WOODHULL & CLAFLIN'S WEEKLY.

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BREAKING THE WAY FOR FUTURE GENERATIONS.

VOL. 3.—No. 20. WHOLE No. 72. NEW YORK, SEPTEMBER 30, 1871. PRICE F[illegible] CENTS.

INGERSOLL LOCKWOOD,

Late United States Consul to the Kingdom of Hanover. Author of "Transatlantic Souvenirs." Translator of Renan's "St. Paul," etc.

1. "COUNT BISMARCK, THE GREAT PRUSSIAN PREMIER" 2. "NATIONALITY AND NOBILITY." 3. WOMEN'S FACES." 4. "BRAINS." (New Lecture.)

Although one of the youngest in the lecture-field, Mr. Lockwood's success has been most flattering, and press-notices, indorsing his rare abilities, have been received from all places where he has lectured. The following is a sample:

Ingersoll Lockwood, of New York, is one of the most popular lecturers in the country. He has been a foreign minister of the government (when only twenty-one years old), and is one of the most genial speakers of the present day.—[Evening Mail.]....The lecture was interesting; exhibits a wonderful reconditeness in the subject, and presents an array of curious facts. Though exhausting the subject, he did not exhaust the audience, which listened to it with pleasurable delight.—[N. Y. Herald.]....The lecture delivered last evening, before the Young Men's Association, by Ingersoll Lockwood, on "Count Bismarck," was a very fine effort indeed.—[Troy Express.]....A good audience was in attendance at Tweddle Hall, last evening, to listen to Ingersoll Lockwood, of New York, on Count Bismarck. Mr. Lockwood is a distinct, clear and powerful speaker, and showed throughout a perfect familiarity with his subject. His presentation of the facts of the Count's life, and estimate of his character, were so well done as to make his lecture full of interest and profit.—[Albany Journal.]....Brilliant and masterly.—[E. S. Journal, White Plains.]....An excellent lecturer. An eloquent description of the life and character of the great Prussian Premier.—[S. S. Republican.]....Mr. Lockwood's oratorical powers are well known.—[Home Journal.]

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By a act of a special act of the Legislature of Kentucky of March 1, 1869, the Trustees of the Public Library of Kentucky will give a

GRAND GIFT CONCERT

AT LOUISVILLE, KY.,

ON TUESDAY, OCTOBER 31, 1871,

Under the direction of the best Musical Talent.

100,000 TICKETS OF ADMISSION,

$10 Each in Currency. Half Tickets, $5, Quarter Tickets, $2 50.

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 gift awarded to it or its fraction. Tickets number from 1 to 100,000.

THE CITIZENS' BANK OF KY. IS TREASURER.

All Moneys arising from the sale of Tickets will be deposited with the Citizens' Bank, subject only to the order of the President and Treasurer of the Library, countersigned by the Business Manager.

During the Concert, the sum of

$550,000 IN GREENBACKS

Will be distributed by lot to the holders of Tickets in the following Gifts, viz:

ONE GRAND GIFT OF	$100,000
ONE GRAND GIFT OF	50,000
One Gift of	25,000
One Gift of	20,000
One Gift of	10,000
One Gift of	18,000
One Gift of	17,000
One Gift of	16,000
One Gift of	15,000
One Gift of	14,000
One Gift of	13,000
One Gift of	12,000
One Gift of	11,000
One Gift of	10,000
One Gift of	9,000
One Gift of	8,000
One Gift of	7,000
One Gift of	6,000
One Gift of	5,000
One Gift of	4,000
One Gift of	3,000
One Gift of	2,000
Ten Gifts of $1,000 each	10,000
Fifteen Gifts of $900 each	13,500
Eighteen Gifts of $800 each	14,400
Twenty Gifts of $700 each	14,000
Twenty five Gifts of $600 each	15,000
Thirty Gifts of $500 each	15,000
Forty Gifts of $400 each	16,000
Forty five Gifts of $300 each	13,500
Fifty Gifts of $200 each	10,000
Four hundred and forty six Gifts of $100 each	44,600
Seven hundred and twenty one Gifts in all	$550,000

After paying the expenses 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,
TO BE CALLED THE
PUBLIC LIBRARY OF KENTUCKY.

The Concert and distribution will take place under the immediate 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 fraction at the office in Louisville the second day after drawing, and every business day for six months thereafter, 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.

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 presented.

It will be particularly noticed that it is a matter of impossibility for any one to know what numbers draw gifts, as it is not known what the gift of any number drawn from the first wheel will be, until the sealed 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 $100,000 gift in the San Francisco Gift Concert, under the management of C. R. Peters, was the 260th number drawn, and was awarded and paid to a gentleman in New Orleans.

☞ The Numbers and Gifts are drawn by Blind Children from 8 to 14 years of age.

The Drawing will be extensively published, and parties ordering Tickets will have printed lists sent them. Parties forming Clubs and desiring information will please address this office.

11 Tickets for $100; 28 Tickets, $250; 56 Tickets, $500; 113 Tickets, $1,000.

The undersigned, late principal business manager of the very successful Mercantile Library Gift Concert at San Francisco, California, has been appointed agent and manager of the Gift Concert in aid of the Public Library of Kentucky.

The drawing will take place in public, and everything will be done to satisfy buyers of tickets that their interests will be as well protected as if they personally superintended the entire affair.

MANNER OF DRAWING.

There will be two glass wheels. One wheel will contain 100,000 numbers, plainly printed on leather tags. The other wheel will contain 721 boxes, each containing a gift. One tag or number will be drawn from the 100,000 wheel, and the first box drawn from the second or 721 box wheel will contain a gift, neatly printed and sealed up, and the gift so drawn from the second wheel will be the gift of the tag first drawn, whether $100, $1,000 or $100,000, as announced.

14,364 TICKETS DISPOSED OF IN JULY.

To insure ticket holders, the public are assured that if only 25,000 tickets are sold, only 25,000 numbers go in the large wheel, the 721 gifts awarded, but diminished pro rata. In case 50,000 tickets only are sold, only numbers 1 to 50,000 go in the large wheel, and the 721 gifts diminished one half; and in case only 85,000 tickets are sold, the entire 721 gifts will be paid in full, it being intended no unsold tickets shall participate.

The Manager has already paid into the Citizens' Bank $50,000 toward defraying the expenses, and does not depend on sales of tickets to pay his expenses of printing, advertising, etc. The public are invited to the utmost scrutiny as to the reliability of the entire affair.

Persons desirous of acting as Agents for the sale of our tickets in any city of the United States and Canadas, address

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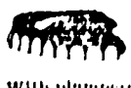

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WOODHULL & CLAFLIN'S WEEKLY.

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

The Principles of Government, by Victoria C. Woodhull	$2 00
Constitutional Equality, by Tennie C. Claflin	1 50
Woman Suffrage guaranteed by the Constitution, speech by Victoria C. Woodhull;	
The Great Social Problem of Labor and Capital, speech by Victoria C. Woodhull;	
The Principles of Finance, speech by Victoria C. Woodhull;	
Practical View of Political Equality, speech by Tennie C. Claflin;	
Majority and Minority Report of the Judiciary Committee on the Woodhull Memorial;	
Each per copy	10
per 100	5 00

THE INTERNATIONAL.

It ought to be known that this association is not secret—it 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 follows:

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 street.

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 Hessel'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, Chicago, 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 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 WEEKLY into every city, village and hamlet in the great West.

"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 bearing 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.

POST OFFICE NOTICE.

The mails for Europe during the week ending Saturday, Sept. 23, 1871, will close at this office on Tuesday at 11:30 A. M., on Wednesday at 7:30 A. M., on Thursday at 12 M., and on Saturday at 11:30 M. P. H. JONES, Postmaster.

AN OLD STORY.

THE Brooklyn *Union* says: "The agitation of the woman question has had its results in the eagerness with which idle and worthless men have compelled their wives and daughters to go out and earn supports, not only for themselves, but for the entire family, husband included."

We cannot congratulate the *Union* on its perspicacity or knowledge of human nature in this profound remark. The idea is not of recent discovery. As there were heroic parties before Agamemnon, so there have been idle and worthless parties before "the woman question" was mooted. We rather incline to think that the result of the woman question is that the woman will not work quite as much as she used to do for the benefit of our idle and worthless friend, and that when the woman question is finally settled, the aforesaid will find himself where he belongs—that is to say, out in the cold.

THE EQUAL RIGHTS PARTY CONVENTION AT VINELAND.

HALL OF THE FRIENDS OF PROGRESS,
VINELAND, Sept. 8, 1871.

Suffrage Convention convened at 10:30 A.M., and was called to order by

Mrs. Ellen Dickinson, the President of the Association.

On motion of John Gage, Col. J. H. Blood, of New York City, was elected Permanent Secretary of the Convention. Convention opened by song, "We give you joyous greeting," by the choir of the Association.

Mrs. Stearns then addressed the Convention upon the general moral aspect of the suffrage movement, and made and elaborated the proposition that, "Human rights include the rights equally of men and women, and that for men to deny them to women was virtually to set themselves against Human Rights." Said that the great educator was "agitation; there would be no progress; all agitators are reformers in the spiritual sense of that term; that women equally with men have a direct interest in all legislation, and are politically members of the nation as much as they are socially; that the mother's interest in children was superior to the father's; and that if there are to be any distinctions in tion;" that without agitation and agitators to produce it legislation between the sexes regarding children, it should be to favor the maternal interest. The speech was received with the greatest enthusiasm throughout, and Mrs. Stearns retired amid applause.

The President now announced that the Committee on Entertainment was prepared to provide all visitors with accommodations during their stay at the Convention.

The Secretary then read the following letter from Rev. Olympia Brown, of Bridgeport, Ct.:

BRIDGEPORT, Conn., Sept. 10, 1871.

DEAR MRS. HUSSEY: I see with pleasure that the Convention of the Friends of Progress will devote next Saturday to a consideration of the question of equal rights to all, with special reference to suffrage. Gladly would I join in your deliberations; but, as circumstances forbid my attendance, I will send my hearty "God speed" to the meeting.

The questions which you propose to discuss are the most important which this, or any age, can offer. Let justice be done to all classes, without regard to sex, color or nationality, and we have a cause which time cannot shake, a social order which must be productive of the highest result in the development of human character, and a people most devoted to the service of the Lord, since he who has learned to love his fellow-men most effectually serves God.

I look to the enfranchisement of women for the remedy to the many social evils of our time. Divorces will be less frequent, marriage rendered more permanent when woman shall be respected in the marriage relation, receiving her share of mutual earnings of husband and wife, and having the same incentives to effort and opportunities for culture which are placed before her companion. Then, as the years go by, husband and wife shall grow nearer and nearer to each other, having more in common and a greater similarity of taste, until they shall indeed become one in spirit and in purpose. But our first work must be to secure to woman those rights of citizenship without which she is powerless. The Constitution of the United States so plainly guarantees the right of suffrage to all that I do not see how it can much longer be denied to women. How we are to make our influence felt to obtain what the Constitution so clearly guarantees seems to me to be the practical question of the hour. May the Friends of Progress assembled in Convention be able to cut the Gordian knot. God grant you wisdom in your deliberations, and may much good to humanity grow out of your meeting. Sincerely yours,

REV. OLYMPIA BROWN.

Also the following letter from Theodore Tilton:

THE GOLDEN AGE, September 6, 1871.

Mr. John Gage:

MY DEAR SIR: I send you a bundle of Supplements to the *Golden Age*, containing the recent discussion between Mr. Greeley and myself on the Woman Question, together with my letter to Senator Sumner deducing woman's right to the ballot from the Fourteenth Amendment.

Will you do me the favor to see that these copies are judiciously distributed to the members of the Convention?

With good wishes for your meeting,

I am, truly yours, THEO. TILTON.

Mrs. H. J. French, of Philadelphia, then said a few moments before leaving home she had been influenced to write an address which, by permission, she would read to the Convention. The subject was General Equality for all persons, and was a true and beautiful statement of some phases of the Woman Question and was received by the Convention with great satisfaction.

The Convention then proceeded to the selection of a Committee on Resolutions, the President requesting that they should not follow the common method of procedure in such matters. She wanted the resolutions to embody the views of the Convention and not of any particular members thereof. The following persons were then nominated and elected by the Convention:

Mrs. Maria Howland, of Hammonton,
Mrs. Moses Hull, of Baltimore,
Miss Susan Fowler, of Vineland,
Mr. John Gage, of Vineland,
Mr. C. D. Campbell, of Vineland,

and were instructed to report to the afternoon session. Session closed with a song, "Strong hearted never say fail."

AFTERNOON SESSION.

Convention called to order at 2:30 P. M.

Dr. L. K. Coonley was called from the audience and delivered a characteristic address. Referred to the prophecies of the spirits previous to the late war, and said they are again prophesying war, but upon another plan, and urged that people should not shut their eyes and ears and hearts against its premonitory symptoms as they did against the slavery war. This address throughout gave evidence of an earnest purpose and a thorough comprehension of the situation, and had a powerful effect upon the audience.

The Committee on Resolutions then reported as follows:

Resolved, That in this year of grace 1871, and in these United States, the right of suffrage is essential to the life, liberty and happiness of every person qualified to exercise it; and that sex is no disqualification.

Resolved, That the ballot is necessary for self-protection; that the independence, morality and well-being of all women, as well as men, would be greatly enhanced by the right of suffrage; therefore

Resolved, That we will use our best endeavors to bring about so important a result, in the shortest time possible.

Resolved, That we believe the alarming tendency to open licentiousness everywhere is but the legitimate result of prenatal conditions in the past—and the only permanent cure is through a free and educated Motherhood.

Resolved, That it is more important that voters should be soldiers in the army of the Lord of peace, than they should be soldiers in the army of the gods of war.

Resolved That this Convention accepts as true the doctrine that the success of the woman cause and the labor question lies in their coalition, and that this coalition is the only policy that will secure the success of any radical party in the next Presidential campaign.

Resolved, That the Constitution of the United States, under the Fourteenth and Fifteenth Amendments thereof, confers the right of suffrage on women as "citizens," in the following language: "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside."

Resolved, That the only obstacle now preventing women from exercising the right to vote is the continuance of election laws in the States, but which laws are now rendered obsolete by the Constitution as amended, and ought to be speedily abolished.

Resolved, That we sympathize and will co-operate with any Woman Suffrage Association, Party or League, whose policy is based on the doctrine that women, as citizens of the United States, have the right to vote under the Constitution as now amended, and we especially mention in this connection the Equal Rights Party, whose "platform consists solely and only of declaration of the equal, civil and political rights of all American citizens, without distinction of sex," whose special representative is the New York Victoria League, whose candidate for the Presidency, and whose standard-bearer is Victoria C. Woodhull.

An animated discussion sprung up on the resolutions, especially upon the first, which was carried on with great spirit and earnestness by various persons, among whom were Mr. Campbell, Mrs. Duffy, Mr. Edwards, Miss Strickland, Mrs. Stearns, Mrs. French, Mr. Gage, Mrs. Howland, Mrs. Tillotson, etc., and the afternoon was consumed, but to the great edification of the Convention, who were thoroughly aroused with a consciousness that the questions involved are before the public and have got to be settled.

Final action on the resolution was delayed until after Victoria C. Woodhull should have delivered her address at the evening session. The Convention, in a state of enthusiasm, then adjourned.

EVENING SESSION.

Convention came to order at 8 o'clock. After some preliminary remarks by the President and Mr. Gage, Victoria C. Woodhull proceeded to address the Convention upon the proposition of "Constitutional Equality." The address, from beginning to end, was received with the highest evidences of appreciation, and the enthusiasm, which in previous sessions was so marked, now raised to an intense pitch. The whole Convention, with one heart and one voice, adopted the resolutions, which had been delayed to await the delivery of the address. Mrs. Woodhull retired from the rostrum amid thunders of applause.

It having come to the knowledge of some that the Biography of Victoria C. Woodhull, by Theodore Tilton, was about being issued, and that an advance sheet of it had been sent to Mr. Gage, he was requested, as a part of the services of the next forenoon, to have it read to the Convention. And such announcement was accordingly made.

Convention then adjourned.

SEPTEMBER 9, 1871.

Convention came to order at 10:30.

After a song by the choir, Miss Strickland read Theodore Tilton's Biography of Victoria C. Woodhull to a crowded house. The Convention then adjourned.

AFTERNOON SESSION.

The regular order of the Children's Progressive System occupied the entire session.

EVENING SESSION.

Convention came to order at 8 o'clock.

After a song by the choir, and invocation by Mrs. Stearns, Victoria C. Woodhull recited an original poem, "God's Progressive Reign," and then delivered an address upon "Present Prophecy."

Mrs. Stearns followed upon the "Duties of the Hour."

The following resolutions were then read and unanimously adopted:

Resolved, That we tender a vote of thanks to Miss Strick

land for her excellent service this morning in reaching the biography of Mrs. Victoria C. Woodhull.

Resolved, That we deeply appreciate the [illegible] we have received in this Convention from Victoria C. Woodhull; that we hereby declare our firm adherence to the principles of the *Equal Rights Party*, and that we will labor for the success of its able candidate.

The Convention then adjourned [illegible]

J. H. Blood, Secretary.

TO THE WORKINGMEN OF THE UNITED STATES.

Fellow-Workmen:

The subjoined call of the G. C. of the I. W. A. is hereby submitted to you. Judge yourself of the double-tongue[illegible] of Mr. Washburne, the United States representative in Paris, in his dealings with the Commune; and if your mind should be biased about the "Commune," brethren, don't forget that all your information about it came through the channel of its deadly adversaries—a subsidized press. Don't forget that the "Commune" was a workingmen's government, and as such was hated, dreaded and calumniated by all the privileged classes and their ubiquitous mouthpieces and subordinates, just as they calumniate every workingmen's movement in this country. (See, for example, the miners' strike, the so called riot in Scranton, the strike in Amador, Ohio.) Don't forget that the "Commune" fought and fell for claiming the rights you either enjoy or are striving for, *i. e.*, the right of self-government and the right of the laborer to the fruits of his toil.

We are ready to furnish those requesting it with a copy of the complete vindication of the "Commune," as issued by the General Council of the I. W. A.

Fraternal greeting,

The N. A. C. C. I. W. A.

Theodore H. Banks,	Millot Aine,
Conrad Carl,	L. Ruppel,
D. Debuchy,	R. Starke,
John Devoy,	Geo. Stiebeling,
F. Filly,	Th. Weiss,
E. Grosse,	Wm. West,
B. Hubert.	

F. A. Sorge, Cor. Sec., Box 101, Hoboken, N. J.

New York, August 1, 1871.

To the New York Central Committee for the United States Sections of the International Workingmen's Association:

Citizens: The General Council of the Association consider it their duty to communicate publicly to you evidence on the conduct, during the French civil war, of Mr. Washburne, the American Ambassador.

I. The following statement is made by Mr. Robert Reid, a Scotchman, who has lived for seventeen years in Paris, and acted during the civil war as a correspondent for the London *Daily Telegraph* and the New York *Herald*. Let us remark, in passing, that the *Daily Telegraph*, in the interests of the Versailles government, falsified even the short telegraphic dispatches transmitted to it by Mr. Reid.

Mr. Reid, now in England, is ready to confirm his statement by affidavit.

"The sounding of the general alarm, mingled with the roar of the cannon, continued all night. To sleep was impossible. Where, I thought, are the representatives of Europe and America? Can it be possible that in the midst of this effusion of innocent blood they should make no effort at conciliation? I could bear the thought no longer; and knowing that Mr. Washburne was in town, I resolved at once to go and see him. This was, I think, on the 17th of April; the exact day may, however, be ascertained from my letter to Lord Lyons, to whom I wrote on the same day. Crossing the Champs Elysees, on my way to Mr Washburne's residence, I met numerous ambulance-wagons filled with the wounded and dying. Shells were bursting around the Arc de Triomphe, and many innocent people were added to the long list of M. Thiers' victims.

"Arriving at No. 95, Rue de Chaillot, I inquired at the Concierge's for the United States Ambassador, and was directed to the second floor. The particular flight or flat you dwell in is, in Paris, an almost unerring indication of your wealth and position—a sort of social barometer. We find here a marquis on the first front floor, and an humble mechanic on the fifth back floor—the stairs that divide them represent the social gulf between them. As I climbed up the stairs, meeting no stout flunkeys in red breeches and silk stockings, I thought, 'Ah! the Americans lay their money out to the best advantage—we throw ours away.'

"Entering the secretary's room, I inquired for Mr. Washburne. Do you wish to see him personally? I do. My name having been sent in, I was ushered into his presence. He was lounging in an easy-chair, reading a newspaper. I expected he would rise; but he remained sitting with the paper still before him, an act of gross rudeness in a country where the people are generally so polite.

"I told Mr Washburne that we were betraying the cause of humanity if we did not endeavor to bring about a conciliation. Whether we succeeded or not, it was at all events our duty to try; and the moment seemed the more favorable, as the Prussians were just then pressing Versailles for a definitive settlement. The united influence of America and England would turn the balance in favor of peace.

"Mr. Washburne said: '*The men in Paris are rebels. Let them lay down their arms.*' I replied that the National Guards had a legal right to their arms; but that was not the question. When humanity is outraged the civilized world has a right to interfere, and I ask you to co-operate with Lord Lyons to that effect. Mr. Washburne: 'These men at Versailles will listen to nothing.' 'If they refuse, the moral responsibility will rest with them.' Mr. Washburne: 'I don't see that. I can't do anything in the matter. You had better see Lord Lyons.'

"So ended our interview. I left Mr. Washburne sadly disappointed. I found a man rude and haughty, with none of those feelings of fraternity you might expect to find in the representative of a democratic republic. On two occasions I had the honor of an interview with Lord Cowley, when he was our representative in France. His frank, courteous manner formed a striking contrast to the cold, pretentious, and would-be aristocratic style of the American Ambassador.

"I also urged upon Lord Lyons that, in the defense of humanity, England was bound to make an earnest effort at reconciliation, feeling convinced that the British government could not look coldly on such atrocities as the massacres of the Clamart station and Moulin Saquet, not to speak of the horrors of Neuilly, without incurring the malediction of every lover of humanity. Lord Lyons answered me verbally through Mr. Edward Malet, his secretary, that he had forwarded my letter to the government, and would willingly [illegible] and any other [illegible] I might [illegible] mediation, and had [illegible] would have [illegible] massacre of Paris. At all events it [illegible] Lord Lyons if the British government failed in [illegible]

"But to return to Mr. Washburne. On Wednesday afternoon, the 24th of May, I was passing along the Boulevard des Capucines, when I heard my name called, and turning round, saw Dr. Hossart standing beside Mr. Washburne, who was in a carriage amidst a great number of Americans. After the [illegible] I entered into a conversation with Dr. Hossart. Presently the conversation became general on the horrid [illegible]; when Mr. Washburne, addressing me with the air of a man who knows the truth of what he is saying, '*All who belong to the Commune, all who have to do with them, will be shot.*' Alas! I knew that they were killing old and young for the crime of poverty, but I did not expect to hear it so coolly officially from Mr. Washburne; yet, while he was repeating this sanguinary phrase, there was still time for him to save the Archbishop."

II. "On the 24th of May, Mr. Washburne's secretary came to offer to the Commune, then assembled at the Mairie of the 11th Arrondissement, on the part of the Prussians, an intervention between the Versaillese and the Federals on the following terms:

"'Suspension of hostilities.

"'Re-election of the Commune on the one side, and of the National Assembly on the other.

"'The Versailles troops to leave Paris, and to take up their quarters in and around the fortifications.

"'The National Guard to continue to guard Paris.

"'No punishment to be inflicted upon the men serving or having served in the Federal Army.'

"The Commune in an extraordinary sitting, accepted the propositions, with the proviso that two months should be given to France in order to prepare for the general elections of a Constituent Assembly.

"A second interview with the Secretary of the American Embassy took place. At its morning sitting of the 25th May, the Commune resolved to send five citizens—among them Vermorel, Delescluze and Arnold—as plenipotentiaries to Vincennes, where, according to the information given by Mr. Washburne's secretary, a Prussian delegate would then be found. That deputat on was, however, prevented from passing by the National Guards on duty at the gate of Vincennes. Consequent upon another and final interview with the same American Secretary, Citizen Arnold, to whom he had delivered a safe conduct, on the 26th May, went to St. Denis, where he was—*not* admitted by the Prussians.

"The result of this American intervention (which produced a belief in the renewed neutrality of, and the intended intercession between the belligerents, by the Prussians) was, at the most critical juncture to paralyze the defense for two days. Despite the precautions to keep the negotiations secret, they became soon known to the National Guards, who then, full of confidence in Prussian neutrality, fled to the Prussian lines, there to surrender as prisoners. It is known how this confidence was abused by the Prussians, shooting by their sentries part of the fugitives, and handing over to the Versailles Government those who had surrendered.

"During the whole course of the civil war, Mr. Washburne, through his secretary, never tired of informing the Commune of his ardent sympathies, which only his diplomatic position prevented him from publicly manifesting, and of his decided reprobation of the Versailles Government."

This statement, No. II., is made by a member of the Paris Commune, who, like Mr. Reid, will, in case of need, confirm it by affidavit.

To fully appreciate Mr. Washburne's conduct, the statements of Mr. Robert Reid and that of the member of the Paris Commune must be read as a whole, as part and counterpart of the same scheme. While Mr. Washburne declares to Mr. Reid that the Communals are "rebels" who deserve their fate, he declares to the Commune his sympathies with the cause and his contempt of the Versailles Government. *On the same 24th of May*, while, in presence of Dr. Hossart and many Americans, informing Mr. Reid that not only the Communals but even their mere sympathizers were irrevocably doomed to death, he informed through his secretary, the Commune that not only its members were to be saved, but every man in the Federal army.

We now request you, dear citizens, to lay these facts before the working class of the United States, and to call upon them to decide whether Mr. Washburne is a proper representative of the American Republic.

The General Council of the International Workingmen's Association—M. T. Boon, Fred. Bradnick, G. H. Buttery, Cahill, William Hales, Kolb, F. Lessner, George Milner, Thos. Mottershead, Chas. Murray, P. MacDonnell, Pfander, John Roach, Ruhl, Sadler, Cowell Stepney, Alfred Taylor, W. Townshend.

Corresponding Secretaries—Eugène Dupont, for France; Karl Marx, for Germany and Holland; F. Engels, for Belgium and Spain; H. Jung, for Switzerland; P. Giovacchini, for Italy; Zévy Maurice, for Hungary; Anton Zabicki, for Poland; James Cohen, for Denmark; J. G. Eccarius, for the United States.

Hermann Jung, Chairman.	Geo Harris, Fin. Sec.
John Weston, Treasurer.	Jno. Hales, Gen. Sec.

Office—256 High Holborn, London, W. C., July 11, 1871.

Section 12 of the International.—The meeting of this section on Sunday evening will be very important. The special subject of consideration will be the subjoined resolution:

Resolved, That Section 12, while deprecating some of the acts of the Paris Commune, lately overcome by the power of the Thiers usurpation and that of the German army, do heartily approve of the work actually accomplished by the Commune within the limits of its Commune jurisdiction, as follows: so far as it proposed to discharge the indebtedness incurred in the Franco-German war by selling the palaces and appropriating the lands of the crown; decreed the separation of State and Church; abolished the conscription, banished the standing army, and provided for a general armament of the entire body of the people; provided work for all able to work, and sustenance for those that were incapable; indorsed a measure to educate the people by making instruction free, compulsory and secular; abolished the death penalty for criminal offenses in time of peace; and, finally, inaugurated "direct legislation by the people."

Other important business relating to the formation of English-speaking sections will also be submitted. The members of the section and of other sections, together with whatever friends of the International as may feel disposed to attend are earnestly invited to be present.

CORRESPONDENCE.

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

MR. ANDREWS AND HIS "STICK."

MR. ANDREWS "OBJECTS" MR. ANDREWS "PROPOUNDS"

Mr. Andrews will please accept my thanks for his "respectful" criticism, as given in his Bulletin of W. & C.'s Weekly, No. 69.

It has been my wont to sit at the feet of Mr. Andrews.

It always is my wont to sit at the feet of any person who claims to have something to teach which I have not yet learned. Especially is this true where I think I see such versatility of faculty and strength of mind; such power of analysis and synthesis, such rare subtlety and profundity, attended with such marked ability as an exponent, as in Mr. Andrews' case.

And yet I cannot, I must not, remain always in this sort of passive condition. I must myself sometimes assume the *role* of teacher. For I find implanted in me a burning desire to teach as well as to learn—having first learned: and, per force, sometimes the *role* of critic.

But having assumed the recipient, passive condition of the learner—feeling how comparatively little I know and seeing how much there is to learn, and it being withal so pleasant to learn—I confess that it requires a protracted effort on my part to assume the necessary positive or active condition to act the teacher—or critic. But having assumed this position (and perhaps the more so because it costs me thus much to take it), having thus taken my feet (and I pray you, Mr. Andrews, or anybody else, don't construe this as "taking to my *legs*," as "leg bail," or anything of this sort, for I assure you it would be the greatest mistake you could make in the premises) I warn you, if you seem to me to be a contestant worthy the effort, that my aim will be to take you "off your feet" and place you at mine (thus reversing our former relative positions), though to do so by a method only which shall exclude all *foul* means, and not by going "the whole hog" (as you say you do in your philosophy of "Integralism"), for this implies taking the filth of the animal with what of it is fit for food, taking what is false as well as what is true of a subject. Indeed, "I hate" *hoggishness* and *hoggish* "people altogether." "I object" to your "whole hog" philosophy, and to the whole of your *hog* philosophy. "I object" to the hoggish selfishness necessarily included in the Sovereignty of the individual doctrine. So get yourself ready with your "Stick." I shall use the sword of truth, or what I judge to be it. And I have no objections to your using the "whole stick," providing you will not bring with it "the whole hog." For to see you astride of *it*, with your *stick* grasped in the "mean part," and threatening to use "both ends," I confess that, with that *degree* of "Integralism"—Andrews, stick and hog, all together—I *might* be deterred. But, also, as to the "stick," upon second thought, taking into consideration the possible contingency of the manner in which you might be disposed to use it, I perhaps, in justice to myself, ought to make some proviso. For instance, as you say, using the "stick" in its representative character, either end or middle, of itself, is a "lie," and which may be rendered *foul*, so that if you were to strike me with either of these parts of the stick without striking me with the "whole stick," the blow would be "a foul," and I only agree to enter where the fight is to be fair.

Ah, yes, another point: from using this "stick" so much, as if it were the "staff of life" of your philosophy, you may come to invest it with the talismanism of the fairies' wand and proceed to wave it over me with incantational and *phary*-saical design and effect—and *effect*, I say, for I am instinctively (as a baby is afraid of strangers) afraid of the weird and mystical, the darkness and the unknown, and this, too, you see, would be unfair fighting.

But, joking apart, I like criticism—fair, logical, manly criticism, such as you so well know how to give, and do give, generally. Who shows me my error or a new truth does me a great favor, or who, honestly attempting to do so, believing I am wrong and he right, shows his friendship for me, though it is he who is in error.

I feel myself, therefore, obliged and even flattered by your criticism, for it shows that you think I am far enough advanced to appreciate, and honest enough to accept, your corrections and presentations, if I should not hold good ground to dissent from them.

But, coupled with all this, I desire to say that in the manner of your saying "I object" and "I propound"—in this present criticism even more than is your wont generally—to say that I think you display just a little too much of the dictator, of arrogance and presumption, and a kind of unfairness.

Then, too, as a matter of argument, your objections and propoundings are inconsistent with each other. What you condemn in your objections you indorse in your propoundings, and, on the whole, it is the weakest criticism I remember to have ever seen from you, as I shall endeavor to show you before ending.

This inconsistency apart, your quotations of me and

[illegible] what I [illegible] you approve and what I approve [illegible]

[illegible] "The Sovereignty of the Individual [illegible] Systematic [illegible] opposite to an organized system [illegible] only, but [illegible]

"It is [illegible] that we are but individuals [illegible] wholly selfish and not at all social beings."

And you say of this "Sovereignty of the Individual" is a technicality of Mr. Warren's, and should be used, therefore, as defined by him, and as so defined, it is not at all equivalent to the existing free competition system with which you couple and confound it. Indeed, taken with its own limit, that one's own good, meaning not at the cost of other people, and with Mr. Warren's complementary principle, "costs the limit of price" as the measure of equity, it is so far from being chaos, that it is the absolute ideal basis of social order. So far from being unscientific, it is rigorously scientific, so far as it goes, and if it is to be criticised at all, it is only on the ground of being too scientific to be made readily practicable."

Now, in the first place, mark the way you use the words—"Sovereignty of the Individual" with a quotation which I did not use. And so used you say it "is a technicality of Mr. Warren's, and should be used, therefore, as defined by him." Then as I did not *so use* it, it may be that I did not use it as a "technicality of Mr. Warren's," and if I did not *so use* it, why, I suppose, what you say to the point is without point. And I say I did not use it as a technicality of Mr. Warren's or of anybody's. I used it as a general principle and as applicable, to a large degree, to the people generally of the present age, and particularly as a characteristic of the people of this country. Mr. Warren and Mr. Andrews may have gone even to seed on it, and may thus be marked representatives of their country people's characteristic; but this does not, in my estimation, justify either of these gentlemen in assuming that I had any *special* reference to *their* doctrine, nor do I see how they could come to infer it without the exercise of a good deal of very tall egotism. But Mr. Warren is not responsible for what Mr. Andrews has here undertaken to say for him, or about him or his doctrines.

And you continue—"And as so defined, it is not at all equivalent to the existing free competition system with which you couple and confound it." Here using the word "existing," which I did not, and quoting "free competition," which I did not. But in reality I used this term in a general sense, just as I did the other. So that here again, since you are dealing blows, if they are such, against a matter of your own creation, you don't touch me or mine, and, for aught you show to the contrary, these two things (Sovereignty of-the-individual and Free-competition) are equivalent, as I have represented them.

You continue: "Indeed, taken with its"—meaning *Warren's* Sovereignty-of-the-Individual—"own limits," etc.—here giving these limits, etc.—"it is so far from being chaos, that it is the absolute ideal basis of social order."

And here, too, I might reply, as this is aimed at Mr. Warren's technicality, it does not touch my generality. But I reaffirm my position and deny all this statement about it, taking the phrase in any sense it may be used. But what a strong statement—"*it is the absolute ideal basis of social order.*" Whew! it almost takes one's breath to repeat it. And yet mere assertion is not criticism, Mr. Andrews. How much more justice to yourself you *might* have done, and respect toward the reader and myself you *would* have shown had you condescended to offer some small amount, at least, of evidence in support of the assertion. Following it by other assertions of the same, or of a *similar* import, similar, I say, for you proceed to back down considerably from this position, is not proof of it. Backing down, I say, but may I not say more? What is this you say to me: "What you mean to say"—and mark, *en passant*, the modesty and condescension implied in thus telling one what one "means to say"—"is that Unlimited Divergent Individuality or Free Competition is the opposite of an organized system," etc., and you approve of this. Now, in the name of common sense, or any other sense, what can the Sovereignty-of-the-individual mean other than either of these?

Still more, after saying: "As all truth is complex, at least two-sided, I have been in the habit of saying, that therefore I find myself compelled to tell two lies before I can tell the truth," etc., you say: "The first lie in this case is Individuality (Divergent), which is a great and profoundly significant truth, which lies at the bottom of all other truth; a truth, except for the fact that all half truths are lies," etc.

So, then, what need of my stopping to elaborately refute a statement which the maker himself first backs down from, then admits the position which it was framed to contradict, and, lastly, admits that he was telling a "lie" when he made the statement. Nay, you not only admit that the *Sovereignty* of the Individual is a false doctrine, is a "lie," but that "Individuality" even is a false doctrine—is a "lie," as you prefer to say. And, in sober reality, don't "you and I know" (as our good fossilized brother Greeley would say to his flagellator, our other good brother, Tilton, the gentlemanly gladiator and "*coming* man"—you know you and I have already "come," but the trouble in our cases is that we have "come" "before our time"—that is, society itself has not yet "come"—has not *come up* to where we have arrived, and so it don't receive us—yet)—don't you and I know, I say, that the doctrine of Individuality is a false doctrine—much more so, then, the *Sovereignty* of the Individual, or the Sovereignty of [illegible]; for we know that all things in nature are but parts of all other things, and are mutually *interdependent*. For, surely, if your own "*Philosophy of Integralism*" and "*Science of Universology*" have any meaning at all they must imply and include this much. (But the statement in my [illegible] was that this Sovereignty, etc., was "by one-half false, or falsely predicated.") And is it not true, as a matter of fact too, as you have quoted me as stating, that the doctrine of the Sovereignty-of-the Individual "is predicated upon the theory, or rather the idea, that we are but individuals—that we are wholly selfish, and not at all social beings?" Moreover, you do not, and rightly so, quote me as saying that the Sovereignty-of-the-individual System is entirely false, but that it, like its opposite, the Communistic System, "is by one-half false, or falsely predicated." And now what is your own language in speaking of "Individuality:" "A truth, except for the fact that all half-truths are lies," etc. Now, wherein do we differ in our estimation of the degree of the truth or falsity of a doctrine which you hold as "half-truth," and I hold as "by one-half false"? If it is but *half* true, it *must* be *half* false!"

So much, then, for that part of your *review* (for I am coming to think that it is not worthy the name of criticism) which pretends to uphold what I condemned. Now for that other part, which takes the attitude of condemning what I advocate, but which also comes short in this, for it is contradictory and winds up in indorsing me. This is about the "golden mean" principle.

You correctly quote me as saying, in reference to, and in comparison with, the two extreme doctrines of Individualism and Communism, that "the truth of the case lies in the golden mean" between these two extremes. And in reference to this, you say, first: "I object to the whole 'golden mean' doctrine, as being no nearer the truth than the two extremes, or either of them singly." (And here you bring in the staff of your philosophy—your celebrated *Stick*—with which to illustrate your meaning, on the principle of analogy, I presume; but rather than elucidating anything to anybody else by this pretended analogy, you confuse and delude yourself, as it seems to me. I, for one, don't see the analogy or the bearing.)

You continue thus: "Golden-mean-ism is, therefore, the same as Eclecticism, which I also object to, as an incompleteness." But you afterward speak of this Eclecticism thus: "Eclectics are no better than extremists; unless they are many-sided, versatile and ultra enough to be at the same time Integralists." Well then, if they *are* so "many-sided, versatile," etc., all your argument against Eclecticism and Golden-mean-ism, with which you have identified it, falls to the ground, *and* you *indorse* it, for you say: "*Integralism* is the final philosophy," etc.—and is, as you show us, your pet doctrine, for you also say: "What I propound is INTEGRALISM, which means the whole stick, or 'the whole hog,'" etc.

But dropping these failures to make a point, and inconsistencies of yours, let us for a moment contrast the relative merits and demerits of Eclecticism and this Integralism.

Eclecticism means (if it means anything, and it does mean a great deal) the election of the true, and the rejection of the false. The choosing and taking from all doctrines, systems, theories and practices whatever, all the truth there is in them, and the rejecting of whatever is false of them. And this, too, is what is meant by the *Golden-mean* doctrine, and you virtually admit it, for you yourself identify Eclecticism with "Golden-mean-ism."

Now of Integralism. Integral means whole, the whole, don't it? You say of it: "Which means the whole stick, or 'the whole hog'—which stops at no mean," etc. Just so! The whole stick, the rotten part with the sound. The whole hog; the filth with the flesh, the entrails, bristles and all. The whole of all systems, theories and practices whatever, the false parts with the true. My dear Mr. Andrews, wherein does growth, improvement, progress, any hope for humanity, consist if not in the rejection, the elimination, of the bad and the false, and the *election* and adoption of but the good and the true!

Behold, then, this contrast between Golden-mean-ism, or Eclecticism, and Integralism, and "choose ye this day which ye will serve!"

In closing, I desire to express my admiration and to render you my respects for the sublimity of the arrogance of the assumed superiority displayed in the whole tone of your review.

And believe me as ever your admirer and friend,

W. M. BOUCHER.

WANTED—A REMEDY.

WOODHULL & CLAFLIN'S WEEKLY: I have your paper served me regularly, and regard it, as at present conducted, the only true and independent paper I read. Your fearless exposures of the frauds and abuses, social and individual, will bring the vengeance of the D. B.'s upon you, but you will have the support of honest people, I hope, sufficient to sustain you. Your leading subjects are all ably discussed, and your contributors are capable of managing the subjects of which they treat. You are scarcely severe enough in your attack on the social evil question. Though a man, I cannot conceive why women should be subject to inquiry, and men be exempt, when the latter may do more injury than the former. On the woman suffrage question I think your position impregnable. Your articles on labor are not sufficiently clear for those most interested in the object to be obtained. They want illustration. Capital, though useful, is at the present time oppressing the world. The free gifts of so much land to corporations by the government is a fraud on the people. Our courts of (in) justice are, as administered, but the means by which the crafty extort from and plunder the unwary, and keep bad men and women out of, instead of in prison. They are legal robbers and abettors of criminals. Nothing so demoralizes as our corrupt judiciary. In speaking of the corruption of corporations, a case has just been pointed out to me, to wit: The Western Union Telegraph Company, it appears, several years since created a bonded debt, to indemnify some of a ring who governed it, and who had lost heavily on a Russian telegraphic scheme. The Directors (who we suppose were not of the ring) set aside twenty per cent. of the company's earnings as a sinking fund, to purchase the bonds. Subsequently, a new Directorship ordered, when the stock of the company could be bought at half the market price of the bonds, the 20 per cent. should be invested in stock. The price of bonds was between 60 and 70 per cent. Now comes the grand practical operation of these worthy managers (said to be composed of the best men in New York). The stock was selling at 30 to 33 per cent., and the earnings of the company only seem to justify an annual dividend of 4 per cent., occasionally. For the past eighteen months they made no dividends. This scheme induced holders to sell out their stock at the low price. Some knowing ones bought it, perhaps to the amount of five or six millions of dollars. Occasionally, there would be an apparent sale of a thousand-dollar bond, at 5 to 10 per cent. advance of its former selling-price. The company wanted to purchase stock just at the time this bond advanced. The result is, as is just shown by their report, of six millions of their own stock bought by dividend money from some one—not an officer of the company, certainly. Here is a clear two or three millions, or more, of the company's funds gone into some one's purse, and the stock worth less than 30 per cent. to make their dividend on. As by this means they have advanced the stock to 60 per cent., it is possible when the same managers can effect sufficient short sales to go down on, they may find it convenient to have the Directors pass an order to sell the stock and buy the bonds which they perhaps by this time own. Are these transactions akin to fraud, and would not those who sold their stock on account of the withholding the dividend have an action of damage against the Directors?

A SUFFERER.

AM I NOT AN APOSTLE?

A special correspondent of the *Banner of Light*, writing from New York City, and speaking of a discourse by Mr. Forster, at Lyric Hall, says, that in the Lecture occasion was taken "to bestow a sharp, and, I think, deserved rebuke upon that class of Spiritualists who perhaps abound more in New York than anywhere else, who seldom, if ever, attend public spiritual lectures and seances themselves, and, by their carping and fault-finding natures, probably do more to discourage honest investigation of the subject than all the openly avowed enemies of the glorious cause combined. The effect of this is apparent to the most superficial observer. I think Judge Edmonds estimated the Spiritualists in the whole United States, some years ago, to amount to eleven millions, or, at the then census, about one person in three of the whole population, while he put down only one hundred thousand in New York, or about one in nine. This is a very great disparity.

Perhaps these thousands of unworthy Spiritualists, who neglect to attend "lectures and seances," may be practicing the precepts and examples presented by that same census-taker of the Spiritualists in the United States, and the harmonial philosopher, A. J. Davis, whom a writer in the *Banner of Light*, of March 25, 1871, is pleased to characterize as "the earliest apostle of Spiritualism"—"one of the principal exponents" thereof. Let it be remembered that the State of New York has always been the place of residence of the one of these exponents and apostles, and till recently the home of the other.

Here is a specimen inculcation taken from a letter sent some few years ago by Hon. John W. Edmonds to the *Spiritual Magazine*, London:

"The churches (so-called), or religious sects, are professedly hostile to us. * * * Our effort has been to defeat, and not to encourage attempts at forming societies, getting up conventions, and establishing a sectarian press. * * * If you love the forms and ceremonies of the Catholic Church, go there. If you prefer the simplicity of the Quakers, or the enthusiasm of the Methodists, as best calculated to encourage or gratify in you the spirit of devotion, go there. * * * Our cardinal rule of action has been to build up no party, create no sect, cultivate no spirit of proselytism, make no parade of faith. * * * While a few who could find no other congenial place of worship have united together in forming societies, not one out of ten true believers ever attend their meetings. * * * Unless when I occasionally lecture, I scarcely ever attend those meetings. My daughter, who gave herself up for several years to her duties as a medium, never attends, but worships in her own, the Catholic Church. * * * Under no circumstances will any sect be built up out of Spiritualism, by believers withdrawing themselves into selfish ease

ciations and away from an intimate connection with their fellow men, into whatever condition, Catholic or Protestant, Established Church or dissenters, they may choose to place themselves.

The following is from the pen of the other Luminary, the dispenser of the Harmonial Philosophy, as late as October 19, 1867:

"Beyond a sensuous demonstration of the fact of personal immortality, the holding of circles and the accumulation of repetitious manifestations, are not at all beneficial, but rather weakening to both the nerves and the judgment."

The Pauline arrogance of claim to apostleship in Spiritualism—of exercise of right to direct the methods of its procedure—of authority to define its principles and to prescribe its duties, founded on the conceit of being "called to be an apostle," has had much influence and been the greatest obstacle to its growth. Let the complaining correspondent of the *Banner* lay the blame where it justly belongs, upon these and other counselors and like defenders. *Nec defensoribus istis tempus eget.* HORACE DRESSER.

PROPHETIC FORESHADOWINGS.

FRIENDS WOODHULL AND CLAFLIN: The extracts which follow are from a letter written me by that prophetic mind, L. Judd Pardee, dated at Boston, October 6, 1864. They contain some curious foreshadowings which have already had their fulfillment, and seem to point to others, which may also have their verification in the not distant future. At any rate, it may be well to put them on record. M. A. T.

You ask me, dear brother, "What of the night? Does it come to you who shall be our next President? Must the ultimate triumph of justice be through many more years of storm and blood and fire?"

I try response. As to the first, I see and feel that we have not yet reached the climax of woe—the midnight hour. True, bright stars of promise shine out on this sky of mind. The prostration of the South, to inevitably ensue within the coming year, is the pathway to trouble on trouble in the North. An entirely new dispensation can never be satisfied with half-way houses. In the religious, political and social spheres, enough seeds, now being heated, exist for a civil war in the North. In a word, the North is in inward rebellion against the God indwelling in the absolute new era. Democratic virus, military spirit, and revolutionary ideas, in every department, will fearfully contend. But, a temporary lull will precede the more near and more trying storm. What with Copperheadism, Catholicism and Moneyedism, we shall feel what impends. And this era of truth is not simply one of love and suasion, but justice and force as well. Principles summon the North to judgment. And the hells are missioned to help out the ultimate. Look at the secret associativeism of the enemies of light. As grows the summer season out of the lap of spring, so, gradually, shall the hot heats of wickedness bring the fruits of trouble. I can see no escape from thorough disintegrations, bloody in the break up, with plague and pestilence in the air, and famine (ere we get through) here and there. It is horrible, but necessary. The purgatives of truth have been sent to cleanse the bowels and blood of the nation. We are gorged with the corruptive stuff of a rankly material civilism, and no new Christ of love, wisdom and truth can come until there is purified vacancy. Looked at from the standpoint of a new dispensation, of a spiritual revolution, and not simply a partial, political one, things promise no rest till they are disposed of triumphantly and retributively by the power of pure spirit. Now commences that august reign. And as the hells will not peacefully recede, there will and must be bloody fight. The war magnetism infects the brain and blood of the nation—and 'tis well. Gunpowder, steel and truth are our medicines, and they will not go down, or go through the system of the body politic, without terrible struggle.

As to Lincoln's re-election I think there is scarce a doubt. I see we shall come under a stronger military rule by-and-by, and whether Lincoln dies or lives, necessity in the coming European war, and battle of men and things, will compel us to it. This, in part, will prepare for the strong hand of the Divine Republic, or Theocratic Democracy. A part of the Northern States and Canada will come under that reign, and the "coming man"—then come—will, as God's vice-regent, rule in love, with the rod of Justice's iron. Ere that look for the Secret Society of the Good, and out of that the New Church, as its centre. In this event the three planes of existence must be represented, to wit; the Soul, Mind and Body—innermost, inner, outer. The church will be the innermost, the secret order the inner (encompassing it), the external act the outer.

As to the Democrats, they seem to be given over to judicial blindness on the one hand and the very rot of conscience on the other. But God uses evils as indispensable instruments. * * * It is ever by action of two opposites that right comes uppermost. * * * So you see more war, more men in arms, more money to pay them, more pressure in finances, more bitterness among very many. It is shuderful, but it is inevitable. I repeat it: The New Dispensation is upon us, and it will not rest in half-way houses. It is one of Force, Feeling, Truth—Judaism (uplifted), Christianism and an extended and Spiritualized Civilism. One would cry: "Let the cup pass;" but it cannot. The nation has been brewing its beer a century, and now must drink it to the dregs!

My hope for us all is in the full advent of the Truth—of the Universal and Unitary Truth-Centre—where and when, or by whom it is to come, as hope of salvation, I look and seek and question and yearn for. Until the very Christ of Love, Wisdom and Truth is come, we are all at sea! But as even the sea is swept around by the horizon of Heaven so our ocean of woe is overbrooded by the Love of God. Out of it shall come the savior of men—triumphant Truth and holy Love and radiant Wisdom.

I fear me I have not, in all the foregoing, been as clear and specific as you would wish. But it is well as I could do, sick and weary as I am. My way, brother, is very hard and trying at times, both within and without. Just now, my horoscope is cast with the rule of some malignant star, as sister would say. * * * And though I've sent out word, "We never surrender," the accursed foes keep up fire. I am meditating a sudden rally upon them, and hope yet to cut my way through with the sword of the Lord. How do you prosper, brother. I know your spirit keeps its flag ever up and floating to the airs of immortality, though mist and rain wet it, now and then, through and through.

And now, wishing you peace and joy, and fullness of spirit and pocket,

I remain, your friend and brother,

L. JUDD PARDEE.

INVENTORS AND THEIR MISERIES.

We all know the miseries to which inventors and men of genius are subjected in bringing their performances before the public—whether they be mechanic contrivances for the shortening of human labor, discoveries in science for the creation of wealth, in new spheres of human enterprise, or the development of metallic and vegetable resources, which, up to the time of the new contact of mind with the dead material, were supposed to be impossibilities, but have since proved to be of the highest service to human civilization. I say we are all sorrowfully acquainted with these facts, so injurious to the creators and so inimical to the common human interests.

I have known more than one of these men, whom I recognize as an honor to the human race, who were allowed by blind-eyed capitalists to struggle unguided with their inventions and discoveries, until death came and ended all; while the secrets which they imagined were safe in the hearts of selfish men, to whom they were confidingly intrusted, were presently taken advantage of by these same very dear friends, who put them into the market and realized in the end immense fortunes out of them. I do not here allude to the well-known historic examples, but to instances which have come under my own observation.

At this moment I am intimately acquainted with an inventor who has made some of the most important discoveries and inventions which the age has contributed, any one of which, if he could only find a capitalist to take it up, would not only realize a fortune, but confer a more or less great benefit upon mankind. I speak advisedly, and from a thorough and intimate acquaintance both with the inventor and his productions. He is the most prolific genius whom I have ever known, and is the son of one of England's greatest men in the spheres of astronomy, magnetism, galvanism and electricity. He has invented and patented both for England and America an apparatus for the ventilation of ships in the freight and passenger departments, the most simple and inexpensive that could be imagined, and assuredly the most useful and beneficent. The motion of the ship is the motive power, so to speak, of the entire process, and those who have fought or wrought on board of our monitors know how immensely valuable ventilation is to the health of the crew; and I speak from absolute knowledge when I say that it is a system of operation as perfect as the inspiration and expiration of air by the lungs. Here, then, is a thing of great use and of enormous profit lying idle for want of capital to get it into full play.

The same gentleman, who is a man of great practicability in all his efforts and accomplishments, has patented an invention to prevent barnacles and other raff from fouling ships' bottoms. Like the previous one, it is very simple and very effective; and a capitalist would be entirely safe in purchasing it, because the inventor is so upright and honorable and just a man, that he wants no one to take up any of his schemes until he has proved their value to his entire satisfaction.

Among other of what I call his mercantile inventions, is an apparatus which attached to a safe arouses the entire street for twenty minutes, and lights up a clock and these words in illumination, "Burglars at work within." And I feel quite sure that it will supersede the costly burglar safe now in use; because it is impossible for any one to tamper with a safe "without all the world" knowing it, provided this uncostly apparatus is attached to it. There are hundreds of thousands of dollars in this simple invention, which I know to be effective. He has a fire-proof safe also, which I would be glad to bet, were I betting man, is, out of all sight, the simplest in construction and the cheapest of all similar safes. I pledge myself that there is no mistake about this invention, and that all present so-called "fire-proof safes" are entirely abolished by this exceedingly simple contrivance.

The same inventor has also a street-hydrant, which is not only cheaper even than those used at present, but will never, or very rarely, get out of order. A beer-tap, also, which a child can place into a barrel, which obviates the necessity of using a mallet. So that whosoever gets hold of it will sway the market by driving the old tap out of the field.

But his greatest discovery is of a process by which China grass and ordinary hemps and all grasses containing valuable fibres can be converted into a flax equal to the best that Belgium produces, and at a merely nominal cost.

I write this note to you because you know me, and know that I would not indorse anything which I had not tested, and which I did not know to be first rate. It is a shame that a man of this man's abilities—who has always devoted himself to human benefit—should in the instances above named be thrown, as it were, upon his beam-ends, with no one to introduce his inventions, when there is no mistake about their value.

For my part I write this in the interests of humanity, and in the hope that some one out of the many of your rich readers will drop a line to the inventor through you, addressed to me, JANUARY SEARLE.

THE MILAN SPIRITUALISTS' CONVENTION.

VICTORIA C. WOODHULL: While attending our State Convention of Spiritualists held at Milan the 2d and 3d of this month, I incidentally worked up the matter of woman's present claim and consequent political equality under the Fourteenth and Fifteenth Amendments to the Constitution, and was gratified to find that most of the best minds of those in attendance were in hearty sympathy with the Woodhull memorial, and were ready to co-operate in working to secure the Declaratory Act of Congress at its next session.

Of course Spiritualism and purified womanhood is now felt to be the greatest need of the world, and while you are exemplifying this in your public as well as private life, we, who are less gifted, are warmed to renewed efforts for individual and universal good by the fresh inspiration of every true life. As deep as we live, so we believe.

I herewith send you the names of new subscribers. We shall do our best to extend the circulation of the WEEKLY, which now is *the* paper for the times.

Milan, Ohio. A. H. W.

PUBLIC EDUCATION.

While we would not do away with private schools if we could, we certainly must admit that, for a Republic like ours, public schools, where the children of the masses can be educated together, are an absolute necessity. Under the same roof they bring together boys and girls representing every shade of religion and nationality, and in the hearts of these little ones they drop the seeds of a friendship which continue to grow and to blossom until maturity is reached, and, as a result, they go out into the world strong men and women, entirely free from prejudices common to those educated in sectarian schools. Thus they are made good citizens, and, as such, may always be relied upon as unflinching opponents of the one thing which above all others this country has most reason to fear—a union of Church and State. Anything, therefore, which promises to improve and extend our system of public education is a blessing to the country, and as such we hail the *New York School Journal*, a weekly paper, published in this city by Messrs. Stout and Coughlin, in the interest of free education. It is the only weekly educational journal, we believe, in the United States, and, as its columns indicate, its editors do not believe that in order to be instructive all sprightliness must be buried under a mass of solemn stupidity. We are glad to notice it is meeting with success everywhere, except with the City Hall Ring and some of the members of the Board of Education who are but the Ring's creatures. Such enemies form the best kind of card for the success of the *Journal;* and we doubt if our city authorities do not injure themselves more than they do the paper when they refuse to its columns school advertisements printed by their authority in foreign newspapers which, although published in this city, are openly opposed to some of our most cherished American institutions. If proof were wanting to establish the truth of this, we need only refer to the fact that, although it is but three months since our rulers were first guilty of enforcing this injustice, their Ring is now wounded past all recovery, while the *Journal* is flourishing and is assisting the other papers in nailing down the lids of its enemies' coffins.

SWEDEN putting her house in order and going into training increases the impression that Europe is on the verge of war. England alone stands aloof from continental involvement, possibly because there is enough trouble at home with her working classes and her Fenians, her aristocracy and Royal Family. The most cursory observation leads to the conclusion that England is on the verge of great social changes. Whither they will lead, or who and what will be sacrificed in the transformation, no man knows.

BRICK POMEROY, whom nature intended for a real whole-souled, hearty humanitarian, has been a little spoiled by the pomps and vanities and by association with politicians, but there is some of the good stuff yet left in him. He is sound on the woman question, and is as outspoken on that as he is on most subjects. Elsewhere will be found a letter of his on some results of woman suffrage in Wyoming.

FRANK

OR

HUMAN NATURE I

BY JOSH

(CONTI

DCC

Frank answered, "Come
I'm waiting for the train,
"Thank you," replied his
Out of the door. "I have
To-day, as yet. I've sear
Week after week, obtaini
With not a friend, I'm in
And know not where to l

DCC

They dined, and then Fr
Of all his troubles, took
Upon his case, and offere
Till he could get employ
With which his kindly o
Was even warmer than F
And so Frank took him
That he would take at le

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Frank gave him a nice s
To several friends, their
But weeks passed on an
Frank's finances were r
He really didn't know
To make ends meet; hi
Except to say if he coul
Enough cash he'd take

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At length a draft for Fr
And by much abnegatio
To spare ten pounds to
Who thanked him very
He'd write from Liverp
And then again, the ve
Arrived in New York h
To Frank a good long l

I

Frank told him that he
His great misfortunes
To me one cent," said
My friendship, please
He left and with him
Of gloves and socks;
They got mixed with
From him by mail or

I

Frank's recent idlenes
Almost unfitted him
I've heard some say t
Will some kind friend
For me the hills and d
The sighing winds and
The dancing shadows
The wild flowers' perf

I would not take the
If with his millions I
The soul that having
The beauties of all na
Itself in servile barter
Is all unworthy of the
God gave it; I can p
And thank my maker

I

"Oh! envy not the mis
'Tis but the price for
And though each adde
Him sordid pleasure.
For life—true life—is
For all mankind belo
That bounds to natur
Its voice to its Creato

So sang the ancient,
At least the few we m
Not very easy in the
Exactly what they do
Their songs are very
Mysteriously far-fetch
With them it is grand
Relate it so that none

However, modern poe
The virtue of one's a
In fact, they're good
You never find them o
Nay, even more, they
Despite poetic flowery
Of course I shall exper
But, nevertheless, I do

I

I solemnly, vehemently
That all my language
Is but enough of riche
My wants and give me
That having once th
I would not work,
By happiness—I do no
The feeling fed by

But, then, no man

FRANK CLAY;

OR,

HUMAN NATURE IN A NUTSHELL.

BY JOSHUA ROSE.

[CONTINUED.]

DCCXXI.

Frank answered, "Come with me, my friend, and dine,
I'm waiting for the train, there's plenty time."
"Thank you," replied his friend, as they both passed
Out of the door. "I have not broken fast
To-day, as yet. I've searched the city through
Week after week, obtaining nought to do.
With not a friend, I'm in a sorry plight,
And know not where to lay my head this night."

DCCXXII.

They dined, and then Frank heard his friend's narration
Of all his troubles, took commiseration
Upon his case, and offered him a home
Till he could get employment, and the tone
With which his kindly offer was accepted
Was even warmer than Frank had expected.
And so Frank took him home, and made request
That he would take at least a week of rest.

DCCXXIII.

Frank gave him a nice suit of clothes and spoke
To several friends, their sympathies awoke;
But weeks passed on and still no work was found;
Frank's finances were running all aground.
He really didn't know which way to turn
To make ends meet; his friend showed unconcern,
Except to say if he could only borrow
Enough cash he'd take passage back to-morrow.

DCCXXIV.

At length a draft for Frank by mail arrived,
And by much abnegation he contrived
To spare ten pounds to send his friend back home.
Who thanked him very warmly for the loan—
He'd write from Liverpool at least a note,
And then again, the very day the boat
Arrived in New York harbor, he would mail
To Frank a good long letter without fail.

DCCXXV.

Frank told him that he very much regretted
His great misfortunes; "you are not indebted
To me one cent," said Frank," would you requite
My friendship, please be punctual to write.
He left and with him vanished several pairs
Of gloves and socks; no doubt, all unawares,
They got mixed with his things; Frank never heard
From him by mail or otherwise a word.

DCCXXVI.

Frank's recent idleness and late enjoyment
Almost unfitted him for new employment;
I've heard some say they like to work; if true,
Will some kind friend please undertake mine too.
For me the hills and dales, the murmuring streams,
The sighing winds and sunlight's generous gleams,
The dancing shadows on the streamlet's face,
The wild flowers' perfume and its simple grace.

DCCXXVII.

I would not take the grasping merchant's part.
If with his millions I must have his heart,
The soul that having competence can spurn
The beauties of all nature and inurn
Itself in servile barterings and schemes,
Is all unworthy of the granted means
God gave it; I can pity such a man,
And thank my maker I am as I am.

DCCXXVIII.

"Oh! envy not the miser's hoarded gold,
'Tis but the price for which his life is sold;
And though each added golden coin may give
Him sordid pleasure, yet he does not *live*,
For life—true life—is in a heart of love
For all mankind below, for God above,
That bounds to nature's bounties as it lifts
Its voice to its Creator for his gifts."

DCCXXIX.

So sang the ancient, sing the modern poets—
At least the few we understand; you know it's
Not very easy in the last to tell
Exactly what they do sing of. Ah well,
Their songs are very pretty riddles to unravel,
Mysteriously far-fetched or mere twaddle.
With them it is grand poesy to dream—
Relate it so that none know what they mean.

DCCXXX.

However, modern poets all proclaim
The virtue of one's abnegating gain;
In fact, they're good as teachers, but as scholars
You never find them once refusing dollars;
Nay, even more, they'll even condescend to cents,
Despite poetic flowery sentiments.
Of course I shall expect you to exempt me,
But, ne'ertheless, I don't advise to tempt me.

DCCXXXI.

I solemnly, vehemently protest
That all my longings ever did request
Is but enough of riches to appease
My wants and give me happiness and ease;
That having once these pleasant ends attained,
I would not work, whate'er might be obtained
By happiness—I do not mean to say
The feeling fed by storing wealth away.

DCCXXXII.

But, then, no man can tell in one condition
How he would act placed in a new position;
So many thought as I do, yet have faltered
When circumstances their standpoint had altered
It makes one feel a doubt, if tested, he
So different to his fellow-man would be;
And yet I feel so firm, so strong to-day,
I'm sure I would not fail—ah! so were they.

CANTO XIII.

DCCXXXIII.

The Reverend Mr. Slade at times renewed
His reasonings with Ella; thus ensued
The following conversation: "If at last
A bill for female suffrage should be passed,
How many ladies, do you think, would use
The right? Would not the larger portion choose
To hold themselves aloof?" said Mr. Slade.
Miss Ella then the following answer made:

DCCXXXIV.

"If those who wished could vote, of course, the rest
Could then act as to them might seem best.
Thus none could feel aggrieved or make complaint,
Since all alike would suffer no restraint."
"I think refined domesticated mothers
Would never vote," said Mr. Slade; "the others,
And most degraded portion, as a whole,
No doubt would take their places at the poll.

DCCXXXV.

"The practical result would be to add
To politics a vast amount of bad
Constituents. No good end would be served,
I'm sure. The better part could not be nerved
To undergo upon election days
The chance of being present at the frays
So common to elections; I am sure
None of my friends this trial would endure.

DCCXXXVI.

Miss Ella answered: "That has to be tried.
Meantime I think it will not be denied
That all the leaders of this reformation
Are women of the highest education.
No other cause of which I know can claim
So many advocates well known to fame
As women of fine culture. Let me ask
What but their consciences could prompt the task.

DCCXXXVII.

"Thus nerved have they pursued their aim with zest,
Although a butt for ridicule and jest;
Yet have they persevered most bravely on;
And ever since the movement first begun,
Despite the opposition they have met,
They steadily progress. 'Tis true as yet
Their end is not obtained; still I must say
'Tis now the greatest issue of the day."

DCCXXXVIII.

He made reply: "We cannot thus afford
To bring into our private homes discord.
If you take those same women's private life,
In nearly all you'll find domestic strife.
They may not always be the ones to blame,
But it is strange so many are the same,
And leads one to reflect what were the forces
Which caused their separations or divorces.

DCCXXXIX.

"And yet again the most of them defend
Loose principles; for instance, would extend
Facilities to rend the marriage tie;
And still again with one accord they fly
To the defense of persons who outrage
What are considered in the present age
The principles of modesty, or break
The rules that virtue and decorum make.

DCCXL.

"I would impress upon your mind most strongly
The fact that, be it rightly, miss, or wrongly,
Strong-mindedness is to your sex at large
Considered as, to say the least, a charge
Of want of delicacy; hence who employs
It public sense of modesty destroys,
And makes it seem less odious to begin
A downward path that always ends in sin."

DCCXLI.

"The statement of domestic discord proffered,"
Said Ella, "merely proves that they have suffered.
'Tis always they who suffer that complain
Most loudly of injustice; then again
If persons choose to make a degradation
Of what is really for their elevation,
Then must we let them learn, at least for once,
The adage, 'Honi soit qui mal y pense.'"

DCCXLII.

That adage, by the way, is apropos
Of many episodes I've seen, and so,
With your permission, I will take a flight
From our contestants, which, if not polite,
Is with me quite a habit. I confess
My thoughts will wander; therefore, I digress
To give them due expression, my besetting
Sin being what I meant to write forgetting.

DCCXLII.

I've seen some ladies nearly get to fainting
Through the great dishabille of some old painting,
And others nearly "sink into their shoes"
By witnessing the *brazen* nude statues,
While some would look the other way and blush,
Yet others really wouldn't care a rush,
But stood and viewed the statue as demure
And critical as any connoisseur.

DCCXLIV.

I also have quite frequently observed
The younger ladies seem to be unnerved
By actresses' toilet on the stage
(A miniature toilet is the rage).
I sometimes have amused myself between
The acts of some Parisian ballet scene
By counting the bald heads, and I must state
In the front seats they much preponderate.

DCCXLV.

When asked if to such places one should go,
I answer, it depends on what you know
Of this sad world. I do not think, *per se*,
It need to shock one's fine propriety.
Had I grown children I would surely take them;
For all these scenes are merely what we make them,
And need not do our morals violence,
But rather give us innate confidence.

DCCXLVI.

And those who blush when present at the scene,
Or hold their fingers up, and peep between
The crevices, are like the simple misses
Who in the distance waft you numerous kisses,
But if you hap to meet them the next day,
Will laugh, blush scarlet, and then run away;
So they who raise this over modest ghost
Will, when they're gone, laugh loudest and the most.

DCCXLVII.

But when of life there's little more to learn,
Like Solomon, the mind will often turn,
And, thinking of the frailty of humanity,
Proclaim within that all the world is vanity.
I think that parents very often make,
In bringing up their boys, a sad mistake;
They rear them as a tender hot-house plant,
Which sounds quite well in theory, I grant.

DCCXLVIII.

But when, at last, they must perforce depend
Upon themselves, how easily they bend
To simple pleasures; which appear so sweet,
So novel and attractive, that they meet
With no resistance worthy of the name,
They all the world commence at once to blame.
The erring youth on him expend their wrath,
For retrograding from the proper path.

DCCXLIX.

Had I a son, ere he became of age
I'd show him actual life in every stage;
Point out the evil in its strongest hue,
So nothing should attract because 'twas new.
I'd teach him both to know and to despise
All vice by placing it before his eyes;
And show to him what always must ensue
If one does not an upright course pursue.

DCCL.

He thus would have no curiosity
To see such things by way of novelty.
How many merely "went to see the sight,"
Their better judgment giving way in spite
Of precept; but beneath my guiding hand
He should be taught, at least, to understand
The fate of those who enter such vile places,
Where passion always rectitude effaces.

DCCLI.

Behold the trembling gambler stand aghast,
A beggared, wretched, dissolute outcast.
Observe the drunkard, shivering in the cold,
Ill clad and penniless, and then behold
His shoeless children and his haggard wife.
See this in youth, and it will be for life
A lesson that will make a deep impression,
More lasting than a theorist's expression.

DCCLII.

"Well," Ella thus continued her discourse,
"When we go to the voting polls, of course,
We shall expect you to enforce propriety
As perfect as in ordinary society;
And if you fail in such an undertaking,
Then we will try what we can do by making
New laws; and we, at any, every cost,
Will steadfastly insist that they're enforced."

DCCLIII.

Miss Ella spoke with well-assumed vivacity,
And Mr. Slade saw, by the pertinacity
With which she clung to what she thought was right,
That she would ne'er become a proselyte
To his wise theorems; and then, besides,
He often found his daughter taking sides
With Ella, which annoyed him beyond measure,
And yet he much disliked to show displeasure.

DCCLIV.

While Ella thought this new alliance charming,
The Reverend Pastor thought it quite alarming;
And many times, when thinking, truth to say,
He wished his visitor was miles away.
Full well he knew that he had "caught a Tartar,"
And feared his daughter might become a martyr.
Through his inviting, with solicitude,
A lash, not knowing its great magnitude.

DCCLV.

He did not like to suffer a defeat,
Nor did he think it wisdom to repeat
The dissertations since his late "persuasion,"
But spread to his own child the same contagion,
The very thought of which was unendurable,
And, once imbibed, invariably incurable;
So he was very glad, indeed, to learn,
That Ella's parents wished her to return.

DCCLVI.

"Good morning," said Pete,
As he met in the street,
Mr. Paine (Ella's father, I mean);
"I took a run down
From the dust of the town,
And pray, how have all of you been?"

[TO BE CONTINUED.]

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WOODHULL & CLAFLIN'S WEEKLY

VICTORIA C. WOODHULL and TENNIE C. CLAFLIN,

EDITORS AND PROPRIETORS.

THE NATIONAL SOCIETY OF SPIRITUALISTS.

The editor of this journal is accepting an invitation to attend the Eighth Annual Convention of the National Society of Spiritualists, held in Troy last week, only expected to steal a few hours from the cares of business to make a pleasant trip up the beautiful Hudson River, to meet with the representative Spiritualists of the United States, to speak a few earnest words to the Convention, and to shake a few hands, not having taken any very conspicuous or important part in the proceedings. Her surprise at the cordiality of her reception and at her nomination and election to the presidency of the Society was equaled only by the gratitude which she felt, and shall ever feel, at the unexpected and unanimous kindness with which she was then and there honored beyond her desert.

This much of the good-will entertained by the Spiritualists of this country was, at one of their number, enhanced in her appreciation by the fact that she had never before taken part in the proceedings of the society, and had never until the publication of Mr. Tiffany's memorial been identified before the public with those spiritual phenomena among which she has spent all the years of her life, and which to her are the fully inspiration of her religious faith and hope.

During the past year the functions of the presidency have been ably and worthily fulfilled by Mrs. H. F. M. Brown, a free and noble woman, worthy to be at the head of any society, and whose sweet and genial influence has for years shone like a sunbeam, gilding every true and beneficent reform.

According to Mrs. Brown's recent chair, it will be the new President's glad privilege to say nothing of her willing duty to attend in person, as often as possible, the more important gatherings of Spiritualists in various cities of the country, and also to disseminate through the journal which she edits, and through speeches, documents, tracts and various publications, the great truths of Spiritualism, and the current phenomena which best illustrate the rapid and wonderful advance of this most beautiful of all religions.

The Spiritualists of the United States are already a body as numerous but Judge Edmonds has estimated them at eleven millions, comprising among them the most intelligent, thoughtful and active class of the people.

Their journals, or organs, are numerous, well-sustained, and in some instances edited with such signal skill as to maintain a more than equal literary ability with the average religious press of the nation.

The growing frequency and vividness of spiritual manifestations, as now witnessed in hundreds and thousands of circles, daily adduce proof of a coming, perhaps not far distant, ease and familiarity of communication with the other world of which the timid, reformed and conservative thinkers of our day have never yet dreamed. It has been often said that there is but a thin wall of partition between this world and the next. Rightly considered, there is no partition at all. It has been broken down already. In thousands of well-authenticated cases particularly of recent occurrence, departed spirits have not only returned to gladden the hearts of their mourning friends, but have made themselves visible and audible, appearing in the same likenesses which they wore on earth, and with the familiar voices with which they were wont to charm our earthly sense.

The editor of this journal writes so much more on this subject

[illegible]

THE WORLD ON DEMOSTHENES.

If there be anything stronger than a moment of the imagination, and, it may be, of a sense, it is that given in perfect accordance with the material facts made to pass at an hide to what, when viewed as a whole, is true and well proportioned. The World of to-morrow and our contemporaries are in a state of alarm in the defense of Tammany by attempting to present the character of the great Greek orator and statesman as a contemptible rogue. To aid a personal satire, it seems, it was a little impertinent, even of Mr. Tilden, to have chosen a man who was at a loss for reason and right by which to accomplish their ends. But the World is in a fine time to act, to remember it is dealing with a power of which it is ignorant. It says:

"The following summary of the character of the great Greek orator & patriot is a sad, if rather favorable, light.

"He drove him to apply his talent to business and at the age of twenty-five he began with that employment which had proved lucrative to Prime, convenience and fame—composing speeches for orators in courts (which we suppose the World considers was a very dishonorable practice). A weak habit of body and an embarrassed manner seemed to deny him the hope of becoming a speaker, to win the attention of listening thousands, and he had the further disadvantage of a defective utterance."

Now, we must confess, that with all these disadvantages Demosthenes must have had a poor prospective with which to begin, to become the great Greek orator which the World even willingly acknowledges him to have been. But he did overcome all these obstacles, and rose to be the greatest of Grecian orators and statesmen. For the World continues thus: "With this a sore, irritable temper was repelling to friendship, and an extraordinary deficiency, not only of personal courage, but of all that constitutes dignity of soul made respect difficult and esteem almost impossible. Nor were these defects shown only among familiar acquaintances, they were exhibited in public and made extensively notorious. In early youth he acquired an opprobrious nickname by the effeminacy of his dress and manners. Entering from his minority, he earned another opprobrious nickname, by a prosecution of his guardians, which was considered as a dishonorable attempt to extort money from them. Nor long after, in the office of state he took bribes from a power of state, brought his action for the assault, and compounded it for £100. His cowardice in the field became notorious. Even his admirers acknowledge that his temper was uncertain, his manners awkward; that he was extravagant in expense and greedy of gain, an unpleasant companion, a faithless friend, a contemptible soldier and of notorious dishonesty, even in his profession as an advocate. Let such the World would have the people think the man to whom, more than to any other of his time, did Athens owe her retention of independence.

But let us look at a few of the facts regarding this person, whose career is an exhibition of the greatest conquest of inherent difficulties of which history furnishes a record.

In "Rollin's Ancient History," volume four, at page 259 we find the following language:

"As Demosthenes will perform a conspicuous part in the history of Philip and Alexander, which will be the subject of the ensuing volume, it is necessary to give some positive idea by what means he cultivated and to what a degree of perfection he carried his talent of eloquence, which made him more formidable to them and enabled him to render greater services to his country than the highest military valor could have done."

"He was born 381 years B.C., and was not the son of a fiery and sturdy blacksmith, as Juvenal would intimate, but of a man moderately rich. Nor that the meanest extraction could derogate in the least from the reputation of Demosthenes, his works are a higher title to nobility than the most splendid the world affords."

"Demosthenes father died, possessed of an estate of fourteen thousand crowns. He was at that time seven years of age. He had the misfortune to fall into the hands of avaricious

[illegible]

found him inaccessible to his presents. After the battle of Chæronea, Philip, though victor, was struck with extreme dread at the prospect of the great danger to which that orator, by the powerful league he had been the sole cause of forming against him, had exposed both himself and his kingdom.

Antipater spoke of him in similar terms. I value not, said he, the Piræeus, the galleys and armies of the Athenians. For what have we to fear from a people continually employed in games, feasts and Bacchanalian rites? Demosthenes alone gives me pain. Without him the Athenians are in no respect different from the meanest people of Greece. He alone excites and animates them. It is he that rouses them from their lethargy and stupefaction, and puts arms and oars into their hands almost against their will. Incessantly representing to them the famous battles of Marathon and Salamis, he transforms them into new men by the ardor of his discourses, and inspires them with incredible valor and boldness. *Nothing escapes his penetrating eye, nor his consummate prudence. He foresees all our designs, he countermines all our projects and discomfits us in everything; and did Athens entirely confide in him and wholly follow his advice, we should be irremediably undone. Nothing can tempt him nor diminish his love for his country. All the gold of Philip finds no more access to him than that of Persia did formerly to Aristides.*

He was reduced by necessity to give this glorious testimony for himself, in making good his defense against Æschines, his accuser and declared enemy. *While all the orators have suffered themselves to be corrupted by the presents of Philip and Alexander, it is well known,* says he, *that neither delicate conjunctures, nor engaging expressions, nor magnificent promises, nor hope, nor fear, nor favor, nor anything in the world have ever been able to induce me to relax in any point which I thought favorable either to the rights or interest of my country.* He adds, that instead of acting like those mercenary persons who, in all they proposed, declared for such as paid them best, like scales, that always inclined to the side from whence they receive most, he, in all the counsels he had given, had solely in view the interest and glory of his country, and that he had always continued inflexible and incorruptible by the Macedonian gold. The sequel will show whether he supported that character to the end.

Such was the orator who is about to ascend the tribunal, or rather the statesman who is going to enter upon the administration of the public affairs, and to be the principle and soul of all the enterprises of Athens against Philip of Macedon.

Turn again to Rollins, Vol. V., page 226:

Before Antipater entered the city Demosthenes, and all those of his party, who may be considered as the last true Greeks, and the defenders of expiring liberty, retired from that place; and the people, in order to transfer from themselves to those great men the reproach resulting from their declaration of war against Antipater, and likewise to obtain his good graces, condemned them to die by a decree which Demades prepared. The reader has not forgot that these are the same people who had lately recalled Demosthenes by a decree so much for his honor, and had received him in triumph.

Antipater said: "That he was disposed to contract a friendship and alliance with the Athenians on the following conditions: They should deliver up Demosthenes and Hyperides to him; the government should be restored to its ancient plan, by which all employments in the state were to be conferred upon the rich; that they should receive a garrison in the port of Munychia; that they should defray all the expenses of the war, and also pay a large sum, the amount of which should be settled."

All the ambassadors but Xenocrates were well contented with these conditions, which they thought were very moderate, considering their present situation; but that philosopher judged otherwise. "They are very moderate for slaves," said he, "but extremely severe for free men."

The whole weight of Antipater's displeasure fell chiefly upon Demosthenes, Hyperides and some other Athenians, who had been their adherents; and when he was informed that they had eluded his vengeance by flight, he dispatched a body of men with orders to seize them, and placed one Archias at their head, who had formerly played in tragedies.

The same Archias having received intelligence that Demosthenes, who had retired into the Island of Calauria, was become a supplicant in the temple of Neptune, he sailed thither in a small vessel, and landed with some Thracian soldiers; after which he spared no pains to persuade Demosthenes to accompany him to Antipater, assuring him that he should receive no injury. Demosthenes was too well acquainted with mankind to rely on his promise; and was sensible that those venal souls, who have hired themselves into the service of iniquity, those infamous ministers in the execution of orders equally cruel and unjust, have as little regard to sincerity and truth as their masters. To prevent, therefore, his falling into the hands of a tyrant, who would have satiated his fury upon him, he swallowed poison, which he always carried about him, and which soon produced its effect. When he found his strength declining, he advanced a few steps, by the aid of some domestic who supported him, and fell down dead at the foot of the altar.

The Athenians, soon after this event, erected a statue of brass to his memory, as a testimonial of their gratitude and esteem, and made a decree, that the eldest branch of his family should be brought up in the Prytaneum, at the public expense, from generation to generation; and at the foot of the statue they engraved this inscription, which was couched in two elegiac verses: "*Demosthenes, if thy power had been equal to thy wisdom, the Macedonian Mars would never have triumphed over Greece.*" What regard is to be entertained for the judgment of a people who are capable of being hurried into such opposite extremes, and who one day passed sentence of death on a citizen, and loaded him with honors and applause the next?

What I have already said of Demosthenes, on several occasions, makes it unnecessary to enlarge upon his character in this place. He was not only a great orator, but an accomplished statesman. His views were noble and exalted; his zeal for the honor and interest of his country was superior to every temptation; he firmly retained an irreconcilable aversion to all measures which had any resemblance to tyranny; and his love for liberty was such as may be imagined in a republican, as implacable an enemy to all servitude and dependency as ever lived. A wonderful sagacity of mind enabled him to penetrate into future events, and presented them to his view with as much perspicuity, though remote, as if they had been actually present. He seemed as much acquainted with all the designs of Philip as if he had been admitted into a participation of his councils; and if the Athenians had followed his advice, that prince would not have attained that height of power which proved destructive to Greece, as Demosthenes had frequently foretold.

He was perfectly acquainted with the disposition of Philip, and was very far from praising him, like the generality of orators. Two colleagues, with whom he had been associated in an embassy to that great prince, were continually praising the king of Macedonia at their return, and saying that he was a very eloquent and handsome prince, and a most extraordinary drinker. "What strange commendations are these!" replied Demosthenes. "The first is the accomplishment of a rhetorician; the second of a woman; and the third of a sponge; but none of them the qualification of a king."

With relation to eloquence, nothing can be added to what Quintilian has observed, in the parallel he has drawn between Demosthenes and Cicero. After having shown that the great and essential qualities of an orator are common to them both, he marks out the particular difference observable between them with respect to style and elocution. "The one," says he, "is more precise, the other more luxuriant. The one crowds all his forces into a smaller compass when he attacks his adversary, the other chooses a larger field for the assault. The one always endeavors in a manner to transfix him with the vivacity of his style, the other frequently overwhelms him with the weight of his discourse. Nothing can be retrenched from the one, and nothing can be added to the other. In Demosthenes we discover more labor and study, in Cicero more nature and genius."

I have elsewhere observed another mark of difference between these two great orators, which I beg leave to insert in this place. That which characterizes Demosthenes more than any other circumstance, and in which he has never been imitated, is such an absolute oblivion of himself, and so scrupulous and constant a solicitude to suppress all ostentation of wit; in a word, such a perpetual care to confine the attention of the auditor to the cause, and not to the orator, that he never suffers any one turn of thought or expression to escape him which has no other view than merely to please and shine. This reserve and moderation in so fine a genius as Demosthenes, and in matters so susceptible of grace and elegance, adds perfection to his merit, and renders him superior to all praise.

Cicero was sensible of all the estimation due to the eloquence of Demosthenes, and experienced all its force and beauty. But as he was persuaded that an orator, when he is engaged in any points that are not strictly essential, ought to form his style by the taste of his audience; and did not believe that the genius of his time was consistent with such rigid exactness; he therefore judged it necessary to accommodate himself in some measure to the ears and delicacy of his auditors, who required more grace and elegance in an oration. For which reason, though he never lost sight of any important point in the cause he pleaded, he yet paid some attention to what might captivate and please the ear. He even thought that this was conducive to promote the interest of his client; and he was not mistaken, as to please is one of the most certain means of persuading; but at the same time he labored for his own reputation, and never forgot himself.

If the *World* think it has performed a service to our opponents by its most unjustifiable and exceeding mean attack upon the character of the Great Greek, it is welcome to its satisfaction. A cause is indeed weak to require such support. And we ought to be obliged for the acknowledgment that such weapons are the only ones there are to oppose to the rising tide of Spirit Power, which is soon to overshadow this land, and wash into eternal oblivion all the remnants of a defunct civilization with which humanity are still cursed.

THE NATIONAL SPIRITUALISTS' CONVENTION.

This Convention, which closed its annual session at Troy, N. Y., on Thursday, 14th inst., was one of peculiar interest and great moment, representing as it did the various Spiritualistic associations scattered through the United States, and they being the acknowledged representatives of the most radical body of thinkers, philosophers and scientists in the world. There is an importance naturally belonging to it which can scarcely be predicated of any other National Convention.

It is true that nearly all religious denominations hold annual conventions. But Spiritualists are not merely religionists. Spiritualism is a word which relates to and includes all the various reforms of which the race is capable. It may even be said to include all the various religious sects, since there is not a single religious denomination in existence in which there are not more or less persons who have been convinced of the fact of spirit communion. The very existence of all religious organizations depends upon the facts upon which Spiritualism specially bases itself—the facts of the intimate and manifest relations which exist between those still in the material form and those who have ascended to spirit life.

The Church Religionists preach that Christ came to bring life and immortality to light. Spiritualism, in a much stronger sense, does this, and in such a manner as to change belief into knowledge. For until the advent of modern Spiritualism, there was nothing but a faith to which people clung for assurance of a continued life. Science even has not yet proven the existence of the individualized life, after its separation from the physical body. In fact, nearly all of our greatest scientists leave the inference upon the multitude that they really believe there is no spirit life. At least the scientific world of to-day tends towards materialism. Professor Huxley, though saying that materialistic philosophy involves grave error, takes no special pains to give force and form to an opposite belief, and students of his writings find no arguments to sustain such a theory.

These scientific tendencies have rapidly developed within the last twenty years—the same in which modern Spiritualism has dawned upon the world. We venture the opinion that had this dawning not come just as it has, and in precisely the form it has, science would have plunged the thinking world in gross materialism. A large party of the body of Spiritualists are deep thinkers. Had these been left to drift with the scientific tendencies, where now would they have been? The facts of spirit-life and spirit-commune came to them like salvation from an unseen source, and has been doubly efficacious that it was unseen.

Notwithstanding all the facts which have been and are constantly being developed, there are many conscientious people who hoot at the idea of spirit communion. While professing to believe in an after life, they blindly refuse to accept its demonstration; and simply because it is new and, of course, unpopular, being at first born in a "manger," and afterward dressed in "swaddling clothes" for want of better raiment, while its denouncers dress in "fine linen" and "fare sumptuously every day."

But Spiritualists are not without their errors, and grave ones at that. Of them may not the question well be asked, "What do ye more than they." Their souls seem for the most part satisfied to rest upon the simple fact that science and spirits have proven to them that life is continuous; they have nothing more to do. They seem to forget that apathy is even more reprehensible than an energetic opposition. If Spiritualists would have Spiritualism bear fruit which shall prove it to be of God, they must arouse themselves to what the welfare of the outside world demands.

Just at this time there is a grand opportunity for an active and earnest movement on the part of Spiritualists. If Spiritualism is to be of any good to this mundane sphere; if it is to better fit us and our brethers and sisters to enter upon the next, it must become the representative of progressive reform in all departments of human life. Because they are content that they have a destiny, they should not sit down in supreme indifference as to what that destiny shall be. Being the recipients of heavenly messages, they should permit them to fire their souls with zeal, to grasp hold of all forms of development and force forward this grand, triumphal car of progress, so beautifully launched from the land of spirits.

In this Convention there were evident symptoms that the situation is comprehended. Many went there feeling that if more than had been gained was not for them in the prospective, that they had better abandon the little amount of organization they have sustained. The great fault of Spiritualists is a too great an overweening, and withal inconsistent, individuality. Now, they know full well that there is no individual so completely cut off from the need of others as to be absolutely independent. This should teach that individuals, in order to attain to the highest, best and grandest realizations, must not only look to their individual selves, but to the condition of all those by whom they are surrounded. In other words, Spiritualists, while becoming individualized, should not forget to also become humanitarian.

As a body, Spiritualists have heretofore ever failed to apply the whole of their theory of individuality—that is to say, while they preach individuality, they have failed to comprehend that individuality is impossible of one-half of their members, since that half are in a semi-state of slavery, subjected to the government of others, which makes a perfect individuality beyond attainment. The common-sense view of this fact should teach Spiritualists to first remove all barriers to individuality, and then preach, teach and practice it. Make the conditions of selfhood possible, and then its practice will be sure to succeed, since proper conditions always induce competent results.

It is for this reason that we are specially gladdened by an increased interest among Spiritualists, in the enfranchisement of women. No portion of the proceedings of the Troy Convention was marked with so intense and general interest as was that in which the political condition of women was considered; and we have reason to know that many souls were roused to a full appreciation of its importance. This reform lies under and behind the question of the education of children, since the first requisite for the production of good men and women lies in having good children to educate. Therefore the woman question takes precedence even of the question of education, as developed among Spiritualists by the Children's Progressive Lyceum. By no means should this be ignored, but it should assume its proper position among other reforms, or rather those reforms upon which the best success of this depends should not be ignored. Hence, we say we rejoice that there is an interest awakening as to the question of the real status of women. This, we believe, will infuse new life into the whole movement of spiritual development, and lead to great and grand results.

NOTE.—We desire to present the entire proceedings of the Troy Convention, because they are of great importance. Their length compels us to let them lay over until next week.

THE CHILDREN'S PROGRESSIVE LYCEUM.

A reunion of the lyceums of the State of Ohio was held in Cleveland on the 19th inst. Its proceedings were marked by all the evidences of success and devotion to the wants of children. In lengthy procession of children and their officers, men and women, they paraded the streets of Cleveland, creating an immense sensation. By special request of the officers of the Lyceum, Victoria C. Woodhull spoke in the evening, on Woman Suffrage, in Central Rink, to an audience of 2,500 people.

SAN FRANCISCO AND THE SOCIAL EVIL.

Dr. Holland, to whom was committed the charge of drawing up an ordinance on the social evil, has produced his project, which does not give unmixed satisfaction, and is thought, in the words of one critic, to be less in the interest of virtue and morality than to be "an ordinance for the promotion of masculine free-love, to protect libertines from the legitimate consequences of their own wicked acts, to afford lucrative positions to an army of unemployed and impecunious members of the medical fraternity of Democratic proclivities, at the expense of outcast, dependent, virtually outlawed and voteless women, and to make masculine free-lust and the prostitution of women legal, safe and respectable."

A record of all houses of prostitution is to be kept by the police, with names of inhabitants; with power to the police to suppress the house if they shall see fit.

Every lewd woman to pay $10 a month as hospital fee, and $1 a week for examination.

Houses or residences to be licensed.

A hospital and house of industry for prostitutes to be established, under the control of the Board of Health.

Medical examinations of women to be made weekly, with power to the examiner to order sick women into hospital. Any woman plying her vocation when declared unfit, to be imprisoned.

Medical officer to treat all cases of disease (this may perhaps mean general sickness, not specific ailments) in prostitutes without extra fees.

So far as the care for the women goes, this seems as merciful and considerate as it would be if they were animals or convicts. They are to be cared for and tended when they are sick, and subjected to total deprivation of freedom when they are well. The man who hires and infects is perfectly in his own right. The woman who is hired and infected is perfectly in her own wrong. If there were no prostitutes there would be no disease. True. But if there were no men there would be no prostitutes. Men make the laws. They say we need prostitution, and we must take care of ourselves. Hence one-sided legislation.

WOMAN SUFFRAGE.

Judge Howe, of Wyoming, in his opinion on woman suffrage, says:

Under the Fourteenth Amendment, women should enjoy the same civil and political rights as are vouchsafed to men—if that amendment means what it says, and the language is clear and unambiguous. The amendment in question says: "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges and immunities of citizens of the United States, nor shall any State deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the protection of the laws." Few people will be found so idiotic as to assume that women are not "persons." Their personality is made manifest everywhere, and always. The most distinguished jurists have decided that citizenship and the right to participate in public affairs are inseparable, and that the one cannot exist without the other. The legal meaning of the word "citizen" is a person (in the United States who, under toe Constitution and law, has a right to vote and to hold office. The amendment in question affirms that all persons born or naturalized in the United States shall be entitled to the immunities of citizens. Women are persons, therefore they should be entitled to all the privileges of citizenship. It has, however, been urged against this theory that Congress had no intention of enfranchising women when the above was passed. But no principle of statutory constitution is better settled than that words shall be taken in their natural and ordinary sense and meaning, and that intention of the law-makers is to be learned from such usual meaning of the words employed. If Congress intended to enfranchise women, that intention is clearly manifest in the amendment in question. If not, why was not the word "male" used so as to exclude the female sex? If Congress intended to exclude women from the rights of citizenship, how is that intention to be proven? Certainly not by the terms of the amendment, for these terms are unambiguous and clear. And, as has been said, the language, if plain, must be taken in its ordinary acceptation, as conclusive with respect to the intention of the law-making power.

WOMAN SLANDERERS.

Regarded from an ethical point of view, the most insignificant creature upon God's globe is the man who traduces a woman. If he does it to gratify a lust of revenge, he is a coward; if gratuitously, he is contemptible. There is no outlet for escape; it is a clear, unequivocal proposition. And yet, unhappily, among men this grave sin is looked upon as very venial. The effects of its exercise are accepted in a matter-of-fact way; no one ever bothers to investigate the causes that produce them. But let us look at a few of them together. It is a homely subject, and if it please you, we shall consider it in a familiar way.

Generally, slanders upon women, by men, have their origin in either of three causes, or in all three combined. Difference of social station, where the man is the interior and familiar acquaintance is precluded, almost invariably prompts a base nature to emulation of the fox in the fable, which, you may remember, reviled the grapes because they hung out of reach. The victim may be beyond the material ken of the reviler, but she cannot get beyond the reach of his venom. Another leading cause, and it is entirely independent of the other, is jealousy; for we shall not outrage a sacred feeling by calling it love. Let an average girl reject the advances of an average man, and it is ten to one that Dame Gossip reminds her unpleasantly of the fact, however late afterward. Base natures lead to revenge as naturally as jealousy prompts it. Once rejected, your average man abandons the role of the sighing swain and assumes that of the mangered dog. To him it is a natural metamorphosis. If he may not drink from the stream himself, he can poison its waters so that others may shun it with dread. The last cause, since we have reduced the subject to three separate headings, and it is a blacker motive for a dastardly deed than either of its predecessors, is baffled lust. To the base mind, a pure woman is simply an easy victim. In the logic of such men, the purity of a woman and the facility of her destruction bear relation to each other in a direct proportion. And when the proportion is disturbed, when the woman proves no victim, the transition of lust to hate is as inevitable as the transition of the chrysalis into the glow-worm. Hate, as an abstraction, recoils upon the hater alone; but it becomes a terrible entity, fatal to its victim, when its weapon is a bad man's tongue. Here we have three active varieties of traducers and their prompting motives. But there is one other left, the passive traducer, and he is measurably as evil as any. He originates no slanders himself—not he; he is merely an eager listener and an exaggerative repeater. He hears a word uttered against a woman, and his imagination supplies details, while his tongue gives them circulation. Albeit not a responsible agent himself, he is the active vehicle of those who are. No indignant husband flies to him when his wife is traduced; no enraged parent visits upon his head punishment for a daughter's tarnished name. And yet he is the guiltiest person, because he is the disseminator who gives vitality to falsehood, and sends it, myriad-winged, into the world.

Against all these classes, constantly arrayed against her, constantly waylaying her footsteps and springing upon her from unsuspected ambuscades, weak-handed woman must struggle alone. Let the subtle poison of falsehood touch her ever so lightly and her social damnation is assured. It matters little that father or brother, or husband or lover deplore a slander of which she may be victim, even vindicate her honor with blood; it is enough that the slander find utterance and no power may restore her to social grace. This may sound, perhaps, like exaggeration, but let each reader ponder the proposition as it is presented in his or her observations or experiences, and its truth will be forcibly recognized. All these classes which we have briefly indicated are integral parts of society, they are meshes in the social net, and in steering her course woman must avoid the entanglements which they spread about her with almost inspired delicacy and strength, for her fame is as the subtle fragrance of the rose, and as easy to destroy at a single rude brush.

A great many men, independent of any volition of their own, are slanderers of women. They accept credulously the stories which malignant natures set afloat, and by incautiously repeating lend them color and indorsement. If men only reflected twice before speaking unkindly once of women, there would be less gratuitous slanders in the world. It should be remembered that there is no antidote against the bane of an evil tongue.—*Lynchburg Republican.*

BRICK POMEROY ON WOMAN SUFFRAGE AND ITS WORKINGS IN WYOMING TERRITORY.

This Territory was the first to give the right of suffrage to women. Out here in the "wildernesss," so-called, midway across the Continent, under the shadows of mountains ever covered with ice and snow, the ballot vote was first opened to women.

The credit of this is due to James H. Hayford, editor of the Laramie *Daily Sentinel*, one of the pioneers here, formerly from Wisconsin. In 1869 Mr. Hayford prevailed upon the members of the Territorial Legislature, then in session at Cheyenne, to vote for a bill giving women the right to vote. The bill was introduced by Hon. John Herrick, a Democrat, of Sherman, and passed by a Democratic Legislature. So it is that to an editor, and to Democrats, are the women of America indebted for this, their first legal recognition as citizens, after the Republicans had given the right to negroes.

After the right to vote had been given women here, the county officials made up a jury list, and omitted the names of women. The completed list was handed into the office of the *Sentinel*, Mr. Hayford's paper. He saw the omission and refused to publish the list till the law was complied with, and names of women put in with those of men. The county officials said the law was a joke. The editor was inflexible—said the law was in earnest. The officials caved in and made a new list, adding the names of women, and thus the jury was drawn.

The first jury was drawn for the March term of court, 1870—six men and six women. The first case of importance was one of murder. It occupied the attention of the court four days. The men jurors, while out of court, were in one room, under charge of a deputy sheriff. The women jurors, under a female officer, occupied another room. Their deliberations were commenced with prayer.

They spent their hours when out of the court-room in earnest thought, supplication to God for guidance, and attentive reading of the laws affecting the cases before them. In this respect, we are told, they resembled children more than women. And why not? when all this matter of law, of jury, of court-room and judicial proceeding was to them a novelty. Their aim seemed to be to do that which was right.

Up to the time the right of suffrage had been given to women here, there had been in Laramie a few houses of prostitution—relics left by the railway pioneers for the edification of those who might come after them. One day the saloons of the place and these houses were presented for indictment to the grand jury, composed of men and women. It became the duty of this grand jury to examine into the habits, customs, "morals," peculiarities and iniquities of the ones charged with offending the peace and morality of Laramie. So at it the jury went.

The women visited not only the saloons to inquire into matters, but they went from one place of prostitution to another, to see how it was for themselves. They talked with the female inmates; inquired into their mode and manner of life, the profits of their business—learning so far as they could the names of the patrons or frequenters of these institutions.

The women of easy virtue who had been plying their avocation here, on being kindly met by the wives and mothers of the citizens of Laramie, made clean breasts of it, and as a general thing, asked only to be fairly dealt with. They claimed, with a great degree of truth, that it was no worse for them to live in such houses than for the husbands of the women who were visiting them to inquire into their mode of life, to patronize them!

They do say that when the female jurors returned to their homes, after making this grand tour of inspection, more than one of them told her husband she had a little something to say to him in the bed-room, or away from the ears of the children! Some of the men said:

"Oh, pshaw! don't—don't—believe such stories."

"But," replied the interviewing wife, "you—know how it is yours is."

At the tea tables the evening meal was partaken of in silence. Supper over, the jurywomen met to consult among themselves; while the husbands went out to meet little groups standing here and there, on street corners, behind some stove, under some shed, or just over yonder behind a train of cars. The consultation among the women over, they retired to their homes; while, toward the wee small hours, we are told, the husbands came in, silent and thoughtful.

When the morning sun arose once again the cyprians, like the Arabs, had folded their tents and stolen silently away! From that day to this "p"—tutes have had no name or habitation in Laramie.

To the ladies of the place Laramie is indebted for many of her improvements. Finding they had a voice in affairs they proposed to exercise it. One day they wanted a school-house; so they went out with subscription papers in this direction and that, asking every man they met, taking what stamps they could, but "nay" from none, till, as the result of two days' soliciting, they accumulated funds to build a very fine school edifice. So, when they wanted a church, all the ladies turned their attention to the matter, and solicited everywhere till they obtained money to build first one church and then another; the people of Laramie seeming to have forgotten to quarrel, bicker and backbite among themselves, each religious denomination there thinking itself as good, but no better than any other. From all we can learn, Laramie is one of the most mellow-hearted, brotherly, Christianized places on the American continent.

EUROPEAN ARMIES.

A series of tables, showing the strength, cost, etc., of the various armies of Europe, has just been published at Vienna. We extract from these tables the following particulars which show the actual force that each country has at its disposal in time of war:

RUSSIA.—Forty-seven divisions of infantry and 10 of cavalry, 8 brigades of rifles and reserve, 149 regiments of Cossacks, 219 batteries of artillery, and 50 of mitrailleuses, making altogether 862,000 men, 181,000 horses and 2,084 guns. (This includes the troops in the Caucasus, Siberia and Turkestan.)

GERMANY.—Eighteen corps, including 37 divisions of infantry and 10 of cavalry, and 337 batteries of artillery. This force numbers 824,990 men, 95,723 horses and 2,022 guns.

AUSTRIA.—Thirteen corps, including 40 divisions of infantry and 5 of cavalry, and 205 batteries of artillery and mitrailleuses. The total force is 733,926 men and 58,125 horses, with 1,600 guns and 190 mitrailleuses.

ENGLAND.—Army in process of reorganization.

TURKEY.—Six corps of Nizam (regulars), 12 corps of redifs (reserves) and 132 batteries, making 253,289 men, 34,835 horses and 732 guns.

ITALY.—Four corps, with 40 infantry and 6 cavalry brigades, and 90 batteries. Total force, 415,200 men, 12,858 horses and 720 guns.

FRANCE.—Ten corps, with 32 infantry and 12 cavalry divisions, and 140 batteries. Total force, 456,740 men, 46,995 horses and 984 guns (including mitrailleuses).

BELGIUM.—145,000 men, 7,000 horses and 152 guns.

HOLLAND.—35,384 regulars, 87,000 militia, 5,200 horses and 108 guns.

SWITZERLAND.—160,000 men, 2,700 horses and 278 guns.

ROUMANIA.—106,000 men, 15,675 horses and 96 guns.

SERVIA.—107,000 men, 4,000 horses, 194 guns.

GREECE.—125,000 men, 1,000 horses, 48 guns.

SWEDEN.—(Including Norway), 61,604 men, 8,500 horses, 222 guns.

DENMARK.—31,916 men, 2,120 horses, 96 guns.

SPAIN.—144,938 men, 30,252 horses, 456 guns.

PORTUGAL.—64,390 men, 6,320 horses, 96 guns.

From the above data it appears that the total of the forces available for war purposes in Europe (taking the English disposable force at 470,779 men and 336 guns) is 5,164,300 men, 512,394 horses, 10,224 guns, and about 800 mitrailleuses.

NEW YORK, with her Democratic ring, writhes and groans under the load of debt, taxation and corruption; New Orleans, with her Republican ring, sends back an echoing wail. The *Picayune* complains that "in addition to the city tax (direct and indirect) of four per cent. our citizens must pay very heavy State taxes and licenses, amounting to another four per cent. After this comes the Federal tax and duties, amounting to as much more, so that the property of the city is loaded with an annual charge of a three-fold tax, equal to ten per cent. of its whole assessable valuation. It scarcely need be said that the business of the city cannot long bear such a load. Taxes absorb all the profits of business and all the gain by increased values." There is nothing to show for this enormous drag on enterprise and industry but a set of half-educated carpet-bagging officials. How admirably politics fit in with self-interest. The politician is ever the same. The clime is changed, the soul's the same. But, then, our Constitution has attained the highest perfection attainable by human institutions—any amendment, even a sixteenth, would spoil the work.

THE LAW'S injustice is proverbial. It is seldom that a more grievous outrage occurs than that recorded in the case of Peter Hitchens, an Englishman. He was sentenced to the treadmill and compelled to work with thieves and malefactors. All because he objected to his child being vaccinated.

MY FRIENDS AND I

AFTER THE DANISH OF ERIC B., BY ROVER.

CHAPTER IX.

The family is a queer compound of advantages and disadvantages. With some, one list is longer; with others there appears to be about an equal amount of both; while a few get on finely in the relationship. The fault may be mine, but I cannot take rank with the latter few. What are called family ties hold with such tenacity that it is not considered requisite for persons bound by them to adopt any of those little courtesies which hold fast friends, where no such relationship exists.

Shall we ever have a definite social system? How long it takes to get the race ranged into companies, battalions and regiments. We do not break into harness well. It may be the fault of the harness. It may be in the putting on. It may be in the use of knots instead of buckles. I am tied to my family, but can unbuckle the straps that hold me to my friend. Wonder if my friend is not more careful of my feelings on that account?

What popular fellows we bachelors are, even in families where there are only very young ladies; but tie us up to one of them, our popularity is all gone. Then there is an addition to our corps of critics; a new set can show up all our little faults, and sometimes it seems a delightful occupation for them. So long as we are not fast bound, not a whisper is heard; how we revel in an atmosphere of admiration! We are convinced of our perfections. So strongly does the idea take hold of us, that the wife labors long years to eradicate it. Failures are frequent, and we carry to the grave a consciousness of superiority falsely begotten of the adulations of our sweethearts. Shall we ever improve upon this condition? Shall we ever get so high a courage that we shall dare to be ourselves? Will the millennium be near at hand when that time comes?

The family familiarity would be a glorious thing if all of us could receive the advice of our relations in the proper spirit, and if every one could give counsel as inoffensively as our next best friend. Also if our brothers and sisters could bear with our little peculiarities and overlook slight antagonisms of taste as do the world's people whom we take to our confidence; then a larger share of happiness would flow from the relationship which is our topic.

After my entry into the world, or society, as some call it, my visits were less frequent to the home of my childhood. After my journeying abroad, it was canvassed among the relatives and friends, the probable result of such dissipation as I indulged; and the conclusion was such as might well be expected from a circle of country cousins. The staid habits of our New England fathers kept pent up all the life of the young, so that once the valve was unlocked, no weight upon the bar could keep the superheated steam from escaping, and all who indulged little, carried dissipation to excess. The only safety was total abstinence. Such being the facts by which I was judged, it was easy for them to locate me among the spendthrifts. It chanced that my first visit was accidental, and my dress was not the proper go-to-meeting clothes in which all New Englanders pay visits.

At first I supposed the change which obtruded upon my notice was due to the fact of my greater acquaintance with the wide world gained by my foreign travel. This thought incited me to greater display of my stock of unusual knowledge. I discoursed of the cultivation of sugar, of coffee, of all the varied products of the tropics; astonished them with the wonderful production of food by the plantain; told them of thirty-pound yams, and catfish as heavy as Aunt Laura, whose ponderosity was two hundred and sixty. People, and especially those of the rustic sort, accuse most travelers of telling big stories—large truths, as some of them call tales they cannot believe.

All my efforts to recover the old heartiness of intercourse which I remembered proved unavailing, and I was forced to inquire of one whose partial return to former frankness gave me courage to approach, why it was that all seemed so shy and distant. The answer which cast full light upon my soul was that one cousin had closely examined the seams of my garments, and pronounced them all second-hand.

There has, no doubt, been some change in the standard of respectability in New-England since those days, but still let all you take warning and never go on a visit to the country portions of our Eastern States except in your best clothes. If your habit is one suit at a time, defer your visit until the time comes for new clothes, else you may be asked, as I was once by a young lady to whom I was paying some attentions, if you are the possessor of two suits. I have forgotten before to record that as one of the reasons why I am still Pope's-friend. Had the fair damsel been satisfied with a man who wears his entire wardrobe, I might be floating now upon the sea of matrimony.

A very worthy man who had the good sense to marry one of my sisters and who was the owner of a very good farm which afforded him both competency and respectability, came around under the influence of a long recital of my various adventures in, to him, unknown lands, so far as to bid me welcome to stay with him as long as I wished. This freedom of his house was given with the air of one doing a kindness. The whole manner of my brother-in-law made me feel that this was condescension on his part, and feeling that all my troubles arose from the belief that I was poor, which held possession of my kin, I resolved to prove the truth. Returning to the city my tailor was soon at work, and with an entire new suit of latest cut, pockets lined with a few thousands, I paid another visit to the scenes of my youth. Not desiring to risk so much money about my person, I put quite a respectable sum in the bank of the village, and talked of investing around the old stagnant town.

Strange, but true, not a soul of all those I spoke with saw the fun I was making, for they had the confidence which hope always gives to mortals, and firmly believed with Micawber that something would turn up to lift their town and property from beneath the panoply of old fogyism and shake off the dust of indolence.

It was but a few days before a change came over my friends. I was asked to remain with my brother-in-law, not permitted, as upon my previous visit. And in conversation about investment, when I explained that his ideas exceeded my pile, he offered to lend me a few thousands at ordinary interest.

I have been sorry since that I did not go the second time in still shabbier clothing than I wore upon the first visit, to test the power of money alone.

It does not cost much thought to measure a man by his money.

PAPERS FOR THE PEOPLE.

SCRIPTURALISMS.

"And upon her forehead was a name written: Mystery, Babylon the great, the mother of harlots, and abominations of the earth."—*Rev.* xvii., 5.

Harping still on the Bible, because it appears to us to be the prolific source and Gibraltar of quite all the "isms" that have confused and confounded, not to say cursed, the human race, at least since the days of Moses; and no book, we suppose, has been more severely criticised, received more censure nor greater praise. Still, it has occurred to us that were it elaborately illustrated and colored to the fact, the world has never possessed a compendium of greater and more unblushing obscenity.

And yet, doubtless, it is a faithful transcript, to a degree, of the slow progress of the race from the lower strata of life toward that of a few shades higher, more refined—a revelation, indeed, of man's weakness, and his wickedness as well. As a source of religious "isms," the Pantheist, Theist, of course, and even the Atheist, the Optimist certainly, Mohammedan, Mormon, Shaker, Adventist and Spiritualist may, with but little effort, find within the Biblical Scriptures quite an ample sufficiency on which to base an elaborate creed fully up to their highest thought.

What a vast and pregnant source, then, has the musty old formula been of the hydra of sectarianism in its thousand and one, nay, its ten thousand phases, and why should we wonder longer at the seas of human blood, as of animal, also, and the countless crimson, nameless crimes committed in its name.

We wonder only that, at the soul-sickening vision, a man of the beloved John's supposed amiable and tender spirit could "wonder with great admiration," unless, indeed, as his revelation appears to be a series of spiritual visions of man's religious progress from mental vassalage far forward into a holier, happier condition of absolute freedom, when men and women, no longer subjects, will every one be their own, if need be, priest and king; and God, their God preached so long at a distance, and to whom they could not approach, except through a mediator, will now be in their midst, and wiping all tears from all faces, there shall be no more sorrow, because the former things of offense, of all oppression and wrong, will have passed away. We say, perhaps it was a glimpse of such a desirable and devoutly-to-be-wished condition in the progress of the human race, that occasioned the revelator, even in the midst of his thrilling vision of the bloody sea of fanatical and sectarian persecution, to wonder with "admiration" at the bloody and destructive work of the world's religious babel, he felt the necessity of the race passing through this sea of blood to attain the more calm condition of reflection, harmony and love. To worship God no longer at a vast distance, nor through another, but to learn that the best God of the race is its own collective good, to love each other in the cheerful practice of equable justice to all.

"Why, yes," says the Christian, "we have been practicing this for nearly two thousand years past." Alas for the rarity of Christian charity, under the sun, of either Catholic or Protestant. They look into the book, read the precept: "A new commandment I give unto you, that ye love one another," close the book, take up the sword, and in their religious zeal to convert their brother, take his life in the name of God. They preach the charity of Jesus, and practice the relentless retaliation and hate of Moses.

But, again, the commentators upon the book, especially the literal Second Advent fatalist, contend that the religious despotic power shadowed forth in our text is that of the Papacy. Well, perhaps he is correct to a degree. But why stop short, for we think the Papal Church is not the only power which has for many years now been preaching "mystery." Aye, the Adventist especially reiterates, "Great is the mystery of Godliness," &c. No less guilty are they with other sects of mystifying the relations of man with his creation.

But we, like the Yankee, "want to know" if the Protestant sects, the adventist included, are not the mystic daughters of the "Mother of Harlots," how and where we shall find them? For we do not see why this Scripture should not receive an exact fulfillment as well as those which allude to the august coming of their great king. We have but little faith in kings and priests, any way. We are a sort of Communist in our notions of government, and think we shall be about ready with the rest of the fully freed to shout, "Alleluia!" when the great mystic Babylon of all sectarianism, which has so long cursed the race and deprived man of his best and highest liberty, shall by the sweet angel of spiritual harmony be cast like a mighty millstone (as creedism has indeed been about the neck of man) into the depths of the sea, or better still, into the midst of the "bottomless pit," for then our hope may be stronger that she—religious Babelism—shall be found no more at all.

"And I saw another angel," says John, "come down from heaven, having great power; and the earth was lighted with his glory."

We accept this as a beautiful picture of the progress and prevalence of free thought and liberalism everywhere, embracing all the concomitant reforms of the day. Justice, fraternity and equal human rights are the world's emancipators from the harlotry and corrupting abominations and hate of the Babylon of all sectarianisms. So mote it be.

REICHNER.

NEXT SESSION.

The leading isms of the country will make a bold demand upon Congress for recognition as soon as it assembles, and will send here the foremost advocates of their theories. A half dozen delegations of prohibitionists have made arrangements to come, and last, though far from least, the advocates of woman's suffrage will maintain here an able and determined lobby throughout the whole of the session.

The leaders of this latter movement have prepared for a vigorous onslaught an all the branches of the Government at once. They claim to have substantially won the Executive, as woman's rights are now fully recognized in the Executive Department, but the effort in this direction will be to secure the appointment of some woman to a prominent executive position, at least to the headship of a bureau.

Upon Congress the main press will be brought to bear. The surprising vote in the House of Representatives upon the motion to strike the word "male" out of the section of the District of Columbia bill regulating suffrage has unduly excited the hopes of the sanguine and impressible ladies who lead the movement, or has at least given them an opportunity of impressing uninformed friends of the movement with the notion that the new doctrine has now a fair chance of being recognized by the National Government.

The case for the courts is already prepared, and two suits at law for damages have been entered against certain registers and commissioners of election for refusing to register or allow to vote certain ladies, who, in May last, applied to them for that purpose. The suit against the registers is brought by Mrs. Sarah J. Spencer, and that against the commissioners of election by Sarah E. Webster. Messrs. Riddle and Miller have been retained as counsel for the plaintiffs in these causes, and, by the consent of parties, the trial in the Circuit Court has been waived, and the cases are set down for argument at the coming general term of the Supreme Court of this district, which begins its term on the 25th instant. As yet no appearance has been entered by the defendants. Should the decision there be adverse, the cases will be carried at once to the Supreme Court of the United States, and an effort made to have them advanced on the calendar so as to be heard this winter.

The argument in favor of the right, which will be urged before the general term, is substantially this: The fourteenth amendment declares that "all persons born or naturalized in the United States are subject to the jurisdiction thereof, are citizens of the United States and of the States wherein they reside." Women, being persons, thus become by birth or naturalization, citizens of the United States and of the States. In the fourth article of the Constitution it is declared that the citizens of "each State shall be entitled to the rights and immunities of the citizens of the several States," and the fourteenth amendment forbids any State to "make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

That these constitutional "privileges and immunities" include suffrage, was decided in the Circuit Court of the District of Columbia many years ago, and, remaining unquestioned to this day, is to be regarded as a decided principle of the court. Whatever fallacies may exist in this argument, it is in substance the one which will be relied upon in the coming argument.

There will, however, be a technical difficulty in procuring a decision of any appellate tribunal upon these cases as they now stand. As neither the judges nor commissioners of election entered an appearance in the suit, judgment by default has been taken against them, and the ordinary method of proceeding would be too numerous for a jury to assess the damages which the ladies had suffered in the denial of suffrage alleged in their declaration.

The case having been certified to the general term under these circumstances, it is difficult to see how that court can make any decision at all in the case, and without a decision of the district general term it will be impossible to carry the case to the Supreme Court of the United States. Legal acumen may, however, discover an unbeaten path for this purpose.—*Baltimore Sun's Wash. Cor.*

SIMPLY stated, the women's movement means the equality of the sexes before the law. That is all there is to it. It is only one step in advance of the principle of the equality of man before the law. The limitations of nature, the differences of education, the laws of the sexes, will remain the same. Neither constitutions can change nor laws modify these. They are equally with the principle of inherent individual equality, part of the higher law. The new movement proceeds in obedience to that law, and is only the enlargement and application of principles which lie at the basis of all republican government. Suffrage is not the thing itself; it is simply its sign, its token, its means of security and maintenance.—*Fort Scott Monitor.*

THE WEEKLY BULLETIN
OF THE
PANTARCHY.

THE "FREE LOVERS" AGAIN.

REPLY OF THE CHIEF OF "THE LEAGUE" TO THE REPORT OF THE TIMES' CORRESPONDENT.

[I find the following article among old manuscripts and it acquires a new interest now. It was written for the New York *Times* at the time of the invasion of The "Free Love" Club in 1855, by the police, the club being one branch of the larger organization called The League, which was the precursor of The Pantarchy. Whether this particular article was tendered to the *Times* and rejected, or whether it was written and never offered for publication, I do not now remember. I am certain it has never until now appeared in print. S. P. A.]

Mr. Editor: In a recent article published in your journal entitled "The Free Lovers," your correspondent attempts to give some account of The League, to which he erroneously prefixes the adjective "Free Love." Your present correspondent is the chief of The League. I write for the purpose of correcting and enlarging the ideas of your readers upon a subject to which their attention has been called by others and not by me. It was my individual and settled purpose not to reply even to any strictures, however erroneous or absurd, of the press; and thus to demonstrate practically the indifference which I feel to the temporary misapprehensions and mystifications into which the press and the public may fall in consequence of their own stupid unwillingness to know the truth. In this resolution I have been overruled by the urgency of friends who have more deference than myself for the opinions of Mrs. Grundy, and who have fears, which seem to me totally unnecessary, that great and eternal principles of social order can receive permanent detriment from the blunders of ignorance on the part of those who are unprepared to receive them.

My first determination was formed from no want of interest in the well-being of the public, and from no contempt for the press, such as the press *might be*, but simply from my knowledge of the fact that as yet there exists no press which is the outspoken organ of every variety of truth. My reasons were the same as those which would prevent Victor Hugo, or any other French Democrat who has respect for himself, from begging a half hearing in the Paris newspapers, under all the disabilities of the Imperial censorship. There is not and there never has been a *free* press in America any more than abroad. I write to-day just as much in the fear of a virtual and severe censorship as any Democrat writing for a Paris journal—not one established by law, but one established by an ignorant and unenlightened public opinion, to which you, sir, are compelled to bow, in considering the extent of freedom you will accord to me. I cannot tell at what moment a word more or less of free speech shall exclude my communication altogether. Moved by the wishes of my friends and by the seemingly courteous invitation on your part, I make the experiment of tendering this reply to some of the erroneous statements of your previous correspondent.

The League is not The Club, and The Club is not The League. The League is a secret society, the extent and methods of action of which will be communicated to the public by its results only. I send you a defense of secrecy, extracted from one of its documents, in which that feature, in our case, is distinguished from the oaths and reprehensible obligations assumed in other secret societies. The League has in it various *Grand Orders*, which undertake the investigation of the various subjects of human concernment, and attempt to realize the highest truths in each. The Club is merely an assembly for the people organized by one of these subordinate branches, *The Grand Order of Recreation*. Neither The League nor The Club is a Free Love Society, any more than it is a Free Press or a Free Trade Society. The League has no creed but Individuality. It is not an anti-marriage organization, any more than it is an anti-slavery or an anti-corn-law association. It is probably the only extensive organization in the world in which, as in the parlor, every subject whatsoever is *in order*.

The League is a "body of Men devoted to Progress of all classes, charging themselves with the investigation of all subjects relating to the Welfare of Man, and with the Promulgation and Realization of New Truths in every department of Human Affairs."

In the Progress of their investigations the different departments of the League found certain specific evils in different portions of the existing social fabric, and set about attempting what could be done for ameliorating or improving the social condition. A Board of Political Economy have under their consideration questions of Finance and Banking, of Demand and Supply, of the Monopoly of Provisions in the Large Cities, &c., &c. When ready they will report or act, as they shall see fit. Other subordinate bodies within the League attend in like manner to other questions, either to solve them theoretically, or practically to demonstrate the conclusions at which they arrive.

In accordance with this purpose, the Grand Order of Recreation [illegible] … League … and …

In [illegible] League [illegible] Grand Order [illegible] … for the P[illegible] cheapness and [illegible] by their [illegible] from degenerating [illegible] made, at the same [illegible] ing of the [illegible] to entertain, which they [illegible] each other rather than [illegible] of thought by Free [illegible] P[illegible] distinct and separate class of persons."

Nothing in the Constitution of the League prevents any of its Orders from issuing publications or organizing institutions for the public which shall not retain the feature of secrecy. In accordance with these Principles the Club has been instituted, and your correspondent is mistaken in supposing it to be a secret society. It was so in its origin because it originated in the League, but being intended for the public that characteristic was discarded so soon as its infancy was past, and it has now assumed its place among the ordinary social institutions of the city.

The Club is not, therefore, a Free Love Society, but simply a Social Home for the masses of the people. It is just as accessible to the Methodist, the Catholic or the Jew, as it is to the most ultra reformer, and is almost as freely attended by one class as another. The majority of its visitors are not *doctrinaires* of any kind, and have no other idea in connection with it than amusement and sociability.

These explanations are made not to avoid any responsibility, but simply because they are true. Questions of Love, Marriage, Divorce, etc., *are* entertained by the League in common with all others, and every variety of opinion is represented, but such questions fall under the cognizance of a different Order—the Grand Order of the Social Relations. I send you a specimen of the tracts issued by the Body, entitled "The Baby World."

It is nevertheless true that many of the ladies who attend the Assemblies of the Club are women who assert the absolute ownership of themselves in accordance with a Higher Law than the Statute Book. It is also true, as the vigilant guardians of the public morals are beginning to discover, that these ideas are making a rapid and extensive progress on the American Continent, and that they can no longer be opposed with safety by the negative policy of letting alone.

Stephen Pearl Andrews.

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OBJECTS OF THE PANTARCHY.

[The League grew into the Pantarchy, and the following was one of the first documents issued privately, giving a preliminary idea of the objects of the Pantarchy. It also never found its way before the great public; but now it may begin to have a historical interest. S. P. A.]

The sole objects of the Formal or Organized Pantarchy are: 1. To sustain and aid Mr. Andrews in completing and publishing his series of scientific and philosophical discoveries, known as the Science of Universology and the Philosophy of Integralism. 2. To enable him as a skilled and competent leader, *so far only as individuals have confidence in him to that effect*, to give practical illustrations in different spheres of the right working of principles discovered by him or adapted by him from other discoverers; and so to lead the way in the practical sphere to a great and beneficent revolution, as set forth in the Constitution of the Pantarchy.

The aid referred to in the first of these objects will consist of money, of labor, of co-operative sympathy, and of influence exerted on the minds of others, according to the capacity of each member.

The second object will be attained by placing at the disposal of Mr. Andrews a fund and a corps of assistants adequate to conduct a series of incipient movements or normal demonstrations of these new principles tending to the abolition of pauperism, the extermination of crime, the reconciliation of hostile sects and the spiritual harmony of the race; tending, in a word, to the reconstruction of human society in all spheres from the foundation, upon principles of Justice and Practical Goodness; to establish in the world a divine social order, and to bring about a recognition in the minds of men that, in the last analysis, religion and science are one.

Primarily, therefore, and simply stated, the whole object of the Formal Pantarchy is to help Mr. Andrews *to carry out his plans for the benefit of mankind*. The whole design involves, therefore, the elements of *personal faith* in him *as a skilled and competent leader*. None are asked to unite with the movement who have not the grounds for such faith, and no one is censured for not entertaining it.

But, inasmuch as it is claimed and firmly believed by those who have investigated, that his principles and his designs [illegible] to those of all other bodies of [illegible] reconcile them [illegible] larger [illegible] both each of them, [illegible] means of [illegible] their work; but [illegible] with the use of [illegible] sure of the [illegible] of course, [illegible] in the order of [illegible] their importance, [illegible] in this organization.

[illegible] faith in the principles of [illegible] Andrews as the leader of [illegible] competent to [illegible] for him, [illegible] they are satisfied with [illegible] and will withdraw when [illegible] remainder.

[illegible] Pantarchy are [illegible] the members of [illegible] character, the [illegible] according to their natural [illegible] intermediate [illegible] appropriate [illegible] himself, which [illegible] more or less diverse [illegible] others [illegible] than he [illegible] organization, he will be retained in [illegible] if he desire it. When [illegible] relation of the relation of leader and follower will take place by the act of the leader himself.

Degree of the Intermediary or Semi-Formal Pantarchy.—There is an Intermediary or Semi-Formal Degree of the Pantarchy, intended for Investigators or Inquirers into the Principles and Purposes and Methods of the Formal Organization. Membership of it does not, on the contrary, imply any personal confidence in the leader of the movement beyond the supposition that he has something to communicate which the half member or mere inquirer would like to know, or to know about, in order to judge whether it is desirable for him to know it or not, and implies no other kind of confidence in the Principles, Purposes or Methods. Persons can regularly join classes and schools for this purpose as they shall be established, which is the Formal Aspect of this Intermediary Degree. This makes them half members of the Pantarchy. Or they can stand wholly outside and take their chance opportunities for learning when public or irregular instruction is given; in which case they are mere Inquirers. This is the Informal Aspect of the Intermediary Degree.

Attention to the Intermediary Degree must for the present be made a secondary object and partially neglected, owing to the demands upon the time of the leader in the more central work.

Persons desirous of Half-membership as Investigators can make application at the Bureau of Supply and Demand, and will receive further information on the subject.

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A NEW THEORY OF THE CONSTITUTION OF UNIVERSAL BEING.

EXTRACT FROM THE SPEECH OF STEPHEN PEARL ANDREWS AT THE ANNIVERSARY OF THE NEW YORK LIBERAL CLUB, IN COMMEMORATION OF THE ONE HUNDRED AND SECOND BIRTHDAY OF ALEXANDER VON HUMBOLDT, SEPTEMBER 14, 1871.

1. That there are two factors of Being—1, Substance, and 2, Form, combining in the production of 3, Function or Operation.

2. That there are two factors of the Substance of Being—1, Matter, and 2, Force—which, if they be, in absolute ideal, resolvable into one, are still two *aspects* of the same absolute unity, and are, hence, *relatively* and *practically* two: insomuch that the thesis is equally well maintained—1, That Matter is a function or manifestation merely of Force; or 2, That Force is a function or manifestation merely of Matter (Idealism and Materialism, respectively).

2. That Matter and Force are both finite in their manifestation to us; but that both are infinite and perpetual in the absolute.

3. That whensoever and by whatsoever operation of existing force or forces, matter takes on a new form, or the elements of matter, in other words, enter into a new relation which manifests a new form to us—a progressive metamorphosis or birth—a corresponding or fitting portion of force, from the infinite ocean of latent force, enters, spontaneously, or is drawn, into this new material framework or form of material relations, and is a contribution to the new compound, distinct from anything previously contained in the material elements so combined, and something not accounted for in the subsequent chemical analysis.

4. That this new dose of force, so drawn out of the infinite reservoir and absorbed into the new compound, remains (comparatively) quiet or latent therein, while the new combination remains undisturbed; but that it is disengaged and discharged, and manifests luminous, caloric, electrical, magnetic or mental effects, at the instant when the new now become the old) material compound undergoes dissolution by retrogressive metamorphosis (or death), *discharging* a

thought or feeling, if it be a molecule of nerve tissue in the brain which dies, and discharging a human spirit entire, if it be the entire human body which dies.

5. That the instantaneous and evanescent discharge (nascent and morient) which we recognize as a thought, and what the materialistic observer takes for the whole occurrence, is only an exaggerated manifestation, for the moment, by the suddenness and greatness of the disturbance, of what is, in fact, a permanent latent force which goes out, at this transition of dissolution, from the material compound or body in which it has now been moulded into a new and self-sustaining persistency, with still an ethereal, quasi-material body, and which survives as a newly eliminated centre and form of force in the universe—so that every form of matter which runs its career and dies has generated some new form of permanent force, which in a more subtle and less perceptible sense (to ordinary senses), continues, at all minor disturbances, to emit manifestations of subtler kinds of light, heat, electricity, magnetism, thoughts, affection and will, than those which are cognized by our grosser powers.

6. That these ghostly new essences of Being, or spectral survivors after death, called technically Persistent Remainders, are in this manner constantly enriching the repertory of cosmical existences with new forces, which then react upon all new combinations of matter and force, or, in other words, preside over and modify all subsequent births and careers, those of the new beings coming into existence; and that, by this means, *the world, or the universe itself, is undergoing a constant process of growth or development;* and that the spirit-world inhabited by these ghosts and the mundane world are thus mutually acting and reacting upon each other in the production of these new births.

7. That the second grand factor of Being, contrasted with Substance, is Form, and that at the dissolution of the material compound or body, the form is not, in all senses, dissolved, or does not die along with it; but, as well as the ghostly force, survives, in combination with that force, as a ghostly form inhabited by the force, and even with a minor presence of attenuated substance; somewhat as Comte shows that every geometrical line is, in a certain attenuated sense, allied with matter or the sensible perception; that, in other words, while material substances, as combinations of elements, are mortal, or tend to go into dissolution, by retrograde metamorphosis, Forms (or Ideas) are immortal—which was Plato's idea. An apple or a crooked limb dies, but the globe-figure and the triangle never die.

8. That the persistent remainders, or ghosts of objects or persons surviving after death or dissolution by retrograde metamorphosis, are, therefore, Individualized Forces inhabiting Attenuated Forms, which still repeat the ostensible forms previously exhibited by the natural objects, and with an attenuated refined matter still inhering; so that the whole materially-constituted world, with all its forms and forces—not only that now in being, but that of all past time—is spiritually, or in an attenuated effigy of itself, still extant, and surrounds and permeates and constantly modifies, or causes new instances of growth in, the existing material world, or rather in the mundane world of matter-and-mind—the material world being also immortal as to the metamorphic substance and diffusive forces which compose it. This last statement means merely the common scientific theories of the indestructibility of matter and the persistency of force.

9. That what is called Force in the lower aspect of Being is called Will when it centres the attributes of a conscious mind; that what is called Matter (gravitation, cohesion, etc.) becomes Affection (a sticking together) in the conscious mind, and that which is called Forms in the lower world becomes Ideas in the conscious mind, (Greek *eidos*, *form*, whence we have *Idea*.)

10. That it appears, therefore, philosophically correct to affirm that personal wills in ideal (quasi-real) forms survive the dissolution of the bodies of matter which have generated them, or formed the matrix in which they were generated and developed; and that so the first fetichistic intuitions of the race in respect to the constitution of the universe were correct instinctive perceptions. Max Muller is right in supposing that in the early dawn of mind the intuition was more active and true than in these later times when the intellect is more developed. In the future both will undergo increased development, and will combine in the constitution of a more perfect knowledge of occult things.

11. That these ghostly survivors have certain attenuated potencies superior to what they possessed in their outer corporeal environments; but, on the other hand, a feebleness commensurate with their attenuation; that they seek or tend, therefore, to become re-incarnated. On the other hand matter, and especially mundane humanity, tends, by increased refinement, to more power to combine with these spiritual attenuations and forces, and the human faculties, especially in abnormal states, tend to more power to perceive and recognize these quasi-real and quasi-ideal forms—which is spiritual mediumship, only now being developed, but destined ultimately to become normal, as the two worlds are also destined to be confluent, or mutually and consciously interblended with each other; that it is, therefore, philosophical, and was to be expected, that by the laws of progression there should be opened up, at a given stage and time, a natural communication between these two worlds or states of being, after their temporary separation and estrangement; and this is tendered as the scientific theory of modern spiritual manifestations, prefigured by sporadic instances of the same powers during all the past.

12. But it is also propounded as the culmination of this theory, that the normal or perfect type of humanity has not been hitherto attained in either of these two states of existence; but that it is to be looked for in a future race of beings, to be generated by the co-action of these two worlds, and who by the more perfect balance of material and spiritual conditions and forces will be immortal or quasi-immortal in the body; which was the intuition and burden of the older religions, and especially of Christianity, which represents that man was first created to be immortal in the body, and that he will in the future attain to that end; that in other words this new race or breed of immortal men will be a stock having one root in the existing mundane humanity, and another in the existing ghostly and imperfect spirit-world.

NEW YORK LIBERAL CLUB.

The second anniversary of the New York Liberal Club, which is growing to be the people's Scientific Institute, was held at Plympton Hall, on the evening of the 14th of the present month.

The exercises and expositions were divided into three parts. Part First was the literary and philosophical section. Here the annual report was read by the secretary, Mr. D. T. Gardiner, to whose indefatigable exertions and great business energy and ability the club chiefly owes its existence and success. Dr. Adolph Douai, a German *savant* of distinction, now a teacher at Newark, N. J., made a short address on "Humboldt vs. Idolatry;" Nicholas Muller read a poem on Humboldt. The president of the club, Mr. J. Wilson McDonald, the sculptor, read a paper on "American Sculpture;" Prof. Chas. L. Balch one on "Science in the School;" Mr. William L. Ormsby, a witty and cogent paper on Enlightened Self-Interest; Mr. Henry Wehle, who was the first President of the Club—a Hungarian gentleman, whose active profession as a lawyer does not hinder him from taking an active interest in scientific matters—a paper on Scientific Co-operation; Prof. Walter C. Lyman, a recitation of Poe's "Bells"—a splendid specimen of Vocal Gymnastics; Mr. Henry Evans, a condensed and valuable account of "Positivism;" Mr. Charles D. Bragdon, the *Editor*, a critique on the *Scientific Men* for not being practical, among "The Hindrances to Scientific Progress;" a paper by Stephen Pearl Andrews, which, availing myself of my editorial advantage of position, I give in full below; and a very common-sense paper on the Theory of Taxation, by the banker, Mr. W. B. Scott.

In Part Second the speakers and subjects were:

Opening address, "Science in America," Mr. Jas. D. Bell; paper on the "Non-luminous Caloric Portion of the Solar Spectrum, and the Discovery of Non-caloric Lines in the Same," Prof. P. H. Van Der Weyde; the Resurrection flower exhibited and explained, D. J. O. Eames; paper, "Phonetics," Mr. J. E. Munson; the Planimeter exhibited and explained, Mr. C. D. Anderson, C. E.; paper, on "some singular phases of aboriginal worship in America," Mr. E. G. Squier; the Elements of Matter exhibited and explained, Dr. C. A. Seeley; paper, "Spontaneous generation as an Integral factor of the Evolution Hypothesis," Dr. Adolph Ott; paper, "The relation of Light to the Eye" (illustrated), Dr. T. S. Lambert; paper, "Hygiene," Dr. C. T. Whybrew; the Chromometer exhibited and explained, Mr. Justus O. Woods; the Ruhmkorf induction spark exhibited under the Microscope, Dr. P. H. Van Der Weyde; paper, "The Microscope" (illustrated), Dr. T. Brauns; paper, "North American Archæology," Prof. Carl Rau.

In part third there was an exhibition of scientific and art objects, among which were the following:

A collection of statuary and paintings, J. Wilson MacDonald; painting, subject, "Pomona," J. Fagnani; painting, subject, "Types in the Adirondacs," J. Roy Robertson; painting, subject, "General Sedgwick," H. Balling; painting, subject, "Humboldt;" photograph, "Aug. Comte W. Kurtz; photograph, "Clothilde de Vaux," W. Kurtz; photograph, "Chas. Darwin," Henry Merz; engravings from designs by Darley; statuary, Geo. Hess; statuary, Maurice J. Power; statuary, contributed, Dr. Edwards; collection of natural history, consisting of productions of the present Indians. Archæological specimens. Geological specimens. Some birds of the Isthmus of Panama. Botanical and Zoological specimens, Dr. A. Habel; collection of archæological specimens, Prof. Carl Rau; anatomical preparations and plates, Dr. C. T. Whybrew; submarine fossil specimens, Coosaw River, S. C., D. T. Gardner; charts representing the subject of Universology, S. P. Andrews; Biological charts (Hæckel), Dr. Adolph Ott; chart representing the spectra of the stars, contributed by Adolph Ott; mineralogical collections; specimens of natural history, Mr. E. C. Squier; lithographs, etc., Mr. Henry Evans; microscopes from Dr. Van Der Weyde, Dr. Atkinson, Dr. Whybrew, Mr. Mac Donald, Dr. Brauns, etc., etc.; spectroscopes from Dr. Van der Weyde, Dr. Ott, etc., etc.

Only one complaint was heard, which was that the evening was overcrowded. I heard some say that there should have been a week of evenings given to the anniversary, instead of one evening, and perhaps next year it may be found necessary to extend the time.

CORRESPONDENCE.

NEWBERN, N. C., Sept. 5, 1871.

MOST LOYALLY AND WILLINGLY ACKNOWLEDGED PANTARCH: I humbly offer you my heartfelt thanks for the many pleasant excursions that I have lately enjoyed through the medium of that vehicle of thought, your "Bulletin," which weekly takes such delightful trips into those realms of truth which have been so long marked upon the chart of life as "dangerous." For years I have wandered upon the shores of truth, vainly trying to penetrate the fogs and mists which arise where the dank and heavy vapor of error comes in contact with the fresh, pure air of truth. Time after time have I ventured out upon the great unbounded ocean; but my lack of confidence in my ability to navigate, and the loneliness produced by seeing all those things which I was taught to consider sacred and holy recede from my view, had the effect of keeping me near the shore. I felt that I could not be captain and crew, and, as I have not the ability to be a captain, I am willing to accept any position that my accepted captain will allot. I feel that I can follow close where he can lead. In you I find the only leader that I can freely follow. The other thinkers have "departments;" they are merely staff officers, or, at best, commissioners of departments. From you alone have I received the conception of "harmonized integralism"—"A place for everything and everything in its place," the law of adaptation; and here let me humbly regret that your "Bulletin" is so sadly out of place. Instead of being a "department" in one of the organs of one of the branches of your ideas, it should be the "Integral Bulletin," wherein all reforms should have departments, and your "views of truth" act as editorials expressive of the integral spirit, toward which the others should and would all tend.

Commend me to all friends, tell the Internationals that their treasurer will soon be with them, and that the funds are still safe. A. COATS.

FRANKLINVILLE, N. C., Sept. 5, 1871.

DEAR ANDREWS: My borning again and coming out on the Lord's right, but unpopular side, is contagious.

> "Thou knowest not what argument
> Thy life to thy neighbor's creed hath lent."

I have received the following from a repressed nobleman, whom you and I know:

NEW YORK, Sept. 1, 1871.

MY DEAR LELAND: Your letter to Andrews has just come stunningly to my eyes. It is good, beautiful, grand! If I only could do likewise before all the world, boldly, defiantly and workingly; but, my dear fellow, situated as I am, even you would advise me to hold back. It will be but for a time, for my place is just alongside of you, waiting for me—waiting till I can join the all-important *purse* to the person, and both to the will, the heart, the soul. Crazy, of course, we all are who love the right, and hate the wrong, no matter how respectable it may be. But as some one has said, "Give me a good solid fanatic, for he, at least, is earnest.

Always fraternally, ———.

I regret to suppress the name, but there's a good place to put it, at no distant day. An obliterating pen might cut him off from the fortune that comes with his lineage. Born in one of the first of "First Families," educated in all the schools can teach, society in all its circles open to him, he yet prizes personal freedom, pure affectional relations and an untrammeled life above all the bribes "to be good" that present society can offer him. Yet how many like him are struggling to be free. And when the bonds do burst, and one after another is liberated, what a battery of will and influence and power will be built up. Your able and courageous paper is making it easier every day for shells to crack and shackles to fall. As saith "Hosea Bigelow:"

> "Man had orto put asunder
> Them that God has no ways jined;
> And I shouldn't greatly wonder
> Ef there's thousands o' my mind."

T. C. LELAND.

DISTINGUISHED SOUTHERN VISITORS.

Our editorial rooms were brightened last week by the appearance of Ex-Governor M. Hahn, of Louisiana; Judge Henry C. Dibble, Hon. H. Heidenheim, of New Orleans, and Mr. Hyams, a celebrated Carondelet broker, of the above place. These gentlemen left for the sunny South last Monday. We wish them a happy journey and the success in future life due to their intelligence and ability.

THE SOCIAL EVILS disclosed by the abortion cases have had their nine days' wonderment and have already passed into history. In time the cases of Rosenzweig and the other law-breakers will come before the courts and will be disposed of according to law, and then we shall sleep in peace. Meanwhile, justice, which scores the backs of little rogues, lets the great offenders go unwhipt. What has been done with those journals who put out their hand against the majesty of the law and publish daily and weekly the advertisements of abortionists, and those other "ads" which are the inducement to abortion, and make its practice a necessity looked rather as a social blessing than as a social evil. Just now the Ring and the magistracy and the judges have so much to think of that they can hardly be expected to turn their attention to mere justice. But perhaps they will think of it when they have a little leisure.

THE REPORT of the National Spiritualists' Convention at Troy is in type, but has been crowded out and will appear next week.

THE masons of Berlin have resumed work after a strike which lasted six weeks, and which hindered the completion of about one thousand new dwellings that would otherwise have been ready for occupation on the 1st of October and which were even partially let. It is difficult to say whether the workmen or the employers yielded in their demands, as both sides claim the victory.

ART AND DRAMA.

[illegible] has acquired confidence [illegible] debut, and give pleasure to their [illegible] by their [illegible] and graceful playing. Their [illegible] created disappointment, not that [illegible] but because they did not realize the [illegible] in which they had been heralded. [illegible] of living wonders is a business [illegible] but the excessive adulation carries [illegible] reaction. The public are satiated with these [illegible] to be reports. No one believes in managerial puffs, and the end is a comparison between [illegible] performance, which is almost always to the disadvantage of the artist. We should not expect every [illegible] to be a Liszt or a Vieuxtemps, nor every new singer to be Mario or Malibran were it not for the managers. In spite of blasted hopes we go again to be again deceived by the flattering tale, and to avenge ourself naturally if not justly on the unfortunate artist instead of the unscrupulous *impresario*.

THEODORE THOMAS closes his season this week. The orchestra has been strengthened considerably for the closing performances. It is not announced, but it is expected, that this able and popular conductor will not withdraw his company from New York There is no reason why a winter promenade concert should not be a success. This orchestra is something for a New Yorker to be proud off. There are larger orchestras—Sir Michael Costa's, in London, for instance; but there are not many who do their work as thoroughly and who go so thoroughly together.

WOMAN ITEMS.

Iowa and Indiana contain two hundred women working farms on their own account successfully.

Dr. Fuller-Walker, the spiciest paragraphist in New York, is a hearty advocate of woman's fullest rights.

Laura Ream is a favorite newspaper correspondent in the West. She is said to be a cousin of Vinnie Ream.

Mr. Beecher thinks it high time girls were taught a little practical natural history, and so shamed out of screaming and half fainting at the sight of a worm, toad or snake.

A young lady at an Ohio camp-meeting asked prayers of the assembly, because she could not set her eyes upon a certain young man in her neighborhood without feeling as though she must hug him to death.

A letter from a fashionable summer resort says a young man is scarcely considered eligible unless he has lost his hair, this being considered an almost indisputable evidence that he has always moved in the best society.

Olive Logan's income from her lecturing is said to average $14,000 a year, just twice Anna Dickinson's average. But Anna has been lecturing ten or twelve years, and Olive but three; so Anna has earned the most money.

There is a woman in Washington who, having kept a vile house for years, and amassed a fortune of $150,000, after reserving for herself an annual income of $500, devoted the rest of her money to the cause of female moral reform.

Mrs. Swisshelm says that no woman is fit to be a wife or mother until she knows more of the laws of life, of health and disease than one in five of our practicing physicians, who band together to hide and defend their own ignorance, by preventing the education of those most interested in discovering it.

A young gentleman clumsily fell overboard while rowing in a boat with a young lady in Irondequoit Bay, last week, and she rescued him with great difficulty. Indignant at his stupidity, the damsel dumped him on shore and rowed back to the hotel alone, leaving him on the beach to dry. Give that woman her rights.

In France, says the Boston *Transcript*, a woman has no remedy when a man promises to marry her and doesn't. At first sight this may seem a little cruel; but, practically, it has the effect of doing away with what are called engagements, and there being no engagement, there can be no breach. A man and woman meaning to be married, marry at once, and there's an end to diplomacy.

Can girls stand a college course of study? Mrs. Stanton thinks they can, and says: "I would like to see you take 1,300 young men and lace them up, and hang ten to twenty pounds' weight of clothes on their waists, perch them up on three-inch heels, cover their heads with ripples, chignons, rats and mice, and stick ten thousand hair-pins into their scalps; if they can stand all this they will stand a little Latin and Greek."

L. U. Reavis, the "capital mover," as he is called, thinks the women ought to have a monopoly of the lecture business. He says: "If one dozen good, industrious and public-spirited ladies of St. Louis, or even half a dozen, would meet together, and select from the list of public lecturers of the country one dozen speakers, the best they can get, and engage them to come and lecture, and then get tickets printed for the course, then make a thorough canvass of the city, and sell them, say, at five dollars for the course of twelve lectures, they will, by proper management, and without any risk whatever, be able to supply the city a good course of lectures, and clear money enough, outside of all expenses, to buy each one a fine piano or make a feast for the poor of the city, or give aid to some charitable purpose."

A London letter says: "A sensation has been caused among the little circle of amiable men and women who constitute a "National Indian Association in Aid of Social Progress in India" by the arrival of a Hindoo Brahmin lady with her husband. It is a drawback with some of us who have seen this interesting stranger that she cannot speak a word of English, and as Hindostanee is a little out of the way of an ordinary English education, there is not much to be gained on either side. But we can stare. The face resembles that of the average Japanese. It does not suggest much intellectual life. The idea of torpor is further conveyed by the apparent indisposition to any kind of bodily exertion. A short stout lady, dressed in all the colors of the rainbow, but scarcely able to walk, and sitting without an expression on her features or a word on her tongue, may be significant—as my lady friends assure me is the case—of the 'beginning of a new era,' but in itself it is rather a depressing object."

Some New England lady, Mrs. Daniels, we believe—another of the Daniels come to judgment—has invented a new-fangled apparatus for keeping the ladies' stockings up, which is to supersede the time-honored and knightly garter. It may do well enough for those ladies who lack sufficient rotundity of limb, but our Virginia women are not deficient in any of the necessary adjuncts that go to make up the perfect mould of form, and can keep their garters on and stockings up without resorting to any new inventions. What will the Yankees ask us to surrender next? The garter is an old and cherished institution; and although the elastic invention with the buckle has been adopted by many city belles, the free-born and unconventional country girls will stick to twine and tape, and other strings—some even using as a tie the primitive wisp of straw. We will have none of this new-fashioned hip attachment gearing. We are true to our ancient ties. It is a direct assault upon our civilization, a blow aimed at our gartered rights; and we will resent it while we have a leg to stand upon. Ladies, be true to your stocking. Unfurl the banner of the garter, and inscribe upon it that grand motto of the grandest order of knighthood ever established—*Honi soit qui mal y pense*—and there is not a man, young or old, in Virginia, but will rally round the flag, and shed his last drop of blood in defense of the garter rights of women, and cry "Down with the Yankee hipocracy!"—*Richmond Enquirer.*

THE RIGHT TO BE EDUCATED.—It is every person's right to claim the best education that can be afforded him. And not only *him*, but *her*. Why there should be a limit placed to one sex, and not to the other, is not easy of perception to any but bigoted, prejudiced eyes. It is true that Dean Swift said that the natural levity of the sex will, if woman is educated, upset her reason, that she will be very apt to despise her husband, and the more she knows the worse she will become.

George William Curtis, commenting on this, says that in Dean Swift's time such was the tenderness of women that they consented to remain ignorant, so as not to shame their husbands; and he says that he has no doubt that the indecency of that period of writing was induced by the fact that men only wrote books, intending them to be read only by men. He asks if it is true that the most ignorant women make the best wives, and if it is possible for such a woman to be as fully a mother to her children as one that is intelligent enough to answer their eager questions on every topic, and answers it by saying that the most notable woman he ever knew fitted her sons for college. He says that the only law by which women and men can be truly governed is the liberty of perfect development. You cannot know the sphere of any being until he has the liberty of choosing a sphere. Give women every opportunity of education that men enjoy. And if there be a woman with an overwhelming love of learning, then that woman's true sphere is not the nursery, but the shrine of science.

When a miss of Vassar can educate herself in medicine, she has the same right as any long-haired, sallow-cheeked boy in spectacles who hisses at her womanhood. The golden age lies before us, and not behind. We hear the words of promise to the chosen people, and every nation hears the command, "Children of Israel, go forward," and the battle standard is the advancement of women. We have left the idle toy. Forward, forward, we go, to find the true woman in the free American home.

A GIRL AS GOOD AS A BOY.—The following is an extract from a speech of Mrs. E. C. Stanton, delivered at San Francisco recently:

"The idea that woman is weak inherently is a grand mistake. She is physically weak because she neglects her baths, because she violates every law of nature and of God, because she dresses in a way that would kill a man. I feel it to be my mission to arouse every woman to bring her daughter up without breaking her up in doing it. Our female idea of dress is all wrong. I have conversed with a good many physicians, who tell me that it is almost impossible to find a perfect female skeleton, It is a rare thing to see a woman perfectly well. But we can, if we choose, revolutionize this. Even the Bible says that maternity is a curse. Most women accept this doctrine as true; it is simply horrible, it is a monstrous lie. The Bible has been translated by men, and for men. *Will* in the original has been made *shall* in the translation. God never meant such a doctrine to be promulgated as His will. We must educate our daughters that motherhood is grand, and that God never cursed it, and the curse, if there be any, may be rolled off. My mission among women is to preach the new gospel. If you suffer, it is not because you are cursed of God, but because you have violated His laws."

This is a curious world. Two months ago one B. F. Simmons eloped from St. Paul with a married lady, both of them leaving families behind them. Both were in "good society." Both were execrated. The other day both returned. The woman was met with reproaches and epithets. Old friends cut her on the streets. A divorce was demanded by her aggrieved husband. How about Simmons? Simmons was a man, you see, and that makes a difference, you know. His wife and weeping friends welcomed him back with embraces—the poor, misled prodigal! His cronies laughed with him, and joked him gayly on his gallantry. That night he drove around town with his family behind dappled grays, bowing and smiling patronizingly. Mrs.—no matter about the name—the other reprobate, is literally spurned and driven from her home by all who knew her, while her paramour, and the equal criminal, has not even for a moment lost his business footing, and is just as much the favorite in society as ever. For he is a man, you know. Why is this thus? It is wrong. One of three things ought to come to pass. Either a woman's lapse from virtue ought to be regarded with more charity, or else the man who drags her down ought to be held to an equal punishment; or else polygamy ought to be established at once, and Brigham Young elected President. It is simply shameful that women should be punished ten times as severely as men for the same sin.

A REMARKABLE SOCIETY OF WOMEN.—The *Pall Mall Gazette's* correspondent at St. Petersburg says, writing on the 4th August: "Mdlle. Dementyeva, the lady conspirator who has just been sentenced to four months' imprisonment for printing and publishing a revolutionary proclamation to the students, belongs to a curious section of female society in Russia, which, though of very recent origin, already numbers among its members women of all conditions. These ladies call themselves Progressists (pierodovye). They profess the doctrine of woman's rights in its most extreme form, and, although recognizing marriage, utterly repudiate the doctrine that the tie between husband and wife continues to be valid until either of them desire to break it. A Progressist accordingly makes no scruple of leaving her husband for another man as soon as she is tired of him; nor does she consider the ceremony of marriage necessary except as affording a legal provision for her children. I know a Progressist family here, consisting of two ladies, a medical student, an engineer and two children. These people all live in the same house and have everything in common. The boy's name (he has, of course, not been christened) is Reason; the girl's, Liberty. The ladies are governesses, and they and the men put all the money they earn into a common fund, which pays for the expenses of the house and its inmates."

But to return to Mdlle. Demontyeva. She is nineteen years of age, pretty, highly educated and an orphan. In her evidence before the court, she described how she became a "Progressist." "I saw," she said, "how dreadful was the fate of a woman of education who must work for her bread. She must toil from morning till night to obtain the bare means of existence. The reason of this is the scope of female action is too limited. Our poor women of the better classes are only educated as governesses. Their number is thus constantly increasing, competition is tremendous, and salaries fall. * * * I therefore determined to establish a practical school for women, where they could learn any trade or profession. I began by opening a printing office, as the first step toward introducing a new branch of woman's work. But I had no money. I fell into debt, and having had a legacy of three thousand roubles left to me, which was to be paid on the day I was married, I sought for a husband."

Mdlle. Dementyeva then declared unblushingly in open court that she was at that time the mistress of M. Tkatcheff, a journalist of considerable ability, who afterward also joined the conspiracy, and that she therefore only concluded a "fictitious marriage," her husband having promised her in writing that he would leave her immediately after the ceremony. "Such marriages," she added, "are by no means uncommon among 'Progressists.' A woman who becomes independent financially by means of her labor naturally wishes also to be legally independent in other respects. This can only be obtained by a fictitious marriage. The woman is under the protection of her parents and guardians; she exchanges this protection for the purely nominal one of a fictitious husband, who never troubles her once the marriage ceremony has been concluded."

FEMALE CRIMINALS IN LONDON—TICKET-OF-LEAVE WOMEN.

The London *Daily News* says:

"Nearly four thousand female criminals are at large with tickets of leave. The majority live in London. A very large proportion consist of hardened offenders. More than one is a murderess. Women who have been sentenced to death for murder, and whose sentence is afterward commuted into penal servitude for life, are not, as is commonly supposed, removed forever from the scene of their criminal exploits. After having served a term of twelve years, and conducted herself to the satisfaction of the prison authorities, the convicted murderess easily obtains her ticket-of-leave, and becomes a free woman again. In one of the western and most fashionable districts of London many hundreds of domestic servants are ticket-of-leave women. Several of them have run through the entire scale of crime, from petty larceny up to burglary and murder. Their employers engage them with a full knowledge of their antecedents. Strange to say, the worst criminals are not unfrequently transformed into extremely good domestic servants.

"During the past five years some benevolent ladies have voluntarily devoted themselves to care, and, if possible, to reclaim the lowest and most degraded class of female convicts. For this purpose they resolved to form a society called the 'Discharged Female Prisoners' Aid.' The object of this society is to supply a home to released convicts; to assist those to earn an honest livelihood who have given proofs of amendment, and to furnish employment to all the released female prisoners who will comply with very easy conditions, and who will work for their maintenance. Several of these establishments have been founded in various districts of London.

"A forewoman who, after serving a long term of penal servitude, had given tokens of amendment, presides over and directs the workers. Her conduct may be meritorious, but her ways are rough She told us how, on the morning of our visit, she had effectually cleaned the furnace flue of soot by putting gunpowder in the grate and igniting it. The workers are of all ages, are slatternly in attire, and they have the appearance of those who have fallen so low as to have ceased to care how they look. Most of them have bloated and blotched faces, which unmistakably betray a passion for spirituous liquors. All have an extraordinary similarity of expression. They have an animal look in their eyes A heaviness of feature is common to them all. Their resemblance to the squaws of the savages, whom the writer of these lines has seen between the Rocky Mountains and the Pacific, strongly impressed him. One gray-haired and bare-headed old woman, who slunk about with downcast eyes, was the exact counterpart of an aged and helpless squaw who once excited his compassion in the heart of the great American Desert.

"If the faces of these women were dyed a copper color, and if they were dressed in the nondescript garments of a female Ute or Shoshone Indian, they would pass for genuine savages. In reality, they are not much better. Very few can read or write. Of religion and morality they may have learned something in prison, but, at the best, their ideas on these subjects are very hazy. Their only divinity is the policeman. If they can evade him they are perfectly satisfied. To ask them to abstain from committing murder or robbery either because the crime is a sin or a breach of the law, is to appeal to sentiments which are dormant or non-existent. They can be tamed by kindness, like the lower animals. When the ladies who are striving to civilize these outcasts speak to them about religion they sometimes receive strange answers. The Bible narratives affect them as interesting stories, much in the same way that a book of fairy tales impresses a child, Such a remark as the following is a sample of what occurs at the readings which these ladies give daily. A new comer, who had not even heard that there was such a sacred book as the Bible, interrupted the reader and said: 'I don't wish to offend you, Miss, but I don't believe a word of that.' The subject was the account of Elijah.

"The saddest and most disheartening part of the case is, that the difficulty of reforming the younger women is almost superhuman. The reconvictions of females are much more numerous than of males. Moreover, the women profess to enjoy thoroughly the wild career of crime. After conducting themselves with perfect propriety for a year or a longer period as domestic servants, they will suddenly leave their places and resume their old habits, or, in their own slang, 'have a fly.' One of them, being remonstrated with for her conduct, replied with emphasis. 'Oh, mi-s, but there's a great deal of life in it.' Planning and performing a robbery is as exciting and agreeable to these women as a picnic party or a ball is to fashionable young ladies. Just as the sensible young lady ceases to care for parties as she grows older, and takes pleasure in more useful pursuits than the vain chase after pleasure, so does the elderly female convict frequently lose her liking for the excitement of crime, and becomes a model domestic servant. Experience proves that the percentage of those permanently reclaimed—that is ten per cent.—is drawn almost exclusively from the older offenders. The young girl, if reasoned with, replies that when older she will try to be good, but that she is determined to "have her fling" meantime. This is a female version of the wild oats theory, which, when practiced by young men of fortune, is not unfrequently accepted as thoroughly sound and satisfactory."

A correspondent of the New York *Times* tells the following story:

As we passed up the stairway we met a fair young girl, poorly clothed, and haggard from debauchery. Her long, flowing flaxen hair, blue eyes, fine white teeth, good features and slender and graceful figure looked strangely out of place amid such surroundings. The detective suddenly grasped her arm. She stopped and turned toward us with a startled expression. "What have I done? Do you want me?" she gasped. "No, Mag. But what are you doing here? Do you live here now?" he asked. "No, sir. I only stayed here this morning. I don't *live* anywhere. I only *stay*, you know. I was out all night, and Mrs. —, up-stairs, let me lay on the straw for a little sleep," she answered "Why don't you go home, Mag? What are you knocking about such a place for? You are a decent-looking girl. Can't you get work and earn your living?" "Home?" she almost screamed. "Home! I did know what that was once. But now, now—pshaw, what's the use? Let me go, please!" There was a wild light in her eye, and a tone to her voice and a tremor to her features that rooted us to the spot and brought tears to our eyes "Work! Didn't I try to work, and didn't they find out what happened me, and wasn't I called a —, and discharged from every place? No one would give me a chance; and when I first went home didn't my uncle tell me to clear out and go to —? and that's the only place I can go to!" she continued, with a half hysterical laugh "Never mind, Mag, be an honest girl and do the best you can," said the officer, and she disappeared down the stairs with a bound. An old woman was leaning over the banisters, and overheard our conversation She turned toward us as we reached the next landing, and said: "That was a good, nice girl once But she came here from the country for work, and she was looking for lodgings at night, when two men told her to come to ——, and they would show her a cheap boarding house. When she got in a dark place they knocked her down. She couldn't make much noise, and you can guess the rest yourselves. These two devils left her most dead faint, and since then she's gone from bad to worse." "Can this be true?" we asked. "True! Why you needn't wonder at any kind of devilry that happens in these places. If you traveled around in this ward much, you'd hear a great many strange stories," replied the officer.

NEW YORK CENTRAL AND HUDSON RIVER RAILROAD.—Trains will leave Thirtieth street as follows:

8 a. m., Chicago Express, Drawing-room cars attached.

10 a. m., Special Drawing-room Car Express. No accommodation for way passengers except in Drawing-room cars.

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

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

6 p. m., First Pacific Express, with Sleeping cars through to Watertown, Syracuse and Canandaigua. (Daily.)

8 p. m., Second Pacific Express, with Sleeping cars attached, for Rochester and Buffalo; also for Chicago, via both L. S. and M. C. Railroads; for St. Louis, via Toledo; and Louisville, via Indianapolis. (This train will leave at 6 p. m. on Sundays.)

11 p. m., Night Express, Sleeping cars 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, 3, 4:25, 5:10, 6:10 and 11:30 p. m., Yonkers trains.

9 a. m., Sunday train for Poughkeepsie.

C. H. KENDRICK,
General Passenger Agent.

NEW YORK, Dec. 5, 1870.

LETTER OF THE NATIONAL WOMAN SUFFRAGE AND EDUCATIONAL COMMITTEE TO NEW NOMINEES.

WASHINGTON, D. C., July 4, 1871.

COMMITTEE.

President, Mrs. Isabella B. Hooker, Hartford, Conn.
Secretary, Mrs. Josephine S. Griffing, Wash'n., D. C.
Treasurers, Mrs. Mary B. Bowen, " " "
Mrs. Ruth Carr Denison, " " "
Mrs. Paulina W. Davis, Providence, R. I.
Miss Susan B. Anthony, Rochester, N. Y.

DEAR FRIENDS: 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 appointment on the New National Committee, no official letter has been sent you. We trust you will pardon 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 chiefly in a correspondence with the original committee (who will, after January next, be known as a sub-committee), concerning the interests of woman suffrage in your several States, and in personal efforts to secure signers to the "Declaration and Pledge" 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, Kentucky, Alabama, Mississippi, Texas, Louisiana, Arkansas.

In behalf of the N. W. S. and Ed. Com.
ISABELLA B. HOOKER, Chairman,
JOSEPHINE S. GRIFFING, Secretary.

President—MRS. E. CADY STANTON, New Jersey.

Mrs. Harriet W. Sewall and Mrs. Angelina Grimke Weld, Massachusetts; Hon. Mrs. Jacob Ela and Mrs. Armenia White, New Hampshire; Hon. Mrs. C. W. Willard, Vermont; Miss Eva M. Wilder, Maine; Rev. Olympia Browne, Connecticut; Mrs. L. C. Bullard, New York; Mrs. Celia Burleigh, New York; Mrs. Martha C. Wright, New York; Mrs. Matilda Joslin Gage, New York; Victoria C. Woodhull, New York; Mrs. Lucretia Mott and Miss Sarah Pugh, Pennsylvania; Mrs. Maria Mott Davis and Miss Mary S. Brown, Pennsylvania; Mrs. Washington Bladus, Pennsylvania; Mrs. Judge Underwood, Virginia; Mrs. Anna W. Bodeka, Virginia; Mrs. Victor Barringer, North Carolina; Mrs. Frances Pillsbury; South Carolina; Mrs. Mary Spalding, Georgia; Mrs. Judge Miner, Missouri; Hon. Mrs. Samuel M. Arnell, Tennessee; Mrs. Adelia Hazlitt, Michigan; Mrs. Nannette B. Gardiner, Michigan; Mrs. Catharine F. Stebbins, Michigan; Mrs. Dr. Little and Mrs. Mary L. Gilbert, Ohio; Pres. Yellow Springs Wom. Suff. Association, Ohio; Mrs. C. Dundore, Maryland; Hon. Mrs. G. W. Julian and Mrs. Dr. Thomas, Indiana; Mrs. Robert Dale Owen and Mrs. Amanda Way, Indiana; Mrs. Lamora Morse, Indiana; Mrs. Jane Graham Jones and Mrs. C. V. Waite, Illinois; Mrs. Harriet Brooks, Illinois; Miss Lillie Peckham and Hon. E. N. Harris, Wisconsin; Hon. Mrs. S. Burger Stearns, Minnesota; Mrs. Amelia Bloomer and Mrs. Annie E. Savery, Iowa; Mrs. Governor Butler, Nebraska; Mrs. C. J. H. Nichols, Kansas; Hon. Mrs. Aaron A. Sargent, California; Mrs. Laura De Force Gordon, California; Mrs. Charlotte J. Godbee, Utah; Mrs. M. J. Arnold and Mrs. Mary Post, Wyoming; Mrs. Governor McCook, Colorado; Mrs. Governor Ashley, Montana; Mrs. Catharine Yale, New York.

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, 213 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 Fourteenth 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."

EQUALITY A RIGHT OF WOMAN.

BY TENNIE C. CLAFLIN.

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 servitude has been involuntarily accepted by women as a substitute for equality, they in the meantime laboring under the delusion that they were *above* instead of *below* equality.

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

Fourth, To demonstrate that the future welfare of humanity demands of women that they prepare themselves 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 now possess considerable interest for many people. They are entitled respectively, "Constitutional Equality, a Right of Women," by Tennie C. Claflin, 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 free-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 enthusiastically by a lady so universally respected as Mrs. Stanton. Careful examination of their books fails to 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 remodeling 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, classified 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 reasoning 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. Price, $3 00; by mail, postage paid, $3 25.

"There is simplicity, freshness and originality in this book which rivets 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 justice. Read this book in the morning, when the mind is active, and it is a good preparation for intellectual work; it is full of suggestions, and compels thought in the highest direction. Our advice is get the book and study it."—*New World.*

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NEW YORK AND NEW HAVEN RAILROAD.
SUMMER ARRANGEMENT.
COMMENCING JUNE 20, 1870.

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

TRAINS LEAVE NEW YORK,

For New Haven and Bridgeport, 7, 8 (Ex.), 11:30 a. m.; 12:15 (Ex.), 3 (Ex.), 3:45, 4:30, 5:30 and 8 (Ex.) p. m.

For Milford, Stratford, Fairfield, Southport and Westport, 7, 11:30 a. m.; 3:45, 4:30, 5:30 p. m.

For Norwalk, 7, 8 (Ex.), 9, 11:30 a. m.; 12:15 (Ex.), 3 (Ex.), 3:45, 4:30 (Ex.), 5:30, 6:30 and 8 (Ex.) p. m.

For Darien, 7, 9, 11:30 a. m.; 34:5, 4:30, 5:30 and 6.30 p. m.

For Stamford, 7, 8 (Ex.), 9, 11:30 a. m.; 12:15 (Ex.), 2:15, 3 (Ex.), 3:45, 4:30 (Ex.), 4:45, 5:30, 6:30, 7:15, 8 (Ex.) p. m.

For Greenwich and intermediate stations, 7, 9, 11:30 a m.; 2:15, 3:45, 4:45, 5:30, 6:30, 7:15 p. m.

Sunday Mail Train leaves Twenty seventh street, New York, at 7 p. m. for Boston, via both Springfield Line and Shore Line.

CONNECTING TRAINS.

For Boston, via Springfield, 8 a m., 3 and 8 p. m.

For Boston. via Shore Line, 12:15, 8 p. m.

For Hartford and Springfield, 8 a. m., 12:15, 2, 4:30 p. m. to Hartford, 8 p. m.

For Newport, R. I., 12:15 p. m. (Ex.), connecting with steamer across Narragansett Bay, arriving at 8:30 p. m.

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

For Housatonic Railroad, 8 a. m. and 3 p. m.

For Naugatuck Railroad, 8 a. m., 3 p. m., and 4:30 p. m. to Waterbury.

For Danbury and Norwalk Railroad, 7 a. m., 12:15 and 4:30 p. m.

For New Canaan Railroad, 7 a. m.; 12:15, 4:30 and 5:30 p. m.

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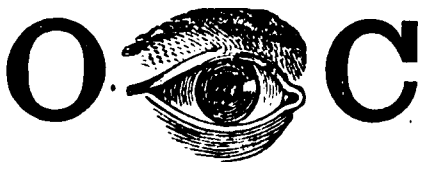

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