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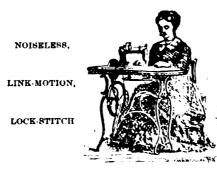
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Each Ticket will consist of four quarters, value, \$2 50 each. The holder is entitled to admission to the Concert and to the amount of glft awarded to it or its fraction. Tickets number from 1 to 1,000,000. THE CITIZENS' BANK OF KY, IS TREASURER.

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	Ten Gifts of \$1,000 each	10,000
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Seven hundred and twenty-one Gifts in all....\$550,000 After paying the expense of the enterprise, and making the distribution of the gifts, the balance of the proceeds arising from the sale of tickets will be appropriated to the establishment of a FREE LIBRARY IN LOUISVILLE,

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The Concert and distribution will take place under the immediat supervision of the Trustees named in the act of incorporation.

The Trustees will be assisted by well-known and eminent citizens of Kentucky, who have consented to be present at the concert, and to superintend the drawing and distribution of gifts.

The holders of tickets to which gifts are awarded will be paid on presentation of them or their iraction at the office in Louisville the second day after drawing, and every business day for six months theresfter, and may be sent direct, or through any Bank or Express Company, for collection. All orders accompanied by Drafts, Post Office Money Orders or Greenbacks will be promptly attended to, and tickets returned by mail, registered or expressed, as desired. Tickets are like greenbacks—good only to the holder.

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Buyers will note that there are only One Hundred Thousand Tickets, instead of Two Hundred Thousand, as in the San Francisco Gift Concert, and that there is \$50,000 more distributed. I sold that, and made the awards in four months, and paid \$488,000 to ticket holders from November 2d to 15th, 1870, and turned over \$12,000 to the Secretary due tickets not are sented.

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It will be particularly noticed that it is a matter of impossibility for any one to know what numbers draw gifus, as it is not known what the gift of any number drawn from the first wheel will be, until the scaled box, with amount of the gift plainly printed, is taken from the other wheel and opened in full view of the audience, therefore the larger gifts may not come out until toward the last, or in the middle of the drawing. The \$10.00 in gift in the San Francisco Gift Coucert, under the management of C. R. Peters, was the 200th number drawn, and was awarded and paid to a gentleman in New Orleans.

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H. T. CHILD, M. D., 1 684 Race street, Pl

VINELAN

The Spiritualists, Frier of equal and exact justic male and female, have do tion in their hall and gre and Sunday, the 9th and

The first day will be o and exact justice to all,' ject of suffrage. Some o side of the spiritual rat H. B. Blackwell, T. W. 1 A. Livermore and others in the Convention.

The second day will l Children's Progressive . Blood and Thomas Gale an invitation is extended far and near, who feel ab this glorious cause. Jack F. M. Brown, Dr. H. T. C tations and are expected. desire to be present and generally may be safely r may hope to return bette

The best way to come of Murray street, by the р. м., Friday, Sept. 8.

Chairm

THE IN

It ought to be known t it does not aspire to the meetings are held in put though only members a special invitation), and n vote. The several section follows:

Section 1 (German).—St Hotel, corner of Broome r Section 2 (French).—Th 2 P. M., at No. 100 Prince female members) and ever

Section] 6(German).-Fi street.

Section 8 (German)-Mc avenue, Williamsburgh, L Section 9 (American).-Twenty-seventh street.

Section 10 (French).-Fi each month, 6 P. M., at Forty-first and Forty-secon Section 11 (German).-1 ninth street, between Eight Section 12 (American).

each month, 8 P. M., at No

Our New Western Age of the "Nineteenth Cente Western Agent, with officago, Ill., where subscriptioned advertisements will be WERKLY in Western favor branch office, and we are his engagement of one so invon Boyer, with whom we trust endeavor to introduce the

and hamlet in the great Wes

POST OFF

The mails for Europe duris Sept. 9, 1871, will close at ti on Wednesday at 8.30. Thu AL 10:80 A. M.



EIGHTH NATIONAL CONVENTION.

THE AMERICAN ASSOCIATION OF SPIRITUALISTS.

The eighth National Convention will meet in Troy, N. Y. on Tuesday, the 12th day of September, at 10 o'clock in the morning, and continue in session three days.

Each active local society, and each Progressive Lyceum of any State, Territory or Province, which has no General Association, shall be entitled to one delegate for each fractional

These Associations and Lyceums are respectfully invited to appoint delegates to attend this meeting and participate in the proceedings thereof. Mrs. H. F. M. Brown, President,

1374 Madison street, Chicago, Ill. H. T. CHILD, M. D., Secretary, 634 Race street, Philadelphia, Pa.

VINELAND CONVENTION.

The Spiritualists, Friends of Progress, of Humanity, and of equal and exact justice to high and low, rich and poor, male and female, have decided to hold a two days' Convention in their hall and grove at Vineland, N. J., on Saturday and Sunday, the 9th and 10th of September, 1871.

The first day will be devoted to the question of "equal and exact justice to all," with special reference to the subject of suffrage. Some of the most renowned speakers, outside of the spiritual ranks, as Lucretia Mott, Lucy Stone, H. B. Blackwell, T. W. Higginson, Julia Ward Howe, Mary A. Livermore and others are expected to be present and join in the Convention.

The second day will be devoted to Spiritualism and the Children's Progressive Lyceum. Mrs. Woodhull, Colonel Blood and Thomas Gale Forster have agreed to attend, and an invitation is extended to all speakers and other friends, far and near, who feel able to go up to Vineland to plead in this glorious cause. Jackson Davis, Mary F. Davis, Mrs. H. F. M. Brown, Dr. H. T. Child and others have special invitations and are expected. Dr. Slade has also expressed a desire to be present and may be expected; and a good time generally may be safely relied upon, so that all participating may hope to return better, wiser and happier.

The best way to come from New York is from the foot of Murray street, by the Vineland Railway, leaving at 4:30 P. M., Friday, Sept. 8. JOHN GAGE,

Chairman Committee of Arrangements.

THE INTERNATIONAL:

It ought to be known that this association is not secretit does not aspire to the honor of being a conspiracy. Its meetings are held in public; they are open to all comers, though only members are permitted to speak (unless by special invitation), and none but members are allowed to vote. The several sections in this city and vicinity meet as

Section 1 (German).—Sunday, 8 p. M., at the Tenth Ward Hotel, corner of Broome and Forsyth streets.

Section 2 (French).—The second Sunday in each month. 2 P. M., at No. 100 Prince street (especially to accommodate female members) and every other Sunday, 9 A. M., at the same place.

Section 6(German).—Friday, 8 P. M., at No. 10 Stanton

Section 8 (German)—Monday, 8 P. M., at No. 53 Union avenue, Williamsburgh, L. I.

Section 9 (American).-Wednesday, 8 P. M., at No. 35 East

Twenty-seventh street.

Section 10 (French).—First Tuesday and third Saturday in each month, 6 P. M., at No. 650 Third avenue, between Forty-first and Forty-second streets.

Section 11 (German).—Thursday, 8 P. M., West Thirty-ninth street, between Eighth and Ninth avenues, at Hossel's. Section 12 (American).—The second and fourth Sunday in each month, 8 P. M., at No. 44 Broad street.

OUR NEW WESTERN AGENCY.—Mr. A. J. Boyer, formerly of the "Nineteenth Century," has become our General Western Agent, with office at 116 Madison street, Chi cago, Ill., where subscription may be made to the WEEKLY and advertisements will be taken. The rapid growth of the WEEKLY in Western favor has induced us to establish this branch office and we are happy to peaklet cannounce the branch office, and we are happy to be able to announce the engagement of one so favorably known to Reform as is Mr. Boyer, with whom we trust all our friends will join in the endeavor to introduce the WERKLY into every city, village and hamlet in the great West.

POST OFFICE NOTICE.

The mails for Europe during the week ending Saturday, Sept. 9, 1871, will close at this office on Tuesday at 11:36, on Wednesday at 8:80, Thursday at 9:80, and on Saturday at 10:80 A. M.

P. H. Jones, Postmaster.

RESOLUTIONS ADOPTED BY THE EXECUTIVE COUNCIL OF THE KNIGHTS OF ST. CRISPIN ON THE TARIFF.

Whereas, Efforts are being made by the shoe and leather in-terests of the country to secure the abolition of the duty on hides, and also a substantial reduction of the present onerous duty on lastings; and,

Whereas, We believe that the abolition or essential modification of these duties would be of great benefit to both pro-ducers and consumers of boots and shoes; therefore be it

Research, by the Executive Officers of the International Grand Lodge of the Knights of St. Crispin, That while we shall resist any and all attempts to injure or break up the Crispin Order, coming from whom they may, yet still we are ready to heartily co-operate with the shoe and leather interest in al bonorable efforts to carry out the spirit of this preamble and resolutions

Resided, That we recommend to the members of our Order in all sections of the country to sign and forward to Congress suitably headed petitions in aid of any that may be offered to secure the purpose named in the preamble to these resolutions, in the full belief that by so doing we can do much to open a wider market and secure steadier employment at fairer rates than now received under the unjust and burdensome tax on materials used in the manufacture of shoes and leather.

THOMAS RYAN, J. G. S. K., No. 105 Bleecker street, New York City.
JAMES P. WRIGHT, J. G. D. S. K. No. 297 E. Madison street, Baltimore, Md. JOHN DORMER, J. S. K.,

No. 427 North Sixth street, St. Louis, Mo. A true copy. Attest, S. P. Cummings, J. G. S., No. 53 State street, Boston, Mass.

CITIZENS' PARTY.

DECLARATION OF PRINCIPLES.

1. A practical recognition of the principles that in our government all political power resides in and belongs to the people, and not to a portion of them; that the people should dictate their own policy to their public servants, instead of allowing office-holders to dictate to them.

2. Requiring perfect honesty in all public officers, paying just compensation in salaries for work done, and the payment

of all fees into the public treasury.

3. Abolishing all class legislation, and incorporating the people into all monopolies, giving to all the benefits which now come to the few.

4. Holding legislators to a more rigid accountability, and requiring the submission of the question of annexation of territory and other fundamental laws affecting the general interest of society to a vote of the whole people.

5. Equitable taxation, by which the surplus wealth of the nation shall pay all the expenses of the government, which now directly and indirectly fall with such crushing weight upon the laboring poor.

6. Impartial suffrage—including both sexes—by which the higher intuition and inspiration of women shall be brought to elevate and bless the State, as it has always elevated and

blessed the family and the church. 7. The entire destruction of the dram-shop system.

8. Encouraging co-operative effort, and the building up of all useful industries. 9. A national currency based upon the labor, integrity and

honor of the country. 10. Compulsory education of every child to the extent of

reading and writing the English language.

11. Perfect freedom in region to worship the Infinite according to each individual conscience, and the most perfect toleration of all religious.

12. A criminal code which shall secure protection to society, reparation for the wrong done, and the reformation of the offender. 13. Prohibiting the donation or sale of the public lands

except to actual settlers. 14. The subjection of the military to the civil power, and

the reduction of the army to a peace basis.

15. The sacred purity of the elective franchise and the security of justice and equal rights to all.

A ticket will soon be nominated on the above platform. which all good citizens can consistently support at the polls.

CONDENSED PLATFORM OF THE LABOR PARTY OF PENNSYLVANIA.

1. The disenthrallment of labor.

2. The establishment of an equitable rate of interest for

money.
3. The abolition of our national bank system.

4. The creation of a currency based on the wealth of the country, which shall be a full legal tender for all debts, public and private, and convertible into 3 per cent. government bonds, payable on demand. 5. The payment of the 5-20 bonds exactly according to

contract, in the lawful money of the United States.

6. The maintenance of a protective tariff as long as it shall be necessarv 7. The adoption of the eight-hour system of labor.

The prohibition of the importation of Chinese laborers. 9. The establishment of a Labor Bureau at Washington.

10. The preservation of the public lands for actual settlers.

, 11. The rescue of the government from corrupt politi-cians, from the dangerous influences of the supremely selfish money power of the land, and the restoration of it to the

complete sovereignty of the people.

12. The practical incorporation into our civil and political system the divine injunction, "do unto others as ye would that they should do unto you."

The foregoing is a declaration of our principles. We be lieve they are based on the eternal foundations of justice. We invite a fair discussion of the questions involved, and will gladly give such space in our columns for the purpose as we can. If our positions are unimpeachable and based in truth, we hold it to be the duty of every man to promulgate and sustain them .- Pennsylvanian.

The Crucible is one of the most carnest papers in the cause of moral progress. It is clear and torcible as it is sincere, and its utterances have all the weight that of right belongs to conviction.

CORRESPONDENCE.

To Correspondents.-All communications intended for publication must be written on one side only. The editors will not be accountable for manuscript not accepted. Correspondents will please condense their letters. Many valuable communications are crowded out by their length.

MISS BEECHER ON WOMAN SUFFRAGE.

MRS. WOODHULL: The inclosed letter from Miss Beecher has been the rounds of the press. Here is my answer to it. If you think it worth printing, you can print it. If not, consign it to the waste-basket :

Miss Catherine Beecher: Your letter in opposition to woman suffrage has met my eye. Your first proposition has been the argument of tyrints from the first ages-they, like you, assuming that they knew what was for the best good of society. For this Pilate ordered Christ to be crucified. For this thirty thousand persons were put to a cruel death by the Roman Catholic Inquisition, in Spain alone. Protestants have slain and persecuted Quakers for the same reason. Kings have endeavored to destroy every aspiration for freedom "for the best good of society." Thirty thousand priests and their congregations said Human Slavery was for the " best good of society."

How do you know that woman suffrage is contrary to the best good? Who made you the infallible judge? What better right have you to decide the question than Mrs. Hooker?

Is not the administration of justice always for the best good of society, and is not that a higher condition that grows out of the establishment of equal rights than that which exists where one class rules and the other is ruled?

The true question is one of principle. We profess to be a republic. Shall we give the lie to our profession by our lives? That was where the "Irrepressible Conflict" was as sure to come as God rules, was where it did come, and where it will come on this question-Are we professing to have a government by the people, and disfranchising onehalf of them?

Who ever heard of the law forcing any one to vote? Where but in the minds of the opponents of woman suffrage has any such idea had birth? Have you ever known any one fined, imprisoned or made in any way amenable to the law because he did not vote during the ninety-five years of our republic? If you have heard of such a case, bring it forth; if you have not, don't insult common sense by talking of the law obliging conscientious women to vote, or suffrage being forced on you.

Why should you wish to strangle the aspirations for freedom in one human soul?

If you love bondage, enjoy it. If your sister loves freedom, do not deprive her of what you do not want. If you really believe that women should "first discharge all duties of the family state," and because the law permits her to marry, and the Bible says increase and multiply, "conscientious women are obliged to take these responsibilities," how is it you have not become "prime minister of the family state?" and what kind of consistency do you show by your opposition to those women who have "discharged all that belongs to woman as prime minister of the family state?"

C. S. MIDDLEBROOK.

TO THE EDITOR OF THE COURANT: Permit me to present a few considerations in opposition to the claims urged on our legislature in favor of woman suffrage.

Neither man nor woman has a right to anything contrary to the best good of society. If this requires a division of responsibilities, so that women take charge of the family state, and man of all outside affairs, each aiding the other by counsel and sympathy, then woman should adhere to this division, and she has no right to change it. The simple question is, which is last for society?

The interpretation of our Constitution and its amendmen's

all turn on the meaning of the terms people and citizens. In their widest sense these terms include not only men, but women and children. In the use of the terms in our Constitution, they do not have this broad meaning, for the children are shut out, and all men under twenty-one and several other classes of men. They include only those people and those crizens who have certain qualifications which the best good of society requires, and every community is to be the judge as to who shall or at all not vote. by settling what is best for all concerned. If the best good of society requires woman to be law makers, judges and juries, she has a right to these offices; if it does not, she has no right to them. It is probable that the best good of society would be promoted by having women who pay taxes also vote, for this would increase the proportion of intelligent voters, and also take away the most plausible argument for universal woman suffrage.

All will concede that laws should be framed so that woman's usefulness and happiness shall be treated as equal in value to man's. But this does not settle the question as to whether the laws be made by fathers, husbands and brothers or by women. The majority of women believe that it is for their best good that the responsibility of civil government be borne by men and not by women, and that it will be an act of injustice and oppression to oblige conscientions women to take these responsibilities, as they must do if universal woman suffrage is established by law.

In behalf of the multitudes of women whose voices are not heard, I entreat that no such duties shill be forced on us, until we are better prepared to discharge all that belongs to women as the prime minister of the family state and the chief educator of our race.

CATHARINE E BESCHER

Truth and fair dealing outlive fraud and deception - . to

GREELEY AND THE

ABORTION

To Woodsall and Confirm & Weekly

Everything has a cause and a purpose and what the purpose of absortion?

Soppose saything to be a someone, abled on the face of earth; suppose sayone should step toward and remove that minuser, is it removable in us to abbor the summace, and also to abbor the man who abutes the number ? Ginz a beby was a numeror, an atomicable muserore, a cry ng Buisance, to the percuts, to the neighborn to Mrs. Grandy. A Chinaman would have put that animance into a bucket of water and elept eweetly after so virtuens an action. Mrs. Grandy turns away shreked, and little her skirtle as she passes Ginz's haby, but she holds up her hands and thanks heaven the in not a Chinese. I respectfully suggest this is inconsistent. Let us be Chinese or let us be Christians.

Now I am a little tender in conscience, and I respect publie opinion. When a man or a woman loses his or her gred name-well, you know how it is yourself, perhaps. I tex your virtuous readers not to minunderstand me. I am not going to enter into a defense of Dr. Rosenzweig and those of his professional brethren who make a specialty of abortion. Dr. Rosenzweig and the others know that they break the law. They count the cost and they build their house. I have nothing to may, just now, about Dr. Rosenzweig or any one who trides professionally upon the vices, tollies and sufferings of human nature, and I pin the Dictor.

I would respectfully ask Mrs. Grandy if abortion be not the convergence of missi rected axial opinion. This unfortonate Miss Enwising had become pregnant. I am yet but new in the study of social questi ms, but it appears to me that there was no alternative for the poor girl between dying by the slow torture of public opinion or dying under the practices of the abortionist-the latter, perhaps, the more mercifal.

If Mrs. Grundy would have taken her baby, and would have left her in peace, she need not have died.

Bit, then, female chantity? Yes, chantity-yes, that is a difficulty. From childhood up I have always been taught that a woman's honor, a woman's chastity, is her most sacred poss s-ion. When she has lost her chastity she has lost all that makes life precious. In other words, it is time to die. I don't think this climax is always meant. Lucretia killed herself. But this was clearly an exceptional case, else it would not have been so celebrated. This question of chastity troubles us a good deal. I cannot help a suspicion that this miserable Rosenzweig was nothing more than the agent, the voluntary, self-appointed, if you please, but still the agent of society. Alice Bowlshy had lost her chastily, she was about to become a mother; in an irregular manner, in a way not sanctioned by Mrs. Grandy. Mrs. Grandy is rigorous, severe, merciless to small sinners; to princes and the rich she deals leniently. Mra. Gundy would have had no pity for Alice Bowlshy. Roz neweig anticipated the sentence. He removed Ginx's baby and Ginx's baby's mother. He did more than he intended. To Ginx's baby's mother it would have been all the same after a while. That baby had no place-it came without license. The difference between a virtuous action and a great sin lay in twenty-five cents and a slip of printed paper. For the want of these there was only one thing to be done—to die. HOWARD.

WHO SHALL ANSWER FOR THEIR SINS?

TERRE HAUTE, Ind., Aug. 27, 1871.

Overflowing with contending emotions, with a heart full of sympatheth feelings and a brain reeling with imprisoned thought struggling to find outward expression in words, I

write for relief. Yes erday's dailies gave us the startling record of a passing wave of events that bore on its creat two self-loosed souls we sry of breath' out into the infinite silence of the great "beyond." In twenty-four hours two young girls whom the world has frowned upon as tainted in morals (yet patronized to glut a morbid pission) grew too weary of the cold scorn, biting words of self-righteous humanity, which denounced in them only what was hidden in their own lives, and tired of living a sin from which, in woman, there is no red-mption, alept away the intolerable shred of a mangled evisionce by the aid of morphia, here in this our city of Terre Haute, numbering its sixteen thousand inhabitants. Crucifiel through love by man's lusts and passions, and victims to misplaced confidence and its sequences, piercel by the spear thrusts of a jeering, unsympathizing society, whose pity goes begging in squalor and rage. Homeless, friendless, abandoned, with no eye to plty, no lip to kiss, no voice to entreat them to live in purity, what was there left them but ain or a plungs into the vast unknown, when, at least, we, as custo a's law-makers, fix a point of degradation for woman from which her torn and bleeding feet may never climb? And shall we who so assume the love of virtue judge of it by those who have never been tried? Is there any virtue in passivity that never was rippled by a wave of temptation? It to be "tempted and sinker" be the test, how many innocents are thire among the condemners of such as may not resist? Or if there may be "more rejoicing in heaven over that they lead them not back to the fold?

Simply this trey are so weak walking on their own "fow trying for dear the to fines the berge of their own virtues have which has everyt the vernita of impure desires that it will never do so trust, their powerless resummer, latithe bands of strong temperation, till I think sometimes we denomine in Nucleat committee the frailies of others that are most abunicant in currentes

But how with these fair girls ! Why, if life in sweet, as no tare willn't, to yearn, but it become so intolerable for them? Why were not their accomplices in guili-their seducers equally frail and equally guilty, why were they not equally removed, and equally disgreed with and tired of life?

Oh! they were without " still! No one calls them hated barieta." They are never "Max of the toen." No father's house refines them, menter, no mother's welcome in withdrawn, no society frowns, no business ocases to furnish compensation. Men do not derite, not women scorn him. He is as good to-morrow, in his charch or business, for the adultery of to day, if he is successful in keeping it hid, as he who has no wild cots to sow; and so long as he can shirk the burden of responsibility in respectability off his own should som said, eighty years ago, "that the people are incorrupt ders, and pumper still his carnal appetite, he has, collective-lible and can be safely trusted with power?" Or most they iy, no object in woman's redemption—and moral purity, the held in bridle strings by the more fortunate in wester While, if singly her defender, and a living testimonial of (Certainly not in brains or viride.) Are we as Americans in virtue, he is singled out and branded a hypocrite—through the green glames of the gaping and unappreciative judges of a gromer nature. Long will be the ages that shall intervene lafore men can become the redeemers of women, and thus of themselves; for man can never rise save through reteeming womanhood-that mould himfor men can never drive an evil from society while they are nourished on the pap they claim to apleen, and suffer themselves to become a party to the vices they condemn. They can never parade virtue with success to victims of their passions. Yet wmething must be done! This great "evil," the great un "social" thing-that is you will allow me to say that I have done what I could for riving and feating on the vitals of our great American society life-is taking off its victims from the fairest and purest of our people. It not only robe innocence of its sweetness, but hardens and sours the native sensibilities of our common humanity. Life becomes a thing of mingled death and a subject of mocking contempt, so aimless in its hopeless promises that the weary fingers may toy with its golden threads till they sunder. Day by day before us and about us everywhere are the loveless hearts of tempest-toesed waifs, whose sensitive pulses beat too hard against the prison bars that confine them, and they choose to kiss the cold hand of death and uncertainty to longer bear the taun's and jeers of a world that only reviles them and paints a dark shadow on their life picture after their echoless spirit has taken flight.

Yet you had a childhood of dimples and smiles, maternal kisses and soft lullabys, softly-murmured good nights, and benedictions all touchingly remembered as you closed your eyes for your last good night and quiet sleep to earth; and may be the angels swooped down and kissel the lids that 'mother" has forgotten to touch these long years; and may be the angels lifted you more tenderly than they would these stronger ones; and may be you will find the sympathy there you looked for in vain here; and may be you will some day become like them through Christlike purity and forgiveness, and come through the sacrifice of your own life a warning mediator to others trembling on the verge of temptation, and waifs on the tide wave of unheeding circum-ADDIE L. BALLOU.

THE COMMUNISTS.

MESSRS. HERALD: In your issue of to-day, in closing your article on "The Trial of the Communists," you say, in a separate and distinct sentence: "It is the duty of the civilized world to squelch the Internationals."

Why, my dear Herald, are you ready to Ay in the teeth of progress, thought and action, as manifest in that class, who are seven-tenths of all the people of the civilized world, whose sweat and toil, hone and sinew, have created, developed all the wealth of the planet, and who to-day stand upon the only published basis of true harmonization of the peo-DI. R ?

That there is much that is laid to the door of the Internationals of which they know nothing, and, of course, are not all responsible for, is true; but to condemn and "squelch" because somebody cries "mad dog," without giving a hearing, much less knowing, is most unwise, wicked, terrible, vicious in a public journal.

Who are the Internationals? Not Communists, though some of the Internationals may be Communists, as some of the criminals in the dock to day are Roman Catholics, Protestants, Scotchmen like vourself in nativity: but would you aquelch all Roman Catholics, Protestants, Scotchmen, because some few are enemies of the human race? Let's see we may be able to judge of them by their platform. Thus: The abolition of all wars, the abolition of all frontiers, the universal education of the peoples. Is there anything wicked in that? Should the Internationals be "aquelched" for atanding upon this platform? And who, pray, can do it, if seventenths of all the people stand upon that platform? Are wars any advantage to the producers, the creators the lost one returned than over the ninety and nine that of wealth? Certainly not to the starved and ruined went not astray," what are the world's great ones doing masses, made so by war. And what advantage are frontiers to the wealth producers? Why should the wealth producer

of Commany short and married has well a producing A Praire

Now would as not every the progress of summerly mark Petter of the venture of sections, never sail or the said and restant the third plants the last uncertain Tit. Corrected education " take examining the people to us derstand task there is no all antage to mank hid in fretering the spirit of war, and task frictions are only perforations for

If an Internationalist has put himself in position is in enemy to the number race, taken he may and whels to be squesched" the same to may other man, even if he were the editive of the Birtist. It is only that spirit and those indviduals who encourage war and all its concountance in the shape of frontiers, ignorance and the emlavement of the moves that should be "squelched" by the civilized world.

Is it wrong for the working, tooling, hadded, nest-circled, illy-braned masses to combine to better their condition saking for nothing but what is elearly right, and determined to submit to nothing that is wrong. " Is it a fact, Jeffer give the lie to our theory of government by squeiching the masses? Please reconsider the above text, or correct one of the Internationals, free-born and a native of our enuntry. Angust 11, 1571.

MONEY AND CURRENCY.

MESDAMES WOODSTILL AND CLAPLES: We shall not differ as to the importance of a true understailing of the terms used allove, and as I desire very much to put myself right in relation to them before your readers twenty or thirty years nest, to show that the precious menie are not only unfit for currency, but that they are not needed even as the basis of our currency, that being as you have correctly stated, the wealth of the country, or as I should prefer to say, the exchangeable commodities on which on private notes are based.

It is to be observed that in all countries where specie is the measure of prices, all paper, private as well as public calls when mature for specie.

It is not bank notes alone, but all checks, drafts and bills of exchange, and these amount, as I said in No. 37, to u least 95 per cent, of all we use as currency in our exchanges. But no creditor desires gold for his notes, but something which will purchase and pay, as gold would.

What I have contended for is, that as gold has been found to have a more uniform relation to labor than other profucts, and is so readily transported, in order to keep up a equilibrium we should continue to recognize it as on standard or measure, while we discard altogether its use as a currency or as the basis of the currency. We promise a pay a certain number of dollars, and this means neithe more nor less all over the world, in every transaction, than that we will give the creditor that which has as much value or purchasing power as the gold would-

We give him precisely the things he desires to purchase and for which he must pay the gold if he should have the from us. He does not want it, provided, of course, the paper is what it always should be; and this we can have by simply providing that the bank-notes or leading kind of currency shall have the right character, or be convertible at the right place into such funds as the creditor desires. That being secured, all other paper will partake of the same character. and gold cease to be used as currency, though always remenized as money, or the measure by which we determine our DAVID WILDER

WE are glad to learn that Mrs. Laura De Force Gordon's an independent candidate for the State Senate from Sur Joaquin County, Cal. In her younger days we were won to listen to her inspired discourses with wonder and admration, that one so young could speak so wisely and so well It has not been our good fortune to hear her speak of lan. but the genius of her letter of acceptance of the above nomnation gives evidence of increased capacity and wisdom. I she be elected she will prove a power in the Senate of the Golden State.

TO THE VOTERS OF SAN JOAQUIN COUNTY.

The San Josquin County Woman's Suffrage Association presents the name of Laura De Force Gordon as an mix penduat candidate for the State Senate, and most respecfully solicits your support in her behalf at the coming

In this "new departure" from old customs we feel say the intelligent and conscientious portion of the community will recognize and aid the pioneer effort to call out and one solidate the growing sentiment in favor of honorable ab 37 irrespective of sex, filling political positions, rather the nominees of corrupt and trading rings

The wide-spread disaffection which reigns in the two disting parties, and especially in reference to the nomine of the aforementioned office, is such as to render the bos propitious for the organization of the third, which she ignore none of the vital questions of the day, but invite curnest discussion and conscientious action of all god citizens. Believing that no name can be more acceptable to community than that of Mrs. Gordon, we have chases is as our at indard learer, and call upon you who profest desire to see morality, not money, rule in our Lershin halls to rally to the support of our candidate, and by you ballots give effective expression to your principles.

By order of the Executive Board. SARAH C. HARRY, Secretary In them of the position now a the political around this w president and attended the six of the six of the six of the second that the six of the s arealy known to be nothing to me Presidential nomination ambitute to have the first place smouth to have the first place his frain has already been pul-around was so correct and convention with it, and Mr. G. issues if tenying it.

Since the case of Mrs. Coffin of her late hashend, Mr. Buffer

comment and has aroused so asay for and interest in the Mr. Greeley's denying "Mr. C New York Indiana, has been **- V**(-. C mental among the men where Mr. Colourn is so well Induse employ, and where in The cause of this denial seem compliantion in the West win interiers with his pet Presider connection of Mr. Colburn

The summer following the Conburn, Mr. Junius Henri B son returned to New York persona triends. had been t had experienced the tende Southern prisons. They we writers, and formed no diff ployment upon the I-toure. given the responsible posi Colburn isily contributing and reports. These are fact the Tribune, and thus it wi just as much in the emp Browne, or Mr. Riemardson. wei.-inown writers on the denied. It was the wrath Alexander T. Stewart, which of fright to discharge Memity of Mr. Stewar, h Tribune's repuliation of Co respondent of a prominent letters he referred to 2 r. that gentlem in considered Colburn and Browne's rem

Recently Mr. Lawton, a from college, and one of the fiscinated with the glowi Coloradoan Utopia, the en position and took stock in came disgusted with affair maladministration of affair cal pharisees who had con returned a saider and a m toral duties on the Tribera edge of Mr. Greeley, who brought on his theoret cal mediately ordered his disc that Lawton was a value his place could not read: was inexorable. He still go. "He is a liar and a scalp," and Lawton mad sanctum.

The petty deceptions Greeley, although unknopublicans who swear by patent to all who come a Tribune office. All his as rent eccentricities and id absent-mindedness or a p but are systematically int is not only true of his ma and his theory, his poli morality are all of the sa ing real are superficial; has his eye single to I course of the Tribune affic abundant proof of this the case of Thompson, b Albert Richardson, kil has been influenced by lack of moral courage to "Doesticks" a man. witty writers of the N largely to the popone knows now fore the war, and essays and reports were Lamar slave sale at Cha man's life was worth t there, he went down and report which was so wis ran eminent risk of his brutal and excited popul north at the outbreak of send a bold, resolute res went to Washington, promised if he would go (that of dramatic cr.t.c) the celebrated Seventh ! napolis he was noticed ! personal safety in purgates and mingling with imminent risk. After M satisfactorily performed only to have his place obliged to take his pl ladder, among the boys had laboriously wreterd his service in this cap Course on Long laland to of one Joseph Herker, ti Bruno" and "Brunet

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news and commerce international platform bling the people to ta mankind in fostering only provocations to

aself in position as a ay and ought to b in, even if he were the spirit and those indiconcomitants, in the enslavement of the the civilized world half-fed, half-clothed etter their condition right, and determined Is it a fact," Jeffer. people are incorrupt. ver?" Or must they fortunate in wealth; 3 we as Americans to at by squelching the ext, or correct one of ve of our country. MADOX,

ENCY.

IN: We shall not ie understanding of e very much to put efore your readers one what I could for t the precious metals they are not needed it being, as you have intry, or as I should odities on which our

s where specie is the well as public, calls

ecks, drafts and bills said in No. 57, ton cy in our exchange iotes, but something ould

gold has been found or than other prodorder to keep up & ecognize it as our ltogether its use as a y. We promise to this means neither ery transaction, that th has as much value

desires to purchas he should have the , of course, the pape e can have by simply ing kind of curren ivertible at the righ desires. That bein the same character though always recog ch we de'ermine ou DAVID WILDER

L De Force Gordoni ite Senate from & er days we were wo ith wonder and adm so wisely and so well tear her speak of lat ce of the above nomi icity and wisdom. in the Senate of the

UIN COUNTY.

Suffrage Association ce Gordon as an ind te, and most respec rehalf at the comi

customs we feel su on of the commun rt to call out and @ or of honorable ability positions, rather the

reigns in the two ence to the nomine as to render the be the third, which she the day, but invite a action of all go more acceptable to 1, we have chosen in you who profes ule in our legislati madidate, and by! ur jaincipies.

& HARRY, Secretal

WOODHULL & CLAFLIN'S WEEKLY.

SEPT. 16, 1871.

In view of the position now occupied by Horace Gree in the political arena, and his well-known aspirations to Presidential nomination, his approaching lecturing tour through the West assumes great political significance, and any facts concerning him, which assist in giving a true estimate of his character, will be valuable data in the coming Presidential campaign. In New York, this lecturing tour is already known to be nothing more than an electioneoring swing around the Western circle, undertake i with a view to increase Greeley's popularity, and strengthen his chances for the Presidential nomination. The manner in which the ambition to have the first place on the next ticket entered his brain has already been published to the world. This account was so correct and circumstantial that it carried conviction with it, and Mr. Greeley has seen the utter use

GREELEY AND THE PRESIDENCY.

lessness of denying it. Since the case of Mrs. Colburn and her alleged poisoning of her late husband, Mr. Buffenbarger, has created so much comment, and has aroused so widespread a feeling of sym-pathy for, and interest in, the reputed poisoner, the fact of Mr. Greeley's denying "Mr. Colburn's connection with the New York Tribuic," has been the cause of the most lively astonishment among the members of the press in this city, where Mr. Colburn is so well known as having been in the *Tribune* employ, and where he is so universilly respected. The cause of this denial seems to be a desire to avoid any complication in the West which might by any possibility interfere with his pet Presidential scheme. The facts of the connection of Mr. Colburn with the *Tribuns* are simply

The summer following the close of the war Mr. R. T. Colburn, Mr. Junius Henri Browne and Mr. Albert Richardson returned to New York. They had been war correspondents of New York journals. They were warm personal triends, had been together in the tented field, and had experienced the tender mercies of the enemy in the Southern prisons. They were known as witty and effective writers, and found no difficulty in getting immediate employment upon the *Tribune*, Mr. Junius Henri Browne being given the responsible position of city editor, and Mr. Colburn daily contributing some of the best local articles These are facts well known to all who were on the Tribune, and thus it will be seen that Mr. Colburn was just as much in the employ of the Tribune as were Mr. Browne, or Mr. Richardson, or Bayard Taylor, or any of the well-known writers on that paper whose connection is not denied. It was the wrath of the millionaire merchant, Alexander T. Stewart, which caused Mr. Greeley, in a tremor of fright, to discharge Mr. Colburn, and doubtless the enmity of Mr. Stewart has something to do with the Tribune's repudiation of Colburn now. Colburn was a correspondent of a prominent Western daily, and in one of his letters he referred to a rumor concerning Stewart which that gentleman considered libelous, which brought about Colbura and Provincia reported force, the Tribure. Colburn and Browne's removal from the Tribune

Recently Mr. Lawton, a moral young man, only lately from college, and one of the editors of the Tribune, became fascinated with the glowing descriptions of that Western Coloradoan Utopia, the colony of Greeley. He resigned his position and took stock in Greeley's colony. He soon became disgusted with affairs there, and, disheartened by the maladministration of affairs by the (as he called them) fanatical pharisees who had control, so he sold out his interest and returned a sadder and a much poorer man to resume his editoral duties on the *Tribune*. This finally came to the knowledge of Mr. Greeley, who, indignant at the discredits thus brought on his theoretical band of brothers in Colorado, immediately ordered his discharge. It was represented to him that Lawton was a valuable and very able journalist, and his place could not readily be filled; but the Philosopher was inexorable. He said in these words that Lawton must "He is a liar and a scoundrel, and I must have his scalp," and Lawton made a graceful exit from the Tribune

sanctum. The petty deceptions and ambitious wrigglings of Mr. Greeley, although unknown to the hosts of the country Republicans who swear by the Tribune, are well known and patent to all who come in personal contact with him in the Tribune office. All his actions, his mode of dress and apparatus rent eccentricities and idiosyncracies, are the result, not of absent-mindedness or a philosophical absorption of thought but are systematically intentional—done for effect. And this is not only true of his manner and dress, but his philosophy and his theory, his political utterances and his dogmatic morality are all of the same calbibre, and all, instead of being real, are superficial; and in all that he says or does he has his eye single to his popularity and notoriety. The course of the Tribune affords, in its secret springs of action, abundant proof of this. As in the case of Mr. Colburn so in the case of Thompson, better known as "Doesticks," and of Albert Richardson, killed by McFarland, Mr. Greeley has been influenced by the very elements that he affects to despise; and in each of these cases has given evidence of a lack of moral courage truly lamentable in so great and good a man. "Doesticks" was one of the most brilliant and witty writers of the New York press, and contributed largely to the popularity of the Tribune. Every one knows how popular "Doesticks" was be fore the war, and with what avidity his witty essays and reports were looked for. At the time of the great Lamar slave sale at Charleston, in 1860, when it was all a man's life way worth to be known as a Tailyan reports. man's life was worth to be known as a Tribune reporter there, he went down and gave to the world that celebrated report which was so widely commented upon. In this he ran eminent risk of his life, and as it was, only escaped a brutal and excited populace by a two-hours' start. Coming north at the outbreak of the war, when it was necessary to send a bold, resolute reporter with the first regiments that went to Washington, "Doesticks" was selected, and was promised if he would go, that he should have his same place (that of dramatic critic) upon his return. He went out with the celebrated Seventh Regiment, and while laying at Annapolis he was noticed for his almost reckless disregard of personal salety in pursuit of news, going outside of the gates and mingling with the excited crowds in the city at imminent risk. After his tour of duty in the army had been satisfactorily performed, he returned to the *Tribune* office only to have his place refused to him, and he was obliged to take his place again at the foot of the ladder, among the boys and reporters, from which he had laboriously worked his way up years before. During his service in this capacity he was sent over to Fashion Course on Long Island to report a race, in which the horses of one Joseph Harker, then owner of the celebrated team "Bruno" and "Brunctte," now owned by Robert Bonner,

of the Lalyer, was interested. Handbills had been circulated all over the country describing the race, and immense crowds repaired to the track to witness the sport. For some as yet unexplained reason, this Harker did not come to time with his horses, and there was no race. The people were turned away, and with a contemptible and parsimonious spirit the man error refersed to rather the gate morning. Done turned away, and with a contemptible and parsimonious spirit the managers refused to return the gate money. "Docsiicks" reported the affair, giving a truthful account of the occurrences, and animadverting very severely upon the action of this Harker and the managers of the Fashion Course. But Harker was a warm personal friend of Cornelius Vanderbilt, and "thereby hangs a tale."

It is well known that Horace Greeley claims independence of absorber and cause that he recovery to the friend him or

of character, and says that he never courts the friend-hip or of character, and says that he never courts the friend-hip or influence of great men, and that he is never actuated by their desires or opinions. This assumption of his is known and laughed at in the *Tribune* offlee. Horace has a very philosophical and intense friendship and admiration for A. T. Stewart and Cornelius Vanderbilt. Harker was a triend of Vanderbilt, and the millionaire was indignant that a friend of his should be so unmercifully scorched in his dear friend Horace Greeley's newspaper. With the front of an indignant Jove he hurled the thunderbolts of his wrath at the philosopher, who, frightened nearly out of his wits, ordered the discharge of the writer of the offending article instanter. "Doesticks," thinking Greeley misinformed, furnished him with abundant proof of the truth and justice of his report, but the testy Horace refused to listen to him. "Doesticks" had offended his great and wealthy friend, and therefore he must go. All "Doesticks" faithful services went for naught. All his intrepid performance of dangerous duty, and his sacrifice of personal comfort, and his witt and his value to the paper, weighed are publing against the displaceure of weighed as nothing against the displeasure of the representatives of a class that the Tribune philosopher affected to ignore. In the case of Albert Richardson, the only reason of the Tribune's firmness lay in the warm personal friendship of Whitelaw Reid. It is well known that Mr. Reid is de facto the managing editor of the Tribune. He is a man of nerve, firmness, backbone, and is well known to be thoroughly incorruptible. Personally friendly to Rich ardson, and thoroughly convinced of the justice of his cause, he resisted the blandishments of wealth, station and all those influences which have such a powerful effect on Horace, and infused into the *Tribune* that backbone and firmness in the Richardson-McFarland matter for which it was not d. These are some of the evidences of Horace Greeley's want of pluck and moral courage, and the difference between his beautiful moral theory of independence and

his contemptibly cowardly practice.

It is well known that the betes noirs of the Tribune philosopher are free lovers and wine tipplers, or bon vivants, and the articles which so often appear in his paper evince the earnest-ness of his hatred of the flowing bowl. And yet he knows that the most witty and sarcastic, the most biting and satirical of his leaders, are written by a confirmed brandy-drinker, who has to wait on the inspirations of the rosy goddess be-fore he can command an idea. Horace knows also that the Tribune staff of brilliant writers, from the honest and incor ruptible Wnitelaw Reid down to the latest employed reporter, are, without almost no exceptions, worshipers at the shrine of Bacchus and occasionally take their tipple. But we hear of no denunciation of his instruments, because Mr. Greeley's abhorrence of the tippler is measured and paralleled by his usefulness and ability. Confusion to the stupid brandy-drinker, but honor, emoluments and the right hand

of good fellowship to the witty and brilliant and useful tip-pler in his own employ. Verily, "consistency is a jewel."

Mr. Greeley is just about starting on his grand electionecr-ing trip through the West, where he will address delighted audiences of enthusiastic Greek yites at horticultural and agricultural fairs, and it will be interesting to note and speculate on what he says in the light of these developments which are known to be facts. - Louisville Commercial.

THE LETTER.

BY JOSHUA ROSE.

They say you are another's, that your arms will lull to rest Another gentle face and form, and other lips be pressed By those so often turned to mine; that filled me with a thrill Whose sweetness sank into my soul, and holds me to you still.

For there's a feeling in me which no language can define, That claims a place within your heart, as being always mine; And though I never met your eye or took your hand again. A silent link would still be felt in both of us the same

Another form may nestle on the breast where I have lain And while your heart is beating-while the loving kisses rain Upon the beaming face upturned to yours: at such a time Those fond caresses will recall sweet memories of mine.

And you will fold that form to you and sometimes think it's mine: Then kiss it for me, durling, as you tenderly entwine Your loving arms about it, and be you as fond and true As I would always have you be, and always be to you

They say I must not love you now, that it can do no good; I cannot tear it from me-no, I would not if I could. Feel my presence all about you; and that nought the spell can break, Always know if others love you, I shall love them for your sake.

INTERNATIONAL CENTRAL COMMITTEE, N.Y.

A meeting of this body was held on Sunday evening, September 3. New sections were announced as having been formed in Boston, Mass., Springfield, Ill., and San Francisco, California. The delegate from the Springfield section was present and was at once admitted. Mr. Drury, of Section 12, was announced as the chosen representative of the San Francisco section, and Jas. K. Ingalls, of Section 9, of that in Boston. Preparations were made to participate in the parade of the Workingmen's Union in favor of enforcing the Eight Hour Law, which is to take place on the 13th inst. Reports from the several sections were received, and among them was that of Mr. West, of Section 12, who presented the following resolutions, in accordance with his instruc-

Resolved, That we heartily rejoice in the action of the ury and of the Coroner in the late lamentable disaster which occurred to the Westfield.

Resolved. That we regret the existence of a loophole whereby the principal criminal in the matter, the President the Company, can escape incarceration while awaiting

Resolved, That in our opinion such accidents will ever continue in the future, as they have done in the past, until the utmost rigor of the law shall be meted out to the culprits.

Resolved, That as human life is esteemed by such men a

from the punishment they merit.

Resolved, That as any citizen is punishable for the murder of a fellow-citizen, so is the Pres dent of a Company accountable for the murders which are the result of negligence,

and he deserves the same fate.

Resolved, That reilroads, ferries, large lines of telegraphing, etc., or the means of Inter-State and International transportation should be owned and controlled by the people, and administered or conducted for their benefit through the agency of government at cost.

The resolutions, according to the usual practice of the committee, were referred to the several sections in order to elicit an expression of opinion for the guidance of the committee. It is to be hoped that the sections will act thereupon without delay. The International Congress of '67 or '68 has already committed themselves in favor of the princ ple involved by asserting that all Roads and Water Courses and Mines are the common property of all peoples, and the sections cannot reject its action without ceasing to be Internationals. If the officers of the committee would but remember that the business of the sections should take the precedence of their own merely personal objects, the sections will very soon be heard from effectively on this matter of transcendent importance to all who travel and live by the wayside.

"CONSISTENCY, THOU ART A JEWEL."

What Mr. Tilton suggests of Mr. Greeley, "that since consistency is a jewel, it may be the reason he does not carry it about with him," is probably the truth about Mr. Conkling, since whatever was merely a jewel he would undoubtedly "carry about him." Mr. Conkling doesn't believe in woman suffrage-oh, no, not he. But he believes in women filling the places and performing the duties of citizens, especially when they are members of his own household. We call the respectful attention of Woman Suffragists to the following extract, clipped from the Missouri Republican of the 23rd ult., that they may be informed of the position of our public men called by one-half of the citizens of the United States to represent them, and drawing their salaries from taxes collected from all citizens. We I resume that with M . Conkling "taxation without representation" has ceased to be "tyranny." Suppose men turn the tables about for a while and see how the thing works:

Your correspondent met Theodore Tilton, the male champion of woman suffrage, this morning, coming from the Fifth Avenue Hotel, where he stays during the cason that his family are in the country. He had a downcast appearance, and seemed buried in deep thought. I said: "Ten dollars a column for your thoughts, The odore." He replied that "they would fill a volume." "Just think of it," sail he, "Senator Conkling and myself were together at breaktast this morning, and I did my utmost to win him over to woman suffrage. Would you believe it, he kicked. This Senator is nothing if he is not consistent. He has a sist r. So have I. His sister holds office under the government, being an inspectress in the Custom House at thre dollars a day. My sister writes in my office for the Golden Age, and yet he denies to woman the elective franchise that would entitle her to hold that office. 'Judgment then has fled to brutish breasts, and men have lost their reason.'"

"NOTICE EXTRAORDINARY."

We desire to obtain the name of every Suffrage Association in the United States, with the name, if possible, of the President and Secretary of each. We shall publish documents from time to time be tring on the question of Woman's Equality, which we desire to furnish the Associations for gratuitous distribution. We have now on hand a number of such, which, upon getting the addresses wanted, will be immediately forwarded.

Will our friends everywhere please attend to this at once. The time for decisive and positive action has come.

THE LATEST TELEGRAMS announce the meeting, at last, of the two German Emperors at Salzburg, attended by Bismarck and his great rival, Von Beust. It is altogether uncertain whether this conference presages peace or war. The German Empire for the present needs peace to give it consolidation. The French war extinguished the jealou-ics of the several States, and bound them together in a common interest against a common enemy.

The questions now are the Austro-German provinces, the Italian Papal question and Russian expansion. All depends on Bismarck. His faith is in the consolidation of the German population under one head. He has but a shallow respect for the people themselves. The one-man power is his idea of government. It is more than probable that he has the wish to sweep, the Austrian Germans into the great German Empire, and he will not be easily turned from the pur pose of his life, in which he has been confirmed by wonger ful success, that makes him almost the equal of Napoleon in political history

The death of Karl Marx will be great gain to Imperialism but the cause does not die with a manLOVE SCENES IN THE ORIENT.

MARTHA AND MARY (Concluded.) Ah, no, my friend. The very heathen have More faith than this. And then shall we, beloved Of God, whose fathers talked with him, and whom He fed with manna in the wilderness, Thus all his love with base ingratitude Repay? The very dog turns not upon His master so. Ob, Lazarne, my friend, Would I could pour my faith upon thy heart, And melt away those key bonds of doubt. That have thy better nature so enclasped ! Ay, flesh is but the stubble of the field; But what are walls of flesh, with all their rills Of turbid blood, save tenements of the Immortal soul? Then, die, flesh; dry, blood; Come, death, and tear me and forment me in Thy rage; but I will smile e'en on the rack, For short's the pany, eternal the reward! Oh, friend, long loved and true, list to the voice Within thy heart, for it is God who calls, And blds thee fix thy hopes on Him alone !"

Then rose the friends, and kissed, and went to rest. At peace with God and man was Mary's son, But Laz'rus groped in labyrinth of doubt.

The moon had set, and all in Bethany Was wrapt in sleep, save Martha's sister. When At last the low hum of her brother's and His friend's voice sank to slience, and the sound Of their retreating footsteps fell upon Her ear, then Mary closed her weary syns In happy dreams of him beneath her roof.

At early dawn the auxious Martha rose, With skill ul hand prepared the matin meal, And then her slater Mary she awoke, Assisted her to braid her golden hair, And round that snow-white throat did Martin bind A string of pearls-most fitting gome to rest On virgin's neck, but which now seemed abashed At whiteness of their bed. This necklace had Their father bought in Egypt for the neck Of her he meant one day to make his wife, And Martha, woman-like, imagined it Would catch the young Jew's eyes, and rivet them Upon her sister's lovely form. Alast Had Martha's sister shown herself to him As did the beauteous Cytherea on Mount Ida's slope to Priam's son her charms Display, unmoved he would have gazed, as the' She were of stone, for heaven was his bride, And passion seemed to his pure heart alloy Which in the mint of love eternal goes For naught!

From this time on did Joseph's son At Lazarus' house a frequent visitor Become. It grieved his heart to think he could Not free his friend's mind from the meshes of That doubt which hampered his belief, and oft He'd lay his hand upon his shoulder, and, With his persuasive eyes fixed most intent On Lez'rus' face, would gently usk: "Art still Astray, my friend?" At other times the two Would sit them down and tak of Cassar's power. Of Egypt's learning and her Isls and Onirin, of the Greek philosophy And poetry, or of the Hindoo creed,

Then, seated at her brother's side, with ears That lost no word, while Martha tolled, Would Mary feast her eyes upon the young Jew's face, and, like a meadow parched, drink in The shower of melody shed by his lips. Or slake her heart's thirst on his godike smile.

It is, in truth, a weary thing to love And not be loved, as Mary was; to sow Affection's seed and reap indifference; To smile and am le, and still smile on in vain : To twist the arrow in the festered wound; And yet the gentle girl did hope to win, For neither she nor Martha understood Why Jesus should not take her for his wife, Was she not tempting ripe? Was she not good As she was beautiful? Were not her eyes Like azure sky, her hair of golden hue? And was she not the pride of Bethany? Her brother, too, hoped Joseph's son would love, And said within himself: "It he loves not, Then will be never love."

One afternoon. The lovely maid with sighing wearied out, And tired of smiling on that marble face, Did coax him forth to seek the fragrant shade The garden offered them.

She gamboled at His side, and he upon her graceful form Looked down with happy eyes. With nimble hands She gathered berries, tipe and red, and hade Him cat and think of her. And then away, With Atalanta's swiftness, sped she to The fountain's edge; and as she selzed the cup, And stooped to get blut water, felt the warm Blood mount, in lusty rills, to cheeks and brow At night of her own loveliness.

He thanked And smiled and laid his hand upon her hair. Then fled her gayety; and, tho' he might, Yet maw he not the world of gratitude Within those limpid, lustrous eyes of blue--Reward for that one poor caress of his!

At last, ob, happy thought? her little feet firew weary, and she asked her friend to sit

Down at her side.
" Dost thou love flowers?" came from

Her Joyous lips

" Ay, virgin, love I them flaid Joseph's son, "they are so beautiful And pure and delicate!"

"Then why loves he Not me?" thought Mary to herself, as she. The hude and flow'rets gathered here and there, Now from her hands did empty in his isp. Then sought she out her favorite ones and laid Them gently, timidly, with speaking, ay, Entroating eyes within his hands " Nee, here

Are pannies, good my friend," she murmured soft. Sweet symbol of a happy heart! The thing Is rare, yes, very rare, the plentiful The flower. And here is fragrant belietrope, Devotion a type. So would I be to him I love, his slave, his willing, joyful slave! And here is fern, of fuscination's power The sign. Ah, happy she who conquers love This way, e'en by her smile or careless chat. Yet would I not possess such power save in The eyes of one! Illin would I fain enslave, Then gen'rous be and let him wear the crown. This is compassion's symbol, elder-flower. How little pity often dwells in man ! What strangers to his eyes are willing tears, Not that he sheds them not at all. Mayhap They fall inside on pride's hot surface, there To die. Compassion doth become a man, And she deserveth it who loves in vain ! Here's tvy-vine, for marriage doth it stand; And as it quickly dies when torn from where It clings, so let me die, lose I the mate That heaven gives | Here's rue, disdain, I could Not frown on him I loved, not the' he shut Me from his heart, laughed all my tears to scorn, And heaped his hatred deep upon my head, This is the symbol of inconstancy, The primrose. How can woman be untrue? Were I a wife, and looked with softened waze 'Pon any man save one, then Heaven strike Me blind! See'st yonder flower turned toward the sun, My friend? 'tis adoration's fitting type. Hast never read of that poor heathen maid Who loved the god of day unloved by him? This flower is she. See how she follows him From morn to night, e'en the' he vail his face In wrath! Ho may it fall to me. Be I Denied the heart I choose, then let me die Untouched by man, for I would rather 'pon Its venom waste, than feast on other love!"

With this did Mary fix her melting eyes Upon the young Jew's face, yet saw she naught Have that cold look, that same cold look. It froze Her to the very soul. The words, "Beloved, Have lity!" lay upon her lips; and yet She spoke them not, for Lazarus was there With gentle bidding to the vesper meal.

When Bethany lay wrapt in th' early shades Of night, and save the bleating of the flocks, The pight hawk's cry or mournful bark of some Complaining dog, no sound entited the mind From reverle, then Joseph's son and him-He named his well-loved friend, with arms entwined, Walked forth to breathe the perfumed air and talk Unincommoded by the maidens' ears, And feed their gaze upon the beautiful Star-studded firmament.

No sooner were They forth, the brother and his friend, than she, The gentle Mary, to her sister fied, And in that almost mother's bosom all Her grief in bitter sobs and tears poured out.

It was a moving night to see the twain Thus in each other's arms enlocked and mark That tear-stained face, so robbed of all its bloom, And hear the other ninter's vows of love, Sweet comfort pouring on that troubled heart,

So spoke Demeter to her long-lost child, So fell her kisses on Persephone, When swift-winged Hermes led her, joyous, home.

When Martha's breast held Mary's aching head Then ceased the storm within that virgin-heart, And quiet reigned where late was noisy woo. 'The pity, sister," marmared Martha, mild,

That man can love or love not, as he will

- While love to woman is as breathing is; For who would hang upon the parent stem All shriveled by the frosts of love's neglect. Twere worse than death; and if man woold me not, Then would I teach some Adam's son his worth. Say'ut thou the carpenter is coy and cold? By heaven, thou shalt set him yet on fire. List, sister mine, for I am worldly wise Beyond my years; our brother's friend reminds Me of some heathen statue, ivory And gold, so finely moulded are his limbs, So graceful all bis attitudes, his brow-So smooth and white, his hands and feet so small, Buch majesty about his head. His beard Of brown, with gold threads intermixed, he wears With kingly grace; his amile enalayes e'en while It doth delight, and one can see it when Tis gone. A thousand common men would give Their grace in vain to fashion such a man t Ah, happy she enclasped within his arms And fed upon the aweetness of his lips! No fairer burden do I wish his breast Than thy sweet self, my slater dearly loved. There shalt thou rest, fear not, pet dove of mine,"
- " Oft promises a fleeting moment more Than ages ere fulfilled, my sister," said The gentle, Mary, with a sigh; " he loves Me not, he cannot love, else had I taught Him how to woo and win ere this. Ay, fair Is he to gaze upon; as many a flower Delights the eye, but gives no perfume forth, So doth he lack that od'rous warmth of soul. That fragrant tenderness, that sweet de ire, An air of sadness, indescribable Yet fascinating, doth enwreath that face,

That marble face, and backons on and yet Warns off the while. Once rested he his hand Upon my hair. It thrilled me to the heart, And speechless stood I there. Mine eyes looked thanks And bade him oft repeat that pour carees, Yet did he not, yet spake he not a word.

And now again the tears burst forth and hung Upon the virgin's sliken eyelid fringe In liquid pearls. But Martha kissed them 'was

No time for tears, my gentle sister. Boon will Our brother and his friend roturn. I'll part The two, take Lazarus, and leave you blin The night is fair, the air is soit. Bit by The window, that the moon's pale light may re-Upon thy face. If then thy beauty, thus illumed, moves him not, draw close to him Mil at his feet and let thy form press soft. Against his knees; toy with his hands and kiss And fondle them as with thy pet bird thou Dost often play; and malts he not, climb up Love's ladder yet another round. Upon His shoulder pillow so thy head that all The fragrance of thy breath be breathed by him If it infect him not, then is he stone, And, like the heathen sculptor, thou must look For Heaven's sid, would'st give the marble life "

" But, sister, tell me, were it wrong to kiss His brow or check or lips?" asked Mary, and A reseate color mantled all her face.
As she did ask it. " Well thou knowest how Upon thy lips I rain my klesses when

Upon voy open.

I aught untrout.

Wrong, sayout thou?" rapited

to be wrong. The other sister; " not in thee, but wrong In him if he exchange not kins for kins!

"Sweet sister;" cried the gentle Mary, " with These arms I'll hold him while I kiss! Oh, he Shall not away until he doth consent To love! The patriarch of old held not The angel half so close as I shall clasp The neck of Joseph's son. Oh, I do long To make the trial! My lips burn at the the ught Of mouting his ! Would it were o'er! Na), would It were about one half complete! No. no. But would it were begun, and so begun As is my forcent prayer it may begin !"

When Martha heard their footsteps at the door. She went to meet her brother and his friend, And gently chid them for returning late. The other sister smiled, and pouring out Bome fresh drawn water from the earthen jar in honey-sweetened cups, she gave them both To drink; and Jesus broathed a blessing on The giver's head and Laz'ros spoke his love For her in gentle tones; then all sat down.

But soon the elder sister rose and took Her brother by the hand and led him forth With words like these: "Come, brother, I would fain Of household matters talk with thes. "The yet An hour before we go to rest; and there, My sister, seek thy harp and sing our guest Home legend quaint and old. 'The said by all In Bethany no voice more quickly moves To tears than thine. Come, birdie, swell thy throst."

Alone with him she loved, the virgin sought Her harp and sat down sifent by his side. Then having freed her white and rounded arms, Hy throwing back her robe in graceful folds, Hho swept her flugers gently o'er the strings That aighed and murmured soft beneath her touch Like friend aroused by loving hand from sleep, And then let forth her voice,

She sang of love. And told how once a malden loved a youth Who wandered forth to distant lands; and how That true heart bled and broke and yet beat on! Full fifty years went by, and bowed with age And grief, a maiden still, that woman lived And loved and hoped. He came at last, with sons, Ay, grandsons by his side. She heard his voice And with her shriveled arms enclusped his neck, Mhe kinned, she smilled, she tell-that true heart bled Ite lant.

Bank down. The harp was bushed. Bhe threw herself At Jeaun' feet, and leaned her tear bathed face Upon his lap. The tale of love had moved Him to the soul. He gently laid his hand, His trembling hand, upon the virgin's head, And bade her be of better cheer and spoke In kindly tones: then let his hand glide o'er The maiden's silken hair caressingly.

At length the young Jew, fearful lest his friend Should come and see his sister thus in tears. Took Mary by the hand and bade her rise. But all in vain. Him seemed healds herself With grief, and moved not. With entreating eyes Could only answer give, could only fix Those orbs of lustrous blue, now dashed about 'Mid waves of tears, 'pon that mysterious face. Which hung above her, calm and ashen-pale, In one long, silent and beseeching look !

- " Say, Mary," murmured low the Jaw, " wilt thou Arise, or must I from thy roof depart?'
- " If thou wilt love me, lift me to thy breast." Cave she reply, " else spurn me with thy foot As thing thou loatheat! Either love or hate! Thy friendship were an insult to my heart. Or let me twine, proud oak, about thy boughs, Or meanly creep unnoticed 'round thy roots."
- " List, Mary, list, thou beauteous virgin, list!" Fell in a whisper from those tcy lips -"Thou art too fair, too pure, too good for man! I would not see thy snowy leaflets crushed, Thou lovely blossom. Oh, bloom on, till God Doth call thee for his bride celestial, pure

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At Heaven's self! What's love on earth that thou Shoulder the state of the same on control time (1904). Shoulder the state of the same that burns to dross that better matter, and thus controlled the souli denight, a seatly potention, it dots A draight, a seatly potention, it dots Create the very thirst if ne'er can stake. Uh, overtarn the cap, let not thy lips, fly single lips, rest on its nata bring. That need to the chart forms. Taste not the trust that, lotte like, will bind Thy thoughts to earth and cause thee to forget Tay home to th' other world, thy soul, thy God!

Oh, Joseph a son if the gentle Mary cried, Hast then no leaser torment for mine care Than these cold words of thire! And can thy lips No sweeter baim pour on the wound thou'st made Talk not of life to come! Unloved by thee Fen this will be too long! Oh, let me ne'er Awake from death to consciousness of thy Distain! Say not that He who gave us hearts Ne'er meant that they should love! Can'st thou command Te birds sing not, and flowers ope not your leaves! basks off your blossoms, trees, and bear no fruit ! No. no, pure love's a plant of Eden-growth, And I do love as never woman loved-With all the strength and freshness of my heart! Here are my lips; join thine to them, and I Will swear to be thy loving mate for life!
What, Joseph's son! Spake I not clear enough? Oh. God of mercy! lives another in The heart where I had fondly hoped to bide ? Speak, Jesus, come I then too late? Must I Depart, unpaid for all my suffering?"

"The truth has fallen from thy lips, thou bud Of parity!" the young Jew murmured soft. ' No woman's love shall ere make me untrue. My heart is piedged and God is my betrothed! In heaven's bridal chamber waits my bride, And epithalamy shall angel-lips Intone! No amphora of turbid wine Shall press the festal board or reeking meats Adorn the marriage feast! My ardent soul In shining robes of immortality Shall thro' high heaven's corridors advance To claim its bride-th' eternal love of God! Haste, Time, haste in thy flight, my love awaits My coming. Wherefore linger I on earth?"

Now glowed the face of Joseph's son, like sky Rubescent at the death of day, and from His eyes leapt fire in sudden flashes forth. His gold-brown beard rode on his heaving breast Like yellow grass tossed by some turgid brook, And agony was in that struggling heart.

Alarmed, entranced, o'erawed, the maiden gazed So had she ne'er seen face of man before. Such awful majesty sate on that brow, And so on fire did seem those restless orbs, The virgin pressed her fringed eyelids shut, And bowed her head in attitude of prayer.

Unconsciously doth woman worship man, In loving him. The gynæceum's sole Divinity is masculine, hirsute And Stentor-voiced; and tho' like Delilah Or Delaneira, an iconoclast Be found, yet she doth soon regret the blow And wish her idol whole.

At length the storm Passed o'er and sunlight streamed thro' rifted cloud. But still at Jesus' feet the virgin knelt, Tho' "Mary, rise," fell softly from his lips.

Impatient now doth Joseph's son bend down. And gently clasping with his vig'rous hands That slender form, he strove to place it on The couch near by. No sooner felt the maid That living cincture tighten round her waist And lift her from the floor, than quick as thought She locked her arms around his neck.

So clung Andromache, convulsed with grief, to her Dear Hector's neck, ere he 'gainst Thetis' son Went forth to die!

The gentle Mary felt This was the time to win or lose for ave. 'Have pity, Jesus. Oh, be merciful!' She murmured indistinct. "Thrust not away The heart that never loved save thee-thou shalt Be mine! Curse him that plucks me from thine arms!

I'll rend him with my teeth! But thou, beloved, Wilt thou not guard thy Mary from all harm? Thou'lt find her gentle as a dove, if thou Wilt but feed her on smiles. Reject her love And, serpent-like, she'll sting thee in thy s Oh, am I mad that I do speak of harming thee ! Give here thy lips that I may purify Mine own! Great God, dare I not kiss the lips Of him I love? Am I pollution, that Thou dost refuse my kiss? Then am I lost! Farewell, beloved ! lost, lost, forever lost !

Her bloodless lips moved on, but gave no sound. All lifeless lay that beauteous virgin in The young Jew's arms, as white, as cold as death. He bowed his head a moment o'er that face To take a last look at its loveliness. Then laid the tender burden gently on The couch near by-as mother doth part with Her babe for th' hours of night, except he gave No kiss-composed the robe, placed both the hands Upon the milk-white breast, pushed softly back The silken hair from off her brow, turned, sighed, Sobbed and left the room, bowed down in grief.

Soon Martha came, and falling on her knees, With her warm lips did kiss her sister back To life. And while she held the mosning girl's Cold cheek soft pillowed on her bosom, came Her brother with the words: "Where is my friend?" And Martha answered: "He hath gone to rest."

Then Laz'rus turned and slowly walked away, Nor saw his sister's red and swollen eyes Nor even dreamed that Mary loved his friend.

SCRIPTURALISMS.

WAS CHRIST A COMMUNIST?

From much that we read of the evangelists concerning "the Man Christ Jesus," we conclude him to have been, in his doctrines and life, a Communist and Radical of the intensest sort.

Without being thoroughly up in all the minutia of Commune constituents, we will take as a model of comparison a portion of the speech of Citizen Vesiner, at one time secre tary of the Paris Society, and one of the most radical of modern radicals. "We must conquer or die. We must withdraw our children from the stultifying influence of priests, kingdoms and nationality. To deny God is to proclaim man the sole and veritable ruler of his destinies. It is to kill priestcraft, destroy its religion. As to family, we regret it with all our force in the name of the emancipation of the human race. To the ties of family we owe the slavery of woman and the ignorance of infancy. The child belongs to society-it is for society to instruct him, to rear him, to make him a citizen. To deny family is to affirm the independence of man from his cradle, to snatch woman from the bondage into which she has been cast by the priests and a rotten civilization."

All this appears to us simply a reflex of the doctrine of the 'gentle" Nazarene, who declared he came not to "send peace on earth, but a sword." But in this regard the comparison is unfair toward the "Commune," for its purpose is a peace more permanent than Christian princes and kings can establish with all their armies.

"Woe unto you, ye priests and hypocrites, scribes, Phyrisees, lawyers! Ye serpen's, ye generation of vipers, how can ve escape the damnation that awaits you?" cried the obscure reformer of Nazareth; and we know that the intense opposition and deadly hate of the Jewish priests toward him was aroused and kept alive by his constant antagonism to them. Did Christ disregard the arbitrary civil law of marriage? He certainly taught the necessity and superiority of the conjoining of the sexes by love alone, and proving on different occasions the utter imbecility and weakness of the law inculcating the fact that it is the thought that makes the deed. "For whosoever looketh on a woman to lust after her hath committed adultery already in his heart;" and so guilt commences, if at all, before the overt act, and none are able to "cast the first stone." This we deem his thought upon the sanctity of the civil law of marriage, the so-called basis of civilization and social order. Upon the sanctity of the family tie he speaks thus: "I am come to set at variance the son against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And he that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter, sis ter or brother, more than me is not worthy of me.'

"The child belongs to society, and not to his parents," says modern communism. But Jesus has put it stronger yet, or at least equally radical, thus: "He that hateth not father and mother, sister and brother, his wife and children, houses and lands, yea, and his own life also, he cannot be my disciple."

But "who is my neighbor?" a designing lawyer inquired of him, and drew forth that noble answer which so simply displays the cosmopolitan character of genuine charity or friendship, as exhibited, not by the canting priest when he looked on the man who had fallen among thieves, and passed coldly on the other side, nor the indifferent Levite who went and did likewise, but by the good Samaritan, who, full of sympathy, went to the unfortunate man and rendered him valuable aid, and, "binding up his wounds, poured in oil and wine, and set him on his own beast and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence and gave them to the host, and said: Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

This we take to be the purpose and final practice of accomplished Communism. It is the wealthy and able who should take cognizance of and make some provision for the poor, else they will yet hear re-echoing through their souls in thunder tones, "Woe unto you rich men, for ye have rereceived your consolation." And "Woe unto you that are full, for ye shall hunger."

Did Jesus deny God? Perhaps not. But the idea that the priests and lawyers appeared to have of him and act out in their lives, he certainly expressed himself strongly against. His God, unlike the war and wrathful God of the Jewish nation, was a "spirit," a God of love and peace. Not at a great distance, separate and exclusive from man, but in close identity with him, and to be worshiped in the hovels of the poor and outcast, as well as within the wealth and gold flashing edifice of the rich man's church. Down in the lowly valley as holily as the lofty mountain-top; found, indeed, wherever humanity comes in responsive support and unison with nature. "I and my father are One," said Jesus. But the human race is vastly divided in keeping up the distinction and division betwixt father, son and holy ghost. Whereas the great climax of the efforts of Christ appears to be not to exalt and place God so far above and beyond man. but to identify closely humanity with divinity, for we are all his offspring. Therefore, any deity who attempts to be exalted outside of and above our better humanity, ought to be denied. If this be the Atheism of the Commune, then are we an Atheist, and, as was Christ, a Communist. We them and offer them some words of courage and extrapolity

know of no object more deserving of our highest aspirations and efforts than a purified, emancipated humanity. And this appears to be the life-aim of Jesus Christ, the Communist.

Philadelphia, July 23, 1871.

JUDGE UNDERWOOD publishes in the Richmond State Journal a letter reaffirming his position in regard to woman suffrage, and declares that it is his belief that all women will be permitted to deposit their ballots in the Presidential contest of 1872!

MATILDA JOSLYN GAGE.

Among the many talented and earnest workers for the enfranchisement of woman, perhaps there is no one who holds a more enviable position in the hearts of the people. Fearless, independent and talented, she carries with her the force of her convictions, and fastens them upon her auditors. We do not remember to have seen so concise and complete a rendition of the text of Woman Suffrage as is contained in her "Catechism." Everybody who does not fully understand this question should send to Mrs. Gage, at Favetteville. for a copy. It is an invaluable aid to those who discuss this question.

THE London Spectator, commenting on the trials at Versailles, says "M. Thiers is cementing communism in blood. building up a party which, for generations, will consider it at once a moral duty and a point of honor to avenge its victims on society by attacking order and the government. We English have a right to speak, for we have tried his policy in Ireland five hundred years; tried it more boldly than he will venture to do it, till we had at one time reduced our opponents to a million and a half, and with this only result, that we bred a hatred which no clemency, no concessions nor favors beyond justice seem able to extinguish or

THE abstract right of a woman to follow the bent of her own tastes and inclinations in many ways not now regarded as strictly conventional, cannot be logically controversed. We are not disposed to dispute the right of any woman to wear trousers, ride straddle, chew and smake to acco, drink layer, attend caucuses, cut her hair short and hold street discussions on politics; all of which we do ourselves without any sense of impropriety; but we certainly would not choose a woman of such tastes and habits as the charer of It is simply a matter of taste about which there can be no dispute. — Washington Standard.

Just so. There is no room for logical controversion of the abstract right; even if the acquisition of that right lead to the frightful examples so logically implied. If men do not want to marry such wom n, men can let them alone. If, however, a woman after acquiring the right to follow the bent of her own tastes and inclinations, should not take the direction of the accomplishments set out, and it is possible she may not, our level-headed brother may see his way to some other conclusions. The editor of the Washing on Capital doesn't seem to take the same point of view. He says For our part, we would rather our daughters, if we had any, would shine in the caucus than serub in the kitchen. And we have a suspicion, that if they were permitted to vote, there would be better wages and less abuse."

A Social Revolution. - A remarkable work has been undertaken in Washington. The recent propertion in the territorial legislature to ticense houses of ill-fame aroused some of the philanthropic women of that city to fethom the degradation that exists, and see if there was not some means of yeform. Several of these ladies visited various houses of ill-fame, and conversed freely with the women who kept They talked with them as wi h equals, appealing directly to the better feelings and to the womanly instincts of their own sex. A full report of the converse on will these women is published in the Chronicle. That paper says: "Among all these women who have been visited, not one has been found who adopted the life from choice, not one who was not brought into it either by m n's b trayal or by the stings of poverty and starvation; not one who leves the life."

After ascertaining that many of these women would be glad to live an honest life if the opportunity v them and their past not remembered against them, to eladica unfolded their plan, which is to provide a home f r a considerable number of these unfortunates; to furnish work for them and instruction in work; to supply for a while what ever they lack for support from their earnings; to movide in due time, as skill and experience increases means of set support by a trade or by whatever work may be most suit able or agreeable, and they promise to recignize them and treat them as well as the men who debased it cm

The ladies found their best coadjutor in the proprietor of one of these houses, who said: "Here is my house, ample and furnished. Take it and people it with the gira who desire to be saved. Only give us work that we may carr, and honest living, and the first man who attempts to enter not house for dishonest purposes shall be handed ever to the police.

She was as good as her word, and the Chronick of Mondes announces that the house is now ready for a bonne not we men who desire to leave that mode of his and learn was a useful pursuit, and already several are preparing to enter a The Chronicle says: "There is a great tide of feeling sweep ing through our community, and, whitever the test t mix be, the great moral evil which has led to the stregg cheese can regain its old ascendancy

On Sunday evening Rev. Dr. Sunderland presched 17500 Duties to the Erring." Two women who have control their houses forever to evil purposes, and it smissed a kit the reform, were present, and at the close of the section by Sunderland came down from his pulpet to stake hands w. A

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VICTORIA C. WOODHULL and TENNIE C. CLAFLIN, EDITORS AND PROPRIETORS.

THE SOCIAL VOLCANO.

Another of those periodical volcanic upheavals has taken place, demonstrating the false sense of propriety which permestes the humanity of to-day, and wakes up momentarily the slumbering community to a realization of the state of affairs existing in the every day life and practice of every-day people. Is it not strange that the public at large will steadfastly refuse to look at the stern logic of fact-will ignore the principles underlying the social problems of to-day-until some poor unfortunate who lives off the endeavors of persons to hide acts which their very natures prompt (but which the false opinions of society compels them to hide) forces attention to their own sins. This is the case with the celebrated "trunk tragedy." Poor Alice Bowlsby lies in the Potter's Field, a martyr to the outrageous opinions of the unthinking, who set up a standard of virtue which no man endeavors to follow, and which it is no sin in any man to evade privately.

We lay the death of Alice Bowlsby, of Walter Conklin and the deeds of Doctor Rosenzweig at the door of society. We bring the dead bodies of the father, mother and the unborn child and lay them on society's doorstep, saying, "Behold vour bandiwork." This is no time to be scrupulous in our language. We cannot stand to pick words while hundreds are running the risks which Miss Bowlsby ran to satisfy the laws of society. We say that society itself is the patron of abortionists, that society's present laws make their occupation excusable, nay, a necessity; that the very men who are so loud in their denunciations of Rosenzweig and his class have, nine out of every ten of them, paid for his assistance. and, among women, nine out of ten would act as Alice Bowlsby did, if placed in the same position.

Ladies and gentlemen, you cannot carry out your social system; you have taught it in your schools, at your firesides, in your churches; you have made it a tool of respectability; you visit the deepest, the blackest, the direct of punishment upon all who transgress your rule, and yet you fail. The sons and daughters who have been reared in its atmosphere, ignore it; they cannot act up to it, and as regards the male ignore it; they cannot act up to it, and as regards the male Captain and that enthusiastic Lieutenant, Mrs. Isabella portion, you do not dare to attempt to enforce it. All you do not dare to attempt to enforce it. dare do is to exact that they hide it as much as possible.

Your social civilization is a failure, and you know it, yet you say, "hush, don't say anything about it." There are scores of abortionists in this city alone, some worth millions. Where did they get it? Working girls cannot afford the hundred dollars necessary to employ a Rosenzweig, therefore it is, of course, upper tendom who supports them, aye, makes their immense fortunes while paying their enormous advertising bills.

You screech at Rosenzweig to-day; you employed him yesterday, and will produce patients for his successor tomorrow, and go to church next Sunday and look as devout as a Chadband. And yet, as society exists, he has been your friend. How many of your daughters owe the shelter of your roofs to him? Ah! were that question fairly solved, it would ignite a torch whose lurid glare would inflame this city from end to end, and every one would proclaim how dreadfully bad his neighbor was, and point out the skeleton in his neighbor's closet.

You may execrate Rosenzweig, but you cannot hide the

and supply the material for it. Here is a fair consideration ferring to resolution adopted by the "Lucy Stone branch of the racts of the case." of the facts of the case.

You have erected a social system which you teach from childhood to manhood, which you inculcate at Lome, at THR school, at church, and in all your social relations. Yet the victims are made daily in spite of the inhuman punishment you inflict for a non-compliance with your standard. Now in dealing with your system, we say here are a hundred victims; if they have no means of escape, at least ten will above is the heading, other than this regarding the evening commit suicide, at least fifty will be driven from home into session: the streets, and the remainder will have the finger of scorn pointed at them so long as they live, while ninety children will be brought into the world under a ban of shame, which the better men they become, the harder will that ban be to

rules, because no one knows of the so-called transgression, and the remainder shall have their error known only to their parents or relatives, and the outside world and future husbands shall remain in happy and blissful ignorance of the truth. All this I will do for one hundred dollars each." You find the money, you have the private interview with Ros naweig (not that you are interested; oh, no, it is all out f pure fri ndship; you didn't do it; it was some other man). You chest society's rules of its victims, until another victim through which he makes the announcement—is a paper of dies. Then you how! at their depravity and Rosenzweig's villa nv.

These facts cannot be evaded; look them in the face; they invite you daily, even in the daily papers, where the advertisements are blazoned forth, ending, "Dr. humbug ladies with medicine. Private rooms for nursing. and children adopted out."

But of course you don't read these, or turn up your dainty noses at them until you have a case on hand.

Rosenzweig's case will soon be forgotten; all will run on as refore until the next trunk turns up, and some other unfortunate fails to successfully perform the task you engaged him to perform-and so wags the world.

THE SPRINGFIELD REPUBLICAN AND GENERAL BUTLER.

By this introduction we do not intend to enter into the question of veracity between the two parties. We simply desire to offer a suggestion which may possibly assist in the solution of which is likely to be the falsifier.

In the issue of the Republican, bearing date June 23d last, the leading editorial is entitled "The Women and Woodhull," the introduction to which is as follows, the capitals being our own:

The repudiation of the Woodhull and Claffin leadership. and the peculiar principles it seeks to engraft upon the movement by the authorized and representative leaders of the woman's cause, is almost complete and certainly satisfactory. Neither these political and moral adventurers, nor their loose social notions receive any countenance from either of the National Associations of the woman's suffrage party. So far as these organizations have had opportunity to speak, they have distinctly repudiated them, and their names are excluded from the list of officers or speakers at their meetings.

Now, here is a bold and unqualified assertion. It is either true or false. If the latter, then the Springfield Republican is guilty of it. We let the record speak for itself. The Tribune, in speaking of the May Convention in its issue of May 10, says :

WOMAN SUFFRAGE AND FREE LOVE-THE OPINIONS OF THE NEW LEADER-WHAT THE "CENTRAL BUREAU IS SUPPOSED TO INDORSE.

The Woman's Suffrage Clans are upon us. To-day Lucy Stone's party is to plead; to-morrow Miss Anthony's is to threaten. Perhaps, however, we ought not to say Miss Anthony's; for the Captain, whose praises we erst have sung, gives notice that she no longer leads the skirmish line, but has given place to a more skillful leader, Mrs. Victoria C Woodhull. More, indeed, than the indomitable at once to her great ability and her high moral worth, which was unanimously adopted by the Central Woman's Suffrage Bureau at Washington during the progress of the great campaign which Mrs. Woodhull and Mrs. Hooker conducted against Congress.'

It then gives the official report, which we omit. And in closing, after making various quotations from the WEEKLY,

The author of these utterances has fairly won the leaderhip so handsomely accorded her at Washington, and is entitled to its continued enjoyment.

In the same paper, of May 12, it gives an account of the proceedings of the Convention, headed as follows: "Woman Suffrage - Anniversary of the 'Woodhull' Branch - A Great Many Resolutions-Also Speeches-Mrs. Woodhull may possibly Rebel "-and gives the speech of Mrs. Woodhull

The good and the great Lucretia Mott followed Mrs. Woodhull, among other things saying:

And way I especially come forward this afternoon, although in feeble health, to identify myself with this branch, fact that his labors are a necessity so long as your social is an account of certain resolutions which I greatly regret. But, now that women are about to get suffrage, they say that system endures. You create the demand for his occupation should have been passed at the convention yesterday. [Re-

Of the same day's proceedings the Hernil says: WORLD TO BE TURNED TISIDE DOWN - SECESSION THERATERIED—WAS WOODHULL INDORSED—SHE DISDAINS PERSONAL AMBITION, AND WORKS ONLY FOR THE GOOD

OF THE PROPIE It is quite unnecessary to quote the article of which the

Mrs. Stanton called the meeting to order, and introduced Mrs. Woodhull. Mrs. Woodhull, on coming forward, was received with great applause.

The E-press report contains the following

bear, the deeper will it sink into their heart, although they had no control over the circumstances that make them degraded to fig.

The Rosenzweigs step in and say, practically, "I will spare you nine deaths out of the ten (for only one in a hundred dies under my hands). I will send fifty more out of the hundred victims home, still virtuous according to your the hundred victims home, still virtuous according to your the hundred victims home, still virtuous according to your the hundred victims home, still virtuous according to your the hundred victims home, still virtuous according to your the hundred victims home, still virtuous according to your the hundred victims home, still virtuous according to your formatory workshops; to prevent the government from enformatory workshops; to prevent the government from the party, which she proceeded to do. She preposed to call it the Cosmopolitical Party, and explain the platform of the Dimerstale Party, and explain the Platform of the Presidency to one term; reforms in internal improvements—commercial and navigation laws, in the relation of labor and explain the platform of the Presidency to one term; reforms in internal improvements—in the party with the platform of the Presidency to one term; reforms in internal improvements—in the party, and explain the platform of the Presidency to one term; reforms in internal improvements—in the party, and explain the platform of the Presidency to one term; l Miss Susan B. Anthony then suggested that Mrs. Wordformatory workshops; to prevent the government from en-acting special laws, etc.

Mrs. Lucret's Mott spoke in favor of the platform, and ras followed by other speakers. In the list of the National Committee appointed by the Con-

vention at Apollo Hall appears the name of Mrs. Woodhull. The Ironae of May 22 contains the following:

Mr. Henry B. Blackwell declares that Woodhull & CLAPLIN'S WEEKLY—a paper with at least twice as much circulation generally attributed to the Woman's Journal small circulation, which is doubtless true, and ought not to be regarded as a pronounced organ of Woman Suffrage, which is a serious mistake. The Woman Movement does have organs in spite of Mr. Blackwell's contrary assertion, have organs in spite of Mr. Blackwell's contrary assertion, and Woodhull. & Clarin's is the liveliest of them, exactly as we stated. Its leading editor and proprietor has been distinctly recognized by Miss Anthony and a whole host of others as having done the grandest thing yet accomplished for the cause. We are glad to know that Mr. Blackwell disapproves of Mrs. Woodhull's views; but his protests would have been better heard in Apollo Hall than in the columns of a paper reaching not half so many readers as the one it assets. It is true, as Mr. Blackwell argues, that a party is not responsible for the character of chance comers in its ranks; but it can be, and is for those it sing'es out as its leaders. but it can be, and is, for those it singles out as its leaders, whose demonstrations on legislative bodies it accep's as the whose demonstrations on legislative bodies it accepts as the heaven-sent solution of its problem, and whom it indores and pledges itself to kork with by formal resolution. Mrs. Anthony, Mrs. Hooker, Mrs. Davis, Mrs. Stanton are as old and prominent Woman Suffrage advocates as Mr. Blackwell. Do she not know that they chose months ago to follow the flag, as some enthusiast lately called it, of Woodhull and Victory?

We could continue almost indefinitely to add testimony, but this is sufficient, and we now leave the reader to judge whether the Springfield Republican stated a deliberate and malicious talsehood, or told the plain, unvarnished truth. If the former, it may assist in the determination whether it or General Butler speaks the truth in a more recent case. No comment of our own is required.

THE REVOLUTION ON THE FENCE

Suffrage papers such as the Revolution, Woman's Journal, Independent, Springfield Republican, etc., are evidently upon the fence," hard-pressed to take to water, and fearing the unconstitutionality side, and hating the constitutionality side of it. But the Recolution is evidently preparing to jump; and, for the sake of the cause, we hope it will land where it points out the Golden Age so grandly sailing. But the Revolution has no opinion. Don't know anything about the Con. stitution. Never was instructed in legal rights or words. Can't tell whether women are really citizens, or whether citizens have the right to vote. In fact, it acknowledges itself to be a regular, full-fledged Know Nothing of the first water. We advise the Revolution to watch carefully and read analytically what will be done in Congress the coming winter, and be ready to make up its editorial mind that wemen are both citizens and voters.

The Woman's Journal for the last month has taken on an acceeding fit of nervousness, and symptoms indicate either epilepsy or chorea, and we shall not be surprised to hear at any time of a culmination. For a long time it had no convictions. It did not know anything about a Federal Constitution; but that Great Authority, H. B. B., has lately been brought to the conviction that there is a Constitution outside of and, perhaps superior-though he seems to be in doubt about this still-to that of the old Bay State. He has really begun its consideration, but got stuck fast on the second section of its first article. The last we heard from Boston the said H. B. B. was apparently hopelessly floundering about still fast to that "snag" of State Rights which he seems to have forgotten was swept from its fastnesses by the torrents of blood shed by hundreds of thousands of his fellowmen eight, nine and ten years ago.

But the Revolution unwittingly concedes a point which we have all along been endeavoring to bring the public to see It is the same fact put torth by Paulina W. Davis at the Apollo Hall Convention, where Mrs. Larned would not permit the Revolution to appear upon the news table because WOODHULL & CLAFLIN'S WEEKLY was there; and that fact is that the wrongs of women " are social still more than they are political," which, if many of these advocates of Woman's Rights have seen, they have been too sensitive to proclaim. But, now that women are about to get suffrage, they say that

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We leave that the argument is to be made the basis of the to the voice of argumen.

nor ably this is down the better for all concerned. But let to friend of wors in rest his hope for her emancipation and elevation upon the success of that or any other specific measure alone. Even thould this question be decided in our favor, the roof work would remain to be done. The wrong, the pegl ct, the results of take fashions, bad customs and res of abuse cannot be canceled by an act of legislation. No legislative enactment can take the nonsense out of women's heads and expel trivolity and vanity from women's hearts. They have leaned on men too long to stand upright on their own feet in the full stature of an independent, self poised womanhood the moment they are decreed free citizens of the republic. Thousands of our women have been dolls and drudges so long that no power of senates or Broadway belle; we look at a Wa'er street hag, and, as we

Get your decree. Storm Congress with arguments, and sweep the country with per-unions; and when you have done all this, a great r, a harder work remains. You have a whole sex to educate, to train, to ennoble, to inspire, to lift out of the degradation of old days and ways to the broad table land of liberty and equality before the law and in the right of God. And we insist that whatever else is undertaken, this work shall be carried forward with ever increasing energy, until every woman stands before the world self-possessed, clothed with all human and civil rights and privileges, cultured, accomplished, the peer of man-Princess, if not Queen!

WHAT GOD HATH JOINED TOGETHER CAN MAN PUT ASUNDER?

science.'

Whether human regulation can further the designs of some of our most popular clergymen and reformers. God, as expressed in the nature of men and women, and marriage as a legal union stultifies the moral sense. may result, "as marriage, involves the necessity for a different definition of the term sexual unions" to that ordinarily accepted, or must be admitted to be an incomplete definition. Marriage pertains to human beings as possessed of body, mind and soul, and is therefore a conjugation of all these qualities of being; and only when the sexual attraction involves the highest conditions of friendship is it marriage.

The subordination of all considerations of personal wellbeing, reciprocity or choice in exercising the office of maternity on the part of woman, under existing marriage regulations, has reversed the order of nature, entailing upon offspring unnatural aversions, discordant dispositions and disorderly impulses. We have not the material from which to prove the Divine order in natural attractions. How shall the true marriage, that from which we may hope to secure the best offspring, be evolved? First, by the abolition of the sentiment countenancing unions of men and women, based upon any consideration but that of an attraction which is justified by compatibility of temperament, qualities which command respect and blending of love elements. As the human soul is distinctive from the animal. involving moral sense and capacity for responsibility, so is and differing from those of animal reproduction. The probabilities which involve the destiny of offspring should determine the exercise of the office of parentage, and enter into the consideration of such unions as may result in reproduction. In the light of the present hour, the man and woman

W. 1 c when many of the understood, asserted and liber each other until death, and not being able to make the oath 2. 1. 1 to the learning with a to assume its responsibilities, and when attractions, they must do the next best and only remaining Programmer of the transfer to it the entire powers of body, thing to do, be true to each other as husband and wife-a for they and and and then we may reshor that what God has form from which all beauty and soul has fled; a mass of you have frackly for the soft remanded out assunder. The "institution" empty hollowness, robbing life of all that makes up its the first was fall into the second coase the constitution of humanity beauties and inspirations. We are of the opinion that Mr. The section of the will make it apport to such the present conditions and Mildmay, D. D., should not have admitted that men and "ments of humanity we cannot evoke the orderly and nat-The & Courses and relation of that state of freedom which is to be. The libera ing process she must relinquish personal case and han-TEXALLY Count r the Countil Circles as a primary consideration, and act for the principle, as a second was not proper to though it involves structe, sorrow and suffering. The first If and Fif and Fif and the coning generation, is the divine right of womanand the coning generation, is the divine right of woman-I could be a long claborate or adulterous relations not hallowed by soul-blending or public opinion, then we have the spectacle of men and the course on this very point. It is the mest withmate. That sightness as you relations now termed illegistrate or this very point. It is the mest withmate. That sightness as you relations are not finished. seconder that no legal sanction, merely, makes less licentious her and talk wery point. It is the most specification and constituted set and talk is presentation yet made of the arguing dimate. That righteous sexual relations are not instituted by a few roots with in right to the franchise under the by legal enactment, but constituted by divine law inherent in the few of it is N roots we prepared, at this present hum in souls and bodies. GLOUCESTER, Mass.

We think Mrs. Chandler fails to comprehend just what winter a compaint by the radical members of the woman freedom is. She seems to think freedom to act would profinge party. They prepare to be lege Congres with duce bad results only, while we oppose to that irrational publishers in the profine a compel the two Houses to listen theory the logic that in perfect freedom for both sexes there theory the logic that in perfect freedom for both sexes there If we len are entired to the franchise under the Consti- would be no sexual union but from which a higher order of to better and purer conditions. Evidence the fact that in time all taints of the physical or mental are lost, each successive generation exhibiting less and less. The natural tendency of all things is to improvement. Hence we say that with freedom at the base of all our social institutions, "sexual unions from which reproduction may result" are marriages in the natural sense of that term. We do not hold that all sexual relations are properly marriage, since there are those constantly maintained from which reproduction cannot follow. These include prostitution, or that part of it which consists of selling one's self promiscuously. There courts can ever make them other than these. We look at a is, perhaps, an analysis of this question which has not yet been made which may require a modification of that defini tion: and that is as to whether, in the truest sense, reproduction should not be entirely separated from general sexual unions, or whether the unions between the sexes are no really of two kinds: one for mutual general interests and happiness; the other for the reproduction of the best chil dren it is possible for either to beget, whether of themselves or by others. We say these questions have been propounded, and some time will have to be answered. We consider it a rather serious as well as a highly important question, whether it is not really a higher honor for a woman main taining marriage relations with an indifferent man to bear children by other great and noble types of manhood rather than by him. If the quality of the offspring is to be the consideration, it seems to us that it should be sought from the very highest order. This rule is followed Of what a true and perfect wedded union consists; what rigorously in all other cases. If the object is to simply proprinciples, psychological and moral, are involved in the rela- duce children regardless of what they are to be, why then tions of the sexes, and how society can be informed of their the present order and custom is the logical one. We believe wisest application, are questions to be decided by "moral | the begetting of good children to be the true point from which the world's regeneration must begin. So think even

The common order of the universe and of human nature is more perfectly secure the welfare of society, one of the to "shout the battle-cry of freedom" as an inspiration to its questions for "social science." The accepted definition of obtainment. We strictly agree with Mrs. Chandler that "the first element to be infused into the growing thought of todesignation of "sexual unions," from which reproduction day and the coming generation is the divine right of womanhood and motherhood to self-governorship and dictation" as to when that womanhood shall become motherhood. Will Mrs. Chandler in her turn accept the legitimate sequence of that proposition?

CHARLES MILDMAY, D. D., ON FREE LOVE.

In the issue of the Golden Age bearing date August 26, appears an article entitled "A Man's View of Free Love." in which there is about the usual quantity of assumption and incongruity which mark the writings of those who have not yet grounded themselves fast on principles. He is obliged to admit at the outset that it is impossible not to love that which is lovely, and that free love is all the love there is.

But having at one leap gained full possession of the position which we occupy, he then sets about to reason himself out of it by contradicting his own logic. To effect this somewhat difficult matter, he proceeds upon a strange assumption that there is no difference between the love people feel for their husbands and wives, and that felt for their relatives and friends. He says, "No sensible husband objects to having it endowed in the office of parentage with powers exceeding his wife love all the lovely people in the world." And further on, "No intelligent wife complains that her husband loves the lovely people he meets, so long as he is true to her as husband."

What is the deduction from such premises as these? Plainly, that the relations of husband and wife do not necescuse such organizations as can reveal nature's laws enter into the consideration. That is, having sworn to love of the two together. But he know that to district for

When we are expected in the natural prerogative, good, from being the impressible subject to other and greater women may love all that is lovely, since it is more creditable to argue from false premises than it is to argue inconsenest reconstructing work - the education of woman, that she | quently, and in this case his premises are not only false but may intelligently well at the battle-cry of freedom." In this his argument is inconsequent. Marriage with him means one thing and love something entirely distinct therefrom and unrelated.

We hold that such reasoning is catering to a false standard of morals, since it love should be the basis of marriage, which he neither admits nor denies, but very conveniently leaves out of the question-when that love departs the basis timents and attachments are antagonistic, a constant rebellion resulting. If sexual relations under such conditions are not prostitution of those relations, then in heaven's name what are?

He does not stop at this, however, but goes on to say that 'It is difficult to get a simple and exact statement of what Free Lovists mean and want," and then, as if to prove his own statement dishonest, proceeds to state what they want and mean nearly as well as they do themselves-that they tub a at it is, then be the fact be known. The sooner and humanity would evolve. Nature always operates upward; rebel "against marriage as a permanent legal contract * insisting that the relation * * shall be a purely private, personal affair, with which the State has nothing to do. Men and women should marry whom they love; and their relations cease * * when they cease to love each other;" which is exactly what we "want" and "mean," and there is no escaping the logic of our meaning and wants except by the position that love is not the basis of marriage, or that it should not be the basis of marriage. And if that is assumed, our argument ends, since there is nothing but law left with which to deal, and all laws are arbitrary.

But all their practice gives the lie to such an assumption. It is scarcely presumable that Charles Mildmay, D.D., would perform the marriage ceremony for two who should say that their marriage was to be merely one of convenience and not of love. He would be perfectly right in refusing to thus desecrate the holy institution. He knows that law cannot control love; that it will act entirely independent of law, and that it has a right thus to act. The right to love is a higher right than constitutions or laws were ever possessed of. Whenever the right to love is abridged, a human right of divine inheritance is abridged. Hence the right to Free Love carries along with it its legitimate sequence, the right to Free Divorce. If a pharisaical, unreasonable and illogical world deery us for doing what is an inalienable human and divine right, vested in humanity, both by God and the Constitution, then must they rail. And if they set us down as immoral and licentious for claiming such rights, we will appeal the case to a court where divine justice is dispensed.

But Charles Mildmay, D.D., finally wrecks all there is left of his argument, which runs into a tirade when scarce begun, upon the rock which, though standing clear and boldly above water, is the fatal point upon which those who would defend legal marriage invariably run sooner or later in all arguments.

He admits all we claim about miserable and unfortunate marriages, and that "thousands of men and women whose hearts repel each other are bound together in a marriage that chafes and irritates, if it does not tempt to vice and violence. * * * So long as men and women marry for all motives but the true (ah! ah! then there is a true motive. is there?) * * * they must expect disappointment and misery." "Marriage" does not "stand in the same category as all other human affairs." It is an entirely different relation from any other to which men and women are susceptlble, because it is founded upon something over which the individuals have no control, which Mr. M. admits. Then how can he liken marriage to all other contracts? all of which are dissolvable at the option of the parties contracting, which marriage is not, but which we claim it should be. The only difference between Mr. Mildmay and those whom he opposes is that when he looks at anything through green glasses he thinks the object observed is green; when through blue, that the object is blue, and so on to the end of colors, entirely overlooking the fact that the color is in his glasses instead of in the objects observed.

All this he soon after admits, by saying "Our divorce laws are unjust when they should be human." And why be human, except out of regard for this same lack of love, as which he first sneers at and then makes to be no part of marriage. Of course they are unjust and inhuman, but we would rather charge it to the account of the marriage iam a than those of divorce, since if it were not for them the misery which divorce laws, if humane, would remove, would not

The full brilliancy of this writer, however, does not appear until he falls into comparisons. He says "Becouse car (not in the lowest ranks of ignorance) who inconsiderately sarily consist of love at all, but of entire ownership of each shoes pinch we do not give up all carrier for our fact. add to the army of miserably made human bodies and souls other in their sexual functions; and that the love of the sexes To make his simile complete he should have put to the feet -commit a crime against humanity. We shall ex- as such counts for nothing in marriage, and that it should not finto one shoe, and made the purpose of the short the bothers.

of their freedom is to deprive them of all means of doing the good for which they are intended (which is the result of marriage laws, since they defeat the main purposes). Again: "If the handsaw is not a harp we do not break all musical instruments and go back to the shepherd's whistle and the Indian's yell." Of course we do not. But I will tell you what musicians do. If they have two instruments not in perfect harmony they "tune" them, and if impossible of being attuned, they don't offer music to the world, and if they did the world would not stop long to listen. It ally, Mr. Mildmay, you will have to try again, since your similes are extremely good for our side of the question. not have made better selections ourselves. From the learned dissertations of the scholars of the Charles Mildmay school, we must suppose that they take it for granted that with out marriage laws there would be no "Homes," which he says are the central, indispensable institutions of civilized society. We happen to be acquainted with five hundred facts which entirely upset that assumption; and there are homes, and happy ones, too, with which legal marriage has had nothing to do. Lift the glittering generalities of these theorizers of their superficialities, incongruities and inconstatencies, and we at last come down to the basis of all the facts they have, and these are that all marriages which should continue would do so without law, while all marriages for which they would have divorce laws are the only ones in which marriage laws are not dead letters, since of what use is a law to compel a man and woman to live together, when their love for each other has already decided that matter? Will Charles Mildmay please show us? It seems to us that such a law would be of about the same value as one enacting that people may eat; but the "shoe would pinch" if the law attempted to compel people to eat, whether they would or no simply because upon general principles, people must ent to live. Just this is what marriage laws attempt. They not, simply because upon general principles unions between the sexes should exist.

Charles Mildmay, D. D., in conclusion, makes use of the stereotyped edition of invectives and threathure assertions. It would not be in order not to do so. He knows a great deal more about the intentions of those who would remove the shackles from love than they themselves do. They intend to turn the world topsy turvy and make even the name of virtue hideous. So says Charles Mildmay, D. D. But so do not we say; but we do say that when those who should be pupils assume to teach, they usually come to grief in the attempt, as Charles Mildmay does when he attempts to demolish the doctrine of all-sided freedom.

Now, we do not know Charles Mildmay, D. D. His article is dated at New York. We have thoroughly examined the Directory but find no Charles Mildmay, D. D., or any other there set down. We have a suspicion, however, that the aforesaid D. D. may be T. T. bimself, or if not, then some one for him, since with all his love for other kinds of freedom in general, this one in particular he delights in dealing backhanded blows-that is, where and when they are least expected. Of one thing we are satisfied, that it is a person under some other name, acting somewhat as when he attempts to show world slavery to be marriage, and social freedom to be anarchy. Assumption goes a great way when it does not find an obstacle in the road called analysis. St. Paul said, "It is hard to kick against the pricks;" so also will Charles Mildmay, D. D., find it hard to kick against the ascent of freedom to the top of the ladder, which having gained, it can overlook, guide and govern all below and around, Charles Mildmay, D. D., included.

WHAT IS INPLATION IN MONEY AND PRICES!

The Chicago Times, in criticizing Mr. Ewing's late speech on Pinance, which the New York Tribane, having nothing of its own to say, approvingly copies, says: "General Ewing thinks the issue of more paper would reduce the rates of interest charged by money-lenders to such an extent that investments in three per cent, bonds would be the best that could be made." And then adds: " How he can think any such thing, knowing that inflation expands general prices is new things except revenue reform and woman suffrage, a mastery we cannot penetrate."

Either General Ewing has not spoken definitely, or the for wonder. But we are happy in the belief that there will lines is very blind, since it cannot see how the rates of in. be enough just such "function" as the Times has discovered Times is very blind, since it cannot see how the rates of interest could be maintained at or near three per cent, of the issue of national currency. Suppose the five-twenties are paid off by this new proposed currency, thus far there would be no expansion. There would only be a transformation of the bonded debt into the currency debt. Further, suppose all the broaded debt was transferred into a currency debt. would there be any expansion then? Would the indefeed nem of the people he any larger than now? Most evidently wa. In fact it would in reality be entirely discharged, since all the interest bearing indebteduess would be extinct, and in its place there would be a representative currency, with which its holders could at any time obtain or exchange any of the products of later, which the emprty furnishes, or gold if they shae.

But this is not the end of the matter, since if it were, there would be no regulator to the rate of interest. The money lenders would fix it to suit themselves, precisely as they do now. Just at this point, however, the government weps in and offers the people's currency to all who seeke to horrow and who can furnish the required accordy at three per cent Will the Times please explain if it think the people would terrow from the "memory-lenders" at nine per cent when I beckended to as

they could have the some accommodation from the govern ment at three?

Of course there would be persons who, not having first class securities, could not borrow from the government, and undoubtedly the money lenders would take these risks and receive larger rates of interest. But that would not be different from present facts. Money lenders who are willing to take extra hazardous risks sometimes receive as high as twenty five per cent. These cases are exceptions, however, and in nowise affect the rule, some people who borrow, not having sufficient wealth to secure the payment, do not come within the list of legitimate borrowers. If the Times cannot show how rates of interest will increase under such practice, perhaps the Tribuic, after sounding the depths of its political

But the Times thinks inflation will not stop itself under such circumstances. We reply, there can be no such thing as inflation unless our present debt is an inflation. When the debt is extinguished, there would be just the currency affort which paid it. The government cannot have money and throw it out among the people. It must be paid out to cancel indebtedness, or it must be paid out in the shape of loans. Then where is the opportunity for inflation, since there would be no more money borrowed than could be put to such use as to pay the three per cent, interest?

If the people calculate on having a government fashioned after Tammany, there might be a danger; but even then that danger could not exist long enough to do much harm, as the people would woon want to know why they were compelled to convert so much currency, by bonds, upon which interest would have to be paid instead of received.

No one seems to doubt the shifty of the country to meet its present bonded indebtedness. Neither does anybody imagine that we can actually produce gold enough to pay them; but they do imagine that we shall produce what is would compel people to live together, whether they will or just as good as gold, with which the bonds can be directly paid, or with which exchanges can be made for gold, and the bonds paid by that. Kither process amounts to precisely the same thing in the end. In both cases it would in reality be our products which pay the bonds, while the gold would be only an incident to the transaction.

When all the bonds should be converted by the currency, could not its holders obtain at will the same kind of products with it as they had previously done with the bonds? And would not the country be equally able to furnish such products then as now? Then where will the speculation and the great atimulation of prices which the Times has in its mind's eye come in? It seems to us that the Times is some thing like a certain philosopher, who, to begin with, assumed that the moon is made of green cheese, and then proceeded to argue that the cracks which are said to exist in its surface must certainly be filled with by either green or blue mould, since no other mould is possible of cheese. The argument of the Times may be all straight enough, but it would be difficult to find the premises upon which it is found ed. In fact they are as difficult for us to see as it is difficult for the Times to see the logic of a national currency.

People, when considering the proposed currency, must not fall into the error that the government is going to pay its expenses by drafts upon the issuing hureau. All government expenses will be met as now by some form of revenue taxation. Hence the Times statement that "Every addition to the revenue would heighten export and atimulate demand" is of about the same force and effect as the statement would be that the falling of Jupiter upon the Farth would displace it from its orbit—since one is as possible as the other.

We should like to have the Times make its honesty apparent in comparing the proposed currency to Confederate scrip, since it must know, if it know anything, that the Confederate wrip was based upon a future possibility which was never realized, and which, had it been realized, Confederate wrip would to-day have been worth as much as greenbacks are. It is not strange that the Chicago Times should have fallen into this line of argument, since its hard-shell connervation was danger in everything that is not at least a century old; but that the Tribune, which jumps at all sorts of about have hadened to adopt it, may justly furnish cause to give the country a rational and edentific money, by which the laboring classes may hope to rise to wonestling near an equality with the namey lenders.

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The WERKLY and the Golden Age are the only two papers in the country which are the intepoken advicates i properties that wenness have the right of miffrage because they are citizens under the plain interpretation of eral Constitution, one of a citizen's rights being the right to vide, "as against all Blate laws workever." will, in addition to its other varied matters, contain full re pertack all the action of Congress upon this question during ports of all the nation of Congress upon this question during the next assess, which will probably not be found in any other paper, since other Woman's Rights papers attempt to ignore this constitutional right claimed for women by the WERKLY. As a further industrient to attentions, and that they may also be able to study the principles upon which WEELT MYRELE EXPERT SCHOOL, No CONTAINED IN Principles of Government," by Victoria C. Woodhull, and "Constitutional Equality," by T-unite C. Claffin, these two booms, price \$5.50, postage paid, with the WERRIN, \$2 per year, are now idered for the The WEEKLY IR DEVENCE year, are now effected for no to the chains of ten, \$10; clubs of five, to one address, for \$1.70; in claims of ten, \$10; in clubs of twenty and appeared, \$1.25 cm is copy per year. This is republican form of government, in which all mos, at least, broken added to each of those propositions at \$6, postage paid. ore equal in pointient power. Political power consists in a

LABOR AND CAPITAL

20 VIII

Having thus passed in review the Land, Protection and Revenue systems of the country, which, with the finance system, complete the foundation on which taker and expirat build, the relations which these entitle to each other, see represented in practice, can be comblered

A stream can never the higher than its source carept by artificial means. If artificial means are used to devate the atream above its course, when they are removed, changed or decayed it will full to its natural level. This principle holds good in all the varied operations of mind as well as matter The stability of everything which occupies unnatural and incombinent positions through settlicial and extraneous means is never assured. In at all times liable to change, and is ever in danger of present and certain of attimute de

Buch is the position of capital to labor in this country, Labor is the direct source of all capital and has produced all capital. But by the means of unphilosophic, unnatural and unequal laws capital has usurped a position higher than its source, and not only occupies it, but assumes to dictate to and control labor. The responsibility for this consituan should not be charged upon the representatives of capital, neither does its cause exist in capital or in the capitalist. It is further back than they. It is in the people who have constructed society and government upon false principles, which being wiministered, permit all the like of which they com-

If the Constitution and laws of a country make possible certain things, which may be select upon by a few persons to the injury of all the rest, it can searcely be expected but there will be those willing to take advantage of it. Were this audience shown that by pursuing a certain course, which would not be in conflict with any existing law no matter how much there should be law to prevent it each one of them could in a given time accumulate a fortune, I do not think there are many who would forego the opportunity because it would be at the expense of others or of the country.

Therefore, when the labor interest cries out against the oppression of expital, it must remember that had their places been reversed the laborers instead of the espitalists would have been the oppressing power. It is a great thing for people to be able to look at both sides of a question, to see how it would be were it my hall which had good your ox."

The cause being in the people, they must look to them selves for the remedy, and they must apply it before they may expect to see their rights adjusted. Between the real interests of labor and capital there is an entire harmony. Their true interests lie in each rendering complete justice to the other. In the understanding of this point lies the wantion of the present question. Strife may continue was even, may come of strife, but for all that the settlement must follow from a proper adjustment of their relations upon principle.

We are wirry that there is a class of self-styled reformers who perpetually stir up strife, making interests antagonistic, and thus more widely separating them. These persons prate with considerable volubility of the terrible condition into which things have fallen. As a rule they belong to that chass who, being upon the outskirts of society, wait, Micaw ber-like, for wanething to turn up by which they may ride into position. But do they present remoties for the ills they picture so graphically? Do they tell whence they come or whither they should go? Let me warn the laborers to beware of anch persons; they are wolves in sheep's clothing, who would make use of the organiza that they may work

The true friends of humanity are they who find the causes of their ills and test hethers their remedies. There is no much observity about the conditions of welly sa to make it impossible for its members to comprehend their defeats. But the latering classes being compelled to continuous in dustry by these defects, do not have the opportunity to search for the hidden causes. They see others fallen from their laber year after year, and without inquiry why these things are so at once inco to the conclusion that t the autiforts of personal tyrunny which is determined for ever to keep them in this condition of vascalage. This Arives the laborers to resistance; they set stant forming themselves into combinations to control boors of later and wagen, not yet comprehending that these are lest remedies, ned current. Herdety has tried consider long energie. They require to be used continually. Prevention is what the peothe Assessed, and prevention they mud will and soull have that the draw for the case about not be administered in such large propertions as to prove were than the disease. While endeuviring to present the illa of wedety, care must be taken that its life in port tout in imposedy.

The judicious architect provides the material for the new laction pulling down the old, and thus leaves no unaccomery interval for anarchy to may in and occupy. He fore treating up the present ermstruction of workety by revolution, which would and in nauraby and confusion from which better ans dition might possibly spring, the latter condition should be prepared and by general comment actually sted theretes Hussig, there need be no alarm among the laborate classes. This is a reputitions form of government, in which all man, at least, HK1.

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The Labor Party need to learn some wholesome truths which will teach them when b arned, to look for their redemption from an entirely different source to that they have been seeking. It will not avail you to attempt to deal with the contingencies of the present, resorting to small expedients to enable you to dedge along, merely escaping complete shipwreck, to be again forced, the next day, week or year, to the same, to excape like shouls.

I have told you that the foundations upon which society is built are imperfect; of what use is it to continually reform the frame work, and the finish, so long as this foundation remains? Society expresses itself through government. Public opinion is capable of many things, but it is pencerless at present to redress grievances, correct errors and right wrongs which come of law, unless it direct that to be done

In proper legislation, then, must the preventive of exist ing ills be sought, and to this end should the Labor Party turn all its attention and waste no more time and strength in vain denunciations and foundationless recriminations. Proper legislation supposes proper legislators, and these it is your duty to select and elect. Most of your present legislators, State and National, have shown themselves incompetent to the work you require performed. Waste no more time upon them. Leave them to seek their level and turn you to others who will not love night of your interests and allow them to sink in the allurements which place and power present. You must not expect those who are not of you to appreciate your needs. Choose from among yourselves and you will not go fur astray. There are most noble exceptions among those reared in luxury, whose hearts feel your conditions as keenly as you do. These will be your best advocates; but see to it that not a vote is again worse than withheld.

Further, permit me to call your attention to an important fact: that quite four-fifths of your legislators are lawyers. While we must confess to entertaining the highest respect for them as lawyers, we must be permitted to question if all governmental sagacity is confined to them. They are rarely comprehensive, philosophical and progressive, but rather sticklers for the specialties and forms to which they were trained and to which, in their practice, they confine themselves. They practice from policy to gain certain ends, and resort to all the quibbles possible to defeat their opponents. They do not practice from principles to demonstrate their justice. Consequently lawyers are not the best material for legislators, and this the Labor Party should specially remember. But I should fail in my duty as a professed friend of humanity, did I not endeavor to point out that all the results which can be obtained through proper legislation are of but secondary importance, yea, of no importance except as means to be used that greater and better ends may be reached. One basal fact—one which is greater than all others within humanity-which is entirely ignored in all material practices, must be placed as the foundation of the perfect structure which you propose to erect. That fact is the fact of the COMMON BROTHERHOOD OF THE HUMAN RACE. If this recognition is wanting in your propositions, they had better never be made. This is the touch-stone by which all legislation, all administration and all action should be tested and directed, failing in which a fatal error is committed which will poison all action.

[TO BE CONTINUED.]

THE "TRUE WOMAN'S" ARGUMENT.

We extract the following choice specimen of polemical quoted it in extense it is to be taken as accepted and reissued as a fair statement of the True Woman's own views. We having nothing to add, we cannot do the subject justice. The argument against, thus put, is more powerful for suffrage than anything we could offer. Of the True Woman belief we can only remark that if after reading the facts and reasons of her friends she still remains unconverted, her case is indeed | a mortar, he or she is still a fool:

The first war gargement against woman suffrage, is an extract from the report of a member of a Western City Council, to whom, was given the duty of investigating and reporting

the while the same of the same then will stay quiet at home, and send their husbands of sons to the battle fields to fight out their acts which they have brought on, and for which they were in part responsi-ble. And, to satisfy your honorable body, I will give you a comparison of our late rebellion with the Southern States, of which females had nearly as much to do as the men of the South. The wife would say to the husband: "If you don't shoulder the musket, and drive those Yankees and Hessians from our soil, I won't live with you no more." She would also may so to her son. The sister would say to her brother It you don't shoulder the musket, I won't own you no more as my brother? And so father, son and brother all went into the war by the forcing of wife and sister, and fought those Yankees and Hessians nobly on every battle field until they were either killed or died by latigue. And then, when the Union armies advanced upon the Southern soil, those mothers and sisters soon forgot them. And if reports of soldiers of the Union armics are true, it will show that, in general, those mothers and sisters took up with those Yankees and Hessians, and in many instances they have married those gentlemen who have slain their husbands and sons or brothers, and are now enjoying over the blood of the aforesaid after driving them on the battle-field. Those acts we have all before us, and it should be a warning to every man to see that he is not killed and destroyed by female acts, and mankind should always be careful to see that the human race is not put in any more misery than they are already—brought on by females—drove out of the Gar-den of Eden by the acts of Eve. And now we have to trouble ourselves amongst the thistles and thorns, where we might live happy only for Adam giving away to his wife. And it will be the same in this country if men will give way to their wives, for God has made man to rule, and whose ever will go against the will of God will go down, and this Republican government with them.

THE WOMEN IN CONVENTION EIGHTEEN YEARS AGO.

The following extracts from a letter of John O. Wattles contain interesting reminiscences in the early history of the Woman's Rights movement:

NEW YORK (Tabernacle), Sept. 10, 1853, 9 o'clock, Evening Session. BELOVED BROTHER MILO-We are now in the midst of one of the most uproarious rows that has occurred since Satan was cast out of Paradise. I suppose there are four thousand people present. In the galleries they are hissing and stamping and yelling like a fresh crew just broke loose from the infernal domains.

Lucy Stone is speaking. She is trying to make herself heard by the great crowd of intelligent minds gathered in the body of the house. Through the pauses of the storm, her clear, silvery tones can be heard in carnest and stirring appeals, as she demands the claims of woman to the rights of a common humanity. But the roar of the commotion now whelms her sweet accents, and the listeners bend forward in vain. For over an hour the speaker has been thus interrupted by the low and the vulgar, who think that by drownher voice they destroy her rights.

Wendell Phillips made a most effective address, but it was only by the utmost power of his voice he could make himself heard, and then only in part.

A noble and heroic-looking woman-one whom you turn again to look upon-is now introduced by the President, Lucretia Mott. She is from the country of Kossuth, and stood side by side with him on the battle-field, and faced the cannon's mouth. She was in command of a regiment, of which her husband was dolonel. She wished to address a few words in her native language. She does so, and Mrs. Ernestine L. Rose repeats it in our lauguage. Nothing can be more thrilling or intensely interesting. But the lawless rabble, by their howls and shoutings, prevent her proceeding. She is the noblest physical specimen of womanhood I literature from the columns of the True Woman. Having ever beheld, fitted for the part she occupied and the deeds of daring she performed; and her mind is as brilliant as rich jewels of thought can make it.

Antoinette L. Brown, the accomplished and high-souled woman, now steps forward and attempts to be heard. She is the only "reverend" to whom I could truthfully apply the appellation divine. Graceful, truthful, beautiful, carnest, it would seem that the rabble would want, for their own sakes, hopeless beyond all possibility of salvation. Bray a fool in to hearken to her words. But it is no part of their pur-

audience, the mild rebukes by the President, nor the remonstrance of the women upon the stand, are of any avail, and she can only be partially heard by the greatest effort of ber lungs.

But amid all this tumult and disorder there are some things most beautiful to behold; and you know I love to look upon the bright side. So I'll turn to this noble band of heroic women now upon the platform, who sit in calmness and true dignity-most honorable representatives of this great movement.

Lucretia Mott, of Philadelphia, with calm and placid composure, is beholding the uproar, but with deep and soul-

stirring commiseration laments the scene before her. Lucy Stone, in a voice of earnest kindness, is pleading for injured humanity, and in tones of surpassing sweetness and a cadence never to be forgotten.

Mrs. Nichols, of the Windham County Democrat-a most clear and potent reasoner, and who is destined to wield a power not to be withstood-commanding in her positions, convincing in her conclusions and irresistible in her arguments.

Paulina W. Davis, of the Una, Providence, R. I.; from the efforts of her pen humanity is looking with intense interest-before which wrong and injustice will retire like darkness before the sun.

Ernestine L. Rose, eloquent, pungent, cogent and clearsighted—before her thought, oppression recoils like demons before the armies of light, shricking for help, and crying 'torment us not,"

Francis D. Gage, of St. Louis, who had grown old in the cause of human redemption, and with whose superior talent, no man will risk his reputation to cope.

Mrs. Severance, of Ohio, a captivating speaker, a powerful and accomplished champion of woman in the West.

Mrs. Martin, of New York, a highly gifted literary woman, of "moral reform" reputation, an efficient and delightful speaker, full of rich truth and stirring fact.

Susan B. Anthony, of precious memory, ever ready to hear the cry of the needy, and whose labors in the cause of humanity will be told in after ages.

Antoinette L. Brown, of whom I will not presume to speak-at whose presence the legions of wrong retire like rebel angels before the leaders of the armies of Jehovah.

But the crowd is becoming too much disturbed, and I can write only with difficulty. All these, and many more are now by side, and a journey from my home in Indiana is more than a thousand-fold repaid by the happiness of this moment. I have gazed upon them until they are daguerreotyped in full upon the canvas of my soul. And my being seems bound up with them, and in the cause they so nobly defend. No arguments are brought against them but hisses, and no reasonings but demoniacal howls.

A "bootjack" is now up, trying to be heard. A voice calls out from the gallery, "Rowdies, hear your champion!" But they will not listen to him; even I sit within ten feet of him and cannot distinguish a word. They dislike to hear the advocates of women, but they dislike their own champions more. * *

But there is so much noise, I can scarce hear myself

While one after another of these blessed ones is lifting her voice with a love and kindness which only woman can know, I am strongly reminded of a remark made by William II. Channing, in one of his speeches to the Convention. One of the old painters pictured the angels of Paradise in the act of showering down roses on the tallen ones of the pit. But here we have it in real life. The angel spirits of these women are showering bright roses of thought in luscious profusion, fresh gathered from the flower banks of the celes tial river. Thick and fast do they strew them from above on the hardened hearts of the fallen. But as they fall upon them, they turn to coals of living fire. *

The Tribune is the only paper of note that will give fair reports of the Convention. Horace Greeley, like a bold and generous man, went on the first evening, and scated himself by the principal rowdy, and thus awed the rest into silence -a noble deed of a noble man.

As ever thine, for God and Humanity, JOHN O. WATTLES.

Sundicate is good! It has an echo of antiquity and mediæval guilds. It is not American; that is a great thing. All our good things come from abroad. We go to Paris for fashions, why not for syndics? French institutions are so strictly reliable. In these days of iconoclasm it is pleasant to find anything with a dust-of-ages flavor, on which we can repose safely. There is no danger of a syndic being a D. B.; the word is too venerable. If the new fifteen hundred conversion loan won't go, if only two hundred millions be worked off, the ridiculously small commission of seven millions and a half, the price we paid for Alaska, will not be felt when we know that we have a syndicate for the

THE Globe says that "Jenny June has bought a nice house on Thirty-eighth street, between Third and Lexington avenues, where she will establish a permanent home. No is one of our most successful writers, and we are glad she makes it pay." So are we. We are more than glad to see bow successful a woman can be in journalism. How proud the big editor must be of his little wife. Query As she carns the property and pays the taxes, who ought to elect the public pose to listen. Neither the calls to "order" by the officials, school boards, tax assessors, compited ers, and we are

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THE WEEKLY BULLETIN

OF THE

PANTARCHY.

POSITIVISM, NEO-POSITIVISM, UNIVERSOLOGY, JOHN H. NOYES.

NUMBER II.

[The following is a continuation of the strictures of John H. Noyes on the Creed of the Positivists published in the World. My own strictures on the strictures are inclosed in brackets.-S. P. A.1

For my part, I see no need of quarreling with the New York Creed about materialism. All our American developments have tended to close up the old gap between mind and matter. Phrenology, Mesmerism and Spiritualism taught us the substantial identity of soul and body long before Comtism and the correlation of forces were heard of in this country. And I learned nearly the same lesson from the Bible long before I heard of Spiritualism, Mesmerism or Phrenology. Twenty-five years ago, when I was almost exclusively a Bible-student, I wrote my creed about spirits

We freely confess that we are so far materialists, that we believe there is no such vast chasm between spirit and matter as is generally imagined, but that the two touch each other, and have properties in common; that caloric, light, electricity, galvanism and magnetism (or the ethers that these modes of force belong to), are, in some sense, connecting links between the material and spiritual worlds; that spirit is in many respects like these fluids and is as truly substantial as they. We do not ascribe to spirit length, breadth and thickness," in the common acceptation of those words, because the nature of all fluids precludes those properties. Whoever thinks of attributing length, breadth and thickness to the sunlight? One would not know how to measure or which way to go in taking the dimensions of such a substance. Yet, if a specific portion of any fluid is separated from the mass and confined in a solid vessel, that portion of fluid assumes the length, breadth and thickness of the vessel. So if a specific portion of spirit or life is confined in an animal form, that life assumes the length, breadth and thickness of that form. In this sense we believe that spirits have length, breadth and thickness.

Materialism is not the only error men are liable to fall into in their speculations on spiritual science. Every extreme has its opposite. There is a vast amount of morbid antimaterialism among religionists and metaphysicians. When the notion that spirit is an "immaterial substance," is carried so far as to deny all substantial qualities to spiritual beings, we call it etherialism or hyper-spiritualism, and regard it as an error quite as pernicious as materialism.

The same progress of philosophy that materializes spirit also spiritualizes matter. We lose nothing in giving up the old ideas of immateriality, if we still hold that matter is cunning enough to produce consciousness, thought, affection and will. Names are of no consequence. If the latest thinkers choose to call the thing that manifests these phenomena "nervous fluid" or "ether" or "force" or "tissue" under the play and vibration of a combination of forces, I do not see in this language any danger of our losing our oldfashioned souls. Matter or dynamic machinery that is capable of personality, is very likely to have also the faculty of immortality.

It is true, the explanation of the mechanism of tissues and forces which produce consciousness, as given in the New York Creed, is not profoundly satisfactory, but sounds to me like the explanation of the motion of a steamboat addressed by a didactic father to his children, as they stood on the upper deck, in view of the walking-beam: "You see, my little dears, the thingumbob here hitches on the crinkum crankum, and the crinkum crankum goes down and takes hold of the jigimoree; then the engineer turns the handle, and the captain gives the orders, and all hands shove, and so the boat goes ahead!" True, I have not the least idea what the Positivist means when he talks about "the pleasant hum of the forces in the consciousness." nor do I think he himself knows any better than the old divines knew what they were talking about. True, I prefer the common confessions of ignorance in these deep matters, as safer and more sensible than the elaborate explanations of the Creed. I suppose Professor Tyndall represents the best part of the scientific world in the following passages from his late address to the British Association for the Advancement of Science:

* * * You see I am not mincing matters, but avowing nakedly what many scientific thinkers more or less dis-tinctly believe. The formation of a crystal, a plant, or an animal, is in their eyes a purely mechanical problem, which differs from the problem of ordinary mechanics in the smallness of the musecs and the complexity of the processes involved. Here you have one half of our dual truth; let us now glance at the other half. Associated with this wonderful mechanism of the animal body we have phenomena no less certain than those of physics, viz. : the facts of con sciousness, but between which, and the mechanism, we discern no necessary connection. * * * I hardly imagine that any profound scientific thinker who has reflected upon the subject, exists, who would not admit the extreme probability of the hypothesis, that for every act of consciousness, whether in the domain of sense, of thought, or of emotion, a certain definite molecular condition is set up in the brain; that this relation of physics to consciousness is invariable, so that, given the state of the brain, the corresponding thought or feeling might be inferred; or given the thought or feeling, the corresponding state of the brain might be inferred. But how inferred? It is at bottom not a case of logical

inference at all, but of empirical association. Granted that a definite thought and a definite molecular action in the brain occur simultaneously, we do unar action in the brain occur simultaneously, we do not possess the intellectual orran, nor apparently any ruditiment of the (rgan, which would enable us to pass by a process of reasoning from the one phenomenon to the other. They appear together, but we do not know why. Were our minds and senses so expanded, strengthened and illuminated as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings, all their electric discharges, if such there be, and were we intimately accommissed with the corresponding and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem, "How are these physical processes connected with the facts of consciousness?" The chasm between the two classes of phenomena would still re main intellectually impassable. Let the consciousness of low, for example, be associated with a right-handed spiral motion of the molecules of the brain, and the consciousness of hate with a left-handed spiral motion. We should then know when we love that the motion is in one direction, and when we hate that the motion is in the other; but the "why?" would still remain unanswered.

In affirming that the growth of the body is mechanical, and that thought, as exercised by us, has its correlative in the physics of the brain, I think the position of the material ist is stated, as far as that position is a tenable one. I think the materialist will be able finally to maintain this position against all attacks; but I do not think, as the human mind is present constituted, that he can pass beyond it. I do not think he is entitled to say that his molecular grouping and his molecular motions explain everything. In reality they explain nothing. * * * The problem of the connection explain nothing. * * * The problem of the connection of body and soul is as insoluble in its modern form as it was in the pre-scientific ages. * * * On both sides of the zone assigned to the materialist he is equally helpless. If you ask him whence is this "matter" of which we have been discoursing, who or what divided it into molecules, who or what impressed upon them this necessity of running into or anic forms, he has no answer. Science also is mute in reply to these questions. But if the materialist is confounded, and science rendered dumb, who else is entitled to answer? To whom has the secret been revealed? Let us lower our heads and acknowledge our ignorance, one and all.-World Report, November, 1868.

These are the views of the working discoverers, who stick close to the facts, and decline the long flights of speculation which are necessary in the system-building of the universologists. I prefer this style of thought to that of the Positivists. I do not think science is half so near "out of the woods" as their hallooing would lead one to suppose.

But, however all this may be, I repeat that I have no quarrel with the materialism or the dynamic machinery of the New York propagandists. They acknowledge the facts of consciousness and personality; and conscious personality is the same good thing, whether it inheres in a spirit, as we have hitherto been taught, or is the result of a combination of forces, "humming through the tissues," as the new Creed explains it. But I do not see any necessary connection between this explanation and the tremendous conclusion which the Creed draws from it in the following paragraph:

It sweeps at once into the limbo of vanity, or mythology all notions and hopes that the mass of our race, from its all notions and hopes that the mass of our race, from its earliest history, has hitherto rested upon, as they passed from the womb to the grave. We find ourselves in a new world. Where, under this view, are the "creation," "end of the world," "personal gods," or "God," "the immortal spirit," or "soul" of man, "the heaven," "hell," "devil," "sin," "repentance," "resurrection," "judgment," "angels," "spirits," "ghosts," "witches," "fairies," and "unseen unfluences," and "the feelings" that bave led and held man unward in his rise from the brute? All these vanish Science upward in his rise from the brute? All these vanish. Science nows them all to be but anthropomorphism—the creations of man—the reflection or projection of himself and his vari ous moods and fancies into the world around him.—Positivis Creed, Art. 20.

A sweeping finale, truly! but not by any means necessary as the result of the materialistic or the dynamic theory. If matter or force, or any combination of them, can be personal organisms at all, I see no reason, in the nature of things, why they may not be invisible and eternal organisms. Something is eternal; and if we eliminate spirits, then matter and force are eternal. If matter and force can be arranged so as to produce consciousness for a moment or for seventy years, it is impossible to prove that the same arrangement may not be continued forever. If matter and in all this, that, after all, the questions between us relate force produce visible personalities, that is no proof that they do not produce invisible personalities, but the contrary, so far as it goes. These materialistic and dynamic explanations do not touch the old questions-whether death is the end of man, whether there is another world, whether there are orders of beings higher than human, etc. These questions are not to be settled by a priori argument, but by actual observation. They are not questions of law but questions of fact.

[They are both questions of Law and questions of Fact; and must be investigated as everything else must, both in the a posteriori and in the a priori order.]

[The Positivists (Comtists) are, especially the "Materialists" and "System-Builders" whom Mr. Noyes has in mind when he talks of Universologists -- borrowing my term and confounding Universology proper with systems with which it has as little in common, and as much in common, as it has with Mr. Noyes' own spiritual theories. Universology not only affirms spiritual entity along with Mr. Noyes, and as against the mere Materialists, but it puts that affirmation, for the first time, upon the footing of a scientific demonstration, through the scientific demonstration and discovery of the laws of universal analogy. But it does more than this. It intervenes between the Materialists and Spiritualists, and does precisely what Professor Tyndall in the preceding extracts holds, rightly, to have been heretofore unaccomplished, and that of the accomplishment of which he seems rather to despair. Intervening between Matter and ism-which spans the two opposites and reconciles them, is not

Spirit is the Mathematical and Logical, that is to say the Abstract Pure Rational domain, the extracted essence of which proves to be applicable as a measuring rod on the one hand of all material, and on the other hand of all spiritual phenomena; and thus to show the "why of the pre-established harmony which Tyndall recognizes as existing between them, but which he cannot account for. Science with this stride comes effectively "out of the woods," not by extending or depending upon the same method which Mr. Noves criticises, but by a wholly new method. How it will affect by modification, the manner of holding spiritual truths, by Mr. Noves and his side in the old controversy, as radically perhaps as it will affect the mental posture of the Materialists remains to be seen, with the increase of opportunity.]

STEPHEN PEARL ANDREWS.

A REJOINDER.

TO STEPHEN PEARL ANDREWS: I seem to have misapprehended your position, and I think you have misapprehended mine. Can you afford space for a rejoinder, which I think will tend toward a reconciliation?

My main criticism was upon the word "only," which it seems I interpreted too strictly, in the expression that there are only three fundamental principles. (1.) I do not doubt that "Everything has to have a half, and then an opposite half, and then these two halves united in the whole." But in the case of a potato, and in myriads of other cases, it will be as true and as practically useful to assert that everything has to have a third, another third, and still another, and then all these united in the whole, making another reconciliation in the number four. (2.)

Nor do I "question the fundamental character of the principles, Unism, Duism and Trinism." I agree with you that the first contrast is between one and two, and that the first reconciliation of that contrast is three-and that these relations underlie every other and more complex distribution." So in arithmetic, the numbers 1, 2 and 3 form a part of all higher numbers. But the same thing is true of any number whatever, that it and the lower numbers form a part of all higher numbers. (3.)

Again, my "Criticism" would have been more exactly represented if you had said that I think some modification of the details of the philosophy will have to be made. As I intimated before, I expect you to agree to that.

I have for many years believed that when men hit upon an important complex truth, they generally state it in such a form as to involve error; that the next step is for another set of men to perceive that error and run to the opposite extreme; and that then-I was on the point of saying "finally"-there comes a reconciliation of the two extremes, showing us the truth of each. Thus, Socialism first takes the form of communism; and every association thus far established has probably split upon that rock. Warren takes the new departure of Individual Sovereignty. But when we reach a practical association, the two will be reconciled; the individual will be under a complete organized co-operation, and will be perfectly free; certain things, such as works of art, will be held as individual property, and probably at enormous prices, while others of more general usetulness will be so cheap that, perhaps, by and by boys will stand at the ferries begging us to accept a coat or a hat, as they now thrust into our hands newspapers, and sometimes books, fans and looking-glasses. Now all this may be happily expressed in your formula. We have had the Unism and the Duism, both fragmentary and failures: by-and-by we shall have the Trinism, and that I believe will be the first success. Yet I should not be willing to swear by the finality. There will be some error still, and yet another departure, another reconciliation, and a higher success, and so on, indefinitely. (4.)

It seems to me that you will agree with me so thoroughly rather to the mode of enumerating the principles than to their

Another case occurs to me in which a Trinism is urgently needed at the present time. Darwin represents a school of philosophy, who assert the doctrine of Natural Selection. Agassiz represents another school, asserting the doctrine of Development by Creative Design. Cannot some third man be found to show that both are right—that there is a law of development with which the principle of natural selection is in harmony, and to which it is subordinate? (5.)

HENRY M. PARKHURST.

121 Nassau street, Aug. 21, 1871.

P. S.-Professor Cope seems to want to be the "third man." I had never heard a hint of his theory when I wrote the above.

[COMMENTS.—(1.) The word "fundamental" modifies the only. "There are only three fundamental principles." This does not deny the existence of millions of others-if you still choose to call them principles, but in fact that they are all derivative from these three by new compositions.

(2.) As true, yes; because the most complex thing is as true as the most elementary; as practically useful in the case of the potato, because a case is chosen on which there is no practical utility in either; but not as Elementary.

(3.) True; and this very observation has an important secondary value in Universology.

(4.) True, and well stated. But this Philosophy-Integral-

Mr. Greeley says:

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(2) I have known nothing of Professor Cope. I have had it in my mind to do just the thing suggested; but I have so S P.A.

THE TILTON-GREELEY FREE LOVE CONTRO-VERSY.

I have felt several times tempted to pitch in and take a hand in this fight; but as it seemed to be in tolerably good hands on both sides, and as I was not called on as the auxiliary of either party, I have abstained from interfering. There is one point, however, in one of Mr. Greeley's letters, which has so plausible a face and is calculated to deceive so many superficial thinkers, that it should be directly and conclusively disposed of; and as it has not fallen in Mr Tilton's way to reply to it directly, I take the liberty to do so, in the general interests of truth and radical reform.

I. You ask me what I me in by "Free Love." Let me illustrate:

Here are a husband and wife, each fifty years old, who have lived in wedlock a quarter of a century, and have had six or eight children, of whom half survive. The pains and cares of maternity have nearly worn out the wife, while the husband is still in the prime of manly vigor and strength. He has filled a wider sphere and enjoyed better opportunities for mental culture than she has, and feels himself her intellectual superior. Among his acquaintances is a younger, fairer, fresher woman, not so richly dowered with worldly wealth, who admires and is admired by him—who, in fact, is willing, if invited, to be his "affinity," and he is more than willing that she shall. If they "take up" with each other, their arrangement, or whatever you please to call it, is just what I execute as "Free Love." You know that such alligners exist. If all that they are abhorsed of that such alliances exist. I feel that they are abhorred of God and a chief cause of human degradation, family disruption and general wretchedness. In short, I hold the man who has sworn to love and cherish one woman till death not free to love another while that woman lives and strives to fulfill toward him the duties of a loving wife. Hence, I intensely hate "Free Love;" and I hate all inculcation that a marriage may rightfully be dissolved, except for flagrant, deliberate adultery, while husband and wife both live.

This is very characteristic of Mr. Greeley. He is asked for a definition, and he gives an illustration of what he supposes to be the thing which he is asked to define. Definitions are dangerous, if we don't know how to make them accurately and well, and illustrations are cheap and plenty. Mr. Gree'ey once remonstrated with me in a tone of pathos almost lachrymose on the awful tendencies of my advocacy of free love, and cited a case of "a poor girl in Williamsburg" who had been seduced and abandoned, and, I believe, had gone crazy and committed suicide, or had incurred some other dire catastrophe which appealed to the good man's sympathies—as if thousands of such cases were not occurring every day, under the existing compound system of marriage-and-harlotry, of which they are the natural outgrowth; and as if the very purpose of Free Love were not to put an end, in the only effectual way, to just such occur-

It is as when the advocate of slavery urged the Abolitionists to desist from agitation because some cruel slaveholder had been made more cruel by the hatred of Abolitionists. The poor girl was persecuted to the death for an act no more criminal by the laws of nature than the running away of a slave from his owner, but which like the running away—as an offense against the present artificial institution of marriage-slavery and its accompanying prohibitions upon those outside of its pale—had to be punished by the opprobrium of public opinion, resulting in the suicide or murder.

The Free Lover says abolish the institution, correct the public opinion, vindicate the laws of nature, and you cry out on him that he is increasing the cases of murder and suicide. Doubtless that is true, temporarily, but he is at the same time drawing the fangs of this merciless public opinion, or wearing them out by provoking it to exercise them so often, and when Freedom comes there will be an end of the murders and suicides for this cause, for all time to come.

Every freedom has its bill of costs to pay. In the American Revolution somebody suffered. The freedom of the Southern slaves entails much misery. As Bismarck is said to have said: You can't make an omelet without breaking some eggs. The question is, Will freedom pay? Is it worth the cost? And another question is, who is the party really responsible for the suffering?

The answer to Mr. Greeley on this point is, then, this: For the worn-out wife to be discarded is an evil, just as in the case of the worn-out slave (the two natural products of the two institutions); but it is a less ovil than that of maintaining the slaveholding institution, in either case; and the evil is chargeable, not on the freedom, which may intensify the evil temporarily. until new adjustments can be made, but upon the previous condition of servitude. STEPHEN PEARL ANDREWS.

BISHOP CREEK, Inyo Co., Cal., Aug. 18, 1871.

Stephen Pourl Andrews:

DEAR SIR: I see by the last number of Woodhull & CLAF-LIN that you had mislaid the poem I sent you, and requesting another copy, which I now inclose to you, with a few additional remarks about it and myself.

As stated in the appended note, this poem was sent me by some unknown hand, with the words "Want to know" on

the wrapper. Soon after receiving it, I sat with a clairvoyant medium, who knew nothing of my getting the poem, and she said to me, "I see a man placing a crown upon your head," describing laurel leaves, which I afterwards learned she had never seen.

A few months after this, I sent the poem to a friend in San Francisco, who took it to a medium there (Mrs. Sampson), who said that the author of the poem was "Pollock," but gave no other name or initials, saying, "I placed the wreath on the lady's head; she will wear it when she has earned it. She is called and chosen to do a great work for humanity," elc., elc.

I have been so much impressed with the prophetic meaning of the poem, which so exactly relates to my own life and experience, that I have had several copies printed, and have sent them to different persons, and have received very widely different views and impressions concerning its purport. One writes me: "I think you a woman of too good sense to pay any attention to such inspirational twaddle, for I do not believe anybody is ever inspired nowadays, and those who think they are, no doubt, are more or less insane.'

This criticism is from one who leads in the van of free thought. I have but little care who is meant in the poem, which I think refers to the influence of woman when fully unfolded into higher life and conditions, but as there are ever pivotal minds all along the ages of human progress, so I, or any one else whose organization and experience have fitted them to stand and turn the surging tide of thought into new and better channels of higher development, may be made to represent a type that is yet to be more fully unfolded. I have now lived half a century, most of this time devoted to domestic life and duties; but there comes to me, of late years, spiritual waves of impressional thought that I feel belong to others besides myself, and I am awaiting the proper time and demand for their expression and realization. So far as this life is concerned, I have little hopes or ambition: for this age looks not to the ideal, but only to the actual and real. I can only hope to find a few minds* that have faith in the grand possibilities and future destiny of the human race. Yours fraternally,

MRS. LUNA HUTCHISON.

* Your proposed Intelligence Office may serve to bring such minds

"THE ORACLE,"

An Inspirational Poem, delivered by Miss Lizzie Doten, at the close of her Lecture in Chicago, Sunday Evening, August 7, 1864.

[The authorship of this poem, the style of which so closely resembles that of Poe, could not be ascertained; the only reply to the inquiry was that the name was not essential.]

> Like the roar of distant cataracts, Like the slumb rous roll of waves, Like the night-wind in the willows, Sighing over lonely graves; Like oracular responses. Echoing from their secret caves. Comes a sound of solemn meaning From the spirits gone before; Comes a terrible "awake thou!" Startling man from sleep once more, Like a wild wave beating, breaking, On this life's tempestuous shore.

In Earth's desolated temples Have the oracles grown dumb. And the priests, with lifeless rituals, All man's noblest powers benumb; But a solemn voice is speaking-Speaking of the yet to come. Springing from the lap of Ease, Hastening to the soul's Dodona, Where, amid the sacred trees, She will hear divine responses, Whispered in the passing breeze.

She will be a meck-faced woman, Chastened by Affliction's rod, Who hath worshiped at the altar Of the spirit's "unknown God;" Who in want, in woe and weakness, All alone the wine-press trod-Till the salt sea-foam of Sorrow, Whitened on her quivering lips, Till her heart's full tide of anguish Flooded to her finger tips, And her soul sank down in darkness. Smitten with a dread eclipse.

" Pure in heart" and "poor in spirit," Hers will be that inner life, Which earth's marty r-souls inherit, Who are conquerors in the strife. Born of God, they walk with Angels, Where the air with love is rife. Men will call her "LAUREOLA," And her pale, meek brow will crown: But with holicat aspirations. She will shun the world's renown, And before the Truth's high altar Cast Earth's votive offerings down.

Men will sit like little children At her feet, high truths to learn, And for love, the pure and holy, She will cause their hearts to yearn; Then the innocence of Eden To their spirits shall return. Very fearless in her freedom, She will scorn to simply please; But the florcest lion spirits She will lead with quiet care Calm but earnest, firm and truthful, She will uttor words like these:

"Wherefore, O ye sons of sorrow! Do ye idly sit and borrow Care and trouble for the morrow-Filling up your cup with woof Leave, oh! leave your visions dreary! Hugh your doleful Miscrere! See the lilies how they grow-

Bending down their heads so lowly, As though heaven were far too holy, Growing patiently and slowly To the end that God designed. In their fragrance and their beauty, Filling up their sphere of duty-Each is perfect in its kind.

" Deeper than all sense of seeing, Lies the secret source of being, And the soul with Truth agreeing, Learns to live in thoughts and deeds : 'For the life is more than raim nt,' And the earth is pledged for payment Unto man, for all his needs.

" Nature is your common mother, Every living man your brother; Therefore love and serve each other, Not to meet the law's behest. But, because, through cheerful giving, You will learn the art of living, And to love and serve is best.

" Life is more than what man fancies-Not a game of idle chances, But it steadily advances Up the rugged steps of time. Till man's complex web of trouble-Every sad hope's broken bubble, Hath a meaning most sublime.

" More of practice, less profession, More of firmness, less concession, More of freedom, less oppression, In your church and in your State. More of life, and less of fashion, More of love and less of passion-That will make you good and great.

"When true hearts, divinely gifted, From the chaff of Error sifted, On their crosses are uplifted Shall your souls most clearly see, That earth's greatest time of trial Calls for holy self-denial-Calls on man to do and be.

" But forever and forever, Let it be your soul's endeavor, Love from hatred to dissever: And, in whatso'er ye do-Won by Truth's eternal beauty-To your highest sense of duty, Evermore be firm and true.

" Heavenly messengers descending, With a patience never ending, Evermore their strength are lending, And will aid you, lest you fall. Truth is an eternal mountain-Love, a never failing fountain, Which will cleanse and save you atl.'

List to her, ye worn and weary-Hush your heart-throbs, hold the breath, Lest ye lose one word of wisdom, Which the answering spirit saith: Hear her, O thou blood-stained nation, In thy holocaust of death! Lot your oracles have failed you. In the dust your idols fall. And a mighty hand is writing Words of judgment on the wall: ' Ye are weighed within the balance, And found wanting"-one and all.

Mournful numbers, direful discords, Greet you with destruction's night, For life's lower stratum, heaving. Brings long buried wrongs to light, And your souls shall find no refuge, Save with the Eternal Right. In one grand, unbroken phalanx, Firm, united, bravely stand. First to Truth and Right be faithful, Next to these your native land; And forever let your motto Bu fais-"GOD AND MY RIGHT HAND!"

* The name signifies a small laurel wreath.

TELL the truth, whether you speak or print, and it will be found out. Tell a lie and just so surely will the public turn its back upon you, and truth will pass for nothing after the verdict of "Liar" has been rendered against you.

"Mrs. Saran F. Norron, having 'reformed it altogether,' is now prepared to negotiate with lycount managers for the delivery of her new lecture, entitled 'The Humbugs of Woman Suffrage.' Address 49 West Twenty-fourth street."

We clip the foregoing notice from the Herald with, we confess, not a little surprise. We shall be glad to bave Mrs. Norton give through our columns from what she has "reformed" and her reasons therefor. Perhaps she will be good enough to state whether, when she was for woman matrage, she was a "humbing" or an honest advocate. We conceive it to be a matter of justice to our readers, to whom we have presented Mrs. Norton as a friend and co-worker, that we at least give her an opportunity to recent, which recontinues may, perhaps, further enlighten them as to their relations to the woman cause.

ART AND DRAMA.

The fall season is fairly opened. The events of the week have been the resppearance of Bandmann at the Grand Opers and the opening of the Pith Avenue with "Divorce," Mr. Bandmann is a success. He opened with "Narcisse," which he played with all the force and passion that have always distinguished him in this part. The opening, in which he plays the eccentric and cynic in the midst of a court circle, is never quite satisfactory. It is not that Diogenes is out of place in such a company of butterfies. Diogenes might find his way among the courtiers, either from his own vanity or for their reckless amusement In the play there is sufficient motive for his presence. The want of congruity lies in Bandmann's own boister ous levity and seeming awkwardness. He is in reality the man of feeling; he affects the buffoon. This defect of realization may be the highest art, but it leaves an impression of incompleteness. In the other, this seeming defect in realization gives an impression of incompleteness. If Mr. Bandmanu means to suggest that the broken Bohemian finds himself embarrassed in such exalted society and therefore overacts his part to cover his own nervousness, that would be a fine idea. But Bandmann fails to give the audience his confidence in that particular. He gives no hint of the underlying pride of poverty in the presence of wealth and rank. He plays the character with an exaggerated license that makes us doubt whether he be really the wise fool he assumes to be or only a pretentious character. In the rest of the character Bandmann is as good as ever. His rapid transition from pathos to levity, his scorn of himself, his doubts of human nature, his trust in the gifted actress who plays him as a tool, turning against the weary heart its own faith in woman's loyalty, his outburst of love and patriotism, and finally his forgiveness when time has done its worst, are all up to the high level of great acting.

In "Jasper"-the new play written by De Leon on Charles Dickens' last fragmentary novel-Bandmann was immense. The general outline of the story is known. In the play Jasper is secretly in love with Rosebud, playfully called "Puss," the betrothed of his own nephew, Edwin Drood. Jasper is of deep, intense morbid temperament, peculiarities increased by his addiction to the wretched habit of opium eating. Edwin Drood is deeply devoted to his un-The unhappy passion of Jasper to Rosebud, whom he attends as music teacher, has manifested itself by his eager, hungry gaze, his mysterious watching and haunting presence, and her sense of this oppression has become the ever darkening shadow of a nameless dread on her young life. The situation is complicated by the advent of two young people, Neville Landless and his sister, twins, who come to reside at Cloisterham with the Rev. Septimus Crisparkle, Jasper's friend and patron. Jasper is quick to see danger in the presence of this young man. The singing of a song by Rosebud, in which Jasper accompanies her, and being more than usually obtrusive of his magnetizing attentions, causes her to swoon away from sheer sensitiveness of antipathy, burries a climax. It provokes love and jealousy in Landlesswho, in a quarrel insidiously fomented by Jasper quarrels with Drood and threatens to murder him. Young Drood and Rosebud now come to an understanding and find out that they do not love each other, but that they are better fitted for brother and sister. Jasper, watching the interview and having worked himself to a frantic and devilish jealousy, finds her alone in the garden and declares his love—compelling the girl by appalling hints of mysterious unknown perils to lend a patient ear to his detestable wooing. At last, unable to fly, the strain of horror is too potent for her faculties and she faints dead away in his arms. His dark design is next accomplished, he murders his own nephew and denounces young Landless as the murderer, thus sweeping away both rivals at the one stroke. But he is no nearer his happiness. The young girl abhors him and suspects him. Her trials strengthen her character. After a year of mourning they meet again on the Christmas night in the Abbey churchyard. She denounces him, covers him with reproaches and threatens him with vengeance. In a fit of despair he again flies to his pipe for relief, and in the delirium of the opium smoker reveals his crime. He then escapes and rushes back to the churchyard in a deliri ous state, meets the congregation coming out, acts out the terrible crime, denounces himself; but is saved by the happy intervention of the supposed murdered man, recovers sufficiently to recognize his nephew and Rosebudand dies.

Bandmann's acting is prodigious. His love-making is one of the most appalling exhibitions of intense, deliberate, devilish emotion that has ever been seen on the stage. His passion is a devouring fire, eating up his soul and life and destroying everything within its contact by its furiness. It is irresistible. command and play of feature are wonderful. His opium dream is terrific, and the picture of morbid delirium when pleasure is dead and horrors alone remain is frightfully real. The death scene cannot be excelled. Just as we all think the wretched victim of self-debasement may yet recover and find a life renewed, knit together again the broken bonds of happiness, he shouts suddenly, "Who put out the light?" and falls dead, as if shot through the heart. It is absolutely shattering.

Mrs. Bandmann, both as Dores Quinault and Rose bud, was an unexpected surprise. Play bills and adrance criticisms are so notoriously deceptive that they warn rather than persuade. I found Mrs. Bandmann graceful, spirited and refined. She supported her husband admirably. Her by-play is remarkably strong, and during the long wait of scene between Narrisse and the Pompadour, and her torture of compelled listening in the love declaration by Jasper, her action and expression showed the fine training of an accomplished artist. The rest of the company are satisfactory.

"Jasper" as a play is weak and disjointed. Some of the characters are mere excrescences, and have no

connection with the march of the piece; they might be looped away and not be missed. The new scenery and mounting are not creditable to the new management, and scarcely accord with the magnificence of the house. The more credit to the actors. We save somewhat too much dependence on secure effects and stage carpentery. They are very prectous accessories, but they are only accessories. Whatever is worth doing is worth doing well, " but the may the play's the thing."

FIFTH AVENUE .- "Divorce," a play of modern New York life, in five acts, was splendidly put on the stage gorgeously dressed and elaborately furnished, and gave a show to almost every member of Mr. Dalv's numerous company. Despite all which, it is an exceedingly poor play, loosely strung together, and failing in the implied moral purpose of either justifying or condemning divorce, and not even giving us a faithful picture of American life. To say that Davenport is handsome, that Morris is intense, that Morant is an actress, or Davidge an actor and that Lewis is an amusing eccentric, is to say nothing, and yet there is nothing more to say. The idea of the piece 16 taken from one of Trollope's novels, in which two high-principled persons come together, capable of making each other happy, if either knew how to give way to the other's foible. Both are earnest and true, both impracticable. This in the novel is worked out by inherent force of character; in the play the intervention of a managing mother-in-law and a filibustering divorce lawyer is invoked to make mirth merely, marring the natural evolution in the principals. An old swell in the novel, a ridiculous motive of quarrel, is changed into a young dandy-a probable ground of offense-in the play. All the rest is leather and prunella. Mr. Daly's management is so spirited, and he manifests such earnest determination to please, that it is a loss to art and public taste when he puts forward a piece that really does not warrant his liberality and enterprise. The piece is called Mr. Daly's own, and the blind partiality of doting parents is proverbial. But Mr. Daly has the approval of thecritics and the patronage of the public, and a word of dispraise now and then does but make a sour sweet and save a surfeit of honey.

BOOTH'S TERATRE .- The charming Lotta is still continuing her personations of Little Nell and the Marchioness, and the audiences during the past week have been uniformly large. One cannot but admire the artlessness of her manner, although the absence of genuine imitative dramatic talent is evident. Mr. Pateman's Quilp is the gem of the performance, and a rare bit of acting throughout. The death scene is terribly effective, and nightly necessitates his immediate resurrection, in defiance of all the proprieties. Next week Lotts appears in "The Pet of the Petticoats" and "Family Jars."

LINA EDWIN'S THEATRE.-Kelly and Leon's Minstrels are meeting with an unexpected although deserved success at this cosy theatre. "The Trip Around the World," introducing the national airs of various countries, is enthusiastically received, and both Kelly and Leon have been fairly outdoing themselves of late. Their duets from "La Perichole" are really artistic, and the celebrated "Cat Duet" is irresistibly funny. A new piece is being prepared for this establishment by the talented treasurer, Mr. Wright, in which the acme of sensationalism will be reached, and a lady of prominence in the financial and political world caricatured.

UNION SOWARE TREATRE .- This new establish ment, under the management of Mr. Butler, will open on Monday evening next. It will be devoted to burlesques and other light entertainments. The feature of the opening bill will be the new burlesque of Ulysses," which has had a successful run at the St. James Theatre, London. This piece will serve to introduce the bright, particular star of the company, Miss Lizzie Willmore, who has just returned from a successful professional tour through the principal cities of Great Britain, during which she has appeared in the title role of Halliday's dramas of "Little Nell" and "Little Em'ly." Miss Willmore is a bright, pretty blonde, possessing a sweet voice and an irre. sistibly jolly manner, who is already too well known in this locality to render a formal introduction necessary. Misses Gretton and Howett and Felix Rogers are members of the company, and a bevy of pretty, well-formed, genuine English girls will constitute the

CENTRAL PARK GARDEN.-Last week Theodore Thomas' orchestra performed a "Saltarello," by Gonnod, which was remarkably fine, and elicited much applause. It is similar in movement to a Tarantelle. These pleasant entertainments are about drawing to a close. W. H.

BEFORE AND AFTER MARRIAGE.

Who told me that I once was fair, And begg'd from me a braid of hair, That he might in his bosom wear?

My Lover!

Who loiter'd near me night and day, And press'd me oft to sing and play, And would not take for answer-Nay

My Lover!

Who swore my eyes were brighter far Then sublit skies or evening star? Whose will with mine did never jar?

My Lover!

Who fill'd my album full of lays Of love, and compliments and praise, And on me with delight would gaze?

My Lover!

Who brought me presents, cull'd me flowers, And led me forth to hawthorn bowers, Where "Oh! so blissful sped His hours?"

My Lover !

Who once, because a young dragoon Retain'd my giove, a message soon Dispatch'd-and fought him the next noon? My Lover!

Who ne'er in me could see a flaw ! My every wish to him was law !-Discover'd not wast others saw !

My Lover!

To him I was perfection quite. All that I said or DID was right : I was his "guardian angel bright?"

My Lover!

No other lady dress'd so well; In dancing, too, I did excel; In fact, I was the ball-room's belle!

My Lover!

'Tis thus weak woman's heart is won; Tis by duplicity she's "done"-Ah! where is now my Lover gone!

My Lover!

My Lover THEN-my Husband Now ! How changed the aspect of his brow! A trific now stirs up a row!

My Husband!

Who now has eyes for all but me? Who seldom stays at home for tea, And then does yawn with ennui?

My Husband!

Who, if I now attempt to play Or sing, will rise and walk away ? He "can't be bored," I hear him say!

My Husband!

My eyes no lustre now possess; I have no taste of LATE in dress; Yet wishes my expenses less?

My Husband!

I never now inspire his muse: My simplest wish he'll now refuse! And oft will rudely me abuse!

My Husband!

Who, if I'm slighted at a ball Or dinner, by some snob, won't call Him to account ?-no, not at all ! My Husband!

Who cavils at each household bill, And thinks I manage very ill, And yet insists on hot joints still?

My Husband!

Who keeps his hunters, smokes cigars, And dissipates with gay hussars. And late at night comes home with scars? My Husband!

Who runs up heavy club accounts, And yet begradges me a flounce. And, if I sigh, unfeeling flaunts !

My Husband! Who calls my boys rude, brawling brats, And my sweet girls, young peevish cats, And swears he can't afford them hats?

My Husband!

Who kissed, the other day, my maid, (The nasty, good-for-nothing jade!) And laugh'd when I did him upbraid?

My Husband! Look on that picture, and on this,

And calculate your change of bliss Connubial-each artless Miss Who's panting for a Husband!

The law firm of Bramlette, Durrett & Briggs, 105 Fifth street, Louisville, Ky., have the most complete arrangement for collecting accounts and debts in Kentucky, Tennessee and Georgia. From experience we recommend them as prompt, efficient and reliable men, worthy the confidence and patronage of the public.

WOMAN ITEMS.

Seventy eight women are preaching in the United

Mrs. Conway is busily engaged upon her section of the Western Maryland Railroad. She is said to have been an active and energetic contractress.

Mrs. Bliss Smith, of Londonderry, N. H., has worked as shoemaker for more than forty years. We hope she may last forty years longer. She is a credit to the cause.

The police of Vienna have notified the newspaper publishers in that city that they will no longer be permitted to insert matrimonial advertisements in their journals.

A New Orleans lawyer contended that a woman Obliged to work for the support of a family of children has a moral right to got drunk, for it makes her forget her wretchedness?

Miss Frances Power Cobbe has just published an essay on the "Devil." In New York just now she could get all the requisite data. The party in question has just broke loose.

Princess Alice of Hesse Darmstadt, the third daughter of Queen Victoria, has published a German novel "Ways of Life," and treating of social life in the higher classes of Southern Germany.

Mrs. Flint, the Boston dressmaker, is about to tell the absorbing story of her "little bill" in a chaste volume from her own pen. If she will expose the ex tortions of dressmakers her book will be an immense

Queen Victoria is affected with nervousness, which the doctors say is the reason she does not go into so clety. It must be remembered that Queen Victoria is fifty-three years of age, and even a woman does not

A woman passed through one of the streets of New Bedford on her knecs, the other evening, bearing three lighted candles in each hand and accompanied by a woman on each side, the operation being a religious penance in fulfillment of a vow for the safe return of her hueban i from a whaling voyage.

The first wife of one of the Mormon brethren in Salt Lake tity has preferred a charge of adultery against her liege lord for marrying and living with a second wife, and the man has been held to ball by the Federal Judge of Utah to answer the indictment which the Grand Jury is expected to present.

Next winter some Murray Hill (New York) ladies will form a society having for its object the reduction of extravagance in dress. Each member will agree to pay so much, and no more, on her toilet, and pay cash. "Further resolved, that the members of this society will earn all they spend." Would not this be a new departure?

A bevy of ladies fired off a heavy cannon at Des Moines the other day without fainting, and now claim the right to vote in consequence of their bravery. And a good claim, too, if we remember that nine-tenths of the men have no better qualification than hoorahing at primaries and drinking all the whiskey the candidates will pay for.

A German girl, eleven years of age, in Lincoln township, Tama County, Iowa, drove four resper horses through the harvesting of one hundred and fifty-two acres of wheat, this summer. As Horace Greeley says to Mrs. Stanton, Will you fight if you vote? Here's a girl who is fit to vote, if doing men's work be the test of fitness.

The Hindoo bible forbids a woman to see dancing. hear music, wear jewels, blacken her eyebrows, est dainty food, sit at a window or view herself in a mir ror during the absence of her husband; and it allows him to divorce her if she has no sons, injures his property, scolds him, quarrels with another woman or presumes to cat before he has finished his meal. How would this suit some of our "true women?" Here we have the male supremacy simple and unadorned, as it was from the beginning.

A poor woman's rent was due on a Saturday to a Newark landlord. She was not able to pay it noul Monday; the landlord then refused it, and, although the woman was momentarily expected to become a mother, ejected her from the house. She was temporarily cared for by the neighbors, and her husband has now procured another house. The man who turned her out has been arrested for selling liquors without a license, and will be put through.

In Cincinnati, a Mrs. Chume was taken with smalloox and sent to the hospital. By some unaccountsble means the number of the ward or room of a young German girl, who was suffering with the same disease, was substituted for that of Mrs. Chume. Chume, Jr., calling to inquire each day, he was told the lady was growing worse, and was at last informed that she was dead. He sent a magnificent burial case to the hospital, and when the funeral took place, himself and friends followed the corpse to the grave. It so happened that one morning he was very much astonished to see his mother walk in perfectly well, surprised and offended that her son had never come to ask for her.

SHALL WOMAN VOTE?

The question is, "Shall woman vote?" Why not? pray let me ask; Is she not free ? and don't she bear Her part in every task?

Who bore the toils and hardships when Across the ocean's foam Our fathers came to this wild land, To seek a freeman's home?

And when oppression sought to bind Her chains upon them here, Who urged and helped them to defend That freedom prized so dear?

Who took the gun at Monmouth field, And help'd to win the day? 'Twas Molly Pitcher, and who'll dare The woman's rights gainsay.

When war and bloodshed raged throughout Our broad and glorious land, What soothed the soldier's aching brow! 'Twas woman's tender hand.

And now that peace and plenty reign Triumphant in the land. Why can't the woman cast her vote With that same tender hand?

Are statesmen vain enough to think That they would have been free, If woman had not lent her hand And fought for liberty?

Around Columbia gather men Of every type and bue; She crowns them all with liberty And bids them all be true.

But in that vast and motley crowd That gather round their queen, The dearest thing to man's left out— The woman's face screne.

Oh! shame upon the man who would Withhold from her that right For which she suffered, prayed and toil'd With all her feeble might.

Oh! woman, may this glad new year Bring your emancipation, And may it prove the brightest year Of this, our glorions nation -Gro. A. Bowek, St. John's College.

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A TOUGHING INCIDENT

We copy as I like in mother Memphie devaluable. In the city were precisingly the father of which is table or with entire more a fee trestant. Recently their one has correct beautiful conflict feed wheat the years, subdenie eighoned and field. From a delection were those of the backets a crist different particular and expension of the conflict of the conflict of different particular and expension of the matter of the conflict of the particular and with its key cold group this point with the six cold group this point with the conflict of the matter of the matter of the first was fined elected the one conflicted and beautiful for the first of the backet the whole the first hand elected the one conflicted beautiful for the first was forced to be whole whe had been adopted to the first of the first whole when his been adopted to the first of the first was the whole who had been adopted to the first of the first was the whole who had been adopted to the first of the first way to be the whole the first of the f of the babe who had been saled boars. took place the next day and owing to conflict of relignous of non between the parents, neither priest nor minister was called in. The young girl went to the house of mourning, and in company with the grief stricken parents followed the remains to the cemetery. Arriving there, the little body was placed by the side of its narrow resting place to allow of a last look at the sweet face which all loved so well With a low wail the poor mother threw herself down by it, and with passi mate hisses sought, as it were, to recall life to the cold, motionless day. Every one was visibly affected by this outburst, and when she called apon the young lady to offer a prayer for her poor darling, all reverentially uncovered and knelt to the ground. The young lady without a moment's heestation, knelt and commenced praying. At first, her voice was visibly affected by emotion, but as she proceeded she seemed to forget self and surroundings, and poured forth such a fervent and touching appeal to the Throne of Grace that there was not, when she ceased, a dry eye or an unmoved heart in the entire assembly. When she had finished, the body was carefully lowered into the grave about which now rows some beautiful flowers, mementoes of the love of the fair young lady."

"French, German, Spanish, Latin and Italian Languages Without a Master." By A. H. Monteith, Esq. The Robertsonian method of learning the French, German, Spanish, Latin and Italian languages without the aid of a teacher has, for the last twenty years, been successfully tested throughout the whole European continent; and is, without a single exception, now used in teaching the modern languages in all the educational institutions of England, France and Germany. In London, Mr. Monteith, the most celebrated teacher of languages in the world, arranged and perfected this system; and his works on the study of French, German, Spanish, Latin and Italian without a master, contained in this volume, immediately obtained a sudden and extraordinary popularity Any person unacquainted with these languages can, with the aid of this volume, he enabled to read, write and speak the language of either, without the aid of a teacher; or any oral instruction whatever, provided they pay strict attention to the instructions laid down in the work, and that nothing shall be passed over without a thorough investigation of the subject it involves; by doing which they will find themselves to be able to speak, read or write either language at their will and pleasure. The whole is contained in twenty-seven easy lessons. The French is in six easy lessons, Spanish is in four, German is in six, Latin is in six, and the Italian is in five easy lessons, or twenty-seven in all. This work is invaluable to any person wishing to learn either or all of these languages, and is worth, to any one, one hundred times its cost. This work runs through several large editions in England every year; for no persons have ever bought a copy of it without recommending it to their friends. Everybody should possess themselves of a copy of it at once. It is published by T. B. Peterson & Brothers, 306 Chestnut street, Philadelphia, in one large duodecimo volume, bound in cloth, price two dollars, and is for sale by all booksellers, or copies will be sent to any one by the publishers, postpaid, on receipt of price by them.

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Miss Georgina Benedict, of Fond du Lac, Wis., has been licensed as a preacher in the Methodist Church. LETTER OF THE NATIONAL WOMAN SUF-FRAGE AND EDUCATIONAL COMMIT-TRE TO NEW NUMINEES.

Washington, D. C., July 4, 1871.

COMMITTEE.

President, Mrs. Isabella B. Hocker, Hartford, Conn. Secretary, Mrs. Josephine S. Griffing, Washin, D. C. Freasurers, Mrs. Mary B. Bowen,
Mrs. Ruth Carr Denisin,
Mrs. Paulina W. Davis, Providence, R. L. Miss-Suson B. Anthody, Rochester, N. Y. Duaz Fairens: Owing to protracted illness on the part of the chairman and secretary of the original committee whose duty it was to notify you of your atjet broatten the New National Committee, no official contents been sent you. We trust you will parlied the delay, and accept this notice in The Revolution as due notification, and communicate directly with the secretary at Washington concerning your acceptance of the office.

The duties of the position will be light at present, and will consist chedly in a correspondence with the original committee, who will, after January next, be known as sub-committee, concerning the interests of woman suffrage in your several States, and in performance of the original committees, when "Declaration and

original committee (who will, after January next, be known as a sub-committee), concerning the interests of weman suffrage in your several States, and in personal efforts to secure signers to the "Declaration and Piedge" and money for the printing fund, according to the inclosed "Appeal."
We send you a list of the names of the whole new National Committee as nominated by the convention held in New York, in May last, and completed by the old committee after mature deliberation and consultation, according to the advice of the convention. It will be seen that a few States are yet unrepresented. If any member of the committee can send us a reliable name from either of the following States she will confer a great favor: Delaware, Ken ucky, Alabama, Mississippi, Texas, Lonisiana, Arkanasa.

In behalf of the N. W. S. and Ed. Com.
IFABELLA B. HOOKER, Chairman,
JOSEPHINE S. ORIFFING, Secretary,
President—Mrs. E. Cadt Stanton, New Jersey.

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SUFFRAGE TRACTS.

We frequently have applications for tracts and documents on woman suffrage, and for the benefit of all such as are seeking to know the truth as it is in our new gospel, herewith print a complete list of the documents which can be obtained by applying to Mrs. Josephine S. Griffing, 218 Capitol street, Washington D. C.:

documents which can be obtained by applying Mrs. Josephine S. Griffing, 218 Capitol street, Washington, D. C.;

1. Report of Special Committee of Connecticut Legislature on Woman Suffrage.

2. Legal Disabilities of Married Women.

3. Report of Annual Meeting of Committee Woman Suffrage Association.

4. Argument, on Elective Franchise under the Fourteeath Amendment of the Constitution; by Hon. A. G. Riddle.

5. History of National Woman's Rights Movement for Twenty Years; by Mrs P. W. Davis.

6. Restricted Suffrage; by Isabella Beecher Hooker.

7. An Appeal to the Women of the United States; by the National Woman Suffrage Committee.

8. Minority and Majority Reports of Judiciary Committee on the Woodhull Memorial.

Also, Blank Petitions to Congress for Suffrage.

Victoria C. Woodhull's "Constitutional Equality."

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EQUALITY A RIGHT OF WOMAN.

BY TENNIS C. CLAPLIN.

The object of the author in presenting this book to the public was:

First, To show that woman has the same human rights which men have.

Second, To point out wherein a condition of servi tude has been involuntarily accepted by women as a ubstitute for equality, they in the meantime laboring under the delusion that they were above instead below equality.

Third, To prove that it is a duty which women owe o themselves to become fully individualized persons, responsible to themselves and capable of maintaining

Fourth. To demonstrate that the future welfare of humanity demands of women that they prepare them selves to be the mothers of children, who shall be pure in body and mind, and that all other considerations of life should be made subservient to this their high mission as the artists of humanity.

Fifth. That every child born has the natural right to live, and that society is responsible for the condition in which he or she is admitted to be a constituent and modifying part of itself.

WOMAN'S RIGHTS—NEW BOOKS

We have received copies of two books which just new possess considerable interest for many people. They are entitled respectively, "Constitutional Equality, a Right of Women," by Tennie C. Claffin, and "The Origin. Functions and Principles of Government," by Victoria C. Woodhull. We have examined these books carefully, not only for the sake of the subjects treated of, but because of the discussion which has been called out in the past few weeks about these two remarkable women.

It would seem as though everything conspired at once to bring them and their views before the public. First, the Tribune paraded them as the champion tree-lovers by way of attacking its old enemies, the woman suffrage women; then one branch of the suffragists attacked them, while the other wing as vehemently upheld them, and lastly they were brought bodily before the public in the recent trial. These conflicting elements of notoriety were enough to have made any one famous for the moment, and ought to make their books sell. The chief element of curiosity, however, was in the fact that they were denounced so bitterly by the Tribune as free-lovers, while they were, on the other hand, indorsed so entusiastically by a lady so universally respected as Mrs. Stanton. Careful examination of their books alist so show anything so very startling in the doctrines put forth in them, however distasteful they may be to many. They advance many strong arguments for giving the women the right to vote, for a remoceling of the marriage laws, and, in fact, for the general renovating and making over of society. Some of these are new, and some not so new, but they are very well put, and will be found not uninteresting, even to those who are opposed to the doctrines advocated.—Newark (N. J.) Register.

THE ORIGIN, TENDENCIES AND PRINCIPLES OF GOVERNMENT.

BY VICTORIA C. WOODHULL.

This remarkable book, just from the press, contains a graphic consolidation of the various principles involved in government as the guarantee and protection to the exercise of human rights.

Such principles as, from time to time, have been enunciated in these columns are here arranged, classi fied and applied. A careful consideration of them will convince the most skeptical that our Government, though so good, is very far from being perfect.

Every person who has the future welfare of this country at heart should make him or herself familiar with the questions treated in this book. No lengthy elucidations are entered into; its statements are fresh, terse and bold, and make direct appeal to the easoning faculties.

It is an octavo volume of 250 pages, containing the picture of the author; is beautifully printed on the best quality of tinted paper, and is tastefully and substantially bound in extra cloth. No progressive person's house should be without this conclusive evidence of woman's capacity for self-government rice, \$30.0: by mail, postage paid.

"There is simplicity, freshness and originality in this book which rives the attention; and one rises from the perusal with the feeling of being refreshed, strengthened and made better by such a healthy mental stimulant. She divests the woman question of all its sentimentalities and places it where it should be, on the firm ground of jinstice. Read this book in the morning, when the mind is active, and it is a good preparation for intellectual work; it is full of sugrestions, and compels thought in the hichest direction. Our advice is get the book and study it."—New World.

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SUMMER AREANGEMENT.

COMMERCANCE JUNE 20, 1970.

Passenger Station in New York, corner of Twentyseventh street and Fourth avenue. Entrance
on Twenty-seventh street.

TRAINS LEAVE NEW YORK.

For New Haven and Bridgeport, 7. 8 (Ex.), 11:20 a.
m.; 12:15 (El.), 3 (El.), 245, 4:20, 5:39 and 6 (Ex.)

P. m.

p. m. For Milford, Stratford, Fairfield, Southport and

For Millord, Stratford, Fairheld, Southport and Westport, 7, 11:30 a.m.; 3:45, 4:30, 5:30 p.m. For Norwalk, 7, 5 (Ex.), 9, 11:30 a.m.; 12:15 (Ex.), 3 (Ex.), 3:45, 4:30 (Ex.), 5:30, 6:30 and 6 (Ex.) p.m. For Darien, 7, 9, 11:30 a.m.; 24:5, 4:30, 5:30 and 6:30

p. m. For Stanford, 7, 8 (Ex.), 9, 11:30 a. m.: 12:15 (Ex.), 2:15, 3 (Ex.), 2:45, 4:30 (Ex.), 4:45, 5:20, 6:20, 7:15, 8 (Ex.) P. m. For Greenwich and intermediate stations, 7, 9, 11:30

For Greenwich and intermediate stations, 7, 9, 11:30
a m.; 2:15, 2:45, 6:45, 6:25, 6:25, 7:15 p. m.
Buuday Mall Train leaves Twenty seventh street,
New York, at 7 p. m. for Boston, via both Springfield
Line and Shorte Line.

CONNECTING TRAINS.

For Boston, via Shorte Line, 12:15, 2 p. m.
For Hartford and Springfield, 8 a. m., 12:15, 2, 4:20
p. m. to Hartford, 8 p. m.
For Newport, R. I., 12:15 p. m. (Ex.), connecting with steamer across Narragansett Bay, arriving at 8:29
p. m.

For Connecticut River Railroad, 8 a. m., 12:15 p. m.

For Connection River Railroad, 8 a. m., 12:15 p. m. to Moutreal, 3 p. m. to Northampton.
For Hartford, Providence, and Fishkill Railroad, 8 a. m.; 12:15 p. m.
For Shore Line Railway, at 8 a. m. to Norwich and Providence: 12:15, 3: to New London, 8 p. m.
For New Haven and Northampton Railroad, 8 a. m.; 3 p. m. to Northampton and Williamsbergh.
For Housatonic Railroad, 8 a. m. and 3 p. m.
For Naugatock Railroad, 8 a. m., 3 p. m., and 4:30 o. m. to Waterbury.

p. m. to Waterbury For Danbury and Norwalk Rallroad, 7 a. m., 12:15 and 4:30 p. m. For New Canaan Railroad, 7 a. m.; 12:15, 4:30 and



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ing-room cars.

10:40 a. m., Northern and Western Express, Drawing-room cars attached.

4 p. m., Montreal Express, Drawing-room cars at-

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8 p. m., Second Pacific Express, with Sleeping care attached, for Rochester and Buffa'o; also for Chicago, via both L. S. and M. C. Rairroads; for St. Louis, via Toledo: and Louisville, via Indianapolis. (This train

Toledo: and Louisville, via Indianapolis. (This transvill leave at 6 p. m. on Sundays.)

11 p. m., Night Express, Sleeping care attached.

7 a. m., 2 and 5 p. m., Poughkeepsie trains.

9 a. m., 4:15 and 6:40 p. m., Peekskill trains.

5:30 and 6:10 p. m., Sing Sing trains.

6:40, 7:30, 9:10 and 10:15 a. m., 12 m., 1:30, 2, 4%.

5:10, 8:10 and 11:20 p. m., Yonkers trains.

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