't perform the whole labor, a substitute is called in to aid the one-quarter in the performance of its duty, but it bars the substitute from being a perfect representative by refusing to let it perform any and all kinds of the necessary work.

If paper money was taken for all debts and dues that are owed to the U. S., paper money would be at par, and probably preferred to gold in the exchanges, because more convenient for use. An excess of money in the hands of individuals would not depreciate on account of its excess, because the issuer always takes it at par, the standard being the stamp of the U. S., and not in the material of the money.

Plenty and cheap money means high labor and the active development of the industries of the country. Scarcity of money and high interest means cheap labor and a slow operation of the industries.

Thus to day we have a scarcity of money, a gold basis (instead of government basis), cheap labor and almost a complete suspension of our industries, throwing 5,000,000 of men, women and children out of employ into suffering, starvation and crime. Therefore, we say, give us cheap money and government employ, and the possessors of the wealth may suspend to their heart's content.

MADDOX, of Maine.

NEW YORK, Dec. 6, 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.

AN UNINVITED GUEST.

It was nearly 3 o'clock on a hot summer's day; the long, polished counters of our bank, the Royal Domestic Bank, were crowded with customers—money was flowing in and running out in the usual business-like manner. From a raised desk in my private room, I, the manager of the Royal Domestic Bank, looked out on the busy scene with a certain pride and pleasure. The Royal Domestic is not a long-established institution, and, without vanity, I may say that much of its prosperity and success is attributable to the zeal and experience of its manager. In corroboration of this statement, I might refer to the last printed report of the directors, laid before the shareholders at their annual meeting, in which they are pleased to say—But, after all, perhaps I may be thought guilty of undue egotism and conceit if I repeat the flattering terms in which they speak of me.

A clerk put his head inside my door. "Mr. Thrapstow, sir, to speak to you."

"Send him in, Roberts," I said.

Charles Thrapstow I had known from boyhood; we had both been reared in the same country town. The fact that his parents were of considerably higher social status than mine perhaps made our subsequent intimacy all the pleasanter to me, and caused me to set a value upon his good opinion greater than its intrinsic worth. Thrapstow was a stock-broker, a very clever, pushing fellow, who had the reputation of possessing an excellent judgment and great good luck. At my request he had brought his account to our bank. It was a good account; he always kept a fair balance, and the cashier had never to look twice at his checks.

Charlie, like everybody else in business, occasionally wanted money. I had let him have advances at various times, of course amply covered by securities, advances which were always promptly repaid, and the securities redeemed. At this time he had five thousand pounds of ours, to secure which we held City of Damascus Water Company's bonds to the value of ten thousand. My directors rather demurred to these bonds, as being somewhat speculative in nature; but as I represented that the company was highly respectable, and its shares well quoted in the market, and that I had full confidence in our customer, our people sanctioned the advance. I had, perhaps, a little uneasy feeling myself about those bonds, for they were not everybody's money, and there might have been some little difficulty in finding a customer for them in case of the necessity of a sudden sale.

Thrapstow came in radiant. He was a good-looking fellow, with a fair beard and mustache, bright eyes of bluish gray, a nose tilted upward, giving him a saucy, resolute air; he was always well dressed, the shiniest of boots, the most delicate shade of color in his light trousers and gloves, the glossiest of blue frock coats, a neat light dust coat over it, a blue bird's-eye scarf round his throat, in which was thrust a massive pin, containing a fine topaz, full of luster, and yellow as beaten gold.

"Well, I've got a customer for those Damascus bonds waiting at my office; sold 'em well too—to Billings Brothers, who want them for an Arab firm. One premium, and I bought at one discount."

"I'm very glad of it, Charlie," I said, and I felt really pleased, not only for Thrapstow's sake, but because I should be glad to get rid of the bonds, and the directors' shrugs whenever they were mentioned.

"Hand 'em over, old fellow," said Charlie, "and I'll bring you Billings' check up in five minutes. You won't have closed by then; or if you have, I'll come in at the private door."

I went to the safe and put my hands upon the bonds.

Charlie stood there looking so frank and free, holding out his hands for the bonds, that I hadn't the heart to say to him, as I ought to have done, "Bring your customer here and let him settle for the bonds, and then I will hand them over." I should have said this to anybody else, but somehow I couldn't say it to Charlie. There would only be five minutes' risk, and surely it was no risk at all.

The thing was done in a moment; I was carried away by Thrapstow's irresistible manner. I handed over the bonds, and Charlie went off like a shot.

It wanted seven minutes to three, and I sat watching the hands of the clock in a little tremor, despite my full confidence in Thrapstow; but then I had so thorough a knowledge of all the rules of banking, that I couldn't help feeling that I had done wrong. A few minutes, however, would set it right. Charlie's white hat and glittering topaz would soon put in an appearance.

Just a minute to three the cashier brought me three checks with a little slip of paper attached. They were Thrapstow's checks for fifteen hundred—twelve hundred and three hundred odd respectively, and his balance was only five hundred odd.

I turned white and cold. "Of course you must refuse them," I said to the cashier.

When he went out, I sat in my chair quite still for a few minutes bewildered at the sudden misfortune that had happened to me. Charles Thrapstow was clearly a defaulter; but there was this one chance—he might have given the checks in the confidence of selling those bonds, and placing the balance to his account. In due course, these checks, which were crossed, would have been brought to the clearing-house, and have been presented on the morrow. But it seemed that his creditors had some mistrust of him, and had caused the checks to be demanded out of due course.

The clock had struck three. Charles had not come back. The bank doors closed with a clang. I could endure the suspense no longer. Telling the bank porter that, if Mr. Thrapstow came, he was to be admitted at the private door, and was to be detained in my room till I returned, I went out and made my way to his office, which was only a few hundred yards distant. He wasn't there. The clerk, a youth of 15, knew nothing about him. He was in Capel court, perhaps—anywhere, he didn't know. Had he been in within the last half-hour? Well, no, the clerk did not think he had. His story, then, of the customer waiting at his office was a lie.

With a heavy heart I went back to the bank. No; Mr. Thrapstow hadn't been in, the porter said. I took a cab and went off to the office of Mr. Gedgemount, the solicitor to the bank. I told him in confidence what had happened, and asked his advice. "Could I get a warrant against this Thrapstow for stealing the bonds?"

"Upon my word," said Gedgemount, "I don't think you can make a criminal matter of it. It isn't larceny, because you abandoned the possession of the bonds voluntarily. No; I don't see how you can touch him. You must make a bankrupt of him, and then you can pursue him as having fraudulently carried off his assets."

But that advice was no good to me. I think I was wrong in taking it. I think I ought to have gone straight off to the police office and put the affair in the hands of the detectives. Dignified men of law like Gedgemount always find a dozen reasons for inaction, except in matters that bring grist to their own mill.

I went home completely disheartened and dejected. How could I face my directors with such a story as that I had to tell? The only excuse that I could urge, of private friendship and confidence in the man who had robbed us, would make the matter only the worse. Clearly, at the same time that I told the circumstances to the directors, I should be bound to place my resignation in their hands, to be put into force if they thought fit. And there would be little doubt but that they would accept it. How damaging, too, the story would be to me when I tried to obtain another appointment.

I had promised to take my wife and children for an excursion down the river as soon as the bank closed, and the youngsters eagerly reminded me of my promise. I replied so savagely and sternly that the children made off in tears; my wife coming to see what was the matter, fared little better. I must have had a sun-stroke or something, she told me, and brought bandages and eau de cologne. I flung them away in a rage, and went out of the house. I must be doing something, I felt, and I hailed a cab and drove to Thrapstow's lodgings.

Mr. Thrapstow wasn't coming home that night, his landlady told me; she thought he was away for a little jaunt, but she didn't know. He occupied the ground floor of a small house in Ecclesford street, Pimlico—two rooms opening into each other. I told the woman that I would sit down and write a letter. She knew me well enough, as I had frequently visited Thrapstow, and she left me to myself. Then I began to overhaul everything, to try to find out some clew to his whereabouts. A few letters were on the chimney-piece; they were only circulars for tradesmen. In the fire-place was a considerable quantity of charred tinder. He had evidently been burning papers recently, and a quantity of them. I turned the tinder carefully over, spreading it out upon a newspaper. I found nothing legible except one little scrap of paper, which the fire had not altogether reduced to powder, on which I saw the name Isabel shining with metallic lustre. Then I went to the bedroom and searched that. Here, too, were evident preparations for flight. Coats and other garments thrown hastily into cupboards, boxes turned out, an odd glove or two lying upon the dressing-table. I carefully searched all the pockets for letters or other documents, but I found nothing. The keys were left in all the receptacles; an instance of Charlie's thoughtfulness for others in the midst of his rascality.

Lying upon the wash-stand was a card, which was blank upon one side, but on the other had the name of a photographer printed upon it. The card was wet, as if it had been soaked in water; and near the upper end of it was a round, irregular cut, which did not quite penetrate the card. It had evidently once had a photograph fastened on it; accordingly the card had been wetted, to facilitate the removal of the photograph, while the face of the photograph had evidently been cut out, in order to place it in a locket or something similar.

It struck me at once that the photograph about which a man on the eve of flight would take so much trouble must be of a person very dear to him; probably his sweetheart. Although I had been intimate with Thrapstow, he had always been very reserved as to his own friends and associates, and I had no clew to guide me to any of them, except the photographer's card.

Re-entering my cab, I drove off to the photographer's. There was no number or distinguishing mark upon the card, and the chances seemed faint that he would be able to tell me anything about it. Indeed, at first, when the man found that I wasn't a customer, he seemed little inclined to trouble himself about the matter. The promise of a fee, however, made him more reasonable, and he offered to let me see his book, that I might search for the name I wanted to find. But then I didn't know the name I wanted to find. It was unlikely that the photograph had been done for Thrapstow; if it had, there would probably be in the books only the useless record of his address, already known to me. Then the man shook his head. If I didn't know the name, it was no use looking; the card was nothing, he said; he sent hundreds out every month. What information could he possibly give me? Then I tried to describe the personal appearance of Thrapstow. But again he shook his head. If he hadn't taken his likeness, he wouldn't be likely to remember him; hardly even then, so many people passed through his hands.

All this time he had been carelessly holding the card in his fingers, glancing at it now and then, and suddenly an idea seemed to strike him. "Stop a bit," he said, and went into his dark chamber, and suddenly emerged, smelling strongly of chemicals. "Look here," he said triumphantly. I looked, and saw a very faint, ghostly impression of a photograph. "It's printed itself through," said the man—"they will sometimes, and I've brought it to light. Yes, I know the original of that." Again he dived into a closet and brought out a negative with a number and label to it. Then he turned to his book and wrote down an address for me—Mrs. Maidmont Larkspur road, Notting hill.

Away I went to Larkspur road. Mrs. Maidmont's house was a small, comfortable residence, with bright windows, verandas, gorgeous window-boxes and striped sun-blinds.

Mrs. Maidmont was at home, said a very neat, pretty-looking maid; and I sent in my card, with a message: "On most important business." The maid came back to say that her mistress did not recognize the name, but would I walk in? I was shown into a pretty drawing-room on the first floor. An elderly lady rose to greet me with old-fashioned courtesy, at the same time with a good deal of uneasy curiosity visible in her face. This was not the original of the photograph, who was a young and charming girl.

"Madame," I said rapidly, "I believe that my friend Charles Thrapstow, is well known to you; now, it is of the utmost importance that I should ascertain where he is at this moment."

"Stay!" said the old lady. "You are laboring under a complete mistake; I know nothing whatever of the gentleman whose name you mention; a name I never heard before."

Was she deceiving me? I did not think so.

"Perhaps Miss Maidmont may know?" I said, eagerly.

"Miss Maidmont is not likely to have formed any acquaintance without her mother's knowledge," said Mrs. Maidmont with dignity. There seemed to be no alternative but for me to retreat with apologies.

"I am very busy, you see," went on the old lady, with a wave of the hand; and indeed the room, now I looked about me, I saw to be strewn with preparations for some festive event, a ball, perhaps; or, from a wreath of orange blossoms that I saw peeping out of a milliner's box, more likely a wedding. I was about to take my departure reluctantly, when a young girl, a charming young girl, bounded into the room; she was the original of the photograph.

"Oh, mamma!" she cried, "here's a letter from poor Charlie to say he can't possibly come here to-night! Isn't it provoking? And I want to consult him about so many things."

"Well, my dear Isabel," said the old lady placidly, "you'll have enough of his company after to-morrow." From which I judged that my surmise as to the wedding was correct, and that Charlie was the bridegroom-elect.

"By the way," she went on, "here's a gentleman, Isabel, who insists that we know a Mr. Charles—I forget the name now."

"Thrapstow," I interjected.

"A Mr. Charles Thrapstow. You know of no such person, Bella?"

"I know of no Mr. Charles but Charles Tempest," said Isabel.

"It is singular, too, that the initials of our friends should be the same. May I ask if you have given your portrait, taken by Blubore, of Kensington—"

"Upon my word," said Mrs. Maidmont rising and sounding the bell, "this is rather too much from a total stranger. We don't know your friend, and we don't know you. Susan, show this gentleman out."

"But a gentleman," I cried, "with blue eyes, and yellow beard and mustache, and turned up nose."

"No more!" cried Mrs. Maidmont. "Am I to repeat, once more, we know nothing about him?"

What could I do under the circumstances but take my leave? In Susan, however, I found an unexpected ally. She had heard my parting words of description, and she turned to me as we were descending the stairs, and said, "Miss Isabel's young man is exactly like that." Half a crown and a few blandishments, which, under the circumstances, I think even my worthy spouse would have condoned, put me into possession of the facts.

Miss Maidmont was really going to be married, to-morrow morning at St. Spikenard's church, to a Mr. Charles Tempest, a very good-looking young man, whom they had not known long, but who seemed to be very well off. My description of my friend tallied exactly with Susan's of the bridegroom; but the coincidence might be merely accidental.

"Had Miss Maidmont a photograph of her lover?" I asked.

She had, in her own room, it seemed. Susan couldn't get at it now without suspicion; but she promised to secure it, and bring it with her if I would meet her at 9 o'clock at the corner of the street.

I was punctual to my tryst; and at 9 Susan made her appearance with a morocco case containing an excellent likeness of my friend, Charles Thrapstow, massive pin with topaz in it, and all.

Now what is to be done? Should I go to Mrs. Maidmont and tell her how she was deceived in her daughter's lover? That would have been the way best adapted to spare the feelings of the Maidmonts; but would it bring back the five thousand pounds? I thought not.

"Miss Maidmont," I soliloquized, "will find some way to warn her lover. Even robbing a bank may not embitter a girl against her sweetheart, and no doubt she's over head and ears in love with Charlie." No; I determined on a different plan.

I rose early, next morning, dressed myself with care, put on a pair of pale primrose gloves, donned my newest beaver, and took a cab to St. Spikenard's, Notting Hill.

The bells were jangling merrily as I alighted at the church-door; a small crowd had already gathered on the pavement, drawn together by that keen foresight of coming excitement characteristic of the human species. "Friend of the bridegroom," I whispered to the verger, and I was forthwith shown into the vestry. The clergyman was there already, and shook hands with me in a vague kind of way.

"Not the bridegroom?" he said, in a mild interrogative manner. I told him that I was only one of his friends, and we stood looking at each other in a comatose kind of way, till a little confusion at the vestry-door broke the spell. "Here he comes!" whispered some one; and next moment there appeared in the vestry, looking pale and agitated, but very handsome, Mr. Charles Thrapstow.

I had caught him by the arm and led him into a corner, before he recognized who I was. When he saw me, I thought he would have fainted. "Don't betray me," he whispered.

I held out my hand with a significant gesture.

"Five thousand," I whispered in his ear.

"You shall have it in five minutes."

"Your minutes are long ones, Master Charles," I said.

With trembling fingers, he took out a pocketbook, and handed me a roll.

"I meant it for you, Tom," he said. Perhaps he did, but we know the fate of good intentions.

It didn't take me long to count over those notes; there were exactly five thousand pounds.

"Now," said I, "Master Charlie," take yourself off!"

"You promised," he urged, "not to betray me."

"No more I will, if you go."

"She's got ten thousand of her own," he whispered.

"Be off; or else!"

"No; I won't," said Charlie, making up his mind with a desperate effort; "I'll not. I'll make a clean breast of it."

At that moment there was a bit of a stir, and a general call for the bridegroom. The bride had just arrived, people said. He pushed his way out to the carriage, and whispered a few words to Isabel, who fell back in a faint. There was a great fuss and bustle, and then some one came and said there was an informality in the license, and that the wedding couldn't come off that day.

I didn't wait to see anything further, but posted off to the bank, and got there just as the board were assembling. I suppose some of the directors had got wind of Thrapstow's failure, for the first thing I heard when I got into the board-room was old Venables grumbling out: "How about those Damascus bonds, Mr. Manager?" I rode rough-shod over old Venables, and tyrannized considerably over the board in general that day, but I couldn't help thinking how close a thing it was, and how very near shipwreck I had been.

As for Thrapstow, I presently heard that, after all, he had arranged with his creditors, and made it up with Miss Maidmont. He had a tongue that would wind around anything if you only gave him time, and I wasn't much surprised at hearing that his wedding-day was fixed. He hasn't sent me an invitation, and I don't suppose he will, and I certainly shall not thrust myself forward a second time as an uninvited guest.—*Chambers's Journal.*

PREACHING FREEDOM IN CHAINS.

BY O. F. SHEPARD.

Returning home recently from listening to an eloquent plea for human freedom, while the speaker gasped for breath in corsets, and staggered under her burden of bustle and entangling skirts, I sat down to ponder on the strange contradiction involved. Presently a vision of the frail orator passed before me with a heavy iron chain (such as lumbermen use for binding logs, passed around the back of her neck and falling down in front, with one end attached to either wrist. I saw that she could with great effort twist her hands upward a little, but could not move her wrists at all; and I can never forget the utter pathos of the picture made by the attempt, while I heard a voice say, "Preaching freedom in chains!"

I do not forget that none of us are free; that government reaches its long fingers into every purse and extracts what it needs to support its frauds and corruptions, its gluttony and debauchery, its cruelty, rapine and war. It lays its heavy burden of taxation on the food we eat, the fire which warms and the clothing which protects us. All the more earnestly I urge that we use the one freedom of breath and motion which it does not legislate against.

Let us not be willing slaves, and let us be watchful that self-imposed chains are not among the varied ones we wear. Among the most painful sensations of my life, I class the remembrance of the contracted muscles and heaving shoulders of women readers, singers and speakers in the unequal strife with murderous clothing for breath. Add to this the paint and powder and bustles and trains, and the spectacle becomes so humiliating, that I doubt whether any one can honorably witness it without protest.

How long would Spiritualists listen to a speaker staggering under the influence of whisky; and yet to be drunk with liquor is no worse than to be drunk with fashion, and it is no more unreasonable to look for pure truth under one condition than the other. Indeed, the unhappy victim of intoxication has the strong plea of a demanding appetite in his favor; while the poor slave to fashion does not often pretend that she enjoys her chains, but meekly pleads that society demands it.

I beg all my women friends, who stand as the bearers of glad tidings of freedom from the Spirit World to the oppressed children of earth, to seriously consider whether you can afford to be governed in the matter of dress by the demand of a social status, which you know to be wholly false and decaying, rather than by principles which you acknowledge to be heavenly and grand. Many of you have deep convictions of the pressing importance of a change, and I conjure you, for the sake of a race which is perishing from the barbarisms of fashion, to commence working on your own ideal of what that change should be, as fast and persistently as you can gather strength to do.

VINELAND, Nov. 26, 1878.

DIRECTORY OF SOCIAL FREEDOM.

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SOCIALIALISTIC.

THE RELATIONS OF THE SEXES;

OR,

DOES WOMAN NATURALLY REQUIRE TO BE PROTECTED FROM MAN.

An Essay read before the Chicago Social Science Association, November 24.

BY H. AUGUSTA WHITE.

I shall say some unpopular things to-night. It has always been my fate to stand upon the unpopular side of questions. When a young girl I faced unpopularity by being an abolitionist; later, when at college, I risked being unpopular among my fellow students by advocating woman suffrage and Spiritualism, and now, in pleading the cause of freedom, I am aware that I am taking unpopular ground. But, believing that "he is a slave who dare not be in the right with two or three," and believing that I have the truth, I shall stand up in its advocacy though ostracism be the result.

The subject I have chosen is a comprehensive one, but I shall consider, first and mainly, the last proposition—"Does woman naturally require to be protected from man?" To this I answer no; because the sexes are not naturally antagonistic. Woman needs protection from brutal assault, but this protection man requires also. A man in a lonely street at midnight is almost as helpless as a woman.

So long, however, as woman is liable to assault because of her sex alone she has one especial need of a defender which man has not. But even this is not a natural need as I define nature. It belongs to the undeveloped and artificial condition of society. A condition of society which makes it necessary that either man or woman should be protected from their own species is itself semi-barbarism. Not until we have formed society on a more natural basis shall we become wholly civilized.

A natural formation of society is not that which obtains among savages. An intellectual interpretation of nature is very different from that which the savage mind is able to give, because it has command of only a few faculties of the brain. The developed races of to-day possess all these faculties and many others which natural progress has unfolded, so that to them nature means much more than to the less developed mind.

The world is now prepared for a higher state of civilization than it has ever had, because it is able to take advantage of the experiments of the past, and to improve upon them. When I speak, therefore, of a natural formation of society, I mean the very best the world is capable of designing. The crudeness of its present construction is very evident.

Perhaps nothing proves this more clearly than the fact that human beings still prey upon each other, and especially that woman has cause to be afraid of man. To show you that this fear exists and to illustrate its painfulness, I will read an extract from an article I wrote for the *Revolution*, giving a little experience of my own. It is entitled "Our Natural Protectors."

I am not naturally a coward, but there are two things I am afraid to meet if I am taking a solitary walk—a strange dog and a strange man. The former I fear may be mad, the latter a villain.

Once upon a time it was my lot to spend a whole day alone in an isolated country house. Some time in the afternoon, a dilapidated "mover wagon" stopped under some trees just across the road, and three unwholesome looking men alighted and commenced collecting wood for a fire. Drawing aside the window-curtain a little, I watched them stealthily, and seeing how rough and villainous they looked, I grew afraid. Silly, wasn't it, to be afraid of my "natural protectors?"

But somehow, the stories floating through the newspapers of women horribly outraged by men kept coming in my mind. I remembered that in the lonesome darkness and in the bright sunlight, helpless girls and strong women had been seized, outraged, murdered. I was but a young girl myself then, and these tales of horror impressed me strongly. It was the next summer after the tragedy of the Joyce children, and thoughts of that outrage especially always made my heart sink.

I was half a mile from a neighbor's house, and I had nothing to defend myself with. What should I do if violence was offered? Presently one of the men started toward the house. I sickened with dread, and the sweat stood upon my forehead. Had I been alone upon the open prairie with a mad dog coming open-mouthed toward me, I could not have been more terrified.

Just then another covered wagon drove up, and the man went back. What he had started after I cannot say; nor did I care, when, a moment after, I saw clambering from the second wagon—a woman! I sat down on the nearest chair feeling, oh, so thankful. I wasn't a bit afraid then. A whole regiment of strange men would not have made me feel so safe as did that one poor woman.

Now, is it not a shameful commentary upon the civilization of to-day that a woman should have reason to be in such an agony of fear simply because of her sex? Were I not sure that a better time is coming, I should be sorry that I am a woman.

But I am convinced that a different formation of society and a more natural and scientific education of the masses will do away with all cause for such fear and its degrading consequences to both sexes.

I have so far spoken of only one way in which it is assumed that woman naturally requires to be protected from physical force. But this is not the only guardianship society arrogates over woman. It takes upon itself to stand sponsor for her virtue. Society has never so much laid to heart the physical weakness of its women as their moral weakness. Women are not more likely to be outraged than are men to be murdered. Society deprecates the possibility of outrage; but its greatest anxiety is about the seducer. Its daughters must be protected from his destroying influence. They are so weak,

so destitute of moral stamina, that if they come within reach of his baleful magnetism, they are lost; so the poor weak creatures must be carefully guarded, for society whispers that most men are quite willing to play the role of seducers. I wonder if society realizes the degrading estimate it places upon man by such doctrine. Is it indeed true that man is a sensual monster, seeking only the gratification of his passions without regard to conditions or results? I do not believe it. I have a better opinion of my brother man. I believe him to be naturally as pure as woman. If his nature is perverted, it is because of pernicious teaching.

But what save antagonism and impurity could result from the teachings which the two sexes receive in regard to each other? A volume might be written on the improper education of the young, but I shall only speak briefly of the teaching which girls receive, for I know most about that, and my time is limited.

Girls are taught, in substance, that man is their natural enemy; that his leading characteristic is sensuality, he finding but little that is attractive in woman save as she ministers to his passions.

But, while educated to this vulgar and unworthy estimate of man, girls are made to feel that they themselves are morally very weak—not fit to be trusted without a guardian. Some man might insult them; might, by his magnetism and persuasive arts tempt their virtue, and they would be incapable of resisting him. The danger is great, and they, being frail, almost irresponsible creatures, must needs be watched.

And this has been the theme of olden song and story—the frailty of woman. This is what woman has been taught to consider herself, and what man has been taught to consider her—a sexual being, the natural prey of man, and morally so weak as to be easily enamored!

Is such teaching, think you, conducive to strength in woman? Do you wonder that there are moral weaklings in the world? Do you wonder that there are women who are afraid to trust themselves? Shame on such teaching! It is wrong. It's very basis is wrong. Men and women are not natural enemies—are not naturally antagonistic to each other. The various relations of the sexes, from simple friendship to the most perfect spiritual blending, are naturally harmonious; and their various attractions to each other are naturally innocent and pure.

A teaching which makes love or the manifestations of love a degradation, is itself degrading. It is perverting, and can but turn the mind from a natural into a diseased and licentious channel. And now right here I want to give you my ideas of purity and impurity in sexual relations. I shall speak plainly. We are intelligent human beings here, a little handful of the great humanity. You are my brothers, my sisters. I am not afraid of you, because I am not afraid of myself!

I hold, then, first, as a general principle, this: when a soul lives up to its highest idea of right it is pure. To be able to carry out this principle each soul must be free. Therefore I have but one article of faith—freedom. As I claim the right to regulate my life in my own way, I cannot consistently deny the same right to my fellow-being. I cannot tell if the life of another is impure, for my standard of purity may not be his standard. I am not his judge.

My standard of sexual purity is this: when a man and woman mutually desire the sexual relation, they may purely assume it. Do you say that this throws open the door for licentiousness? That many of a sensual nature would rush into promiscuity and bring misery upon themselves? I answer, as I am not the judge of my neighbor, neither am I responsible for his sins. If he unfortunately possesses a perverted nature he must work out his own salvation through his own suffering.

I am glad to hope that the next generation will be so born and so educated that there will be fewer moral monstrosities than are now exhibited to the world. But we cannot hope to purify our social system until we first have freedom. The tearing down of the old structure will bring much uncouthness to light; but we must bear the light for the sake of the good that will result from its rebuilding.

That social corruption may be changed into social freedom, is worth the bearing of many transient evils, since liberty will itself remove them; for, as Macaulay says—and I hold this to be almost self-evident—"there is but one cure for the evils which newly-acquired freedom produces, and that cure is freedom." And again: "If men are to wait for liberty until they become wise and good in slavery, they may indeed wait forever!" So let us rather brave the evils of reconstruction than to sit in our house until the rotten walls fall upon our heads.

But touching the relation of the sexes, I hold further that although any two persons may purely cohabit if there is a reciprocal demand, yet a right understanding of ourselves and others would teach us that the sexual demands of our natures, so far as certain individuals are concerned, may be met without entering the sexual relation. That is, there are those who meet the demands of each other's natures by simply associating together and exchanging magnetisms. Between such persons—whether the reptilian of magnetism was felt by both or only one—I think sexual intercourse would be impure, either in or out of legal marriage.

That this condition is very common in the marriage relation, you all know. Many a wife feels absolute disgust, repulsion and hatred in yielding to the demands of her sexual master.

And this is prostitution. Whether the woman for money yields her person to the many, or whether for a home and from a mistaken sense of duty she yields it to her legal husband, she is a prostitute. And the man or men are also prostitutes; the very fact that there is no reciprocity makes them such; they are morally and sexually impure.

How important, then, that we should know ourselves, that we may understand the necessities of our natures and be able to meet them purely.

But how is this possible while the young men are so vulgarly educated as at present? I believe the present system of education to be most monstrously perverting. The whole

subject of sexuality comes to be regarded as impure, and this very fact excites a prurient imagination.

A naturally pure and most important subject thus comes to be so wrongly understood that its discussion brings a blush. Is not this to be regretted, and should it not be remedied?

But, notwithstanding that girls are taught that all matters pertaining to sexuality are too impure even to be thought upon, yet they are made to feel that the chief end and aim of their life is to legally enter the sexual relation and become mothers. Legally, mind you; for it is claimed that if a woman hold such relations outside of legal marriage, it is a shame to her.

Legality is the one thing needful. Love and fitness are secondary considerations. No matter how much natural repulsion she may at times feel toward the man—no matter if all her powers of soul and body are prostituted by her relations with him—if the law has sanctioned the union it is pure and she is chaste!

Oh, Nature! such a caricature of thy purity would be infinitely ridiculous, were it not infinitely sad!

And now, you who will oppose me, tell me, I beseech you—and tell me simply, so that I may understand—what is it that constitutes true marriage? Is it law or is it love? If both, how are the two compatible, since love cannot be regulated by statute law? If love cease, should the marriage cease also?

I have claimed that girls are perniciously educated concerning sexual physiology and morality, now let me tell you what I think would be better instruction.

First, they should be taught to know themselves; to thoroughly understand their spiritual and physical natures and necessities, and the natures and necessities of the opposite sex. Then they must realize that they are free beings; at liberty to form impure connections, but responsible for the result to themselves; and responsible to themselves alone.

They should be made to realize that society, nor even parents, have any right to intermeddle or control, except it may be to judiciously advise.

This would throw woman upon her own dignity; would make her strong. Being at liberty to regulate her sexual life as she chose, without losing caste, she would calmly consider the matter before entering a relation which would be unchaste; or mistakenly entering such relation, would immediately withdraw from it when she perceived her error. She would no longer be afraid of man, for she would be above sexual insult. It would be to her a tower of strength—a Gibraltar of protection—that she had the sovereign right to say No! She would feel herself absolute sovereign of her own person; and only the prince who awakened her love could hope for her favor. Gold could not buy her virtue, though offered with a marriage ring. The man who wins her must attract her love. Though he plead at her feet, still it is not an insult; for can she not say: "My friend, I cannot grant you what you ask; my nature does not demand this relation; therefore it would be impure."

Think you a woman so taught would not be stronger to resist temptation than the poor weak victims of popular mis-education? I say yes; a thousand times stronger; and her own moral strength would be all she would need to defend her.

The time will come when the world will be ashamed it ever imagined that a woman could be insulted or compromised by proposals of a sexual nature; will be ashamed that it ever fought duels and used horsewhips to vindicate the honor of its wives and daughters, and will become sensible that the very assumption that a woman could not protect herself was the most infamous insult that could be offered. In all the relations of life I can foresee much good that would result from freedom, but can foresee no permanent evil. We may prophesy of dire evils, but they are most of them imaginary, and even the real ones would be but transient.

Of these imagined evils the most terrible, perhaps, is this: "men of lustful natures would be free to force themselves upon woman. No; they would not be free to do so, for one of the most emphatic declarations of social freedom is, that no one shall infringe upon the rights of another. Whoever violated this principle would meet a restraining law."

But why have sexual outrages ever been committed? Because the sexual demands of humanity have been greater than the supply.

Woman starves when the sexual necessities of her nature are unsupplied, but man is powerful and takes by force, degrading both himself and his victim.

Freedom would bring equalization. All being free, the demands of each nature might be mutually met, perfect mutuality being the only requirement for natural purity. Each individual nature from the most unfortunately organized to the most perfectly developed, being free to find reciprocal natures, outrages would cease and prostitution, legal or otherwise, would die a natural death.

In freedom there would be much less sexual intercourse than at present; because reciprocal magnetism would meet the demands of nature—healthfully supplying body and soul with needed elements, while under our popular system of prostitution the forces of nature are abnormally wasted without meeting a returning supply, causing unsatisfied longing and pursuit after that which is never found.

A scientific education of the masses would purify it and make healthful its present feverish and unnatural condition. Thus social freedom instead of being the age of lust, would be the age of enlightened purity.

But there is another trouble which starts up in the imagination of the fearful—the children. We are told in language I do not care to repeat, that multitudes of children would be born only to be abandoned. Lustful men being free to impose maternity upon every woman he could magnetize or persuade into yielding to his embrace, children unclaimed by fathers, deserted by mothers, would be thrown upon the world as numerous as are the insects of the summer time, and upon society at large would be forced the care and support of these social waifs. The opposers of

could hardly expose their ignorance of the principles of social freedom more clearly than by such declarations.

Now let us reason together a little.

First, remember that infringement upon the rights of another is incompatible with social freedom. Then recall the fact that social freedom proposes to make woman a self-protector; proposes by education to make her as strong to repel as man is to attract; proposes to sweep from her brain the cobwebs of unwholesome teaching and unclean imagination, and to replace them with the strong, cool, healthful magnetism which a scientific knowledge of self and of human nature will generate. To a woman so prepared liberty to choose would not be followed by choosing unless heart and brain sanctioned the choice, and even if she assumed sexual relations, she would still be mistress of her own person.

If her maternal nature called for the condition of motherhood, she would take it upon herself, fulfilling with sacred gladness the divine mission of her being. If she did not desire maternity, she would avoid it; not by any of the unnatural and wicked practices common in legal marriage, but by simply observing the laws of her nature. A correct physiological knowledge of her own being would teach her what these were.

Nor could maternity be forced upon her as it is in legal marriage. It is scarcely to be doubted that two-thirds of the children now born into existence are undesired. The self-sovereignty of woman would do away with this evil and its attendant crimes; so that instead of more children being born under the system of social freedom, there would not be half so many. But they would be better developed; so what the world lost in numbers it would gain in excellence.

If parents neglected to care for their children—which, if the children were desired and no disgrace were attached to any form of parentage, would happen much less frequently than now—it would be the duty of society to care for the little ones and see that their rights were not infringed upon. In this, as in other things, society would soon learn the best course to pursue.

That society has duties in regard to children, a little reflection upon the condition of the many neglected and ill-treated children of our city must assure us, and also most emphatically assure us that it now neglects these duties.

Taking it all together, I am at a loss to see how any real, logical objection can be raised against the doctrine of freedom. We should have some evils to overcome, but liberty would overcome them; for the cure for the evils which newly-acquired freedom produces is freedom. And if we are to wait for liberty until we become wise and good in slavery, we may indeed wait forever. Then let us have freedom. The iniquities of our present social system are becoming intolerable. A change should come. A change is coming. And when the tide now rising has cleansed the Augean stable, it will be converted into a temple of science, and philosophers will hold council within it.

"THE TRUTH ABOUT LOVE."

Editors Weekly—Since collating passages from eminent writers in favor of freedom for the columns of the WEEKLY, I have been interrogated by many in regard to the book entitled "The Truth about Love." It is desired to know where the work can be obtained, and the price. It is published and sold by David Wesley & Co., 345 and 347 Broadway, New York. Price \$1.50. I have never seen so thorough and radical a discussion of the relation of the sexes as this book contains. The author's name does not appear on the title-page, and not being at liberty to reveal it, I will only say that the work was written by a woman, with some assistance from her husband, both of whom are among the most popular and respected writers in this country.

The work was prepared for the press two years before it appeared, as no responsible publisher would touch it until it had been somewhat revised, so as to conciliate a prudish public sentiment. But to alter was to mar, and hence, as published, the book abounds with absurd contradictions. Moreover, the circular sent out by the publisher misleads, by conveying the impression that the book is conservative, when in point of fact it is radical beyond anything that Woodhull ever published. Every page betrays a profounder respect for the "higher law" than for conventional usage.

While the author professes the most obsequious regard for public sentiment, she at the same time urges the necessity of educating that sentiment upon the basis of absolute sexual freedom. She has the highest veneration for all natural sexual demands, and meets the question squarely as it relates to boys and girls, to unmarried women, and to all for whose sexual needs society makes no provision.

E. WHIPPLE.

596 MAIN STREET, CAMBRIDGE, MASS.

DUPLAINVILLE, Wis.

Angel Inspired Sister—How my heart goes out toward you and the rest of the noble souls engaged in the redemption of man and woman from sin and slavery. Ignorance is ever the mother of so-called sin, and some seem very eager to keep humanity in that condition a while longer. Thanks to the angels and you, a larger majority than dare express it is for enlightenment on all subjects pertaining to the welfare of the race. But if the Evangelical Alliance gain their point, we will only have liberty to discuss the Bible, Christ and God the Father of all (free lovers not excepted).

What a feather that will be in the caps of the Spiritualism properites. Were it not for the name they would assist in the consummation of the act and forever silence the social-freedom, fanatical advocates. Just think of it! Socialism squelched by a little effort on their part to assist in putting God in the Constitution. S. S. Jones and clique have far more to say against Victoria than of the God-in-the-Constitution scheme; so of the two evils they will choose the least. How anxious we were to get the proceedings of the Convention, and we have feasted on the glorious truths (to us) there promulgated by noble men and women, regardless of the epithets hurled at them by their opposers; glad we have op-

position, nevertheless. Would it not be dreary without it? May you exhibit the same spirit that one of old did when he prayed they might be forgiven. Ignorance, he saw, was the cause, and blamed not.

I would like to ask Bro. Chase, through your columns, if he meant what he said to S. S. Jones, viz., "They have taken themselves clean out of Spiritualism." The editor thinks such an assertion, coming from an officer of the Convention, is a big gun for him to handle. Speak, Brother, and explain yourself if you can.

Courage, brave hearts; yours is the victory in spite of opposition. "Truth is mighty, and will prevail though hosts assail."

Ever your sister for the advancement of truth, purity and freedom,
MRS. MAGGIE G. DONALDSON.

"A COMMON CASE."

In the WEEKLY, of August 2, there is a piece headed "A Common Case" that I feel constrained to say a few words about. It is of a young girl who married an old man, a widower, with seven children, "and though years have rolled away, he has never been able to awaken in her any feeling but loathing and disgust," and she continues a faithful wife to him, and, I suppose, does her duty (?) by him. There's marriage logic for you. She puts herself into a hell of suffering, destroys her health of body and mind, destroys her husband's health of body and mind—and what would the children be born of such a union? Ill-formed and deformed, damned in the womb, born in sin, and all to live up to the edicts of a religion that says such a bond is holy. Curious religion! Curious logic! Curious philosophy! If religion does not teach the evolution of good, of what use is it? But that is the evolution of evil. According to the edicts of a religion that teaches the creation or making of good and harmonious conditions, her very evident duty would be at once to break the bond, thereby saving herself, saving her husband and saving her children. What would you think if the topers, being in majority, would pass a law that every one should drink a quart of strong toddy at a meal, and have nothing else to drink, and if they did not choose to drink that they could go without drink of any kind? What would you think of that for tyranny? Yet the laws of marriage are as tyrannical and as harmful too. Would it be every one's duty to swallow their quart, and be faithful to their rulers and the law? And yet people no more know, while they are wading in the mire of the sexual abuses of marriage, how much better they might be under a chaste and healthful system of sexual relations and generation, than the man who is fuddled with strong drink every hour of his life can know how much better he might be if he was a temperate man. I would like to ask Mr. Kates and Judge Holbrook what they propose to do in regard to the abuses of marriage; not marriage as it exists in the brains of ideal dreamers, but marriage as it is and always has been in practice? Do they propose to mend the old garment with new cloth? Why not as well mend monarchy with new laws? Why not as well mend slavery with new laws, regulating it, and not abolish it? Why not as well mend the churches with new laws, and not leave them? If they think they can mend the old garment up with any new cloth so as to make it better than the new one, that you can have clean if you wish to, let us hear in what way. We do not wish freedom that we may have license to do wrong, but that we may have a chance to do right. I desire, and only desire, to find out the truth. Show me the truth and I will live up to it.

I believe that monogamic marriage in universal practice is not practicable, except by having the woman in submission to the man. Sexually, men have their rights as well as women; and the rulers of the olden time knew this when they made the marriage regulation; and the only way to have any chance of saving unmated wives from being murdered in it, is to have houses of prostitution, as they do have, and buy immunity for their wives at the price of the outcast prostitutes—figuratively speaking, tearing the robes of chastity and honor from off the backs of sisters, and sending them out to roam in dishonor, in order to prop up their marriage institution and make it more bearable. What woman of principle would accept freedom from its abuses at such a price? and what woman of principle and intelligence would bear them? And yet when a wife refuses to submit to her husband sexually, she virtually sets him free. The opposers of social freedom at the Chicago Convention said that the Romans had something about the same thing—very easy divorces. But I suppose the women at that time were dependent on men for their support, and that makes all the difference possible; since it makes no difference, or little difference, whether there is easy divorce, or social freedom, or monogamic marriage, so long as woman is dependent on man for her bread and butter in exchange for her womanhood, she is his slave sexually. But we propose to give to woman equal rights with man in any honorable employment that she may get her living by as well as social freedom, and there may be a shadow of a chance of complaint of her virtue and chasteness, instead of her licentiousness, when the code of honor will be love and mutuality, and that womanhood should not be sold for any price.

As to the children, I do not see the logic of injuring a child by abuses that may justly be termed diabolical, before it is born, in order to give it a father's care afterwards. The children will be cared for, and the best way of caring for them will be unfolded and put in practice—the best generation, care, training and education of children being one of the fundamental principles of social freedom. And now, I thank God I have seen the day that the ghost of the murdered and outraged of legal prostitution is raised, and will not down at the bidding of any earthly magnate. Properly and in purity of spirit let the question be discussed, since on it hangs the regeneration of the earth.

ANNIE E. HIGBY.

BLOOMINGTON, Ill.

Sister Victoria—I came here last Monday. During the week I sought out the Spiritualists and Liberalists of the

place. The former have no organization here, but these two and the Quakers make up a mongrel society, called the Free Congregational Society. They go to church every Sunday as the Orthodox do to hear a paid preacher. Upon inquiry, I found they knew nothing of the proceedings of the late Convention of the U. A. of S., except what they had read in the Chicago Times, and were consequently bitter. I could find none here that were posted—certainly few friendly to the cause of truth.

I could not resist the desire to lecture on social freedom, and try if possible to shed a little light on this moral darkness. I went to the President, but he said I could not have their church for such a purpose. This aroused me, and I determined to "say my say," if I had to do it on the street. So, according to announcement, I did talk to a large crowd for about one hour; and now I want it understood that I am open to lecture on social and political reform, but especially social.

The very best way to win converts is to openly proclaim one's doctrines. I have gained many friends here because I have proclaimed the truth fearlessly. I asked a newsdealer here if he would not take a subscription to the WOODHULL & CLAFLIN'S WEEKLY? Now, this man must be immaculately pure, because he said, "No; I would not touch it with a pole." I asked him how about the *Police Gazette*, *Day's Doings*, etc. "O," said he, "they are comparatively decent papers." I asked him, "Did you ever read the WEEKLY?" He said, "No; I have heard enough of it through the religious and secular papers."

This must be an awful pure (?) city. On Saturday last, announcing my intention to speak on the court-house steps on the subject of social and political reform to a Methodist, he said, "On Sunday! I will have you arrested." I said, "Pitch in." Not more than half an hour afterwards I was told that this fellow and his church had had a fuss on account of his getting into a scrape with some other man's wife.

Yours for the truth,

A. B. WESTRUP.

VICTORIA C. WOODHULL AT BATTLE CREEK.

BY MRS. L. E. DRAKE.

It is doubtless remembered by all who search for the truth unmasked, that Battle Creek has long been one of the most radical Spiritual points in the State of Michigan, and in fact in all the West; but for the last six months it has been wonderfully shocked by the agitation of the social question—a few of the less progressive members of its society feeling sure if that vexed question was allowed to be freely discussed, that Miss Propriety and Madam Grundy would withdraw their support, and thereby cause the once formidable body to fall in ruins and be lost in oblivion.

But thanks to the true souls of reform, who never run for respectable scares—feeling sure when Truth and Error come to a hand-to-hand fight, the victor's laurels would wreath the brow of Truth, while its vanquished foe would still wear the mask of respectable hypocrisy and deceit—the question arose, Is the platform of the Battle Creek Society broad and free enough to allow Woodhull herself to stand upon it and speak from her own standpoint and in her own way? The majority said Yes! and on the evening of the 27th ultimo, notwithstanding the misfortune of its being Thanksgiving Eve, when every other entertainment common to such days and nights of license, when all business houses are ordered closed, the churches opened, and God invoked to save the people from their sins through faith in Jesus, while each church bell sent out its command to the slaves and cowards, who are willing the innocent should suffer for their crimes, and while the gormandizers were more anxious to find a place where they could fill their stomachs with food than their heads with knowledge; while all this, and even worse phases of human degradation consequent upon a false education, were running rife in the city, over five hundred earnest men and women met at the Opera House to hear Victoria C. Woodhull upon the subject of "Reformation or Revolution—Which?" Mrs. Woodhull held her audience spellbound for one hour and a half, in which time she dealt some of her heaviest blows against the social corruption of society, the corruption and hypocrisy of religion and politics, and pointed out the only true mode of reformation. She acquitted herself with grace and dignity of much of the prejudice of the past, and turned many enemies to friends. "Watchman, tell us of the night!" for the very air we breathe is freighted with liberty, and the car of progress is forced on by the power of free thought, weaving the shrouds and building the tombs of the mythological past and present, and preparing this land of ours for the laws of nature's practical revelations.

PLAINWELL, Mich.

A TRUE WORD SPOKEN IN JEST.

"The Inferior Sex," meaning men, have been written about in a new novel by De Shew Wright, a witty Cincinnati lawyer.—N. Y. Herald, 7th inst.

COMMENT.

The above title reminds us of the famous colloquy between the poets Ben Jonson and Sylvester. The latter challenged the former to rhyme with him on their respective names. He commenced thus:

"I Sylvester,
Kissed your sister"

To which "rare Ben" replied as follows:

"I, Ben Jonson,
Kissed your wife!"

"That is not poetry," said Sylvester; "It don't rhyme." "Never mind," replied Jonson, "The truth in prose is better than a lie in poetry."

So say we of the title of the above work, "The Inferior Sex." It does not sound well, but there may be truth in it, notwithstanding.

SPIRITUALISTIC.

A YOUNG GIRL DREAMS THE DAY AND HOUR OF HER DEATH.

The following remarkable story is vouched for by no less a person than the venerable Bishop of Gloucester:

Sir Charles Lee, by his first wife, had only one daughter, of which she died in childbirth; and when she was dead, her sister, the Lady Everard, desired to have the education of the child, and she was very well educated till she was marriageable, and a match was concluded for her with Sir William Perkins, but was prevented in a most extraordinary manner. Upon a Thursday night, she, thinking she saw a light in her chamber after she was in bed, knocked for her maid, who presently came to her, and she asked why a candle was left burning in her chamber. The maid said she left none, and there was none but what she brought with her at that time. Then she said it was the fire; but that, her maid told her, was quite out, and she said she believed it was only a dream, whereupon she said it might be so and composed herself again to sleep. About two o'clock that night she dreamed that a little old woman appeared before her and said that she was her mother, that she was happy and that by twelve o'clock that day she should be with her, and then the old woman vanished.

The young lady immediately awakening, looked at her watch and noted the time, and then knocked again for her maid, called for her clothes, and when she was dressed, went into her closet, and did not come out again till nine o'clock. Then she brought out a letter which she had written to her father, and handed it to her aunt, the Lady Everard, told her what had happened, and desired that as soon as she was dead it might be sent to him. But her aunt thought that she had suddenly lost her reason, and thereupon immediately sent to Chelmsford for a physician and surgeon, who soon after arrived; but he could not discern even the indication of loss of reason, or of any indisposition of her body. The young lady then desired that the chaplain might be called to read prayers, and when they were over she took her guitar and sat down and played, and sung so melodiously and exquisitely that her music master, who was then there, marvelled greatly. At about the stroke of twelve, she arose and, seating herself in the great arm chair, gave a great gasp or two, and immediately expired while the bell was yet striking twelve. She grew so suddenly cold, that the physician was at a loss to account for it. She died at Waltham, in Essex, three miles from Chelmsford, and the letter sent to Sir Charles at his house in Warwickshire, contained the full particulars of his daughter's dream, which was so painfully realized. She was buried at her own request by the side of her mother at Edminton in the year of 1862.

NEW AND OLD.

New little feet
Patter on the floor;
New little faces
Peep through the door;
New little souls
Have entered into life;
New little voices
Speak in love or strife;
New little fingers
Tightly clasp your own;
New little tendrils
Round our hearts have grown.

Still the old voices
Echo in our ear,
And the old faces
Hallowed are and dear;
Still the old friends
Who have passed away
Live in our affection—
Love has no decay;
And the old words,
Spoken long ago,
Keep the heart tender,
Make the tears flow.

Thus New and Old
Mingle in one;
Each has its blessing;
And when life is done,
Old faces, old friends,
Will meet us again—
Treasures long buried
We shall regain—
All that is lovely,
All that is true,
Will live on forever,
The Old and the New.

SPIRIT COMMUNICATION

FROM STEPHEN OLIN THROUGH REV. R. P. WILSON (METHODIST), A. D. 1851.

As mankind are subject to and governed by natural agencies, it may here be observed that a new social organization will ultimately unite the now isolated conditions and interests of mankind.

But the elements of future combinations and industrial association are now undergoing a process of refinement, preparatory to entering into their future and higher relations. All permanent relations must be voluntary and attractive. To enter, therefore, into a new and enduring form, society must be prepared by the laws of attraction and assimilation. Being thus prepared, the elements of the new social structure will gradually yield to the combining agencies of mutual desire and interest.

REFORMATORY LECTURERS.

In view of the determination recently manifested by certain would-be authorities in Spiritualism, and from a sincere desire to promote their expressed purposes, to set up a distinction that will produce a free and a muzzled rostrum; we shall henceforth publish in this list the names and addresses of such speakers, now before the public and hereafter to appear, as will accept no engagement to speak from any committee or

arrangement, with any proviso whatever, as to what subject they shall treat, or regarding the manner in which it shall be treated. A reformatory movement, such as Spiritualism really is, cannot afford so soon to adopt the customs of the Church and fall into its dotage. On the contrary, it demands an unflinching advocacy of all subjects upon which the Spirit world inspires their mediums under the absolute freedom of the advocate. To all those speakers who wish to be understood as being something above the muzzled ox which treads out the corn, this column is now open:

C. Fannie Allyn, Stoneham, Mass.
J. I. Arnold, Clyde, O.
J. O. Barrett, Battle Creek, Mich.
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Prof. J. H. Cook, Columbus, Kan.
A. Briggs Davis, Clinton, Mass.
Miss Nellie L. Davis, North Billerica, Mass.
Lizzie Doten, Pavilion, 57 Tremont street, Boston, Mass.
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R. G. Eccles, Andover, Ohio.
Dr. H. P. Fairfield, Ancora, N. J.
James Foran, M. D., Waverly, N. Y.
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Anthony Higgins, Jersey City, N. J.
E. Annie Hinman, West Winsted, Ct.
D. W. Hull, Hobart, Ind.
Charles Holt, Clinton, N. Y.
Mrs. Elvira Hull, Vineland, N. J.
Moses Hull, Vineland, N. J.
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W. F. Jamieson, 139 Monroe street, Chicago, Ill.
Miss Jennie Leys, 4 Tremont Temple, Boston, Mass.
Cephas B. Lynn, Sturgis, Mich.
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Anna M. Middlebrook, Bridgeport, Ct.
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COMMENTS OF THE PRESS ON VICTORIA C. WOODHULL'S LECTURES.

[From the Lynn (Mass.) Record, Nov. 8, 1873.]

The announcement that Victoria C. Woodhull would speak in Odd Fellows Hall, on Tuesday evening last, attracted an audience quite respectable both in character and numbers, notwithstanding the presence of the Hampton Students at Music Hall, and the interest felt by many who were anxious to learn the results of the State election.

For the benefit of those who have never seen the woman who has been the subject of so much newspaper comment and tea-table gossip, we will say that she is neither very tall nor very short; neither is she a Venus, but she is a woman of fair height and proportions, and although not handsome, is good looking, and when fired up by the telling points of her discourse the blood mounts quickly to her cheeks, coming and going in rapid succession, and it is then that her audience instinctively feel that a woman of extraordinary ability is addressing them. That she is gifted with remarkable talents, we think no one who listened to her on Tuesday evening will deny. Her manner of presenting her subject to her hearers is logical, thoroughly systematic, in many respects quite original, often electrifying, sometimes astounding, now soaring to lofty oratorical heights, then gracefully descending to plain unvarnished facts, sending a thrill of conviction home to the minds of the listeners; but it is when speaking without notes that she is most brilliant, and is best appreciated by the audience. She apparently never stands upon negative ground, every position taken in her arguments and conclusions indicating positiveness in a remarkable degree. Her intimate knowledge of the political status of the country is astonishing, and her manner of unmasking and exhibiting the corruption, which, centering in Washington, permeates throughout the length and breadth of our land, and is eating out the very vitals of true Republicanism, startles her audience into a coming realization of the anarchy and ruin, which as she declares is about to rend the national fabric. Whatever surrounding circumstances may have influenced her views and action in regard to sexual and intimate social relations, and however critics may berate her outspoken opinions on those points, no candid thinker and observer can gainsay the fact that the views presented by her, Tuesday evening, on politics and finance, were sound, clear and explicit, and are worthy to rank among the ablest and most truthful expressions of master minds.

[From the Saturday Morning Journal, Port Huron, Mich., Nov. 22, 1873.]

On Monday evening of this week, Mrs. Victoria C. Woodhull delivered her famous lecture at the Opera House, on "Reformation or Revolution—Which is it?" A large and respectable audience greeted her. A goodly number of ladies were present, and many of our best citizens, among whom we noticed his honor the Mayor. Although our Mayor does not openly avow the doctrines of Mrs. Woodhull, yet he is not one of the puritanical, strait-jacket kind who are afraid to hear both sides of a question, even if the one side is a little unpopular.

Although reading from manuscript, Mrs. Woodhull spoke in a clear, distinct manner, with force and fervor, and at times rising to a degree of eloquence unsurpassed by any public speaker of her sex. She was logical and plain in her language. She dwelt at some length on the political and financial situation of the country, and her keen thrusts and biting sarcasm made some of the gentlemen present very uneasy in their not very comfortable seats. She handled her subject without gloves, and in a manner that showed she was well informed upon the subject of finance and politics, and besides, had peeped behind the scenes.

She reviewed in a masterly manner the corruption of the present administration of our government, and claimed that if the present state of things continued, our country would soon drift into anarchy, if not into despotism. In speaking of the corruption, venality, speculations, fraud and swindling going on all over the country, she cut right and left, sparing none, and frequently calling forth applause.

Mrs. Woodhull is a bold agitator, and, no doubt, if her theories are correct, will accomplish a great deal toward bringing about the new order of things. The bold and fearless utterances of reformers may for a time be met with opposition, yet if their claims are just they will in good time be adopted.

Mrs. Woodhull touched upon the social question, and certainly told some wholesome truths, which had their effect on a portion of her audience. In speaking on the question of prostitution, she said that there were laws for the punishment of female prostitutes, but she had failed to find any laws in relation to male prostitutes. She claimed that the seducer should be condemned by society as well as the seduced, and thought it an outrage, a gross injustice to females and a barbarous state of society that condemned an act in woman, while applauding and courting men who were the real criminals. Her talk upon this subject was exceedingly plain, but in nowise gross or offensive. To the pure, she claimed, all things were pure, but to the obscene and vulgar, all things were gross.

The lecturer created a sensation, and her discourse throughout was an able effort, and was listened to with marked attention by her audience. She may be a mistaken woman and wild in some of her ideas, but she told some plain truths, and is certainly to be admired for her independence of thought and speech.

The review and criticism of her lecture in the *Times* of the following day, is, to say the least, illiberal and unjust, and no doubt was written by the editor of that paper while smarting under the severe castigation he received from the lecturer the previous evening. All who heard her will admit, if candid, that she is a prepossessing and talented lady, and a forcible and eloquent speaker. We do not doubt her sincerity, however much we may dissent from some of her theories.

[From the Cedar Springs (Mich.) Clipper, December 3, 1873.]

Our own opinion of Mrs. Victoria Woodhull and her theories having often been expressed, we have thus long deferred speaking of her recent lectures in Grand Rapids, to observe its effect upon the public, and write of her with reference to the criticisms she might receive.

The first thing which struck us as most remarkable was the seeming disappointment of everybody that she appeared and acted for all the world like a woman—and a very pretty, lady-like woman at that—and that she was not a cross between the devil and an orang-outang, as the strait-laced conservatives had conjured her up to be. Having for several years been a reader of her paper, the only thing new to us was to see this best-advertised and best-abused woman in the world, and to see with what vim and accuracy this jaunty little vixen hurled her poisoned arrows at the superstitions and abuses of the time. The next noticeable circumstance which met our observation was the effect her remarks had upon the audience, and the remarks they elicited when the lecture was over. The repeated cheering from the audience proclaimed their concurrence in most of her ideas. The expressions of individuals after the lecture revealed that they had heard a very different address from what they had expected to hear—that most of her remarks were actually true! The more independent class was hilarious in their expressions of approval, while the votaries of political or religious conservatism, with a deprecating shake of the head, significantly remarked, "too true—too true."

The city press was another barometer by which to judge of the general effect of Mrs. Woodhull's address upon the public mind. The *Eagle*, the hired guardian of the administration, did not like her thrusts at the political economy of to-day, but indorsed nearly all else. The *Evening Post*, the devotee of Church supremacy, also acknowledges her great ability and the truth of her remarks in all except her castigation of Christian hypocrisy and venality. The *Times*, like the rest, was obliged to first admire her courage, and, with but few exceptions, indorsed her ideas, but being a constitutional woman-hater, stultifies itself by attempting to answer arguments it was unable to meet with logic, by an abortive attempt to ridicule the speaker.

It is amazing to see the ignorance which prevails in reference to this woman and her tenets. People seemed astounded to find that the woman whom they had learned to regard as a turbulent virago—an unblushing advocate of unrestrained licentiousness, was, on the contrary, only a powerful and outspoken opponent of all the evils which corrode public morals, only differing from other teachers in the causes of, and remedy for, the political, religious and social leprosy which infests society in all the varied walks of life. Her incarceration in prison, in utter disregard of law, to suppress the promulgation of the truth, has naturally aroused her bitter denunciation of the corruptions and hypocrisies of Church and State. Her persecutions inspire her with courage to assail, without moderation, the evils of the hour. Her theories are not without grave faults; but there are none who assume such aggressive attitudes who are credited with telling so much truth.

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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, DEC. 20, 1873.

CHANGE OF ADDRESS.

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

OUR NEW EDITORIAL ROOMS.

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

THE WEEKLY—AN APPEAL.

We feel that the cause of which the WEEKLY is the only exponent in the world—the natural relations of the sexes—is the cause of humanity. We know that it is through the complete understanding of this subject only, that redemption from sin, misery, sickness and death, is to come to the world. And, realizing this as we do, we also realize that no cause ever introduced into the world for the consideration of the people deserved so much from the people. We do not base this appeal upon any personality. We are the representatives for the time being of this cause, laboring as many others are laboring, in only a less limited sphere, for the same end; and were we to fail in any direction to do all that lies in our power to maintain it, we should be derelict in our duty, not only to ourselves but to our God.

It is not to be expected that all the readers of the WEEKLY will at once or ever accept as law and gospel all that appears in its columns. Indeed, it is a season of investigation, in which new ideas and thoughts are being analyzed to find out what the truth really is in regard to the sexual question. In this question, all have life; and it is, therefore, the most important of all mooted questions. It needs, therefore, to be investigated until the truth is arrived at, and a science established by which the children of the coming time shall be conceived, gestated and born. The world, however, pretends to be shocked because this subject is being advanced for consideration, and the majority of men and women do all possible things to break down both the persons and their journals who have the moral courage to become its advocates.

In this condition it becomes not only the duty, but it should also become the pleasure, of all people who have a love for human advancement to stand by this cause in its infancy, and see to it that those who have enlisted in it, are not left to fight the battle alone. The WEEKLY is a mighty engine of dissemination. It carries dismay and destruction to corruption and rotten institutions everywhere. These insti-

tutions are what fasten the iron rule of despotism upon the souls which aspire for freedom and justice; and they need to be hewn down and removed out of the way. It is this that the WEEKLY is doing, and, not only this, but it also shows what will naturally follow them, and is therefore constructive as well as destructive.

In this regard, then, the WEEKLY occupies a most important position in the reformatory world, and deserves to be maintained even more liberally than it has ever been heretofore. There are many things that we desire to do, which we are prevented from doing, because the means are lacking, which things, if done, would the sooner bring the present systems to their culminating point, and introduce the new order of things into the world. We have given our all to the cause, and are now traveling, lecturing every night, in order to disseminate the principles of the new dispensation and to support the WEEKLY. The task is a severe one, and we feel if the numerous friends throughout the country were really awakened to the facts under which the cause has been advanced, they would come forward more readily and more freely than they have as yet done. We, therefore, make a direct appeal to such people, and ask them, if they are interested in the cause of truth and justice, to rally to the support of the WEEKLY, both by prompt renewals of subscriptions and the obtaining of new subscribers, or by the contribution to the free fund of whatever possible sum. We shall be worn out soon, under the heavy load which we are compelled to carry, but before this shall occur, we want the cause to be so firmly established that those who shall follow us in its direct conduct shall not have to bear the severe tasks under which we have struggled onward until now.

To secure this, requires only that there shall be concert of action among the friends of the cause, each one of whom must feel that he or she has a personal interest in its maintenance. Let every one of these, when they shall read this appeal, resolve to do something to strengthen our efforts, either by the immediate renewal of expired or expiring subscriptions, or else by sending in new ones. We do not want to rely upon contributions nor upon the lecture field to support the WEEKLY; we want it to be supported for its own sake, which support will enable us to devote all our time and talent to making it fully up to our ideal of what a reformatory journal should be, which we frankly confess it is not now. This, however, is not our fault, but that of those whose lack of earnestness compels us to the field, and thus withdraws us partially from the editorial labor that the WEEKLY needs.

INDUSTRIAL JUSTICE.

THE MONEY SYSTEM.

Just at this time when the Congress is assembled which will undoubtedly attempt to patch up our present financial system, which has proved so utterly inadequate to meet the needs of the country, and so open to corruption and speculation, it may be well for us to press upon our readers some of the fundamental principles upon which a really scientific system must be founded. There are various propositions to be made by various senators and representatives, all of which will go before the committees of both houses on finance, and the usual conglomerations probably issue as a recommendation for the action of Congress. It is scarcely to be hoped, however, that any of these bodies will give the principles of finance any consideration. They will most likely attempt some remedy for the ills that are most evident in the existing system, not realizing, probably, that the ills arise because the system is defective and corrupt.

We live in a sufficiently advanced age to be able to begin to establish our system upon fundamental truths to meet the interests of the people as a whole, without longer waiting to ask the class who now hold the wealth, what ought to be done to protect its interests. The public welfare is hanging in the balance, and unless legislators pay some attention to its demands, this welfare will openly rebel. And we warn Congress that no half-way measures, no "sop" thrown out to momentarily appease the present demand, will serve to quiet this agitation.

We are constrained to admit, however, that there is a very general misunderstanding about the terms used in finance. There are really but two, when they are all carefully analyzed, and these are Money and Wealth, and they indicate entirely different things and properties. Money is not wealth; wealth is not money. Wealth is whatever there is in the world, natural or artificial, that can be used in substance to maintain life or to add to its comforts; while money is only the representative of this wealth and cannot be used in substance for these purposes. Money is a thing invented to facilitate the exchange of wealth, and is, therefore, its representative. A representative of a thing is not the thing itself, any more than an agent is the person whom he represents. Money bears the same relation to wealth that an agent does to his principal. An agent does not add to the capacity of the principal. They are in action but one person, so neither does money add to that which it represents, either in quantity or capacity. It aids wealth to perform its functions as the agent assists the principal to effect his designs. Hence, a true money neither adds to or takes from the aggregate of wealth, and if every dollar of a scientific money were to be destroyed there would be just as much wealth in the world.

From this it will be seen that gold is wealth and n

money. Gold is used for various purposes, while money can be used for one purpose only—to effect exchanges. True, gold may be coined and called money; but it is a costly money, and when so used, is no more gold than bank-notes are paper when in the form of money. The reason why gold is considered the best money, is because it is something more than money, being wealth, and changes from its character as money into its original properties whenever that which it is used to represent, as money, is no longer represented by it. Gold is more than a representative of wealth. It is wealth itself. But when coined and used as money, it is no better than something else would be which is only money—a real representative of wealth. The excuse for using gold as money may be used with equal force for any other kind of wealth, which is not less convenient.

But to come closer to the real issue. A representative of wealth is good so long as that which it represents is commanded by it. Thus a person's note is good so long as he possesses the wealth which it represents. A note of any kind is one form of money and is good so long as the person or persons making it is possessed of the wealth to redeem it, and of the willingness to redeem it, and this is the test of all money, under our present system. But individuals and companies may part with the wealth which their outstanding notes as money represent and lose or expend the proceeds, in which case the money becomes worthless. Therefore all notes or money issued by individuals or companies, incorporated or otherwise, under whatever regulations, are liable to become of no value, and consequently are not a safe money. For this reason, bank-notes are never a perfectly safe money, unless there is dollar for dollar in gold-wealth in the vaults of the bank continually. If legislation required this, their would be no inducements for banks to operate, because there would be no opportunity for gain.

A perfect representative of wealth, and consequently a safe money, then, is that which represents wealth that cannot be destroyed, lost, exchanged, sold or carried outside of the jurisdiction of the government under which it is issued. Such a money can be obtained only by a government which represents the people as a whole, becoming its maker and disseminator. Such, in fact, is our greenback system. If greenbacks were made receivable for all possible purposes, and the National Bank system done away with, we should have the basis of a sound and safe financial system with which it would be impossible for the sharks and speculators to play at their pleasure.

Now what should Congress do in the present situation? Clearly this. It should abolish the National Bank system and compel them to retire their circulation, and provide that the government should issue greenbacks made receivable for all governmental dues, to retire all outstanding government money, and further provide for loaning to the people without interest all the money they need, upon sufficient security. This should be the only money permitted to issue under legal regulation, dealings between individuals being left to themselves to regulate as best they can. This would abolish all banks, both of issue and deposit; all speculative operations now carried on upon credit, reduce the business of the country to a legitimate basis, and fix something like permanent values upon all commodities of exchange. With this money the government should also retire all its outstanding bonded indebtedness, stopping the interest upon it at once, and thus compelling its holders to give up their bonds. This step alone would at once reduce the burdensome taxation of the country one hundred and fifty million dollars yearly, which, added to the interest that industry is now compelled to pay to capitalists, which would be entirely abolished, would amount to the enormous sum of a thousand millions dollars.

It is a strange fact that the people have never awakened to this extraordinary exaction which capital makes upon labor—a thousand million dollars in the item of interest alone paid by the industrial classes to keep the non-producers, and to add to their already enormous wealth! If, however, the people will insist on paying interest, let them pay it to the government, and thus raise the necessary revenues, and no longer hand it over to capitalists to enlarge their power and possessions.

Connected with this system there should be regularly instituted methods of deposits and exchange to accommodate the people by the safe keeping of their surplus funds and to pay foreign debts. The money-order system should be extended so as to furnish the needed facilities for all commercial transactions. Such a system would forever put it out of the power of any class of speculators to unsettle the industrial prosperity of the country, as it is now unsettled, and be the beginning of that complete reform which would ultimate in justice to the industrial classes. Neither would it be open to any of the objections which lie against the present system. There could never be more money in circulation than the people needed and could secure, and this again would do away with the possibility of the immense speculative schemes which are now carried on upon credit, and which, failing, carry dismay and consternation in all directions. There could never be any bank failures, any protested drafts or bills of exchange, any savings-bank defalcations and robbery of the poor; but everything rotten and wrong in the present system would be gradually replaced by soundness and security.

This system of money would put it in the power of al

manufacturers to compete successfully with foreign competitors, without the protection offered them now by the tariff; and this again would react in a great reduction in prices to the consumer of nearly all such articles of competition, and so on throughout the whole industrial system—then would come relief and justice.

If the laboring classes of the country fully comprehended the enormous swindle upon them carried on by the means of our present money system they would petition Congress this very session, something as follows:

We the people, whose servant Congress is, having become weary of laboring only to see the results aggregated in the hands of the capitalists, hereby petition your body to repeal the present National Bank Act and to provide for the issue by the government of all money required to conduct the industrial interests of the country, which shall be loaned to the people on ample security, without interest.

HERBERT SPENCER'S SOCIOLOGY.

Unquestionably Mr. Spencer has done more to establish the fact that there is a science of society than any other person who has thought or written upon this intricate and delicate subject; and more also to remove the prejudice against it, that was created and is fostered by religious superstition. As a profound thinker, analytic reasoner and synthetic elaborator Mr. Spencer, perhaps, stands at the head of the professed philosophers of the age, and whatever criticism there may be to be made in reference to materialistic tendencies and conclusions, to which he may be open, from that class which refers the origin of matter to the life principle contained within it, rather than holding that life to be the property of matter, he is notwithstanding this, that one who has done more to open up the immense scope of social science to the world's investigation, than almost all other persons together.

Though he be all this and is entitled to due credit for the severe application that has made its accomplishment possible; he is nevertheless not to be considered as above committing errors, even in his special lines of analysis and synthesis, since, while men and women are human and consequently imperfect, they are open to fallacious conclusions, which sometimes may be detected by others having no pretensions to the philosophic status from which they emanate. The point to which we desire specially to call attention at this time, is discovered in the last of a series of articles on the study of sociology in the *Popular Science Monthly*, for December. For this purpose and to also show what influence he has acquired over the literary world we make the quotation containing it, from the *New York Tribune*, whose literary critic is one of the best in the country, but who in this instance has accepted Mr. Spencer's fallacy, without stopping to think it possible that it may be fallacy. The quotation is as follows:

"Mr. Herbert Spencer concludes the series on the 'Study of Sociology' in this number, with a discussion of 'Radicalism, Conservatism and the Transition of Institutions.' The article is marked by the profound practical wisdom which, no less than his analytic subtlety, characterizes the teachings of this eminent writer. Mr. Spencer is not only opposed to all sudden and violent changes in the organic relations of society, but he strenuously insists on the natural law which makes gradual progress the necessary condition of improvement. 'For every society, and for each stage in its evolution,' he urges, 'there is an appropriate mode of thinking and feeling. No mode of feeling and thinking not adapted to its degree of evolution can be permanently established. Though not exactly, still approximately, the average opinion in any age and country is a function of the average social structure in that age and country.' No society can hold together, unless the institutions that are needed and the conceptions that are generally current are in tolerable harmony.

"It cannot be too emphatically asserted that this policy of compromise, alike in institutions, in actions, and in beliefs, which especially characterizes English life, is a policy essential to a society going through the transitions caused by continued growth and development. The illogicalities and the absurdities to be found so abundant in current opinions and existing arrangements are those which inevitably arise in the course of perpetual readjustments to circumstances perpetually changing. Ideas and institutions proper to a past social state, but incongruous with the new social state that has grown out of it, surviving into this new social state they have made possible, and disappearing only as this new social state establishes its own ideas and institutions, are necessarily, during their survival, in conflict with these new ideas and institutions—necessarily furnish elements of contradiction in men's thoughts and deeds. And yet, as for the carrying on of social life, the old must continue so long as the new is not ready, this perpetual compromise is an indispensable accompaniment of a normal development. Its essentialness we may see on remembering that it equally holds throughout the evolution of an individual organism. The structural and functional arrangements during growth are never quite right; always the old adjustment for a smaller size is made wrong by the larger size it has been instrumental in producing—always the transition-structure is a compromise between the requirements of past and future, fulfilling in an imperfect way the requirements of the present. And this, which is shown clearly enough where there is simple growth, is shown still more clearly where there are metamorphoses. A creature which leads at two periods of its existence to two different kinds of life, and which, in adaptation to its second period, has to develop structures that were not fitted for its first, passes through a stage during which it possesses both partially—during which the old dwindles while the new grows; as happens, for instance, in creatures that continue to breathe water by external branchiae during the time they

are developing the lungs that enable them to breathe air. And thus it is with the changes produced by growth in societies, as well as with those metamorphoses accompanying change in the mode of life—especially those accompanying change from the predatory to the industrial life. Here, too, there must be transitional stages during which incongruous organizations co-exist: the first remaining indispensable until the second has grown up to its work. Just as injurious as it would be to an amphibian to cut off its branchiae before its lungs were well developed, so injurious must it be to a society to destroy its old institutions before the new have become well organized enough to take their places.

"The non-recognition of this truth, Mr. Spencer affirms, characterizes too much the reformers of our own time, as it has those of past times. On the part of men eager to rectify wrongs and expel errors, there is too deep a consciousness of the evils caused by old forms and old ideas to allow a simultaneous consciousness of the benefits those old forms and old ideas have yielded. In the speeches of those who advocate various political and social changes, there is so continuous a presentation of abuses as to leave the impression that nothing is wanted to secure a wholesome state of things but to set aside present arrangements. Along with the destructive tendency, there goes little constructive tendency. In the passion for criticism, it is implied that it is requisite only to dissipate errors, and needless to insist on truths. It is forgotten, that along with forms that are bad, there is a large amount of substance which is good. Hence the need of an active defense of that which exists, carried on by men convinced of its entire worth, so that those who attack may not destroy the good along with the bad."

This may all be profound, practical wisdom, but we must be permitted to doubt its harmony with facts which stand upon every side upon which Mr. Spencer proposes to establish his conclusions. He may be opposed to sudden and violent changes in the evolution of society, as it passes from one stage of development to another; but has he considered the fact that sudden and violent transitions are equally as natural and necessary—aye, as inevitable, to certain conditions in society, as they are to the conditions in nature to which they are analogous? It would be simply absurd for Mr. Spencer to assert that he is opposed to sudden and violent transitions in nature so long as earthquakes rend the earth and volcanoes vomit their liquid fire, and scarcely less so while seeds burst their bonds before the new stalk can appear upon which the new fruit shall come. If Mr. Spencer's philosophy teaches any one thing more strenuously to us than any other, it is that like stages of development in every department of nature are subject to the same law of evolution. Thus society must evolve through earthquakes and volcanic eruptions, and pass from one degree of development to another, by bursting the shell in which each period enrusts itself; and even Mr. Spencer will scarcely have the hardihood to say that the processes are not natural, although he does so say, virtually, in this last article from which the above quotation is made, and which saying is re-echoed by Mr. Ripley, of the *Tribune*.

Another point of Mr. Spencer's philosophy, if we understand it rightly, which is also virtually denied by this article, is, that all changes in methods of thought and modes of action in individuals are brought about by prior changes in their environments, which act upon them, producing change. If this be so, and no one can doubt it, what does Mr. Spencer propose to substitute for the "reformers of our own time," who, by the presentation of revolutionary theories and truths, bring about changes in the general environments of society? If they did not do the very things of which Mr. Spencer complains, there would be no causes externally to effect individuals internally, of whom society is composed, to change—to evolve—as individuals, and thus to carry society forward in its progressive path; and these are the forces and processes by which society is carried from one to another stage of its evolution. Mr. Spencer, however, while deprecating the causes, puts forward a philosophy, the very fulfillment of which depends upon them. We may deprecate the means by which nature re-establishes an equilibrium when the earth yawns and swallows a city; nevertheless it is not wisdom to do so, since true wisdom must be in harmony with nature and her laws; and it is this which make the earthquakes in the kingdom of nature as well as in the kingdom of society; and so long as the forces of nature are compelled to culminate in sudden and violent change to evolve the earth, so long, also, will society be compelled to the same; since society cannot attain to methods so far in advance of that upon which it is reared as to substitute methods of change, at all times gradual and easy, for those by which its base is physically controlled.

It is true that "no society can hold together, unless the institutions that are needed and the conceptions that are generally current are in tolerable harmony." Then why does Mr. Spencer and Mr. Ripley, reiterating him, attempt to make it appear that the class who have the destructive tendency is reprehensible, while the class that resists destruction is to be approved? It is proper that philosophers should be philosophic; but what sort of philosophy is that which does not comprehend the usefulness of both the destructive and the resisting influence—of both the new and the old—the good in the old and that which is to be of no use in the new, in its present form, but which on being resolved into its constituent elements, will enter the new in higher combinations? A philosophy that is consistent must not only recognize the fact that evolution, from beginning to culmination, is one thing, but that all that is involved in the evolution belongs to its progress. The process of evolution compels the radical revolutionist. He or she is as rightfully a representative of its methods as is the con-

servative stickler for the perfectness of present conditions; and it is to such that society ultimately and properly attributes its advances.

Again, what can Mr. Spencer mean by the last sentence of the quotation, How can an old institution be destroyed without some other taking its place? Mr. Spencer must have become affrighted at the spectre he has himself helped to conjure up! Why does he regard coming changes in society with so much alarm? Has he become affected with the same disease of which the Social Respectables in this country are now suffering, that he should virtually deny for social evolution the very law by which he has so well demonstrated that it is governed? Does he not recognize the deduction made necessary by his own philosophy, that before our old social institutions can be destroyed society must be sufficiently advanced toward the new to drop the old and to take on the new? If this is so, why does Mr. Spencer argue to overthrow an impossibility; or is it a "man of straw" set up to offer a pastime-occupation, by its demolition? Mr. Spencer's ability is of too great consequence to be wasted in such pleasantries as this.

Besides, the very idea of destruction to an existing institution conveys, necessarily, the further idea of construction, or of something that shall take its place. The need for the new cannot be established in society until the deficiency of the old is made palpable, and individuals are made to feel that existing things do not yield them all the good there is to be realized in life.

The deduction which we wish to draw from and impress by this hasty criticism is, that to whatever eminence a person may attain in science or philosophy, he should not be relieved from the severest tests of consistency; since, if such persons advance fallacious propositions, they are more to be feared, because of their eminence, than are those of less prominence and influence.

LECTURES IN MICHIGAN.

Victoria C. Woodhull's lecture engagements, so far as we are now able to announce them, are as follows:

Lansing, Mich.,	Dec 11.
Jackson, "	" 12.
Dowagiac, "	" 13.
Ann Arbor, "	" 15.
Akron, Ohio,	" 16.

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

THE PUBLIC SCHOOL QUESTION.

In a recent number of the *N. Y. Sun*, there was a lengthy letter from Gerrit Smith, of Peterboro, N. Y., addressed to Chas. Stebbins, of Casenovia, in which there are ideas advanced so at variance with philosophic deduction and so at war with general human advancement that we deem them—coming from one accounted of such literary and humanitarian status as Mr. S.—worthy of a somewhat extended review in the WEEKLY. Our public school system has not evolved by the methods common to great advances in nearly all the departments of life. It has grown gradually from nothing into a grand and comprehensive institution, that in many respects challenges the admiration and respect of the civilized world. There collection merely, of the fact that only one hundred years ago there was no general educational system in the country, and that a large proportion of children grew to maturity without even the rudimentary parts of a substantial education, should be sufficient to establish the superiority of the present over the past, when it is placed side by side with the results of that time. The general standard of education is much higher now than then, and what is still more to be approved as a result of public schools is the cosmopolitan character it gives to those who reap its benefits.

We have but two systems in our present social system that to us are conducted upon the true theory of organization, viz.: the public schools and the postal service. These are eminently communistic, and we suppose that it is for this reason that Mr. S. is so stoutly opposed to the conduct of the schools by the government. He sees undoubtedly in their success the way opening for the application of the same principles to all our institutions, and would sacrifice the good we have rather than see our social system enticed by their fruits into communism.

But we will give him the benefit of his argument, omitting the merely colloquial parts, and then show what to us are its weaknesses, its inconsistencies and its bad logic. We only give that part of the letter which we propose to consider in this number:

PETERBORO, November 5, 1873.

CHARLES STEBBINS, Esq., Casenovia:

My Dear Sir— * * * * *
All admit the paramount right of parents to choose and control the education of their children, and their paramount obligation to defray the cost of it. But many apprehend that, if this be left exclusively to parents, a large share of children will remain uneducated, and will, by their ignorance and its attendant vices, curse their homes and their country. Hence the State is relied on to supply the lack. But if the State will only stand aside, voluntary offerings will flow in and far more than equal what is raised by taxation. This, however, is denied, and the denial rests upon the assumption that, before the common school passed into the hands of government, the education provided in it was neither of so high a grade nor so generally acquired as it has been since. But whether this assumption be wrong or right, it does not fol-

low that the school would suffer now or hereafter by the withdrawal of the aid of government. In the former half century of our national existence, our fathers, impoverished by one war and much reduced by another, were obliged to yield to claims far more urgent than those of education. They had to struggle for the material comforts and absolute necessities of life. Their supreme concern was not to feed and clothe the mind, but to feed and clothe the body. In the latter half we have risen into happier circumstances, and are free to engage in the higher work of mental cultivation. We are now able to do much more in the department of education than we were in the infancy of our nation, and we are too well disposed to do it to need government to compel us to do it. Our rich men of the present generation, far surpassing in this respect the rich men of monarchical countries, have learned to pour out their money like water in the cause of human improvement. They give hundreds of thousands, and even millions, to advance the interests of education; and the people at large have come into such an appreciation of the benefits of the school that they no longer need to be taxed to extend them, but only left free to extend them.

Fallacious conclusions almost always follow from false positions. If Mr. S.'s assertion with which this quotation begins were true, there would be no room for argument. In his mind he has set up this theory, and following it out, he finds nothing but bad consequences. At the outset, then, we deny his proposition, and set up the contrary, that many admit the paramount right of society to choose and control the education of its children; and its paramount obligation to such children to see to it that each and every one of them has equal opportunities of acquiring the most perfect education, mentally, morally, and, what has never been attempted as yet, industrially. Now, upon the truth or falsity of these positions depends the question at issue. If this right and obligation inheres in parents, then the State has no right to interfere with children in any way whatever; but if they belong to society, then it is pursuing the proper course, but has not yet reached the ultimate. From its present progress it must reach forward to the guarantee of equal and complete opportunity for every child.

In the first place, what is it that is to be educated? Why, the future man or woman who is to become an active and responsible member of society. It is the child now that is to be developed into the future full-grown individual. Then who is interested in the process that shall do this; or, who should be most interested in it? The undeveloped child can have no personal interest in itself, since it does not realize to what it is to grow. The parents may or may not have personal interest, and may not even improve the opportunities that offer by which the development process may be aided; and, at best, can be interested only so far and as much as their parental love may incline them. But society, of which the child is to form a part, is the greatly interested party. It is so, first, because its peace, security and general welfare depend, in part, upon the condition of the individual child, and wholly, upon the condition of children collectively, or rather upon their development. It may not be perfectly clear that the safety of society depends upon the care bestowed upon the individual child; but it is so where children, collectively, are considered. Now, if the safety of society depends upon the care bestowed upon children, collectively, its safety and welfare also depend, in a certain degree, upon each child, individually. That is to say: If all children, by being falsely educated, could destroy society, the false education of one child must affect it deleteriously, because each member is a part of the whole. It is simply ridiculous, then, to say that to parents belong the "paramount right" to the education and control of their children. Blind assumption will, of course, declare differently, but enlightened reason, never!

It is not as a member of the single family that a child is educated, but as the future member of the human family into which it debouches, leaving the parental roof almost as soon as education is finished. It is not in the family that that education is to be put to practical use, but in the world at large in a general sense, and it is the society or community by which the subject is immediately surrounded which is affected advantageously or deleteriously, just as the subject is conditioned to contribute to its status. We do not fashion the doors and the windows simply as a collection of doors and windows, but we arrange them severally to conform to the general construction of the house as a whole, and each fills its respective place. So, too, with society. Children should not be educated, fashioned, with simple reference to the family in which they are evolved, but to take important positions in the human family as a whole; and he or she who cannot see this has no conception of humanity as a single family, owning a common Creator and inheriting a common destiny. It was from such people that the clannishness of the past arose, and the clans of to-day who will not become merged in humanity are composed of just such unexpanded souls.

Nor is it a question of what may or may not be done by those who hold the means of education as individuals. Society cannot afford to risk itself upon so insecure a basis as this. If the boasted consideration for the proper education of children exists, as Mr. S. assumes it does, how is it that there are hundreds of thousands of children in the country who are not enjoying its blessings? He argues if the State, the community, would give up the little care it has regarding its own future, that the few wealthy individuals who are among its members would instantly assume the duty laid off. Don't attempt to deceive yourself, Mr. S. Certainly you cannot deceive the masses. What

belongs to the welfare of society as a whole must be committed to the charge of society as a whole; while what belongs to the individual or individuals must be remanded by society back to its members or individuals. Instance: Society can have no possible right to determine what an individual may eat or drink, or where he or she may go or sleep, or where live; but it may determine that no individual shall erect, even on his own premises, anything that shall spread contagion in the community or become a public nuisance. This last is something in which the public at large is interested, and in its erection the individual acts as a member of the community and not on his own account merely. So is it in the education of children. They are not educated as members of the family but to be members of the community.

But there is still another reason why the education of children, especially in a country where the rule is pretendedly one of equality, which has a powerful bearing on this question of education, and that is the child itself. There is something more than the mere desire of the parents and interests of society involved; and this is the interests and welfare of the child, the incipient future member of the community. These interests and this welfare demand that he or she be placed in equal conditions, educationally, with all other children. Unless this is provided for, the theory of equality cannot be carried out practically; and it is because it has not been carried out thus that this country is now drifting into revolution. The child comes into the world of outward individualized existence without its own consent, and it has no control of itself until it becomes a member of the community. Clearly, then, it is a duty that the community of which the child is to form a component part, and which is to hold it responsible to its rules and edicts, owes to the child that it be so reared or educated that it will be able to assume the duties of an equal citizen, and to so perform them that the general welfare will be promoted. In this the parents, as parents merely, have an interest called forth by their love for the child only, as their own production; but the general interest of society is much more comprehensive. The love which parents have for children is an obstacle in the way of their proper training and education. Many mothers will not allow their children to be away from home when it is necessary that they should be so to obtain a desirable education. Now, should the future of children be submitted to the blind dictum of a love which cannot see beyond the present day into the future when children shall become the community. A thousand times no.

But again: Education cannot be conducted in a community without the co-operation of its members. This is the very essence of the possibility of general education. If conducted by individuals, it would necessarily have to become co-operative, or else the public welfare would ever be at the mercy of what might at any time rise to an aristocracy. Look at our system of public transportation. Left to individuals it has become a terrible engine of oppression, and is conducted entirely in the interests of a class and at the public expense. So would it be with a system of education left to individual conduct. It would be so managed as to result in advantage to the individuals, who would become in time the virtual rulers of the community, as the Railroad Kings are now the virtual legislators of this country. There can be no more strenuous opponents of any system that invades the sovereignty of the individual than we. We are utterly and forever opposed to any and all such things; but when the interests of others outside the individual are involved, we are just as much opposed to committing them to the rule of the individual, and consequently we would not permit the individual parent to rule the interests of the child. To us this distinction is evident, and we think it will become so to all our readers who are now in doubt as to where this sovereignty of right exists.

On account of the immense issue involved in this question, and the broad scope that Mr. S.'s letter opens up, we are constrained to postpone the consideration of further points involved until another time. In the meantime we ask for the principles here laid down, the earnest consideration, of all who are interested in the future of society.

THE FORMATION OF PRIMARY COUNCILS.

A reaction from the temporary consternation that succeeded the Chicago Convention has already set in. The terrible fright which certain parties of the stand-still order of Spiritualists professed to feel has spent its force, and the really earnest persons who seek the advancement of the race, even if it do not come through their own cherished methods, are beginning to recover their senses and to look upon the proceedings of that Convention without the prejudice that at first it was possible for the conservative "narrow-gauge" Spiritualists to spread over its members to such an extent that it really covered the proceedings from view. It is beginning to be realized that the principles adopted are in no sense a creed, but merely a declaration of self-evident truths, such as must underlie all organic structures, and that they are adapted to the only aim in reform in which it is worth the while of the humanitarian to engage—to wit, the begetting of better men and women, and through this the generation of a higher order of humanity.

This is not only beginning to be realized, but it is also becoming apparent that no considerable advance can be made in this direction except through organized effort; and this again has called attention to the plan of organization that

was adopted by the Convention, and which forms a part of the published proceedings. At first there was a general expression of doubt as to its efficiency and adaptation to the needs of the cause; but this has already been replaced in many minds by the serious inquiry into its merits, and by many others by actual conviction upon the subject. This latter class are making the necessary inquiry as to the method of procedure in the formation of Primary Councils. The Spiritual journals have conveyed the idea abroad that this plan is impracticable on account of its intricacy, and very many think it a serious task to attempt to organize under it; but instead of being this, it is so very simple that children even ought to have no difficulty in working by it. The chapters having reference to Primary Councils are as follows:

CHAPTER II.

ON MEMBERSHIP.

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

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

CHAPTER III.

ON PRIMARY COUNCILS.

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

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

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

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

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

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

CHAPTER XI.

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

ART. 2. Until the regular State or District Councils shall be organized (which they may do whenever there shall be ten or more Primary Councils within the limits of a State or District), the Primary Councils shall make their reports, as herein provided, to the Secretary of the Provisional National Council.

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

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

Therefore we say, delay no longer, but at once get together and form Primary Councils wherever there are a sufficient number ready for action, and let us see which State will have the first organization. Where it is proposed to organize, a few copies of the Proceedings of the Convention at Chicago should be procured and the General Plan thoroughly studied. This book, of nearly 275 pages—price 25 cents—together with answers to whatever inquiries may be

made, can be procured on application at this office, instead of to the Secretary, who is busily engaged in the field, where letters often fail to meet him in season to insure prompt replies.

INQUIRIES CONCERNING PRIMARY COUNCILS.

BY W. F. JAMIESON.

1. It is my suggestion that an explicit statement be made in the WEEKLY giving full directions for the formation of Primary Councils, and that for the sake of easy reference the statement be kept standing. Parties who have written to me labor under the impression that the organization of Councils is a piece of intricate work.

2. I suggest that all inquiries concerning the formation of Councils and requests for Constitutions be sent to the office of the WEEKLY, box 3,791 New York City, and not to me at Chicago, for I am constantly "on the wing" filling lecture engagements, and it sometimes happens that letters forwarded by my faithful Chicago agents will be from ten days to two weeks struggling to overtake me.

I hope when the directions are given in the WEEKLY "How Primary Councils are organized," that there will be renewed activity in the work; for we have now not only the Saints of the Young Men's Curious Assassination Society to contend against, but the pseudo saints of Spiritualism—those narrow, bigoted, sectarian, pure, close-communion "birds of paradise." Bigotry in or out of Spiritualism must die.

OMRO, Wis., Nov. 25, 1873.

POPPING THE QUESTION.

In a review of Dr. Edward Clarke's work, entitled "Sex in Education," which appears in the "Index" of Dec. 4, the following extract is given. We quote it for the purpose of calling the attention of our readers to the italicized part of it, on which we propose to make a short comment:

"It has been asserted that the chief reason why the higher and educated classes have smaller families than the lower and uneducated is that the former criminally prevent or destroy increase. The pulpit, as well as the medical press, has cried out against this enormity. That a disposition to do this thing exists, and is often carried into effect, is not to be denied, and cannot be too strongly condemned. On the other hand, it should be proclaimed, to the credit and honor of our cultivated women, and as a reproach to the identical education of the sexes, that many of them bear in silence the accusation of self-tampering who are denied the oft-prayed-for trial, blessing and responsibility of offspring. As a matter of personal experience, my advice has been much more frequently and earnestly sought by those of our best classes who desired to know how to obtain, than by those who wished to escape, the offices of maternity."

"As a matter of personal experience," etc. Well, goodness gracious, we ask public sympathy for the learned doctor under the distressing circumstances of the case, when the delicate question of "How to obtain the offices of maternity" was put to him by a lady in his office. We do not venture to assert that it was one difficult of solution. A lively imagination would suggest many ways of proceeding. The doctor might lead her to view the broad field of nature and turn her attention to inquiring into the hidden mysteries of the universe. Mythology would present innumerable answers also, and he might refer his fair patient to a hundred solutions of her melancholy case as wrought out under the magnetic influence of the pagan Jupiter. Reversing the sex, the question has been commented on by modern poets, as in the case of Don Juan, of whom Byron states that when compassing the idea of paternity:

"He thought about himself and the whole earth,
Of man the wonderful, and of the stars;
And how the devil they ever could have birth?"

Which is a masculine difficulty of a similar character. This is not quoted to destroy the originality of the case, for to us it stands alone in its glory, like that peace "which passeth all understanding."

But there is another aspect which exhibits the curiosity of the above proceeding—"How did the lady 'pop' the momentous question? Mountains of volumes have been written on the subject of love, and the desperate resources and foolish appeals of the male sex on similar occasions have been commented on, wisely or unwisely, from time immemorial. Even Solomon says that there is no telling "the way of a man with a maid;" but when we reverse the picture, as in the case of the learned doctor, the subject becomes too complicated for successful contemplation. We throw down our pen in an "ecstasy of woe," content to assert with Dick Swiveller, that the doctor would be justified in believing, on beholding such an unusual inversion of the order of nature as an open appeal from the female to the male, "That some unknown individual had been starting an opposition to the decrees of fate," and that such an infraction of social order was indeed "a most inscrutable and unmitigated staggerer!"

THE KEYS OF SAINT PETER.

There is something superlatively grand in the attitude of the proud old Catholic Church in these times. She scorns warnings and despises omens. The more her enemies attack her, the firmer she stands her ground and hurls forth her defiance. Beaten, plundered and almost a captive, Pío Nono still maintains his dignity, and is ready to grant but will not sue for favors. But all this bravado is of no service. The rubicon has been crossed; infallibility has been proclaimed. There is not, and there never can be, peace between the Kaisers and the Pope. The spiritual claim is too alarming

—it is too thin. The marriage bond between Church and State is dissolved, for the State objects to play the subservient part of the woman in the engagement. "L'etat—c'est moi!" said Louis Quatorze, and, under the new infallible dispensation, the same motto would answer for the Church.

But the Church is not without great power now, though shorn of the terrific force it had during the middle ages. If it be departing, it is carrying with it the present faith of mankind. In the thirteenth century seven millions of men sprang to arms, and marched thousands of miles at the command of the Fisherman of the Vatican, to wrest the holy cities from the Saracen. In these times Pío Nono had hard work to obtain from two hundred millions of Catholics a single regiment of Zouaves to defend his person. Such is the mighty difference between the faith of the past and the faith of the present time. The real fact is, that neither in the Catholic nor Protestant Churches is there now much male faith. Considerable numbers of women yet remain credulous, but the men are getting to be a generation of "doubting Thomases." But of the religious belief that is yet left among Christian nations, the Catholic has the largest share. It is right that such should be the case, for Catholicism has a fixed creed. As to Protestantism, the various forms of that religion are manufactured to order as the world demands them.

The true strength of Catholicism lies in its mundane bases. Power over marriage and the grave are the true keys of St. Peter. The first is a sacrament, which, she claims, can only be solemnized by a priest. The second, the consecrated haven of rest, outside of which there is no peace for the believer. What a grasp of power these present—life and death—the true bases of Catholicism. It is no wonder, that, in the middle ages, a nation screamed with anguish when laid under an interdict by a Pope. True, the same potent instrument is not used now; no, but it lies ready for use when there is power enough to lift it. At present, however, the church finds it to its interest to growl rather than to bite. Witness the following, which is taken from the *Germania*, the Catholic organ of Berlin, in answer to the demands of Bismarck:

"Catholics! you have been long enough told by your priests, when joining your hands together in the sacred bonds of matrimony, that those whom God hath united no man can put asunder. The thing is no longer to be true. Unless the priest is specially approved by the Governor-General of your Province, your marriage is no marriage, and your children are bastards. Catholics! though you may have your children baptized at the holy font, they will be no Christians, but Pagans, weighed down by hereditary sin, unless the ministering priest should happen to have the Governor-General's certificate in his pocket."

If this be correct, as asserted by the accredited organ of the Catholic Church in Prussia, what are three-fourths of the children of the United States? and what a vast number "of pagans weighed down by hereditary sin" there must be in our Union? Another query also underlies these—it is: If this be the present sad condition of our people, what harm can possibly arise from the discussion of the topic of the "personal sovereignty of woman?" We do not hesitate to assert that on a correct solution of the same depends our only chance for the limitation or annihilation of the power of the Roman clergy. Until procreation ceases to be forced on unwilling women by the red hand of law, and until the poor are relieved of the burden of their families by the wise interposition of the State, Catholicism cannot but flourish and extend its triumphs among us.

DR. BARNES' HEALING INSTITUTE,

706 W. MONROE ST., CHICAGO.

On the occasion of our last trip to Chicago we visited at the beautiful home of Dr. C. A. Barnes and Hattie E. Carpenter. Here they have established a healing institute replete with every aid of scientific and medical art for the relief of the afflicted. Dr. Barnes is a thoroughly educated physician of the Bennett Eclectic College, of Chicago, but his advanced mind seeks to combine therapeutics with the science of magnetism in the treatment of disease. Reports of his great healing powers had reached us, but on seeing him we felt the half had not been told.

The doctor possesses a rare degree of physical strength and perfect health, with advanced theories on *materia medica*, presenting that unusual spectacle, a "sound mind in a sound body." His powers for diagnosing disease, and the aid given to him by his spirit guides in revealing the secret sources of disease, are remarkable and well known. He is aided in his work of humanity by his wife, Mrs. Carpenter, who is a medium of great power and intuition.

In the spacious parlors we saw pictures, the work of her hand under spirit control, grand landscapes, marine views and drawings of rural life, all exquisitely painted and executed with rare artistic skill.

This lady is well known by her poetical writings and by her original parlor lectures on the Laws of Life and Health. Passing into the library, we were introduced to the doctor's sister, Miss Anna Barnes, one of the first clairvoyants and test mediums in the country. Her fine vision—prophetic gift—is second to none.

Miss Barnes prophesied the present panic two years ago, and yet further financial revelations of a startling nature are predicted. Her peculiar gifts of mediumship and healing are of great value in this Institute.

Altogether, this Institute is a powerful influence for good, and much needed in the city of Chicago.

Dr. Barnes and wife are well known as radical thinkers and workers.

We cordially recommend to all our friends afflicted with disease the healing powers of this Home Infirmary.

DAY-BREAKING.

The extracts from the N. Y. *Herald* of the 8th inst., given below, prove that the question of Social Freedom or personal sovereignty, is on its march of triumph. The admission by one of the most popular clergymen of the present day, that "free divorce" is becoming a necessity of the age, and the leader in the N. Y. *Herald* applauding the action of the Quakers for breaking down the division-wall between the sexes in their conventicles, are both steps in a right direction. Courage, then, Friends of Humanity and Social Freedom; the night of Jewish intolerance and monkish darkness is fast passing away, and we may well quote the famous lines of Romeo, by way of encouragement to the female and male workers in the field, who are battling hard to establish the doctrine of personal sovereignty, the foundation of the liberties of mankind:

"Look, love! What envious streaks
Do lace the severing clouds in yonder east;
Night's candles are burnt out, and jocund day
Stands tiptoe on the misty mountain tops."

The first selection we make is from the sermon of the Rev. O. B. Frothingham, delivered at Lyric Hall on Sunday last:

In the Catholic Church, among the seven sacraments, marriage is one. In the Church of England marriage is not considered a sacrament, yet those who enter into the married state are warned that it is sober and holy. The two persons are adjured under solemn vows that if either know of any reason why they should not be united it must be confessed. On this ground the Catholic Church has forbidden divorces. You take each other for better or for worse, until death do you part. In the Catholic Church there are no grounds for divorce. How far this rule and practice of the Catholic Church has availed to make homes happy is useless to inquire. To say that Catholic homes are happier than any other would be very rash indeed. Calvin and Luther said that marriage was no holier a state than any other agreement. We live in a sentimental, passionate age. The process of secularizing marriage has been going on. People are drawn together by that subtle magnetism called love. Feeling is the attraction, the bond, the pledge. They are all in all to each other. The elders are only consulted to ratify the contract. The engagement is generally spent in an ecstasy of feeling. Then, when the time comes, the Church is called upon to accept a bond. The Church is not necessary, but is used as a decoration of pomp. Sometimes there is the ceremony of marriage rehearsed beforehand, so that when the real marriage takes place there may be no blunders, and everything may go on smoothly and in the most approved style. Indifference, neglect, unhappiness, and often misery that the English language cannot express, result from secular marriages. The contract did not hold hearts together, and there was a restless longing for liberty and a beating against the doors of exit. If the door of admission is as wide as humanity, the door of departure should be as wide as necessity. Our wish is to make marriage more perfect. People who would love to live together rebel when they are told they cannot get away. There is a natural rebellion against all prohibition. So long as divorce is impossible; so long as the thing is done and there is no door of escape, the persons thus tied will take no pains to make each other any better than they were. The wife belongs to the husband and the husband belongs to the wife. These two people, who have been doing so much to please each other in the engaged period, do nothing now.

Make divorces free, so that people will make life a long courtship from beginning to end. It may be possible that under a perfect system these benefits might accrue. Had not we better begin at the other end, and put angels with flaming swords at the door by which we go in instead of at the door of exit? Let us see if we cannot make others regard marriage as a solemn thing. Engagement should be made a period of probation, and if the bonds are not close enough they should be severed. I would not go back to any old law of divorce. I plead for liberty; not for a simple pastoral melody, but for a grand symphony of Beethoven. I would weave a network of golden cords instead of having all live upon a single thread, and make marriage such a sacrament that no thought of separation would enter. Marriage is only one of the sacraments of home. It is simply impossible that people should understand each other during the short period of engagement. When they step over the threshold of marriage, they enter into another world. Everything is absolutely new. What preparation could they make? All marriages are fractional. Some are married with heads, some with hearts, some with rings, some with fortunes and some for convenience, but very few are married from top to bottom. People should marry each other as much as they can. It is the routine of life that is hard to bear, the long, dusty highway hard to traverse. People talk about living divided lives in matrimony. The coldness is bitterness unspeakable; and if one has the capacity to live a divided life, the other has a heart hungry for what it cannot obtain. To make themselves one after marriage should be done by careful study. They should compare notes and respect each other's moods; then if there are any points of affinity, they should be cultivated by finding out what tastes correspond. Let them play simple games—chess, backgammon and cards; anything that will bring them closer together and make home happier. Another sacrament is the sacrament of obedience. Home is founded upon mutual respect. It must be admitted that those people who live in the same house and eat at the same table

have rights and privileges that must not be violated or infringed upon. The child in the cradle has rights as well as any one else. There must be the heartiest agreement in all pursuits and a great deal of letting alone under the principle of liberty. The father used to have absolute control of his family, and the children were kept down. Now it is different. The old law says: "Husbands love your wives, and wives, submit to your husbands." The new law says, "Wives, love your husbands; husbands, respect your wives." The old law says: "Children, honor your parent." The new law says: "Parents, respect your children." See how this law of duty and fidelity holds at home. He helps most who has most; he stoops the lowest who stands the highest. The mother works uncomplainingly for her children, and the father slaves for the family. Here is a man who has been for many years an invalid and a cripple. He is a man of talent and capable of shining in the highest society. It is not what he dreamed of when a youth, and it is not what he would choose if he had the power to alter his destiny. When he goes out into the gayeties of the world it is to pluck a flower to put upon her table. Sometimes the reverse of this is the case, and the woman's heart is full of bitter memories and regrets. The unshed tears, instead of rolling down the saddened cheeks, drop silently into the recesses of the heart.

Our second extract, indicating the progress of the reform movement, is a leader in the New York *Herald* of the same date, headed "Quaker Innovations:"

Innovations are stealing in even among so conservative a portion of the community as that of the Friends. Year after year we have been accustomed to see the Quakers in their drab bonnets and sad-colored suits, not so numerous, indeed, as in Philadelphia, but numerous enough to lend, now and then, a quiet and mellow trait to our vivid and picturesque thoroughfares. If any association could stand perfectly still, it would be thought that that of the Friends could do so. But in one of their congregations—that of the Schermerhorn-street Friend's Society of Brooklyn—a change has at last crept in which admits of whole families sitting together in meeting irrespective of sex. Of course the thing will not stop here. In a few months we shall have young Quakers and Quakeresses sitting together in meeting, whether in the family or out of it; and, this grand change being adopted, there is no telling where the matter will end. On the whole we cannot but congratulate the Schermerhorn-street congregation upon the new step taken. We have a great respect for the Society of Friends as a sect; but we have a reverence also for any spirit of progress which shall tend to draw the sexes together into a nearer relation, at the same time retaining pure and natural conditions. We think this Quaker step is in the right direction.

Well done, your face is turned Zionward, press on!

MISCELLANEOUS.

VINELAND, N. J., Nov. 22, 1873.

Dear Mrs. Woodhull—The Rev. Oscar Clute, a former pastor of the Unitarian Church in Vineland but now residing in Newark, has written to the *Liberal Christian* the inclosed letter. I felt called upon to reply to it, and the same *Liberal Christian* refuses to publish my defense. Will you please publish both his letter and my reply, and forward a copy to Mr. Clute. It will oblige many friends in Vineland.

Very truly yours,

S. P. FOWLER.

LETTER FROM VINELAND, N. J.

The unsavory notoriety which Vineland has recently been afflicted with, through the Free-love Convention which there poured out its slime and putrescence, might lead many persons to suppose that so-called "modern Spiritualism" and Free Love have large influence in that widely-heard-of and much-misunderstood place. That they do have more influence than any reverent person can rejoice in is evident to any one who has lived a few months in Vineland. But that they have no commanding influence in culture, social position, intellect or wealth is equally evident.

There are in Vineland flourishing societies of Unitarians, Presbyterians, Methodists, Baptists, Congregationalists and Swedenborgians. There is also a weak Episcopal society. Then there is a society known as "Friends of Progress," made up of Spiritualists, Come-Outers and "Reds" of the most ultra stamp. It has no strong organization, no definite principles, no clear aims. Its only coherence is "a general union of total dissent." This society is largely composed of Spiritualists, yet the reverent and thoughtful Spiritualists utterly repudiate it and its acts and connect themselves with some one of the churches. Among those who are identified with the "Friends of Progress" there is not one person of thorough education and of clear thought. An attentive observer at its "conferences" has a fine chance to study abnormal and obfuscated intellects. Long-haired men and short-haired women, three or four of the latter having exchanged petticoats for pantaloons, rave wildly against God, the Bible, religion and marriage. As each individual has his own pet grievances and theories, the war of words is soon furious and is vigorously waged. Sometimes they employ a speaker, generally a spiritual medium; and when it is said that Fanny Allen is the most popular of these, any one who has heard this prodigy of verbosity and rant can form a good estimate of the mental calibre of a society with whom she is a most attractive speaker.

Of these "Friends of Progress," a large portion are Free Lovers of the most advanced type. They are lost to decency, to self-respect, to noble ideas of life here and hereafter. It is no uncommon thing for them to have several living wives, husbands or "affinities." Indeed, one of the hierophants of this revived paganism makes public boast of his numerous marital infidelities. The blasting influence of their lives and principles can be seen in their faces, from which the clear, pure, manly or womanly expression has gone out. Their faces are nervous, restless, eager, hungry, but with no lofty hope or purpose.

It was through these persons that the recent Free-Love

Convention was called. And some of the New York dailies unhappily gave it prominent notice. Nearly all the speakers and many of the attendants went from Philadelphia and New York and other places, and of the Vinelanders present many simply went out of curiosity "to see what the devil was doing."

I am so frequently made indignant by being asked if Vineland is not a Spiritualist or Free-Love settlement that I have written the above from a desire to state the facts and defend the place from false and injurious prejudices. Not one-twentieth of the population are Spiritualists. Among the Spiritualists are some people as reverent and religious as can be found anywhere. A portion of the Spiritualists are Free Lovers, who are regarded with the same indignation and contempt there as in all other decent communities. The few Free Lovers and the three or four pantalooned women attract attention. The great majority of sensible men and women stay at home and do their work, and suffer from the diabolical reputation earned for the place by their few erotic neighbors. Vineland is not a Spiritualist settlement, it is not a Free-Love settlement. It is a pleasant community, made up of people from nearly all the States, largely from New York and New England. The climate is healthy, much less rigorous than that of the Eastern States. The soil and the climate are well adapted to the growth of fruits. To many people it offers an attractive home, especially to such as have a small fortune and desire a better climate than is found at the North. It is not a good place to get rich, but the wise farmer can probably make money there as well as anywhere. He who expects to make a fortune in a year or two by cultivating in an inferior manner two or three acres of strawberries will be disappointed in all places.

Of the Unitarian society there, with it is pretty vine-covered church and its charming people, I hope to say something soon.

OSCAR CLUTE.

TO THE REV. OSCAR CLUTE:

Dear Sir—I have just been reading your letter in the *Liberal Christian* of September 6, and I want to inquire if you have a fit of dyspepsia, or the tooth-ache, or if you are covered with Job's comforters, or what is the matter, that you should spit out such slime and putrescence about a people with whom I think you associated more largely while a resident of Vineland, both in public and in private, than with any of the church people, except, of course, your own society. True, we have had a Convention here, at which the relation of the sexes was freely discussed, and if any slime and putrescence oozed out, it was because the holy (?) ignorance of the true relation of the sexes prevented our progenitors from giving to the present generation those pure, true and good pre-natal conditions which the advocates of freedom are demanding for coming generations. In other words, the race being governed by laws of growth and progress, we have only just arrived at that stage in human development when the public mind is awakened to the improving of the human animal by the same attention to procreative laws that has been so successful in the case of the lower animals. Now, do you expect that the present generation, who are largely the accidental results of gratified passion in their parents, and in whose own lives passion has been fostered and allowed to hold high carnival, inside of wedlock, to bound at once into pure lives when released from compulsory relations?

This cannot be. Nevertheless I welcome this discussion. I know it does and will bring to the surface slime and putrescence; but it is because of the rottenness and iniquity of the effete institutions of the past and present, and not from freedom at all, that they emanate. Freedom is not yet born to the masses; neither can it be until we have learned to know and govern ourselves. To me freedom means love and not lust; means an enlightened and desired motherhood instead of an enslaved and ignorant one; means that the most important and far-reaching acts of life shall be entered into with intelligent minds and pure hearts that have been baptized in the light of science until all lustful desires have been washed away; means a love between man and woman so pure and holy that the highest good of one is always the highest good of both, and no sacrifice is needed or desired; means that both man and woman shall see and feel the sacredness of the life-giving principles, and hold them true to their legitimate use; means that no young wife shall find herself a prospective mother before the desire for motherhood has grown in her heart. This is what freedom means to me, and I claim to be one of the "Free Lovers of the most advanced type"—so advanced that I had a thousand times rather my love nature should remain undeveloped than to accept the dry husks of sensualism which the present marriage relation offers me in the name of love. I ask bread and am offered a stone, and I cannot eat it though the alternative be starvation.

Feeling assured that with woman's freedom and this free discussion, which shall bring the desired education to both man and woman, that my highest ideal for humanity will some time be attained, I can well afford to "labor and to wait" for those whose organization and education give them much to overcome. If freedom to you means being "lost to decency, to self-respect, to noble ideas of life here and hereafter, you evidently have work to do for yourself, and may all the powers of light and love assist you. In regard to your effort to stigmatize "the pantalooned women," of whom I am one and have been for more than twenty years, let me say you do yourself infinitely greater harm than you do us. That we are trying to carry a very unpopular reform, I am well aware; but every important reform has had its days of unpopularity, and every great step in human progress has its pioneers and its martyrs. But this being the work I am inspired to do for humanity, I propose to accept as cheerfully as I may the indignities of those who ignorantly or wilfully heap obstacles in my pathway.

I know that until we have a business woman's dress, just as highly respected as a business man's dress, a large class of women must remain sexual slaves, either inside or outside of civil law. And slavery is debasing to master as well as slave. Woman must have pecuniary independence before

she can be free. This a large class cannot have while devoting so much time, strength and means to keep pace with fashionable dress.

Again, woman's present style of dress has come to be widely acknowledged as having a very seductive influence on man, and this is one of the strongest reasons for discarding it. Therefore I insist that any person who tries to impede the progress of dress reform is not a true friend to the elevation of humanity. Suppose your assertion to be true, that "Among those identified with the 'Friends of Progress,' there is not one person of thorough education and of clear thought;" that they have "abnormal and obfuscated intellects;" that they have "no commanding influence in culture, social position, intellect or wealth"—suppose all this were true and much to be deplored, will casting epithets of scorn and contempt at them make their thoughts more clear, their intellects more normal and less obfuscated, their influence more commanding in culture, social position, intellect and wealth? Not so taught our elder brother, Jesus of Nazareth, or his true disciples. Not so is the teaching of the enlightened minds of the present day. Is it because I am incapable of clear thought, because my intellect is abnormal and obfuscated, that it seems to me wiser when we find people groping in darkness and error, to lead them out by becoming a light to their pathway?

But you know very well, my dear sir, that your letter foully misrepresents the "Friends of Progress" in Vineland. They do not profess to be perfect—and we have among us, as you have in all the churches, different grades of growth and development—but any unbiased person will admit that the liberalists here compare not unfavorably with the church people; and that they take a prominent part in public affairs you very well know.

Hoping the next letter you write about us will be more worthy a man of culture and refinement, of thorough education and clear thought,

I am, yours for the truth,

S. P. FOWLER.

THE OLD BARN.

BY ALFRED B. STREET.

The ghostly old barn with its weather-stained frame,
How often it rises to view!
In its narrow, green lane, cut in parallel tracks,
Where the heavy-wheeled wagon passed through.
Its broad folding-doors, and the stable door next,
And the roof, soaring high up in gloom,
Save the net-work of light from the knot-holes and chinks
Which scarce could the darkness illumine.

The hay-mow, how fragrant and welcome its scent!
How soft and elastic the hay!
The nooks, what safe coverts for "hide-and-go-seek!"
The floor, what a platform for play!
On that floor, like the beat of the pulse, went the flail;
And the huskers, the corn how they hulled!
And, when ceased the husking, how merry the dance
Till the stars in the daylight were dulled.

Next the yellow-brimmed oat-bin the straw-cutter stood,
The barrel of chaff by its side;
And a cast-away plow, broken off at the top,
With clay-stains all over it dyed.
A spade, a cleft grindstone, a saw-buck, and cask,
With a brace of bright pitchforks stood near;
And I envied the strength that the loads to the loft
With their crescent-bent handles could rear.

Oh, what though the storm blustered fiercely without,
And the hail as from catapults flew?
There dozed the meek oxen, secure in their stalls,
And, with Crumple, did nothing but chew.
There Chanticleer roamed with his partlets about,
Each scratching and snatching the seed;
And the pigeons flew in on their slither-toned wings—
'Twas a picture of comfort, indeed!

A rough harness streamed from a peg in a beam,
A saddle sat, bridle hung, nigh;
And the road-wagon stood, bright as satin, beside,
With its silver-plate trappings near by.
Next champed the two steeds; and what trotters they were!
And I counted it one of my joys
To ride them with halter, barebacked, to the pond,
Then race with the rest of the boys.

The lane in the summer, how greenly it smiled,
With its milk-weeds and tall mullein-spears!
There I sliced the long pumpkin-pines, wreathed through the fence,
For trumpets that ceafened all ears,
And the pumpkins, what lanterns they made, to be sure!
What mouths, and what noses and eyes!
And when on my head flamed the horrible face,
How the household resounded with cries!

In the sunset, how jolly to hop, skip and jump,
And run a swift race to and fro;
Or search in the mow or the manger for eggs,
And pocket them closely from show.
In the dusk, what dear fun to chase lightning-bugs round—
The beetle to strike from its flight;
Or bawl out, "Bat, bat, come into my hat!"
Or play tag deep into the night.

Ugh! the hornet, the big, yellow hornet, we shunned,
And the honey-bee placed under ban;
And the butterfly found little grace; how we laughed
As he opened and folded his fan!
And the queer, square-legged grasshopper chirping around,
How we made him disgorge his brown wine!
Oh! a boy is a tyrant, as men are, in sooth,
Should fortune bright toward them incline.

Old Crumple, so sure as she came to the pail,
We stoned till she waddled away;
What cared we for Molly? secure in the weeds,
We laughed as she searched where we lay.
And old Tom, purring softly, at peace on the post—
How close grazed the clam-shells we shied,
Till he lengthened his frame in a gallop for life,
While mirth brought the stitch to our side?

And the brave little bantam, with falchions of spurs,
How pealed forth his challenging cry,

Till the pride of the barn-yard came strutting slow up—
Then the fight—how the feathers would fly!
All the fierce, burning glow of the soldier we felt
As they fought, while with awful yell
We capered, and felt to jump out of our skins,
Till one, if not both of them, fell.

A tangle of vistas the old barn displayed,
With its bins, and its barrels, and all;
Where the spoked, banished rocking-horse glanced like a ghost,
And the ladder leaned narrow and tall;
All still, save the saw of the carpenter-rat,
And the drone of the wasp on the walls—
Slight hoof-stamps, and rustlings that ran through the hay,
And munchings that came from the stalls.

But alas! the old barn has long since passed away—
The lane has been turned to a street,
And the fields into court-yards and gardens of flowers—
All is new—all is strange that I meet;
All is shrunken in size, and the distances, too—
The pond at the wood is near by;
And the long fence I trembled to skirt in the night,
As I pass it, scarce catches my eye.

The old barn is gone, like the past, with its dreams,
Which crowded, chaotic, my brain;
All are gone—all are gone! and yet often I wish
I could live in their Eden again.
Though the barn, low and dark, is a dwelling of mark,
And the lane is a street wide and bright,
Yet I long to go back to that paradise track,
All flashing and living with light.

All are gone—all are gone! the soft pictures I draw,
Not one has Time's cruelty spared.
All are gone! and I wonder and smile to myself
That for such things I ever have cared.
Yet, somehow, they bear in their presence a glow
That the present can never display;
'Tis the light in the urn alabaster of youth
That soon fades forever away.

And in that sweet light the heart grows pure and bright
In the paradise smiling around;
And we wish, o'er and o'er, we were children once more,
And roaming that magical ground.
Its scenes, how grotesque, and how trivial and tame!
And yet, as upon it we dwell,
Like the pools of Bethesda, it freshens the heart,
And brightens our thoughts with a spell.

—Appleton's Journal.

CO-EDUCATION OF THE SEXES.

We publish with our indorsement the following letter from the pen of Mrs. Elizabeth Cady Stanton. It is taken from the New York World of Nov. 30, and was sent to the authorities of the "Northwestern University of Chicago," to which has lately been added the "Woman's College," presided over by Miss Willard. The first paragraph in it refers to a foolish pledge, which puts the girls upon their honor, but is much more likely to develop dishonor among them. It is as follows:

"I will try so to act that, if all others followed my example, our school would need no rules whatever. In manners and in punctuality I will try to be a model, and in all my intercourse with my teachers and schoolmates, I will seek, above all else, the things that make for peace."

"Mrs. Elizabeth Cady Stanton, who is at present in the city, contributes a very manly letter to the discussion. She thinks that in subjecting the girls alone to this discipline there is 'an invidious assumption that boys can be trusted with liberties that girls cannot, the same principle that in the great world makes one code of morals for man, another for woman.' Further, Mrs. Stanton thinks that the rules involve a self-control and perfection of character rarely met with on earth, so that 'the temptation to avoid punishment by falsehood is so great that probably the very girls who violate the most rules, say "yes" the most readily to the whole catechism, and find an excuse in the absurdity of these rules and the tyranny of those who enforce them.'

"The rules themselves Mrs. Stanton considers objectionable. 'Where sermons are dull, prayers long and chapels unventilated,' she believes that young people will fidget and whisper, and is of opinion that they 'have a right to dodge the whole ceremony, or, by side issues, make it as short as possible.' As to keeping the girls quiet, she thinks 'they should romp, play, talk, laugh and sing as loud and as long as they are capable.' This cribbing and crippling of their natural impulses to make them 'lady-like' is ruining the girls in body and mind.

"As to the young man question, Mrs. Stanton says the 'strongest reason for opening our colleges to girls is, that young men and women may study each other in their natural, normal conditions in the recitation-room and on the play-ground, and thus lay the foundation for a purer social life than we can boast to-day.' When girls go out to walk they must take gentlemen or Newfoundland dogs with them for safety. The latter can 'study the planetary worlds' and 'enjoy nature in all her varied moods' to the natural advantage of escort and escortee—the former cannot. Mrs. Stanton objects to making four the prescribed number for a walk when two are far more desirable. In restricting the social intercourse of young ladies and gentlemen, and thereby adding an undue zest to their meeting, the authorities of the Northwestern University are unwisely interfering with one of the best features of co-education. To exaggerate the importance of forbidden pleasures and keep the mystery of sex surrounded with the usual artificial lights and conditions is to make men and women heroes and angels in each other's belief till in the trials of life they are taught otherwise, and in their disappointment undervalue each other by just so much as their ideas were before too exalted. She concludes thus:

"The fewer laws we have the better. This is true alike in the home, the college and the state, for there is a strange perversity in human nature to do what is forbidden."

There is always sound sense in whatever Mrs. Stanton advises, and we trust that the scholastic authorities of the

Northwestern University will appreciate and carry out her suggestions. We do not, however, believe in a Newfoundland dog studying the planetary world, but we do believe that, should he see any love-passages between the lad and lass he is escorting, he will be likely to hold his tongue about the same, and can be fully relied on in the matter of discretion.

MEMORY-BELLS.

BY GARNET B. FREEMAN.

Memory-Bells are ringing—ringing—
In the distance, far away;
Do you hear them singing—singing?
Will you tell me what they say?
Do you hear their silver chiming?
Do you hear their mellow rhyming?
Do you hear the dear, sweet story
Of your childhood's far-off glory?
Do they take you back to years
Clouded by no haunting fears?
Do they speak of sunny hours
When your way was strewn with flowers—
When a rainbow arched your sky,
And when Faith stood smiling by?

They are tolling—tolling slowly;
Hear the echoes die away—
Tender, lowly, sad, and holy;
Will you tell me what they say?
Do they tell of manhood's dreaming?
Do they tell of bright eyes beaming?
Do they tell of fond words spoken?
Do they tell of young hearts broken?
Do they tell of hopes you cherished?
Do they tell how faith has perished?
Do they tell how, night and day,
Cruel Fate has tracked her prey?
Do they tell of proud hopes blasted,
And of life's sweet treasures wasted?

Memory-Bells are pealing—pealing—
O'er the ruins by the way—
Through the mind's dim chamber stealing;
Will you tell me what they say?
Has your heart lost all its lightness?
Has your life lost all its brightness?
Has your day-star set in gloom?
Do you hear the voice of Doom?
Mocking every groan that bursts
From the aching heart that thirsts
For the love it ne'er may share,
And the joys it ne'er may wear—
For the light by clouds o'ercast,
For the glories of the past?

Memory-Bells, Memory-Bells, softly you're ringing;

Through years of long silence, I hear you to-day—
Soothing to rest with the notes you are winging;

Oh, Memory-Bells, shall I tell what you say?

Over long years you are bearing me back—

Over each step of the desolate track;

Over temptation, and yielding, and sin;

Over the hurry, and whirl, and din

Of a life that was dark; and I kneel once more

At my mother's knee as I knelt of yore,

While she tells me the story, sweet and brief,

Of the "Man of Sorrow, acquainted with grief,"

And I hear the lips that have long been clay

Pray for her boy as she prayed that day.

Oh! Memory-Bells, with your weird, strange power,

You have brought back my mother to me this hour,

And brought what you hoarded with faithful care—

Her fervent love and her earnest prayer.

You have stilled in my bosom the tempest wild,

And made me again "as a little child."

COMSTOCK AND THE IMMORAL SYRINGE.

If using the vaginal syringe is immoral, where did this act of immorality originate? I, for one, think it commenced among the church-members, as there have been so few children brought forward for baptism in comparison to former days. Our mothers and grandmothers could present to their churches from seven to fifteen children for baptism; and every child born out of wedlock was brought into Sunday-school and church. They grew and waxed strong men and women. Some have filled high offices in the government with honor and credit to the nation, and were greatly lamented when called hence by death.

I am sorry to learn that these Christian young men know so well the use of the vaginal syringe. Perhaps those young men who showed the obscene pictures to the chambermaids and dining-room girls of Chicago, understood the use of the vaginal syringe. I presume Brother Comstock will set a better example to his male associates—the members of the Young Men's Christian Association—for the benefit of future generations; also to his sister church-members.

It cannot be that the Lord God has closed up the wombs of the women between the age of sixteen and forty years. Circumstances are but poor excuses for prohibiting the raising of children. For the last twenty-five years times have been good. Wages and salaries have been higher than at any previous time in our country's history, yet there are not half the children born, according to population, as there were formerly; and the few that are born are poor, miserable, half-made-up specimens of humanity, so cursed with dilapidated constitutions from parental diseases that half of them die before they are five years old! God did not make the ravens without providing for their necessities, nor did He make man before He made ample provision for his sustenance. And there is no lack of food and clothing at the present time.

Now, if our Christian leaders would set the right kind of example, then every church pew will have from six to eight beautiful, well-made children in it, with the father and mother at the head. The mother resembling a noble matron instead of the fashionable belle; and the father a noble, dignified man of common sense, instead of a fashionable, empty-headed fop. Ah, Christianity! what a gulf thou art making for thyself to fall into. Is it any wonder that the people say Christianity is a failure? that the people stand aloof, and say

we will wait and see for ourselves? Christians, throw off your hypocritical cloak; be men and women, so that the world can look on you without distrust. Thousands of the people are losing all respect for your Christianity. You must change your canting, hypocritical pretensions, or lose caste among the honorable men and women of this latter part of the nineteenth century. The places that know you now will know you no more! Yea, "you are cutting off your days, also your generations;" your names will become extinct, and none will be to blame but yourselves.

Now, Christians, lay by the immoral vaginal syringe; dismiss the abortionist; save all the money; let all the dear babies come—whether begat under the bonds of matrimony, free love or lust—for Jesus hath said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." I ask, if a common vaginal syringe is immoral, in the name of common sense what are these excuses that men and women are making daily in opposition to raising a family? For instance, a man and woman just married, make these remarks: "Oh! we cannot have any children." The man says: "My income will not allow it." But he will employ a physician, and pay him from twenty-five to fifty dollars to produce an abortion, and as much more before his wife is restored to health, if ever she is. Is it any wonder that our graveyards contain so many thousands of women from sixteen to thirty-six years of age, sent to premature graves by abortions under the cognomen of other diseases, as a genteel phrase for designating the cause of their deaths? And those who survive the hands of the abortionists, what are they? Only living wrecks of their former selves, wretched spectacles, the results of the transgressions of the laws of nature.

From one of thirty years experience in a Christian church.

Mrs. Dr. M. M. BUTT,
Chicago, Ills.

ABOLISH THE CHAPLAINS—ECONOMY DEMANDS IT.

BY A. GAYLORD SPALDING.

Yes, that is what I say; do away with that extra and foolish tax of old-time monarchies and priesthoods. It feeds, clothes, shelters and benefits none of the thousands of working people now thrown out of employment and wages. The office of chaplain in Congress, the Legislature, State Prison, our public asylums, or the army and navy no workingman needs to sustain, for it is a superfluity, a dry bone of an old foggy custom, superstition and aristocracy. The chaplain's duty is simply to slobber over the assembled audience with a sanctimonious ceremony called prayer, which serves merely as a fancy trimming to business, though it is no part of the business, and is wholly unnecessary. It is an ancient formality and habit that we have outgrown. Abolish it and the people will save many thousands of dollars every year.

Any crew of workmen in the plowing or harvest field, the lumbering camp, mill, factory, or mechanics' shop, needs a chaplain to solemnize and sanctify them and their business, just as much as our representatives and senators or our convicts, lunatics or soldiers. Think of employing, at a good salary, a chaplain in a blacksmith-shop, saw-mill or livery stable! Yet that would be just as proper and legitimate—legitimate nonsense.

In the army the chaplain is paid tenfold more than the hard-fighting private, though he neither works nor fights. He holds his position merely as a dressed-up gentleman, to say over holy and solemn words—a solemn farce—which give an air of pride, respectability and sanctity to the bloody, barbarous and ghastly business of war. But workingmen and soldiers are willing to sacrifice themselves in order to bestow an easy and rich living on such lazy dead-head chaplains. Let these simple and honest-hearted workers take shame to themselves and get up and git. They are unwittingly their own worst enemies, and willing cat's-paws to the ruling powers.

But now let the high command go forth to all legislators, to drop that needless and senseless official appendage, and to expect every able-bodied man to be his own chaplain, to sober and consecrate himself in or out of the capitol. Get rid of the priestly non-producing leeches and sponges that suck the life-blood of the people. Require all men to be honest and to eat the bread of equal labor and equal rights. Common sense and economy is the true motto for workingmen and women.

CHAMPLIN, Minn.

SAN FRANCISCO, November 18, 1873.

San Francisco, according to prophecy, is to be the queen city and great centre of the world. Boston, New York and Chicago seem to vie with each other in trying to get up the largest gatherings and the most gigantic plans for revolution, but, in my opinion, San Francisco leads the van, as far as plans are concerned for the reconstruction of society on the basis of justice and harmony—the preliminaries of which may be found on the cover of the "New Philosophical Bible," second number, lately published in this city by Dr. F. G. Gall & Co., price thirty-five cents. This test of superiority would indicate that the Coming Man had come here to focalize for the purpose of forming a practical community of 3,000 persons, after this grand programme for conventions and fairs has been carried into effect, reaching from towns, countries, States, nations, and ultimately in a World's Convention and Fair, to be held in this city, May 1, 1875, the object of which is to find out who are the highest geniuses in every useful business and profession, and then, in the World's Congress, to settle all disputes between nations, previous to organizing in detail this genuine harmonious brotherhood—the design being to select and arrange the most unfolded persons, after the true celestial order, after their trial and judgment.

It is hoped there will be no jealousy manifested in these rival cities, especially by editors, who should be impartial in inserting the various notices for proposed meetings and conventions, that all the most extended plans may be discussed before action commences in these gigantic, world-wide reve-

lutions, the signs of which are cropping out through the many leaders and molders of public opinion and of national destinies.

All great movements must have but small beginnings, headed by some discoverer who is a daring innovator. So let the judgment come, even if millions who oppose have to be crushed under the car of Justice.

Your sister in reform,

H. H. CLARK.

PIETY ON THE RAMPAGE.

The following extract is taken from the Providence Evening Press, of Rhode Island. It exhibits the purity of the civil authorities there:

The Board of Aldermen met at four o'clock yesterday afternoon; present His Honor Mayor Doyle and all the Aldermen, except Alderman Potter.

The following memorial was received and read:

To His Honor, Thomas A. Doyle, Mayor of the City of Providence, and the Board of Aldermen of said city:

The Young Men's Christian Association of this city most respectfully represent unto this honorable board that in the name of humanity, Christianity and the good of our people, they enter a solemn protest against the granting by this honorable body a license to the so-called Davenport Brothers, for a public exhibition at the Opera House in this city, on Sunday evening next; and further pray your honorable body to now revoke, if granted, any license to said Davenport Brothers, in the name of good and the cause of the people, that the efforts of the Christian community in our city may not hereafter be confronted by licensed desecration of the Sabbath for the love of money and the deceiving of the people, and as in duty bound will ever pray.

WM. H. ANDERSON, Gen. Sec.

THOS. W. CHURCH, President Y. M. C. A.

The Mayor said that the Davenport Brothers had made application as usual for a license, and he supposed their entertainment to consist of a lecture, and not at all improper to be given on a Sunday evening.

Mr. Anderson said that he had been informed that the entertainment did not differ in character from the regular performances. Were it allowed to be given, it would be seriously detrimental to the young men of the community, and he hoped the Board would revoke the license.

Alderman Clarke asked if the Davenport Brothers were connected with the Spiritualists.

The Mayor remarked that they claim their illustrations to be spiritual manifestations.

Alderman Manchester.—Yes, the kind of spirits that cannot work except in the dark.

Alderman Clarke was in favor of hearing both sides of the question.

Chief of Police Knowles said he was present at one of their entertainments, and found the audience small and orderly. What the Brothers did was a mystery to all, even to those on the platform with them.

The Mayor observed that there was nothing disorderly at their entertainments. When he gave a permit to them he supposed it would be a regular lecture.

The license was then ordered to be revoked on the ground that the exhibition was to be given as a merry-making affair.

The next question that will come before the sapient Dogberrys there will probably be the suppression of "Spiritual Lectures" in Providence, R. I. Then, probably, they will come down on Catholic and High Church exhibitions, and so make it all serene for the miserable roundheads and puritans of the place.

When once bigotry gets the upper hand in a community, there is no telling where it will stop. These male Christians of the Y. M. C. A. order are sad dogs. It may be that when they get to be old they will repent of their misdeeds, on finding that they have forged collars for their own necks as well as those of their neighbors.

NOT COMPLIMENTARY TO US.

"The Japan Mail, an English paper published in Japan, says that the sending of Japanese youths to America and Europe to educate them as civil servants is a failure. They return with a mere smattering of knowledge, a high conceit of their abilities, a strong taste for beef and beer and a prodigious contempt for their own country."—N. Y. Herald.

COMMENTS.

If the Japanese were wise, they would rest content with their present happiness. If there were no two-sworded men there, in our opinion, they would be the freest, best-fed and best-clothed people under the sun. Their system of political economy is superior to ours, and produces better results. Their hard-money system was better for their laborers than our paper-money system is for ours. Their social system is just to both sexes, which ours is not; and their young men and young women have no fear of uniting their fortunes and their persons, for, at present, there is no surplus population in Japan.

BUSINESS EDITORIALS.

CHAS. A. FOSTER.

This unsurpassed medium has been astonishing the "Saints" of Salt Lake City for the past few weeks with demonstrations of the power of the spirits through him, convincing the hitherto incredulous that "Brigham" is not the only prophet through whom a knowledge of the future and of the departed can be obtained.

He is now, we learn, in San Francisco. Our readers in that vicinity should not fail to acquaint themselves with the many phases of his mediumship, in which he stands unrivaled. They will find him a genial gentleman, and be instructed as well as entertained by a visit at his rooms at the Grands Hotel.

VICK'S FLORAL GUIDE.

We would call the attention of those of our readers who are interested in floriculture—and who is not?—to the work of this "Prince of Seedsmen," advertised in this number of the WEEKLY. It is something more than the usual dry seed catalogue of American seedsmen, and will be found an instructive and interesting work, richly embellished with truthful engravings, and containing full directions for the culture of the most rare and delicate flowers.

From his long experience and the reputation Mr. Vick has won in the trade, any one can order seeds and bulbs from him with the certainty that they will get what they want; or, if they prefer, they can leave the selection of varieties to him, and they will have no reason to regret their reliance upon his good taste and judgment. Send him 25 cents and get his magazine.

MR. MADOX.

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

The Eighth Annual Convention of the Michigan State Association of Spiritualists will be held at Jackson, Mich., commencing on Friday, the 12th day of December, 1873, at 2 o'clock P. M., and will continue its sessions for three days. Good speakers will be in attendance. A general invitation is extended to all, and a cordial welcome is assured by our friends at Jackson to all who may come.

Arrangements will be made to entertain those coming from a distance as far as possible. Come one come all, and let us reason together.

E. C. MANCHESTER, President,

Bedford, Mich.

L. E. DRAKE, Secretary,

Plainwell, Mich.

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

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

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

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

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

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

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KURTZ' RESTAURANTS.

Among the many permanent institutions of the city are the several restaurants of Mr. Fred. Kurtz, located at 22 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.

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

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

A CARD.

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

PROSPECTUS.

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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.
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COL. J. H. BLOOD, Managing Editor.

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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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Condensed Time Table.

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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	7:20 "
" Susquehanna	3:40 P. M.	8:12 P. M.	" Susquehanna	2:43 A. M.
" Binghamton	4:40 "	9:20 "	" 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.	1:00 "	" 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	3:58 "
" 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	11:25 "
" Ann Arbor	11:00 "	11:43 "	" Ann Arbor	11:43 "
" 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	AIR
" Kalamazoo	2:55 "	LINE.	" Kalamazoo	LINE.
" Niles	4:32 P. M.	4:40 A. M.	" Niles	4:40 A. M.
" New Buffalo	5:25 "	" "	" New Buffalo	6:02 "
" Michigan City	5:45 "	5:45 "	" Michigan City	5:45 "
" Calumet	7:18 "	7:47 "	" Calumet	8:00 "
" Chicago	8:00 "	8:00 "	" Chicago	8:45 "
Ar Milwaukee	5:30 A. M.	1:50 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	5:00 "
" 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	8:30 "
" 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 Wayne, with Flint & Pere M. R. R. to Plymouth, Holy, etc.
At Ypsilanti, with Detroit, Hillsdale & Eel River R. Rs, for Manchester, Hillsdale, Banker's, Waterloo, Columbia City, N. Manchester, Denver and Indianapolis.
At Jackson, with Grand River Valley Branch, for Eaton Rapids, Charlotte, Grand Rapids, Nantua, 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 & Cln. 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, Feutwater 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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