

# WOODHULL & CLARLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!  
BEAKING THE WAY FOR FUTURE GENERATIONS.

VOL. 1-34.11. WEEKLY 34.11.

NEW YORK, OCTOBER 14, 1871.

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This Bank negotiates LOANS, makes COLLECTIONS, advances on SECURITIES, and receives DEPOSITS.

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The Company will also take charge of all kinds of Securities for safe keeping; collect Coupons and Interest, etc.; remaining for the same, or crediting in account, as may be desired.

The New York State Loan and Trust Company has a paid-up Cash Capital of ONE MILLION DOLLARS, and by its Charter has perpetual succession. Its place of business is central; all its operations are under the direction of a responsible Board of Trustees; EXECUTORS, ADMINISTRATORS, TRUSTEES OF ESTATES, GUARDIANS OF INFANTS, MARRIED WOMEN, AGENTS having charge of Estates, FEMALES and others unaccustomed to business, will find it to their advantage to keep their accounts with this Company, affording as it does all the security of a Bank, with the advantage of the accumulation of interest on their accounts.

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FOR SALE BY

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Four per cent. interest allowed on all deposits. Collections made everywhere.

Orders for Gold, Government and other securities executed.

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Deposits received in either Currency or Gold, subject to check at sight, which pass through the Clearing-House as if drawn upon any city bank; 4 per cent. interest allowed on all daily balances; Certificates of Deposit issued; Notes, Drafts and Coupons collected; advances made on approved collateral and against merchandise consigned to our care.

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OF

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First Mortgage and Equipment

7 PER CENT.

GOLD BONDS.

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STATE RAILROAD BONDS.

A First-Class Home Investment.

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GOLD BONDS

OF THE

ROUNDOUT & OSWEGO

RAILROAD.

Principal & Interest Payable in Gold.

Seven per Cent. Semi-Annually.

This Road covers 109 miles of the most direct possible line, between the Great Lakes and deep water navigation on the Hudson River, the whole line of which will be completed and in operation on or before October 1st, 1872, and give a new line of road to Lake Ontario and the West, 25 miles shorter than any line that can be found.

It passes through the Cement, Fire-Stone and Lumber regions of Ulster County, and the rich agricultural bottoms of Delaware and Greene Counties, all of which have not heretofore been reached by railroad facilities, and from which sections, the formation of the country precludes the construction of a competing line.

The 36 miles of road operated for three months is already paying net earnings equivalent to 7 per cent. gold, on its cost of construction and equipment. The issue of Bonds is limited to \$20,000 per mile of COMPLETED ROAD, the coupons payable in gold in this city.

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SIX Per Cent. Interest Allowed.

Dividend commences on the 1st of each month.

HENRY R. CONKLIN,  
Secretary.

WM. VAN NAME,  
President.



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OCT. 14, 1871.

(For Woodhull & Claflin  
AT PLYMOUTH

AN ADDRESS

BY JOHN WILLIAMS

W. May a time has the snow fallen in it  
It called the dry leaves of autumn  
Not from the strong bow of ocean  
breaker!

V. dined with deep streets to its  
headland  
I saw the arms of the bay, where the  
Clear in the glance of the day, and I  
Tremulous wavelets, dismayed by  
armor,  
(I) directly creep, eye advance, to the  
R. ending like swans on the sea, gle  
shipping.  
I a the right looks the hazy cape, I  
A and long wrecked ledges lie, with

C. clear in the glance of the day, and  
Long shall its memory live, heart  
A stam, the harvest bride's veil  
F. as: breeding days plainly tell of  
Look to the overhead air, where  
I instinct-led, seeking through a to  
N stare is hatched for awhile, a  
king

Wake from thy farive reposs  
southern?  
Over the land rings the cry of o  
Over the land, peal thy shout:  
man:  
"Dare to be free!" To thy m  
story!  
Heaven, whether here or bey  
spirit;  
C. clear the swelling and cry  
L. let, on the air rings the lit  
L. and then the van of the mon  
Brown, Sept. 27, 1871.

CORRECTION

To CORRECTION.—All e  
must be written on one side of  
for manuscript not accepted  
their letters. Many valuable  
length.

Mrs. Woodhull:

DEAR MADAM: I hope  
space, as I cannot resist  
columns the sincere than  
ing on the future of you  
Tilton. I admire both  
my womanly sympathy  
victim of man's perfidy  
allows a man to go thr  
any class of society his  
victim is dragging on a  
which the light of reason  
in suicide. Oh, what  
for the salvation of po  
for her destroyer, so I  
a place whose gloom  
sense of the wrong do  
for wrong, and who e  
misplaced confidence  
reputation. Oh, man  
"Lead us not into the  
the finest subjects on  
manly eloquence, and  
him. Who could stir  
of the noblest attributes  
the heart of the unfe  
ber snare. Let all v  
against the woman v  
who are never temp  
sentiments of one o

"The breathing  
manly for the un  
ample, and, hence

the form of a free republic; and relying in the progress which has  
been made toward a higher civilization and the more perfect organiza-  
tion of religious and political freedom among mankind, do hereby de-  
clare our sympathy with the spirit that inspired the Pilgrims, and our  
allegiance to the same great fundamental principle of liberty and  
equality.

2d. Resolved, That we can most appropriately manifest our own ap-  
preciation of the heroic lives, and the service which they conferred upon  
mankind, by entering into their spirit, and striving to perfect the con-  
ditions of human freedom and equality by the comprehensive education  
of the whole people, and the moral action of all our religious, political  
and social institutions, so that they shall become aids instead of hin-  
drances to human progress and well-being.

3d. Resolved, That we recognize the profoundest meaning and signifi-  
cance in those facts of spiritualism which illustrate the intuition of the  
human soul, and demonstrate that the sympathies of human beings  
with principles of freedom and equality are not local and temporary, but  
immortal and universal; and that those who labor for human advance-  
ment in any particular have the sympathy and co-operation of all  
who have labored and suffered for the same object in all preceding ages;  
and that those who stand in the footsteps of the Pilgrims to-day may  
be certain of their inspiration and aid in the great work to which we  
have been called.

4th. Resolved, That popular education should be encouraged in every  
locality large enough to support a church, by the establishment of a free  
lyceum, where all vital subjects of reform—physical, religious, political,  
or social—may be freely discussed in the interests of man's  
moral progress, and to counteract the baneful influence of popular  
theological dogmas.

5th. Resolved, That in the scientific investigation of Spiritualism, we  
appreciate the importance of physical manifestations of spiritual intelli-  
gence and power, and earnestly advise the thorough investigation and  
study of their phenomena, the encouragement and protection of their  
media and the sincere co-operation of investigators to secure fair and  
harmonious conditions.

6th. Resolved, That as Spiritualists, we have no faith in merely for-  
mal prayer, and would discountenance their use at particular places  
and at stated seasons, believing that all true prayer is the simple and  
spontaneous expression of the soul's sincere desire, and that it will be  
accompanied by habitual effort to secure what is desired.

Whereas, The Sabbath was made for man, and not man for the Sab-  
bath; therefore,

7th. Resolved, That, in all public assemblies of the people on that day,  
there be no acts most vital to man and his destiny should be considered in  
place of man-made Bibles, money-crowds and obsolete systems of theo-  
logy, based upon ignorance and superstition.

8th. Resolved, That we earnestly advocate the enfranchisement of  
woman and her full equality with man.

9th. Resolved, That the persistent efforts of Christians to bring the  
New Testament of this country to their Protestantism, and of bigoted secu-  
larism to demand the united and per-severant efforts of all friends of  
progress to counteract their baneful influence; and as one means to pro-  
mote this work, we heartily endorse the American Liberal Tract Society,  
and consider its publication a very desirable and desirable method of  
arousing thought and cordially recommend the Society to the support of  
progressive minds.

10th. Resolved, That the use of the Bible in the public schools should  
be discontinued by all friends of human progress.

Voted to accept the report and discuss the resolutions as a  
whole.

The arrival of the Boston extra train here compelled an  
intermission of about five minutes.

The resolutions were then considered by Drs. H. F. Gar-  
dner and H. B. Storer, Mr. and Mrs. Woodhull, H. S. Wil-  
liams, Mr. Newhall, M. T. Dole, N. Frank White, A. E.  
Giles, M. V. Lincoln, and others.

After some remarks by I. C. Ray, Drs. Storer and Gar-  
dner, the following was added to the list:

11th. Resolved, That the recent efforts of the Young Men's Christian  
Association and other sectarian bigots to prostitute the Constitution of  
the United States to the recognition of the Jewish Jehovah, and the  
Christian religion as elements in the organic law of the republic, meets  
our unqualified disapprobation, and shall receive at all proper times and  
places, our determined opposition, and that we pledge ourselves to op-  
pose the election to office of any person who is known to favor such  
attacks upon the entire religious freedom, wisely guarded by our fathers  
in the Constitution of the United States.

Dr. Gardner reported the order of business for the after-  
noon, as follows: To meet at 2 o'clock; one half hour con-  
ference, then addresses by Mrs. Victoria C. Woodhull and  
N. Frank White.

M. V. Lincoln, from the Finance Committee, made an  
appeal to the audience for pecuniary aid to the Convention.

Dr. Gardner referred to the new book of poems by Lizzie  
Doten, and Dr. H. B. Storer and George A. Bacon spoke a  
few words in favor of Tilton's Life of Victoria C. Wood-  
hull.

N. Frank White read Miss Doten's poem, "Fraternity."  
Adjourned.

Afternoon Session.—The following resolutions were pre-  
sented to the Convention through their Committee, during  
the opening portion of this session, and that part of the  
evening previous to the departure of the Boston extra train  
(5:30); and all resolutions placed before the Convention by  
the Committee were adopted as a whole, on motion of I. C.  
Ray:

1st. Resolved, That life, liberty and the pursuit of happiness are the in-  
alienable rights of all men and women.

2d. Resolved, That it is the duty of government to protect the full  
exercise of all inalienable rights.

3d. Resolved, That if government abridges our inalienable rights, it is  
departing from the principles of republican liberty.

4th. Resolved, That all people, women as well as men, have the indi-  
vidual right to self-government, the exercise of which is had when they  
have direct representation, and is not had when such representation is  
indirect, or assumed by men.

5th. Resolved, That all the representation women now have in govern-  
ment is either indirect or assumed.

6th. Resolved, Hence to be exercised it is to have governors appointed us  
by the same men and women are elected.

7th. Resolved, That it is not only the right, but also the duty, of  
women to become free women; and that to do so they should demand  
political equality with men.

8th. Resolved, That the Constitution guarantees political and social  
equality for all citizens; and that women, as well as men, are citizens.

9th. Resolved, That the right to vote is a citizen's right, which, under  
the Federal Constitution, no State has the right to abridge.

10th. Resolved, That the right to be elected or appointed to office is  
also a citizen's right, attaching equally to men and women.

11th. Resolved, That the Supreme Court of Massachusetts in recently  
deciding that women citizens cannot hold the office and exercise the  
duties of Justice of the Peace, transcended its duty, and not only  
abridged but trampled upon the rights of the citizens of the State.

12th. Resolved, That for each practice to continue is to endanger the  
existence of our liberties.

13th. Resolved, That Spiritualists, one and all, are individuals, and as  
representative beings, should join in a common effort to secure to  
women the full and free exercise of citizen's rights.

The meeting was called to order on time, by L. S. Rich-  
ards, Vice-President, and an able speech made by Dr. H. B.  
Storer, of Boston, on the widening and broadening tenden-  
cies of Spiritualism, which embraced all reforms.

A. E. Giles gave us the introduction of Mrs. Wood-  
hull to make the first regular address of the afternoon, spoke  
highly of Theodore Tilton's life of the lady, and said she  
was one of the most remarkable women in the country. Her  
name—Victoria—was given her because she was born in the  
year when the English Queen was crowned. Her early life  
had been, like that of all Spiritualist mediums, full of suffer-  
ing and trial, but such a rough school had but developed her  
powers the more fully. The principal acts of her life have  
been, and are, carried out: under the direction of outside  
spirited influences; and she is doing a great work with  
a liberal hand and an earnest heart for the cause of  
humanity.

Mrs. Woodhull then proceeded to read an exhaustive and  
argumentative essay on the political rights of women—ex-  
tracts from which we hope to give to our readers when space

allows it—some of the leading ideas of which were briefly  
stated in the second series of resolutions. In introducing it,  
she referred to the increased freedom in matters of Sunday  
discussion, which Spiritualism had brought to the world.  
Charles Sumner had once said that anything for human  
rights was constitutional; and she would say that anything  
that aimed to advance the interests of humanity was religio-  
us—church creeds to the contrary. While humanity must look  
to women for its future in a more special sense than to men,  
she would not desire to ignore the fact that men and women  
were, in their origin and destiny, a community of brothers  
and sisters. Her remarks were received with frequent ap-  
plause.

The following resolution was offered by Dr. Storer, from  
the committee, and unanimously adopted, after which the  
meeting adjourned:

Resolved, That the thanks of the Convention are hereby extended to  
the Old Colony and Newport Railroad for its kind consideration and  
liberality in running a train of cars to and from Plymouth for our ac-  
commodation; to the friends of Plymouth for their open hospitality; to  
Mrs. Victoria C. Woodhull and the other speakers for their instructive  
words; to the officers for the able discharge of their public duties; and  
to all others who have contributed to the interests and success of the  
Convention.

Evening Session.—Convention met according to adjourn-  
ment, L. S. Richards in the chair. Clara A. Field, of Lowell,  
was introduced. She prefaced her remarks by reading Mac-  
kay's poem: "Eternal Justice." Her subject, which was  
"Demand and Supply," was ably treated, and in their enun-  
ciation, her ideas were greeted with frequent applause.  
Spiritualism was destined to incorporate all reforms, and  
answer the great demand of the age. The trouble in the  
past had been that men looked for God not in the soul, but  
too far off in the region of incomprehensibility.

N. Frank White then delivered the address set down for  
the afternoon session, upon prayer and its uses, closing his  
remarks with one of his fine inspirational poems, entitled,  
"In Dreamland." He objected to formal prayer, as tend-  
ing to indolence and a want of self-reliance. If prayer was  
the utterance of a desire, he would have the individual en-  
deavor to work it out for himself. He would not take away  
any man's staff of prayer if it was one to him—he would ac-  
cord to every one the individuality he claimed for himself—  
but, for his own sake, he preferred earnest assertion. The  
subject form of prayer common in the church he could but  
consider a relic of the Oriental form of tyrannical govern-  
ment under which that religion originated.

Notice was given that Mrs. Woodhull would lecture in  
Leyden Hall, Plymouth, Sunday afternoon and evening,  
October 1, and a song was finely rendered by the Columbian  
Quartette, of East Abington, after which the friends desir-  
ing to reach Boston by the evening train withdrew, leaving a  
respectable audience in charge of H. S. Williams.

Mrs. Sarah A. Byrnes and Mrs. Juliette Yeaw declining to  
speak, Dr. H. B. Storer delivered an eloquent address of  
about half-an-hour, replete with spiritual experiences, and  
the consciousness of the nearness of the angel world. He  
was followed, in the same vein, by A. E. Giles, Esq., after  
which H. S. Williams, in a few appropriate words, closed  
the session and the Convention.

This meeting, in the main, was characterized by large and  
attentive audiences, and general harmony and good feeling.  
Let us hope that from it, as a seed-time, a good harvest  
for the future benefit of the cause may arise. During its ses-  
sions, among other reformatory movements, the claims of  
the American Liberal Tract Society were strongly pressed  
by Dr. Gardner, M. T. Dole and others—it being stated that  
every cent put into the hands of that society—of which Wil-  
liam Denton is President and Albert Morton Secretary—  
would, after the plates were prepared, insure the issue of  
sixteen pages of liberal thought free to the "Non-demonies"  
of the churches, who would gladly read them in secret.

## THE TROY CONVENTION.

Mrs. Brown, ex-President of the American Association of  
Spiritualists, made the following interesting remarks, which  
were in type at our report of the meeting, but were crowded  
out:

## PARTING WORDS.

In these parting words, I beg permission to speak of my-  
self. When this association was organized I saw in it a great  
good, and I have lost none of my faith in it. In the union  
of forces there is strength. I still hold that there is power  
enough in this association, if rightly applied, to push the  
sin-burdened world out where the sky is clear and the waters  
calm. I well believe that, by the union of hands, heads,  
purposes, we may build a broad, free, industrial and educa-  
tional institution that will shelter and educate many of the  
homeless and ignorant; an institution that will be the gate-  
way to the kingdom of Heaven.

I joined this association because I wanted to work with  
the worker, and because I wanted to help in laying the cor-  
ner-stone of humanity's holy temple.

Three years ago I was elected one of the trustees. I took  
my place on the Board with eight men, glad enough to  
work with the strong-handed apostles of good angels.  
But I hoped other women besides myself would  
join us on the Board. And they came—true friends  
indeed—followers of George Fox and the angels.

The past year I have been the President of this Associa-  
tion. I have not done the half I hoped to do, but the means  
and strength, not the will, have been wanting. Collectively,  
the members of the Board have worked in faith, hope,  
harmony, having ever in view the work you have given into  
our hands. In my goings and doings as trustee, missionary,  
president, I have been aided and strengthened by the people  
where my lines have been cast, and by the members of the  
Board. It seems to me just to add that to our Secretary I  
am under many obligations. In every emergency I have  
turned to him for aid. He has been my sheet anchor. I  
wish here and now to express to him, to the members of the  
Board and to the other friends who have been ready with  
helpful hands and wise words, my grateful remembrance of  
services rendered.

My office as president closes with this meeting. A good  
and faithful soul takes my place. But in leaving you I lose  
none of my faith in your success, nor do I leave others to do  
my work. I expect evermore to labor diligently for the  
cause that is so dear to me, that lies so near my heart.

A German poet said: "Age wants a shelter from the  
storm, and a well whereto to fill his pitcher." I have near-  
d life's post-time. The autumn winds have suggested the cast-  
ing about for a shelter and a well. I found them in the far  
Southwest, by the Pacific Ocean. A few acres surround my  
cottage. There I have planted the fig, the olive and grape.

To that warm, sunset land I shall, by and by, turn. I shall  
go freighted with precious memories and with sweet pic-  
tures of open doors and of generous souls.

May I not hope that some of you—that many of you—  
who have strewn my way with flowers, will visit me un-  
der my own vine and fig tree? Be that as it may, I shall  
send from across the continent, by the invisible post, my  
heart-greetings and my good will.

With blessings for blessings, farewell.

## MEETINGS OF THE INTERNATIONAL, SEPT. 24

## SECTION No. 1 (GERMAN), AT THE TENTH WARD HOTEL.

The meetings of this section, having been one of the first  
organized, are always very fully attended. This meeting  
was no exception. A report from the Visiting Committee to  
the Workingmen's Assembly (which is a branch of the Na-  
tional Labor Union), relating to proposed reforms in the con-  
tract systems of the prisons, penitentiaries, houses of refuge  
and other penal institutions, was considered. It was stated  
that a large indebtedness had been incurred in printing the  
report of the Legislative State Committee on prison labor,  
the whole edition having been destroyed by fire, and that  
although the Legislature had promised another edition, there  
would be an extra expense of postage, etc., that the Work-  
ingmen's Assembly would be obliged to defray. The Inter-  
nationals were invited to assist.

Another subject of consideration was the indebtedness  
which had been incurred in the performance of clerical du-  
ties, and in completing the arrangements incidental to the  
participation of the International in the late celebration of  
the Workingmen's Union to enforce the Eight Hour Law.  
It was stated that a subscription of ten cents each from the  
members of the sections would discharge the debt.

Resolutions showing the principles of the International  
movement, and the benefits to be derived therefrom, were  
referred to the Central Committee of the organization.

SECTION No. 2 (FRENCH), AT No. 100 PRINCE ST.—As usual,  
the members of this section (which is the largest in the city)  
were punctual in their attendance. The application of one  
E. F. Loisean, of Philadelphia, Pa., for information concern-  
ing the formation of a new (French) section in that city, was  
the subject of a warm debate. It was stated that this man  
was a spy, who had communicated to the late Emperor Na-  
poleon the particulars of a Fenian plot to assassinate his ex-  
majesty, in which plot the brother of the celebrated Orsini  
and General Cluseret were said to have been implicated. It  
was, accordingly, voted not to give this man the required  
information, and to publish the evidence of his baseness.

The proposed newspaper organ of the French Inter-  
nationals was debated, but nothing finally decided concern-  
ing it; and a letter to the Editor of the World, dated the  
20th inst., and signed by the Recording Secretary and dele-  
gate to the Central Committee, correcting a report of the  
proceedings of the last meeting of the section, was read and  
approved. The following extract from this letter will be  
found interesting to the readers of the WEEKLY:

First.—It says that "the said section has a different  
organization to that of others, inasmuch as it opens its ranks  
to women, who, although not permitted to address the  
meeting, in all other respects enjoy equal privileges of  
membership with the men." The section No. 2 gives the  
same rights to women that the men have—namely, to be  
members, to vote, and to speak. The International Associa-  
tion being a federative one, is regardless of sex, race,  
nationalities, or colors. As women are part of the toiling  
class, they can and have a right to be admitted into our  
association. Either as single members or as organized into  
a trade society they are as much interested in the discussions  
and solutions of the labor and salary problems as men.

SECTION No. 12 (AMERICAN), AT 44 BROAD STREET.—  
This meeting was unexpectedly quite large, several strangers  
desiring admission being present.

The Recording Secretary reported that the responses to  
the "Appeal of Section 12 to the English-speaking work-  
ingmen and women of America," in favor of forming new sec-  
tions, were so numerous that it would be necessary to print  
on a single sheet the requisite information, and that officer  
was directed to get this printing done as soon as the proceed-  
ings of the International Congress, now in session at London,  
England, shall have been received.

The delegate to the Central Committee reported the busi-  
ness which had been referred to the sections, and it was  
made the special subject for action at the next meeting.

The order of the day, which was a resolution justifying  
and vindicating the acts of the Paris Commune (printed in  
the last number of the WEEKLY), was then taken up, and  
after remarks had been made by S. P. Andrews, Mr. Han-  
son, E. Grosser, of Section 6; Joshua Rose, Dr. Newbery,  
Mr. West and others, the resolution was unanimously adopt-  
ed. We reprint the resolution for convenience of refer-  
ence:

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 communal jurisdiction,  
as follows: so far as it proposed to discharge the indebted-  
ness incurred in the Franco-German war by selling the pa-  
laces and appropriating the lands of the crown; decreed the  
separation of State and Church; abolished the conscription,  
dismanded 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 in-  
capable; induced a measure to educate the people by mak-  
ing instruction free, compulsory and secular; abolished the  
death penalty for criminal offenses in time of peace; and,  
finally, inaugurated "direct legislation by the people."

1871.  
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AT PLYMOUTH ROCK

AN ADDRESS

BY MRS. WOODHULL

When I stand on the shore, and look across the bay,  
And see the ships that sail, and the masts that rise,  
And the smoke that curls from the funnels of the ships,  
And the flags that fly from the masts, and the sails that rise,

I see the ships that sail, and the masts that rise,  
And the smoke that curls from the funnels of the ships,  
And the flags that fly from the masts, and the sails that rise,  
I see the ships that sail, and the masts that rise,  
And the smoke that curls from the funnels of the ships,  
And the flags that fly from the masts, and the sails that rise,

I see the ships that sail, and the masts that rise,  
And the smoke that curls from the funnels of the ships,  
And the flags that fly from the masts, and the sails that rise,  
I see the ships that sail, and the masts that rise,  
And the smoke that curls from the funnels of the ships,  
And the flags that fly from the masts, and the sails that rise,

Wake from thy future repose at the side of this cold granite  
"scutcheon":  
O'er the land rings the cry of oppression, the poor writhes in bondage.  
O'er the land peal thy shout, as the scald Saga roused up the Norse-  
man!  
"Dare to be free!" To thy sisters in primness proclaim the like  
story!  
Heaven, whether here or beyond, is the prize of the strong striking  
spirit:  
U'less the weakling and craven who helplessly lag in life's traces.  
List, on the air rings the lit of "Equality's" slogan!  
Lead thou the van of the morning—the ages shall follow thy banner!  
Boston, Sept. 27, 1871.

CORRESPONDENCE.

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

111 CLINTON AVENUE, BROOKLYN.

Mrs. Woodhull:

DEAR MADAM: I hope you will pardon a trespass on your  
space, as I cannot resist the inclination to offer through your  
columns the sincere thanks and heartfelt wishes for a blessing  
on the future of your valuable correspondent, Theodore  
Tilton. I admire both sexes, according to their deserts, but  
my womanly sympathy goes out to woman, for she is the  
victim of man's perfidy; and the law is perverted which  
allows a man to go through the streets unharmed and into  
any class of society his circumstances permit, while his poor  
victim is dragging on a life of shame in a miserable den from  
which the light of reason has flown, and ends her existence  
in suicide. Oh, what a reflection! and will no voice go out  
for the salvation of poor woman, and seek for punishment  
for her destroyer; no influence, no fine, but incarceration in  
a place whose gloom would bring back conscience and a  
sense of the wrong done to woman. No woman was created  
for wrong, and who can speak for the thousand instances of  
misplaced confidence ending in a broken heart and shattered  
reputation. Oh, man, be man, and woman will be woman.  
"Lead us not into temptation." The sin of sins is one of  
the finest subjects on which Mr. Tilton could display his  
manly eloquence, and the prayer of woman shall go up for  
him. Who could shield her in her cast-off position? Some  
of the noblest attributes and purest sentiments lie hidden in  
the heart of the unfortunate whose love and confidence is  
her snare. Let all who would be prompted to speak a word  
against the woman wronged remember "That they never sin  
who are never tempted;" and calling to memory the soul-felt  
sentiments of one of nature's noblest men—

Sisterly, brotherly,  
Fatherly, motherly,  
Feelings had changed;  
Love by harsh evidence.  
Thrown from its eminence—  
Even God's providence  
Seeming estranged.

Picture it, think of it,  
Disolute man;  
Lave in it, drink of it,  
Then if you can.

Take her up tenderly,  
Lift her with care;  
Fashioned so slenderly,  
Young and so fair.  
Owning her weakness,  
Her evil behavior,  
And leaving with meekness  
Her sins to her Saviour.

"The breathings of an unstained soul appealing to hu-  
manity for the unfortunate." Cannot woman take that ex-  
ample, and, instead of heaping censure on the troubled life

of the fallen, seek to bring them back to the right path, and  
write in a body to raise woman to the standard of superiority,  
and prove that "all is not lost that's in danger."

Respectfully, LIZZIE O'BRIEN.

PORT HURON, Michigan, Sept. 25, 1871.

MESDAMES WOODHULL & CLAFLIN: I am lost in aston-  
ishment at the position Mr. Greeley has taken upon  
Woman's Suffrage and the social questions it involves, re-  
calling as I do his life-long friendship for and cordial indorse-  
ment of Margaret Fuller, who in her writings touched the  
key-note of the present agitation on the subject of woman's  
emancipation. In the light of the "gentle Horace's" whole-  
sate denunciation of all who venture to indorse advanced views  
upon social questions, we recall the facts that no one paid  
to the genius of Margaret Fuller more royal tributes, that  
none were more earnest in doing homage to her purity, to  
the grandeur of her mature womanhood and ripened intel-  
lect than Horace Greeley; and he has placed his indorse-  
ment of her character on record, in the "Memoirs of  
Margaret Fuller," in language that does honor to his head  
and heart; yet, on page 197 of the memoirs, we find Mar-  
garet Fuller herself writing to a friend in America her im-  
pression of George Sand, as follows—I quote *verbatim*:  
"The truth seems to be, she has that faculty in her soul, that  
purity, for she knows well how to prize its beauty, that she  
needs no defense, but only to be understood, for she has  
bravely acted out her nature, and always with good inten-  
tions. She might have loved one man permanently, if she  
could have found one contemporary with her who could in-  
terest and command her throughout her range, but this was  
hardly possible for such a person, thus she has naturally  
changed the objects of her affection and several times.

"Also, there may have been something of the Bacchante  
in her life, and the love of night and storm, and the free  
raptures in which roamed on the mountain top the follow-  
ers of Cybele—the great Goddess, the great Mother; but she  
was never coarse, never gross, and I am sure her generous  
heart never failed to draw some rich drops from every kind  
of wine press."

In view of Mr. Greeley's position and Margaret Fuller's  
enduring fame, I have felt that you might deem this commu-  
nication worthy a place in your columns. To my mind  
the most radical sentiments of Elizabeth Cady Stanton, or  
Mrs. Davis, are quite thrown into the shade by this heroic  
vindication of the "great calumniated" by Margaret Fuller.

L. C. S.

UNMANLY MEN.

It is they who howl with rage and disgust when women  
unmask their vices, with a noise that thunders their doom.  
Exactly in character is the specious comments of the in-  
genious piece I inclose you, on the action of the Washington  
Women's Club during the visit of the Knights Templar.

So long as women dealt only with the vices of their own  
sex they were commended and urged on in the "good work  
of reform" by many men, who laughed in their sleeves while  
slyly making every effort to defeat a "well-organized and  
rightly managed attempt to kill or cure the social evil."

We sincerely hope the Woman's Club will work on, undis-  
mayed by the braying of curs in high places.

DARL ST. MARYS.

OUR CHILDREN.

BY M. S. K.

DEAR WOODHULL AND CLAFLIN: Among the current  
items of this week's *Ledger*, I find the following: "A man  
in West Albany, Vt., lately whipped one of his boys till  
the flesh was lacerated from the small of the child's back to  
his knees. He was complained of by a neighbor for cruelty  
to the boy, and the Justice of the Peace before whom he was  
brought fined him two dollars. The father paid the money,  
remarking that he thought it was cheap. The indignant  
neighbors thought so too."

Cheap! Yes, it was indeed cheap, pecuniarily speaking,  
to that brutal, fiendish father, but how dear to the poor  
boy, God and the angels only can know. Cheap for the  
father, but how dear must it have been for that mother, who  
doubtless, through fear, was forced to silence, while her  
darling boy was enduring such inhuman treatment. My  
soul is filled with deepest sympathy for her and for the  
child, and I can but ask, When will parents learn to train  
and govern their children by kindness and love, and not by  
harsh treatment and fear? When will they learn to spare  
the rod, and save the child?

Again: Is this man, or, rather, this fiend in human shape,  
qualified to be a father, or a husband? May we not with  
almost absolute certainty infer that he is a member or even a  
minister in some orthodox church, and that he believes in  
hell and damnation, and vicarious atonements? I will, at  
any rate, venture the assertion that he is not a Spiritualist,  
and that he calls Spiritualism the works of the devil. And  
I will here state that, if I am incorrect in my inferences,  
any one who is acquainted with the facts in the case will  
oblige me by setting me right.

The minds of many great and noble men and women have  
been, and are yet, greatly exercised about cruelty to ani-  
mals. Papers have been published, many able articles have  
been written and eloquent lectures given upon that subject,

but what has been said about cruelty to children? What  
paper has been published vindicating the rights and privi-  
leges of the little ones of our land? Are they not of as much  
importance as the beasts of the field? Does the above ex-  
tract not show that man may abuse his power in regard to  
his child, to a certain degree, if not to the extent that he  
does toward his animals? Yet his child is a human being,  
possessing an immortal spirit and endowed with an intellec-  
tual and moral nature which renders it susceptible, from the  
very beginning of its existence, of being influenced to a great  
extent and its character for life molded by the circumstances  
which surround the mother during the period of gestation  
and the treatment which it receives during childhood. But  
of what consequence is it that this is so? Are children not  
ushered into this life without the least preparation on the  
part of parents? Do not mothers too often have to pass  
through the period of gestation under the most trying and  
unfavorable circumstances both to themselves and offspring?  
Under these circumstances is it any wonder that there are so  
many premature births or that so many children die in in-  
fancy? From my personal observation upon the subject,  
and what I have been able to learn from other sources, I am  
led to believe that at least two-thirds of the children that are  
born come into the world against the will of the parents.  
This is so with the mother, because of her increasing do-  
mestic cares and over-taxed energies. Her constitution has  
no time for rest or recuperation from the time she becomes a  
wife till she passes the age at which she is capable of bear-  
ing children. In this there is a great wrong, both to the  
mother and to the children. Let mothers be taught that  
they can and should govern their maternity, and we will  
soon cease to see so many sad-faced, weary-looking women  
and children will to a great extent cease to be born with  
diseased and feeble constitutions.

Since the father is exempt from all suffering consequent  
upon a child being born into the family it is generally a  
matter of indifference to him, provided he be able to sup-  
port them; but it is frequently the case that children are  
born positively against his will, because he feels his inabil-  
ity to provide for them, and, since they are oftener than  
otherwise diseased and feeble, he regards them as encum-  
brances, and in many instances shows it by his cruelty to-  
ward them.

The land is teeming with articles, papers and books, rife  
with information for the improvement of plants and ani-  
mals. From the vegetable kingdom up to the highest  
grades of domestic animals, States and nations are vying  
with each other, and the question is, who shall produce the  
most perfect specimens? Especially is this so with regard  
to animals. Do not amateur stock raisers look well to the  
perfection of form, health and qualities of those they design  
for parents? Is not the greatest possible care taken of the  
female during her period of gestation? Is not the fine mare,  
for instance, freed from all labor and drudgery, and treated  
with the utmost kindness! But who thinks of sparing his  
wife from all labor and drudgery, and of treating her with  
special kindness, during the period of her gestation? Does  
the stock raiser ever select for the male parent a little-headed,  
narrow-chested, crooked-legged, dwarfed and disased ani-  
mal—such, for instance, as two-thirds of the men of the  
present time would be with a slight change of shape? No  
matter how much deformed and diseased, a man may be-  
come a father. So a woman may be diseased and deformed  
—as nearly all fashionable women are—and yet she may be-  
come a mother. A man may chew tobacco, get drunk, swear  
and debauch to the fullest extent, and still he feels himself at  
perfect liberty to become a father, and to transmit and entail  
upon his child all the above-named evils; and because it  
commits a fault he has a right and the power to whip it till  
its flesh is all mangled and lacerated, as per extract. This  
supposed right is sometimes carried to the extent of main-  
ing, or even of taking the child's life, as in the case of the  
minister who, a few years ago, whipped his child till it died  
because it would not pray.

It is said, and truly, too, that the mother molds the char-  
acter of the child. She not only transmits to her child her  
form, contour of face, color of eyes and hair, and all that  
is pure, true and beautiful in her nature, but, also, all that is  
evil, untrue and impure. This is no longer a question, but  
a fixed fact. According as the parents are perfect, physi-  
cally, mentally and morally, so will the children be, and vice  
versa. Then, what is to be done? Let parents, both fathers  
and mothers, begin to regenerate themselves. Wait not for  
the blood of Christ to wash away your parental sins, for  
they are as lasting as the spirit of your child. See to it that  
your children are born right in the first place, and no  
"second birth" will be necessary. Let the mothers of our  
nation cease to fritter away their time in the giddy rounds of  
fashion and pleasure, and begin to qualify themselves and  
their daughters to become the mothers of healthy, intelli-  
gent children. Let the fathers also refrain from all dissipa-  
tion, and begin to qualify themselves and their sons to be  
the fathers of healthy, intelligent children; then will the  
dawning of a new era for the human race begin. There  
would soon be no need of poor-houses, jails, penitentiaries,  
insane asylums and the gallows. There soon would be no  
idiots, liars, thieves, drunkards and murderers! O man!  
O woman! Think of the responsibility that rests upon you.  
Think of the duties you owe to yourselves and your off-  
spring. Let the very men who are most enthusiastic about  
improvements in agriculture, horticulture and stock raising  
reflect seriously upon this subject, and remember that he

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[illegible]

Mr. J. B. W. lived under the following

Woman must be as independent as man, but it need not be at the sacrifice of marriage and home and children. It need not be at the sacrifice of civilized humanity and society. There is a better way to solve the problem of woman's position in civilized society than by her taking the position of man and doing his work. If woman must perform the hard, rough labor of man, then society must go back to barbarism. Or if she must perform his extensive brain labor, then her children, if she have any, will have too little physical strength to be worth raising.

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

### ACKNOWLEDGMENTS

1. The first objective of the project is to determine the extent of the problem of drug abuse in the community. This will be done by conducting a survey of the community and by interviewing individuals who are involved in the problem. The survey will be conducted in the form of a questionnaire and will be distributed to a representative sample of the community. The interviews will be conducted with individuals who are involved in the problem of drug abuse, such as police officers, judges, and social workers. The second objective of the project is to identify the causes of the problem of drug abuse. This will be done by conducting a literature review and by interviewing individuals who are involved in the problem. The literature review will be conducted in the form of a research paper and will be distributed to a representative sample of the community. The interviews will be conducted with individuals who are involved in the problem of drug abuse, such as police officers, judges, and social workers. The third objective of the project is to develop a plan of action to address the problem of drug abuse. This will be done by conducting a survey of the community and by interviewing individuals who are involved in the problem. The survey will be conducted in the form of a questionnaire and will be distributed to a representative sample of the community. The interviews will be conducted with individuals who are involved in the problem of drug abuse, such as police officers, judges, and social workers. The fourth objective of the project is to implement the plan of action and to evaluate its effectiveness. This will be done by conducting a survey of the community and by interviewing individuals who are involved in the problem. The survey will be conducted in the form of a questionnaire and will be distributed to a representative sample of the community. The interviews will be conducted with individuals who are involved in the problem of drug abuse, such as police officers, judges, and social workers.

and only two in one comparable mental concept. The word which no third party has any right to enter or interfere with, if you will permit will create the question in dispute currently and forever. You simply do as the master demands. The "word" is what I want. Please to see that such is the condition for the highest human development, and I will then agree with you without your adding "the facts." Why not say an conflict between two powers of the opposite sex, instead of using the word *truth*. What the question of all civilisation and on the language of ancient words is the pleasant and most complete agreement now that includes the facts and conditions and now other. There is no use of abstracting the word and into the domain that each or know enough of its characteristics to even give it a logical definition. By making use of the word *power* there can be no mistake. Prop. Power what difference do you mean to imply between "man" and "female"? Explain to the earthly minded world what this practical case is that "man" is to be avoided, and to use to tell them what our attitude intention. In this letter you have a wide range for playing the limit of the freedom of your mind engaged person, all the way from her thinking that she might possibly at some future time like to think of having another, through all the phases of expression of the love nature—telling her truth, lying, according to the highest and best expression of that sentiment—the sacred covenant of sacred marriage. Tell me at which of these phases of expression your mind freedom has its limits: and give me your reasons and reasons here why it should come just there, why it did not come at the expression preceding, or for what reason it should

As regards the carrying of love, your standard may be as high as you wish, but whether better or otherwise, I don't know. I have put an "X" over it, because I talked upon it, and I don't know anything concerning it. Freely do you? My standard was made to be all our measurements with reference to the greatest common class of action. I make no pretensions to purity. I am human. You compared with your first husband, I am with the rest of my fellow-men, two thirds of the male. Human nature is human nature, and all its weaknesses and limitations, notwithstanding two-thirds you & I might wish to otherwise. I admit that there are right acts right out of the marriage contract that other persons must respect, but the supposed rights of one may be the wrong of another. Leaving that your own feelings to this matter are human, do you not think that your wife's are just as much so, even though they differ. How can any man right in another person's supposed wrong, because the wife can't be made to do better except than she let you to act and prevent. How can both parties to this "bad company" of proven right, a veto to raising the standard of chastity? If they have and do the year now, to be of a different frame of mind, what then? Why you have no alternative but to step on to my platform, although you may do so voluntarily—that is for each party to the "happy" to prove their own limitations. Don't I have faith enough to believe nature to think that all individuals know what their wants are better than any other person can tell them, and that any interference with such wants and feelings is no

Warning: disclosure of this sensitive personal information to other persons may result in a fine of \$100,000.

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...can consistently follow. As the exceptions not only refer to those who are variable in constitution, and in constant by nature, but to those who are constitutionally and habitually monogamic, at the same time, it is almost impossible to deviate from the "even way" to which they would speedily return. The error which accepts monogamy not as a truth, but as the whole truth—the holy Catholic Church, which except a man (still more a woman) believe, wholly and undivided, he shall without doubt perish everlastingly.

But Nature is much larger than any creed, individual, society or race. Nature is a universal republic in which even the smallest minority is duly represented; and those who would be one with God, who is its spirit, must learn to recognize diversity and inconstancy as part of that stupendous whole, and not assume that "our village" is a pattern for the universe.

Fourier—who possessed the rare faculty of deductive reasoning, who from social causes barely commencing to operate frequently infers effects to take place in a social order not even commenced—believed that in the Phalanstery there would be found a proportion both of natural varietists and of natural celibates, while constancy in the monogamic relation itself would be promoted by occasional deviations, from which the parties would return with renewed zest to their previous relations, as the traveler to his home. The persons mentioned in the citation at the head of this article probably acted in obedience to this natural law; and had society in their case recognized its existence and legitimacy, no trouble need have resulted. It is believed that such practical recognition would operate as beneficially in the marriage relation as in cases of temporary changes of locality, scenery or pursuit. The tendency to such changes was strikingly manifested in the case of a wealthy and highly educated clergyman of the Church of England, who two or three years since was suddenly missing; for months fruitless inquiries were made in every direction; he finally turned up in the capacity of a driver of cattle in Scotland. Having had the change that nature demanded, he resumed his previous status.

By means of observations on magnetic conditions, on the action of the spheres of individuals on each other, on the extent to which the mere presence of one person may act for good or for evil on another (even in the case of the same persons, sometimes for good, sometimes for evil) we are now reaching *a posteriori* to the truths of which Fourier had an *a priori* perception.

Let us observe on record such facts as may transpire in this regard. From the limited experiences of a few susceptible persons, it is believed that sickness, and even death, would often be avoided by judicious temporary modifications in these relations, thus avoiding the evils incidental to abrupt and unnecessary terminations of relations which need not be otherwise than congenial, by a fearless recognition of all facts—avoiding the evils of divorces, elopements, etc., by admitting the legitimacy of the causes which, like other natural laws, produce pain by being thwarted in their operations; by recognizing them as purative or preservative manifestations of the *vis medicatrix nature*, not to be suppressed, but to be aided and directed by reason and experience.

The (almost) universality of this tendency to outbreaks on the part of vigorous, healthy, unfettered organisms is thus forcibly portrayed by that poet of nature as it is—Walt Whitman:

"O, to be absolved from previous ties and conventions!  
I from mine and you from yours!  
O, to feel a new unthought of nonchalance  
With the best of nature!  
\* \* \* \* \*  
O, to escape utterly from others' anchors and holds!  
To drive free! to love free! to dash reckless and dangerous!  
To court destruction with taunts—with invitations!  
To ascend, to leap to the heavens of the love indicated to me!  
To rise thither with my inebriate soul!  
To be lost, if it must be so!  
To feed the remainder of life with one hour of fullness and freedom!  
With one brief hour of madness and joy!"

ANTI-PROCRUSTES.

OTOE, Nebraska, Sept. 6.

DEAR MRS. WOODHULL: It does my heart good to know there are brave and noble sisters still laboring so courageously for the overthrow of oppression and usurpation. May your courage never fail you; and know that there are hearts throbbing 'neath the sullen tide of quiet exteriors, which would gladly do you service, which are hedged in by barriers that rise mountain-high and preclude all thought of performing much effectual labor near home. In union there is strength. I know of but few, if any, that would favor the women suffragists so much as to openly declare it, or further it so much as to subject themselves to the dreaded ridicule that would follow upon the footsteps of the ill-bred masculine being who would dare to visit the polls for the purpose of casting a vote wherewith she might restore to herself her selfhood, her children, her home; in short, all the rights and privileges that an all-wise first cause intended to lavish upon her. Generally speaking, we are blessed with good and worthy husbands through our vicinity, and wives as contented as the man in his tub. But, nevertheless, when it becomes popular for women to vote, some who now boast of having all the rights they want, declare they would be the first to do so. So, good ladies and helping brothers, clear away the rubbish. When the way is made sufficiently

smooth for our train, we shall sweep right into your ranks. Is it worth while for me to try to conceal the wormwood that is in my soul while I write those detestable words? Such cringing cowardice, such downright selfishness, can receive no laudation from a soul inspired with the light one ray of justice can impart. Suppose the African race were still toiling 'neath a cat-o'-nine-tails in our Southern States, who of us would, while regarding them, say we had all the rights we desired, and feel there was naught for us to do but to enjoy them? Was it so? Did not father, son and brother fly to their rescue? Nor was this all. Where were the sisterhood the while? Laboring with heart and hand to lift up and liberate a class of people on whom chains were riveted so closely, and over whom such strict vigilance was kept, that they could not liberate themselves. Are not the two synonymous? Do we expect the wives of beastly, cruel, ill-begotten husbands to rise above the weight of injustice, abuse and often poverty, to demand with a firm and steady voice the right to free herself from the hated life she has, through bad education, or no education at all, stumbled into? We know the thought is preposterous, and that the work properly devolves upon those who are most independent to lend their warmest sympathies and utmost strength to relieve those whom we know do suffer. And it being a fact interwoven throughout the human family, that one cannot suffer without all participating, is it not doubly necessary that we look with a clear eye, and try to discover where the cause of so much grievance rests? We know it exists. We have only to open our eyes, and we meet it in lasciviousness, bigotry, ignorance, lunacy, drunkenness and licentiousness of every grade. Now we know that much of this is brought from our cradles, from our earliest existence it is stamped upon us; one wrong engenders another. How can it be otherwise? Our laws command and custom enforces wickedness. We would have fewer cradles rocked, and more time to do it rightly. We would have fewer little graves, and more well-developed men and women. We want better laws, we want to help make them if you gentlemen can't see their inconsistencies a little better. Don't frown upon us, don't call us masculine—it is our genuine femininity that makes us cry out against things so revolting. You must and will help us, the truth and necessity of the case is so apparent, and a rich reward so inevitable.

Yours for the right, L. T. F. D.

#### SPIRITUALISM IN ST. JOSEPH, MO.

MESDAMES WOODHULL AND CLAFLIN: A few intelligent and zealous Spiritualists in this city, deeming an organization necessary for the good of our cause, and that of humanity, issued and circulated the following:

DECLARATION.—We, the undersigned, citizens of St. Joseph, do hereby form ourselves into a Society, to be known as "Progressive Spiritualists," for mutual benefit and the dissemination of truth, and agree to be governed by such Constitution and by-laws as may be adopted by a majority of its members, and to pay, on the first Monday of every month, the sum set opposite our names, toward defraying its expenses.

Individuals may become members of this Society who are seeking after truth, with a desire to elevate and perfect their natures, and to promote their present and future happiness.

All persons becoming members of this Society will be required to live a good, moral, temperate, truthful and virtuous life, and to do unto others as they would be done by—otherwise they may be expelled by a vote of two-thirds of its members present at any regular meeting. A member may withdraw at any time by notifying the secretary to that effect.

After a sufficient number of names were obtained, and the requisite amount of funds subscribed to insure its permanent success, they organized by electing the following officers, viz.: John C. Bender, President; C. F. Smith, Vice-President; John B. Harder, Recording Secretary; Dr. Daniel White, Corresponding Secretary, and George Seibert, Treasurer.

Regular meetings will be held every Sunday at their Hall.

Our Society has opened under the most favorable auspices. Our worthy President proposes to donate a melodeon, and the necessary number of "Spiritual Harps," to establish a good choir. The Spiritualists of St. Joseph are composed of men and women whose moral characters are above reproach, and having tested the truths contained in our beautiful philosophy, they desire to impart them to others.

DANIEL WHITE, M. D.

#### THOUGHTS.

How little we know of each other,  
How ready we are to condemn,  
And lazily drift with the current  
'Twere manly and noble to stem;  
When could we but know the temptations  
And trials of frail ones that fall,  
Our judgment were tempered with mercy  
And tender compassion for all.

How little we know of each other,  
How dim in prosperity's ray  
The trials and struggles that cover  
Like guilt from the eyes of the day:  
The pangs of the houseless and homeless,  
The friendless on poverty's road,  
May be at our threshold, unheeded,  
And visible only to God.

How little we know of each other,  
The brand of dishonor and shame;  
If truth were as welcome as falsehood  
Might canonize many a name.  
The culprit might put on the ermine,  
The silver be purged of its dross,  
And Crime's ghastly gibbet transformed  
To martyrdom's glorious cross.

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

## WHAT IS SPIRITUALISM?

The distinctive feature of Spiritualism is the determination of continuous existence. As absolutely as we can know anything, we know that we exist; but nobody has lived to be sufficiently wise to penetrate the mystery of existence. As absolutely as we can know anything, we know that we see the various material objects by which we are surrounded; but nobody has yet been able to tell how vision rises into consciousness, becoming a part and parcel of our personality and experience. The same is true of all our senses—of tasting, smelling, hearing and feeling. We know that we taste, smell, hear and feel, but the process by which they rise into recognition is utterly beyond human penetration.

It seems, then, that locked up within us there are processes and powers, of the modes of operation of which it is impossible for us to learn definitely. But all these experiences are so common, we accept them as a matter of course, never stopping to question if they are in reality veritable existences. We hold, however, that any single experience of life, let it be the very simplest and most common, is just as much a mystery and just as impossible of absolute solution as is existence itself. In consciousness there is a something that tells us that we are, and there our knowledge ceases.

But we should be called insane were we to question the fact of the existence of a person who should come to us and say: "I am your brother Samuel, or your sister Julia." And why? Simply because such occurrences are common, and we accept them as real. We do not lay hold of him or her and express doubts of identity. The evidences presented are accepted, and we conclude that it is not a delusion.

These things are referred to in order that it may be shown that we readily receive a thousand things as facts, of which there is really less evidence than there is of thousands of other things that we reject. In practice we are altogether materialists. We virtually assert every day, and all the time, that there is nothing except our materiality. We make it convenient to ignore the physiological fact that while we are the identical persons we were twenty years ago, there is not so much as a single particle of matter in our bodies which was there at that time. Our bodies are constantly being torn down and built up. We are continually taking into our systems fresh material, extracting something from it, and discharging what we cannot appropriate, as well as the old, from which we have taken its vitalizing principles. And this process is called living.

But what is the life that is thus maintained? Is it the life of the body? No! The body dies continually, is changing with every pulsation of the heart. Every inch of progress made by the blood in the arteries and veins means the giving and taking of just so much material substance. Is that all there is of life? Nobody pretends that any of the operations by which the body is maintained give evidence of intelligence in and of themselves; that is, there is no intelligence possessed by the circulation; or by the integrating and disintegrating processes, simply as such. All these processes continue in conditions in which there are no manifestations of intelligence whatever. None of the involuntary motions of the body are necessarily evidences of intelligence. It does not, however, follow, that there is no intelligence. Wherever there arises a power which assumes command

over the body and compels it to do this or that act, which of itself is not a function of the body, then there is an evidence of some power other than that manifested by the mere operation of organic life. It is evident that this power is not a part of the body nor the whole of it, but a something which makes use of the body to perform its behests. Neither does this power reside, generally distributed, in all parts of the body. All of the limbs of the body may be amputated, and the capacity of this power be only limited in its methods of use. This alone is conclusive as to the body being a machine of convenience for the use of the resident intelligence. If, however, a single one of what are known as the vital organs be separated from the body, the intelligence at once departs.

Now of what use, in a material sense, would be the existence of the trunk of the body without the attachments? Evidently none at all, since if there were no locomotion there would be no progress, either materially or intellectually, resulting from the organic existence of the body. And to what do all the permanent advantages and benefits resulting from organic existence accrue? To the body itself? Not at all. All lasting benefits of life accrue to the intelligence resident in the body. The body is the same yesterday, to-day and to-morrow; its changes do not modify its general condition, but intelligence grows with each new experience. To the attainments of to-day ten years add their contributions, never compelling the old to make room for the new.

Hence it appears, if there is any purpose at all in the organic existence of our bodies, it is that they may subserve the uses and interests of the resident intelligence, and that these intelligences make use of them so long as possible, and then depart.

Suppose now that we take a perfectly organized, operating body, and after having carefully weighed it, draw off its circulating fluid. What we call death will ensue; that is, the controlling intelligence departs. If that body and the blood be separately weighed, the sum of their weights will be precisely what that of the body was while yet the intelligence resided in it. Is it not quite evident that something has gone which did not possess gravitating power, but which nevertheless was power of itself, and yet so subtle that it is beyond the reach of science or analysis—in other words, which is too superior to human inventions for detection.

In further evidence that the body is organized for the use of the intelligence, we adduce the fact that the very moment the intelligence departs, the body begins to decompose. The elements of which it is composed being no longer of any possible use in their present form, separate from each other to enter into other combinations. And such is the economy of nature.

Nobody doubts our existence so long as we remain in the body, and everybody knows that the body is not our main existence. We converse together by using the organs of speech, and everybody knows that it is not our mouths that talk, any more than it is the instrument that makes the music. But when we can no longer make use of the organ of the body to communicate, it is assumed that communication is impossible. It is the mission of Spiritualism to prove that to be a mere assumption.

As we have before stated, the frequent occurrence of any given thing robs it of its novelty and secures its acceptance as a reality, whether the method of its appearance is understood or not. Fifty years ago if a person in London had communicated to a person in New York by the means of a cable, of the construction of which nothing had been known to the New Yorker, the messenger delivering the message would have been treated as an impostor. Impossible! Humbug!! Insanity!!! and other petty names would have appeared in the columns of the *Tribune*, expressing Mr. Greeley's opinion of the matter. Yet, the evidence of to-day would have proven the fact even to skeptical Horace, though we should expect that he would stand in his egotistic self-assurance to the very last moment denouncing it. Skeptical Horace denounces Spiritualism as humbuggery, tomfoolery, and as almost everything that is explicit and nice; and Spiritualists as maniacs or fools, while millions of men and women of at least equal general reputation for intelligence and veracity with the philosopher, as emphatically declare it to be the greatest of all facts; since it is the demonstration of what had previously existed only as a matter of blind faith; but which has a more direct and important relation to human interests and to Divine purposes than all other things combined; since if physical death is the end of man, life is a purposeless abortion, resulting in nothing except a few dreary years of toil and trouble, sometimes brightened by a ray of light and temporary glory.

We hold, then, that Spiritualism is the religion of all religions, combining in one simple fact more of human prophecy than has been developed by all the various theologies that have ever existed. Once received as a living truth, all need for dogma, creed and intangible reliance passes away, leaving the practical matters for improving the sum total of existence as our whole duty.

Spiritualism, then, is that which shall dethrone superstition, priestcraft and Sunday religion, and replace them by intuition, knowledge and the religion of humanity, which will labor for the good of the world every day in the week; it is that which shall transform churches, in which self-elected expositors of Divine Revelation play upon the credulity of those who have not yet learned that the Hell with which they are threatened must be located in some other universe, into places where the people shall be taught of

the principles of life and how to put it to best uses; and what best purposes really are; which shall rob death of its sting and the grave of its victory; and finally elevate the aspirations of humanity to such a height that there shall be but

"One life for those who live and those who die.  
For those whom sight knows and whom memory"

## OUR ROMANCING STATISTICIANS.

The sole merit of a balance sheet is its accuracy. If elements are omitted therefrom, it misleads equally with false entries.

Our government officials have sent forth a statement for the fiscal year just expired, that the trade of the country with foreign nations has resulted in a gain of \$10,398. That this is false is well known to our officials; not a day during this period has passed without the sending abroad American securities to pay for merchandise consumed. Every person conversant with foreign exchange is aware that this has been continually, and is to-day, a largely debtor country; that a large amount of bankers' accommodation bills of exchange, said to amount in this city to forty or fifty millions, have been used during the past sixty days to bridge over the period when cotton does not go out largely; these, like all other debt, however much it may be renewed, must be met by ultimate payment.

It is evident to the most casual observer that there are elements operating, on a vast scale, which it does not suit our government officials to bring before the people. This annual statement to the people is a false beacon which will lure the unwary to pecuniary destruction.

An abstract of government reports for nine years will more clearly reveal their unreliability:

	Domestic exports, including specie.	Imports, less re-exports.
1863	\$240,413,072	\$236,796,396
1864	243,991,817	239,305,555
1865	195,945,647	215,991,019
1866	418,196,492	430,770,041
1867	329,783,725	397,223,067
1868	352,381,698	349,043,682
1869	318,036,624	412,140,841
1870	420,578,952	431,927,925
1871	513,044,273	513,033,275
Total	\$3,031,914,329	\$3,296,210,741
		\$264,296,412

Now, while our romancing government reports have made us live upon our debts to the amount of \$264,296,412, it is well known that at the lowest estimate we have sent for merchandise received, \$2,500,000,000, while some make this amount much greater.

There are three elements unrevealed to the people which are the chief cause of this great discrepancy—freights, under-valuation and smuggling. For these three causes, 25 per cent. on gross imports is allowed, or \$300,000,000 for the period under observation, yet this does not account for over half the difference.

So completely has the foreign carrying trade passed out of our hands that not a single steamer floats the "Stars and Stripes" on the Atlantic Ocean, while the American Eagle pays tribute to the English Lion for carrying our cotton, cereals and provisions, and bringing back the various products of British manufacturers. Undervaluation, owing to the firm hold which that corrupting American motto—"to the victors belong the spoils"—has obtained on the popular mind, is also on a large scale.

Our importers, desirous of entering their invoices at the lowest possible figure, find the easy virtue of these officials yield quickly to their golden charms.

But probably no element is more important in filling this gap between deceptive government reports and actual facts than smuggling. Our vast sea coast, with its numerous bays, rivers and inlets, our scarcely less extensive land frontier, offer such tempting opportunities for the evasion of high duties that the cupidity of human nature is unable to resist. It is well-known that there are large organizations for the delivery of goods free of duty all over the country.

Unfortunately these facts are not made known by our officials, the press is ignorant, or blind, and day by day the country sinks deeper in the greatest and most hopeless insolvency ever witnessed, without a warning voice being raised. It now requires 2,000,000 bales of cotton (500 lbs. to the bale, at 15 cents per lb.) to pay the simple interest due abroad. The banks of this city have only about \$10,000,000 of coin, the people have long since parted with all that was used for circulation, while there is probably over one hundred millions of English money on call in this city, which at any moment could be asked for without the possibility of meeting it.

The \$200,000,000 of New York city debt is a mere bagatelle to this European bondage; it only needs some great exciting cause to awaken our European creditors from their narcotized security to these facts, to see the most stupendous financial revulsion that has ever swept over the world.

THE CRUCIBLE—A Reformatory and Spiritualistic Journal.—One of the few weekly papers that ignores no question that can possibly be of interest to the "common people." Moses Hull, Elvira L. Hull, Editors. Terms of subscription: \$2 per annum; \$1 for six months; 50 cents for three months. Specimen copies sent free. Address Cosmopolitan Publishing Company, 106 West Baltimore street, Baltimore, Md.

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WOODHULL & CLAFLIN'S WEEKLY.

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### THE TRIBUNE'S DOCTRINE OF EQUALITY.

In an editorial entitled "Help for Fallen Women," in the *Tribune* of the 27th ult., there is sufficient evidence to convict Mr. Horace Greeley as an aider and abettor of the distinctions which exist between the sexes as to moral responsibility, as well as to prove him to be an illogical and irrational if not a dishonest person.

After going over the meaning and purposes of the recent action of the Washington women, it proceeds to question the possibility of the accomplishment of anything of much consequence looking to the suppression of the evil. And we do not wonder that the *Tribune* has such conclusions. Reasoning from false premises, or, as in the *Tribune's* case, not reasoning at all, always leads into the fog. Listen to its wisdom:

"Much may be done to mitigate the terrible consequences to women of a lapse from virtue. But it may be questioned whether the punishment which lights so terribly upon this fault is not intended and adopted as a warning and a preventative. There are many reasons why it is not possible that man shall suffer as severely as woman for offenses against chastity. Nature itself has provided that the fault of the man shall not be so susceptible of proof as that of the woman. The man, whose guilt is equal and often greater, goes necessarily unpunished, while inexorable nature denounces to the scorn of the world and the severest physical anguish the woman who has been untrue to her own honor. There is no means of redressing entirely this apparent inequality. Its legitimate consequence is a higher degree of responsibility resting upon the weaker sex. The fact may be deplored, but cannot be denied, that the virtue of the world lies in the charge of women."

If there ever were more blasphemous and damning words than these written, we should be glad to know where to find them. They are a direct indictment against Nature and against the God of Nature. They are entirely at war with logic and consistency, and so utterly supercilious and egotistic as to make them simply contemptible.

What are the proofs, pray, that nature has provided, as against woman and in favor of man? We have always been led to believe that there is a justice in natural law which did not recognize the ignoble distinction of sex that men have set up as against women. We suppose the *Tribune* refers to maternity, which may follow from a "lapse of virtue." But will the *Tribune* please tell us if the penalty, in this regard, which nature requires, is any more severe in cases of illegal than it is in legal maternity? If "the punishment which lights so terribly" is "intended as a warning and preventative," falls upon "a lapse from virtue," does it not also fall the same when the person has the sanction of the law? "Inexorable nature denounces the woman who has been untrue to her own honor," while it lets the man who has been equally untrue go scot free. And this is "an inequality" which cannot be redressed, and, though "deplorable," it nevertheless must be endured.

Yes! it must be endured so long as the world is cursed by such canting hypocrisy, and by such attempts at justification of man, where woman is damned—not by nature, mark you, Dr. Greeley, but by such assuming despots as you are. It is enough to make all womankind blush for shame, that such libels upon God, nature and woman can constantly fill the columns of one of the leading dailies of the country, and it go on its course unrebuked. And yet this editor talks of honor, of virtue, of respectability, and calls those who dare to question his authority bad names. Faugh! Out upon such whitened sepulchres and such squeamish, such mawkish, such pharisaical sentimentality. Nature nor God has nothing to do with the distinction men have set up as against women. Nature's laws are just and equal. But men's statutes, standards and requirements are just what they desire to make them from time to time, to fit and suit their various whims and pleasures.

It seems, however, that the *Tribune* has overlooked one fact in this case, and that is that these women of whom it speaks seldom or never are the recipients of the "proofs" and "consequences" of which it talks so glibly and on which its whole article turns. There is but a single interpretation of which this editorial is susceptible, and that is that Dr. Greeley fears that women, if permitted to go on in the course they have set upon, will soon be in position to compel the application of the same law of moral responsibility to men that they now force upon women. And in this fear he is correct.

Women demand such a reconstruction of society as shall make it possible for every woman to be her own support, so that she shall never be reduced to the extremity of being almost obliged to "lapse from virtue" to keep herself from starvation. Men may say that this is not a condition of "fallen women," but we say there are very few who at some time have not felt the demands of hunger, and been without the means to respond to its call. Once entered upon the life, so long as health and beauty last hunger is kept from the door; but how would it be to-morrow with the 50,000 women called prostitutes who live in this city entirely from the sale of their bodies, were they at once set adrift and deprived of their means of support? And yet such people as Mr. Greeley would call this a retribution of nature. Heaven help such ignorance and blasphemy!

Do the good people who make so much ado about fallen women, and who mourn so grievously over their "terrible

conditions," ever stop to analyze the difference between them and the ten times larger class whom law has pronounced virtuous? How many of this latter class are there who gain their livelihood by the same means that those do whom they facetiously call "fallen," the sole difference being that the former have had a soulless ceremony performed, which the latter have not. And yet women stand up and thank God that they are not as those other women are. Verily have common sense and logic departed from the hearts of men?

We ask the fastidious and immaculate men of the Greeley kind to point out the moral difference between the women whom they call "fallen," who are virtually shut out from other means of support by society, and that larger class who are continually seeking and finding a market at a good price; who marry not for the love they have for the man, but because he can give them a home and a support; who, indeed, in many cases, desert the man they love for him who has these necessary things with which to purchase. Everybody knows how these things are, and yet everybody persists in labeling one condition prostitution and the other virtue. Greeleyites would shut the mouth of inquiry and brand those who attempt it, with their slang, innuendoes and vituperative abuse just without libelous range. They would blind reason, throw dust in the searching eye of logic and gloss over their own rottenness by whitewashing themselves at the expense of the degradation of the women whom they are determined to shut out from getting the power to purge their conditions and to expose the internal corruption of their would-be masters and defamers. We say out upon such virtue! Out upon such morality! Out upon such distinction! and come down to calling things by their right and logical names, and to an understanding of what they are.

Verily it is time that this fallacy, the mask of mock virtue, be torn from the faces of humanity and the purity which is of the heart exalted to the throne whereon woman by right of nature sits, elected and crowned by her higher functions than man possesses, to be the mother of humanity. From this throne it shall not much longer be possible for man to drag her, nor for such men as Mr. Greeley to defame her; nor shall the sense of humiliation, degradation and bitter injustice, called forth by such stuff as the editorial to which this refers, much longer cause the rich blood to tingle her cheek with shame and mortification.

Let us say one word to the over-zealous people who are laboring for the amelioration of prostitution: that if they would exert one-half their efforts to remedying the causes which lead to it, they might hope for permanent mitigation. But if they should succeed in reforming every prostitute in the land to-morrow, the same cause which produced them being in existence, would surely produce as many more the next day. We have tried remedies long enough. We want cures.

### THE REPUBLICAN PARTY AND WOMAN SUFFRAGE.

The Republican party is evidently put to its trumps to steer clear of the dangers which beset their path. They know that limitation of the suffrage comes with exceeding bad grace from those who have forced negro suffrage. And yet they also know that to yield the right of its exercise to women is to ensure their own defeat at the next Presidential election. And Democrats look smilingly on their dismay.

As an opponent competent to break the effect of Tilton's letter to Sumner, Senator Carpenter appeared, only to be sent back so utterly discomfited as to make it questionable if he will ever again enter the lists. And now comes the Springfield *Republican*, not yet enlightened by Carpenter's defeat, and, assuming the judicial position, declares: "Though the logic of our institutions and the letter of our Constitution cover and carry the principle of woman suffrage," that we have never fully and fairly carried out the principle of the Declaration of Independence or the logic of the Constitution.

We want no better justification than this for going to Congress and demanding a recognition of woman's right to suffrage; nor no better justification of our "pertinacious and imprudent advocacy of the Constitutional right." We rest our cause in these declarations of the *Republican*, which is an authority, at least, among moderate Republicans.

But having admitted away the whole case, the *Republican* seeks to retrace its steps to qualify its position, and says: "There always has been and there still is a distinction between citizenship and suffrage. One does not necessarily follow from the other. Many a citizen besides women—for women are citizens—is denied the privilege of suffrage. Citizenship is almost everywhere an inherent right of existence and residence; suffrage is a privilege and duty conferred upon certain classes of citizens, or all classes, as the case may be, by the direction of the government."

We stop just here and say, we intend to hold the next Congress and all our opponents strictly to this rendition. An attempt is made to separate citizenship and suffrage, so that an argument may be adduced that government may prohibit it to certain classes—in our case to women. But in endeavoring to do this a fall is made from which there can be no rising. Now mark it. No reference is made by the *Republican* to the right of the States to decide as to who are electors. It bases all its statements "upon the theory of our institutions and our written constitutions." And whether it

did or did not require an "inspirational Woodhull," a "gushing Tilton" or a "brutal Butler" "to discover" this theory and writing, we believe that the *Republican* did not advance the proposition. But it says: "Suffrage does not necessarily follow citizenship," and that suffrage "is a privilege to be conferred by the government." Now mark what the Federal Constitution provides: "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 of the citizens of the United States."

While we do not by any means base our argument for equal suffrage upon this point, it is a perfect answer to the *Republican's* position that suffrage, being a privilege, may be withheld from certain classes of citizens, since no State can either make any law or enforce any already made to abridge that privilege.

Another false position taken by the *Republican* to which we desire to call attention, and with which we shall leave the subject for a complete analysis at another time. It says:

"Citizenship 'is a matter that the majority have no choice in.' Suffrage is a matter that 'they'—the majority—'have a right to decide, with the risk always of having their decision overthrown by revolution. And this revolution is what Mrs. Woodhull threatens if this majority does not extend the voting privilege to women.'"

Who constitute this majority? The *Republican* means the majority of self-constituted voters. But we contend that the people, from whom the government emanated, and who are subject to its jurisdiction, is the proper body from whom this majority must proceed before the *Republican's* argument can apply. This has lately been illustrated in Nebraska. Woman Suffrage was submitted to the people, but those who had the most direct interest in it were excluded from voting, either for or against it. Of course it failed; and thus will it ever fail so long as men assume the right to say whether women have any rights which they must respect. Such a decision is an insult to womankind, and one from which every woman who has a drop of free blood in her veins should rebel. Men have got their government, and prevent women from having any part in it. Now let women meet and erect a government for themselves. Surely they have as good a right to a government as men have, and men cannot interfere to prevent its construction without condemning all their own action. The *Republican* may affect that this is a small matter, and that to talk about it seriously is "bombast and bosh." We will simply reply that King George also thought our Fathers talked "bombast and bosh" when they proposed to rebel if he did not grant their requests. Does the *Republican* remember the sequel? History will continually repeat itself so long as causes for rebellion exist.

PAULINA W. DAVIS AND KATE STANTON.

It is with extreme regret that we see the announcement of the termination of the connection of these brave ladies and able advocates with the *New World*, of Providence, R. I. It requires no words from us to set forth the position which they hold in the hearts of all people interested in reform. Mrs. Davis is one of the very oldest as well as one of the most devoted advocates, and Miss Stanton one of the most unselfish and enthusiastic adherents, of the whole question of Human Rights. In losing Mrs. Davis from the ranks of the army which will this winter make a direct attack upon the intrenched position of man at Washington, a loss is sustained for which nothing can compensate. And we must confess to not a little surprise, as well as to deep regret, that she feels called upon to take leave of absence at this critical moment. Nevertheless, we wish her Godspeed, and trust that Italy's balmy clime may set a seal of eternal youth upon the calm dignity which ever graces the beautiful features of our beloved friend. In Miss Stanton's new departure, we scarcely need to add she will certainly win fresh laurels with which to adorn her youth and beauty. If we may be so permitted, we would say we trust, while endeavoring to show the good young men and women of the country "Whom to Marry," that she will not be so unmindful of humanity as to follow her own advice, if by so doing she should limit her future sphere of usefulness.

FROM an announcement in another column, it will be seen that the Northwestern Woman Suffrage Association will hold their annual meeting in Indianapolis next month. We hope that wisdom may prevail in their councils, and that the lesson of Nebraska will teach them the uncertainty of depending upon the votes of their male masters to grant them the equality they desire. Let them ask themselves if women really are citizens, and if the right to vote is not a citizen's right, equally attaching to men and women; and in the case of women subject only to such restrictions as men are. Having done this, let them turn to the Constitution and find that this right cannot be abridged by the States. Then refer to the learned decision of Chief Justice Howard, of Wyoming, and the semi-official opinion of Justice Underwood, of Virginia, and finally determine if the best and shortest method to get suffrage is not to seek it from the Congress of the United States, to whom the several States by the Fourteenth Amendment have intrusted the liberties, rights, privileges and immunities of citizens.

THAT TERRIBLE QUESTION

BY MOSES HULL.

"Ye who eside the fates and furies,  
Give, oh give me, I implore,  
From the myriad hosts of fate,  
From the countless constellations,  
One pure spirit that can love me,  
One that I, too, can adore."—*Bo*

No more important subject can claim the attention of the lecturer, essayist or author than that of Love and Matrimony. According to the Bible God saw, when the foundations of the earth were laid, and "The morning stars sang together," that it was not good for man to be alone. So it is yet. God and nature says of every man or woman, it is not good for him or her to be alone. Marriage is a Heaven-appointed institution. The greatest blessing conferred upon the human race, one without which all other blessings were but curses. Yet it must be acknowledged that what is called marriage is as often the bane of humanity as it is a blessing. The marriage bed is as often a bed of thorns as of roses. The bonds of marriage often prove to be even more galling than those which bind the slave to his master. When the key which should fasten two souls in wedlock only manacles human bodies, where the spirits are not united, the dark cell in which persons are held is so horrible that Libby Prison and Fort Anderson become palaces compared with it. The tongue of an angel could not tell, nor could the pen of inspiration itself draw a picture as dark as the pall drawn around false marriage.

The task of writing upon this subject is by no means a pleasant one, for the very good reason that we cannot write upon it without departing from the "old paths," yet having thoroughly weighed the *pros* and *cons*, we have decided that we had rather have the approbation of the next generation than that of the present, and feeling fully conscious that every position we take can be maintained and will be sustained by the next generation, we will venture to get out of the old "cart-rut" and tell a few truths which will sooner or later be acknowledged. A friend once said to us, "These things are true, but the world is not ready for them; had you not better wait until the world is prepared to receive such truths."

"When," we ventured to ask, "will the world be prepared to receive the truth?" Does not the proclamation of the truth prepare the world for its reception? And who can the world spare as a martyr on account of unpopular truth better than ourself? So here goes.

Let us venture a few words as prophet. When we commenced talking against the enslavement of the African race, sixteen years since, we predicted that war would be the result of slavery, and that not a score of summers and winters would pass before the sweat which was oozing out of every pore of the bondmen would be repaid, not only by sweat, but by the very best blood of the North. When we looked at it as a means of accomplishing the great work of abolishing slavery, and establishing the principle that slavery and freedom could not exist in the same territory at the same time, we said: "Let the war rage; let blood flow to the horses' bridles; let slavery cease, though it be at a cost of half of the purest blood of the nation." Yet when we looked at it merely as a cruel war, without contemplating the result, we prayed, "O God! stay the tide."

Now, with no other ken than that of human sagacity, we look not a score of years into the future, and see a rebellion, a war before which the commotion through which our nation have just passed, sinks into comparative insignificance. Not a war of flesh and blood. No, blood is not pure and precious enough to purchase the results of the coming war; an element as much more pure than blood as spirit is finer than matter, will be the price with which redemption from marital slavery will be bought. Think not, dear reader, that we are overdrawing the picture—it cannot be done. Whoever sees the opening of the twentieth century will say that the picture was not half drawn. Whether there are wrongs in the marriage relation or not, people are generally getting the idea that it is so. The idea is proving very contagious, and when the American mind gets started, who can tell where it will stop? Nothing short of a revolution—of anarchy—of an opposite extreme even to the total annulling of the marital tie will be the result. Then it will be that the conservatives on the one hand and the radicals on the other, will become rational, and men and women will not dare to enter the marriage relation without first having investigated the "whys" and "wherefores." It will then take more than the *ipse dixit* of a priest to make Miss A. the wife of Mr. B. There will be a holier relation than human laws recognize. Men and women will be bound by their honor and love; they will have learned that they themselves are the losers by deception. Men and women will then see each other as they are. Then and not till then will all be prepared to use the language of Robert Burns:

"The bridal tour is through the spheres,  
Eternity the honeymoon."

When we look at the communion ahead merely as a revolution, we pray, "O, God! stay the elements;" but when we look at it as being the work of disintegration, the preparatory work for the soul union, the true marriage that shall follow, we say, "Let the battle rage, and if necessary put us in the front." The result will be cheap enough.

Enough of this. If we continue, our readers will say, "He has turned prophet." Not so; we only judge of "com-

ing events" by the "shadows" cast before, and where are there not shadows? Where are there not evidences of dissatisfaction in the marriage bond? One only has to pick up the daily papers to find the history of the infidelity of husbands to wives and wives to husbands.

No position in the social, moral or political world, affects the case. Honor, wealth, intelligence and education form no barrier to these difficulties. Doctors, lawyers and even ministers are passing through the same domestic broils as others who do not pretend so much. All Iowa has been excited within the past twelve months with the domestic inharmonies in the family of the Rev. Dr. J. H. Flint, member of the Iowa Legislature, which resulted in his elopement with Mrs. Plank. Though this man was a popular Baptist minister, and the lady a respectable church-member, the two families were broken up, and each lost all for the love they bore each other.

Rev. Horace Cook, of Seventh street Methodist church, New York, was ever unsparing in his denunciations of what he called "free-loveism," yet his position, religion, family, the laws of the State, and all, proved futile in his case. They were as nothing compared with the love of a genial spirit.

One has but to read the case of Daniel D. Bishop, a respected member of the Congregational Church, and ex-mayor of Waterbury, Conn., to learn that there are great wrongs somewhere. Why this man should prove so recreant to all his vows and obligations; should, in spite of his own doctrines, live in such open and profligate lewdness, except by virtue of a stronger law forcing him out of an abnormal relation, we have not found any one who could tell.

Could marriage be made natural, or natural marriage take the place of the mistakes which are being perpetrated in its holy name, these cases, with hundreds of others occurring everywhere, might be avoided. Read the records of the suits for divorce, the elopements, prostitution, lewdness, and almost every other imaginable crime, which can be traced directly to the inharmonies of the matrimonial relations of the parties. Such things can do no less than result in a conflagration. It is said that during the year 1867, alone, there were, in the United States, one hundred and twenty-five thousand divorces granted! 1868 and 1869 have each yielded a large percentage of divorces over any previous year. Take the Sickles tragedy, and all the others between that and the murder of Richardson by Daniel McFarland, and what do they teach, but that there is a great wrong somewhere. The radical evil is in the relation of the sexes. The ownership of wife by husband and husband by wife. Do not the above facts prove that our present marriage system, like other institutions which have served their day and generation, has written on it in letters so legible that "he who runs may read," "Mene, Mene, Tekel, Upharsin." Let these domestic fires purify the institution; nay, let them consume it and give us the true marriage in its stead.

[TO BE CONTINUED.]

MEN WANTED.

The world wants men—large-hearted, manly men;  
Men who shall join its chorus, and prolong  
The psalm of labor and the psalm of love.  
The times want scholars—scholars who shall shape  
The doubtful destinies of dubious years,  
And land the ark, that bears our country's good,  
Safe on some peaceful Ararat at last.  
The age wants heroes—heroes who shall dare  
To struggle in the solid ranks of truth;  
To clutch the monster error by the throat;  
To bear opinion to a loftier seat;  
To blot the era of oppression out,  
And lead a universal freedom in.  
And Heaven wants souls—fresh and capacious souls,  
To taste its raptures, and expand like flowers,  
Beneath the glory of its central sun.  
It wants fresh souls—not lean and shriveled ones,  
It wants fresh souls, my brother—give it then,  
If thou indeed wilt be what scholars should;  
If thou wilt be a hero, and wilt strive  
To help thy fellow and exalt thyself,  
Thy feet, at last, shall stand on Jasper floors,  
Thy heart, at last, shall seem a thousand hearts—  
Each single heart with myriad raptures filled—  
While thou shalt sit with princes and with kings,  
Rich in the jewel of a ransomed soul.

The New York correspondence of the Philadelphia *Star* (not a woman's paper) gives the following, which only wants a name to make it read almost like a libel:

The greatest sensation in the journalistic line is the suit that will be brought against a prominent editor—best known for his sensations—by his divorced wife, to set aside a decree of divorce on the ground that it was procured by fraud, and through the intimidation of the defendant. This man was in love with another woman, and to get rid of his wife used the cruellest and most devilish means to drive her into the streets. He had his detectives, who swore to her identity, after which they threatened her with the severest punishment if she would answer the bill filed by her husband. Of course the divorce went by default, and the editor married his present wife a few weeks after. Now the first wife has been advised that she can have the decree of divorce set aside, and she has taken the first steps toward that decision. We are promised some revelations which, if they are even disgusting, will open the eyes of some people to the deeds of men high in the journalistic line.

The clipping needs no comment, it carries its own moral. It is possible that the story, if true, may apply to some of those editorial models who have been loudest in their howlings on behalf of virtue. There is plenty of such stuff lying around.

MRS. WOODHULL INTERVIEWED AND CRITICISED.

[Correspondence of the Troy White.]

I went yesterday to see Mrs. Woodhull—prompted, I confess, by the most vulgar curiosity, just as I might walk a block to see Jim Fisk, Beelzebub, or a two-headed man, a strosity. I had never been more violently prejudiced against any person, man or woman. It was not alone that I considered her impure in character. Private immorality may be viewed with pity, sometimes with contempt. But accepting, with Stuart Mill and Beecher, the principle of Woman's Rights, I loathed Mrs. Woodhull for discrediting a good cause for brazenly hitching this cause, as I supposed, to the business card of a tramping broker. A thousand things in the general press, and some things in that chaotic sheet, WOODHULL & CLAFLIN'S WEEKLY, seemed to justify this conviction. On reaching the lyceum hall of the Springfield, I found that Mrs. Woodhull had just finished her remarks to the Convention, and had retired with some friends to an ante-room. Seeing an editorial acquaintance, I asked him to stroll with me into the room and point her out. I refused an introduction, thinking at first that in Mrs. Woodhull's case, it would answer to forget the manners of a gentleman, and simply stare at her. But, once in the room, this attitude became ridiculous, and so I was presented to her.

Doubtless no person in America has lately been so misjudged as this young woman. Everybody has written harshly of her. I have done so with the rest. But as Tilton heads his biography of Mrs. Woodhull, "He that uttereth a slander is a fool." I had not even taken the trouble to read Mr. Tilton's article, until after I saw his heroine. But I now think that in telling the sad story of her life, he has done the American people a noble service.

Mrs. Woodhull is certainly not what is called a "well balanced mind." To use the common word—she is "crazy"—a little so, but in the same sense in which Joan of Arc and Swedenborg were "out of their heads." But she is not coarse, not vain, not selfish; she is not even self-conscious in the meaning of ordinary egotism. She has just the reverse of all these qualities. She is simply an enthusiast—the most wrapt idealist I have ever met. In conversation she never seems to think of herself, and scarcely of her listener; she is entirely lost, absorbed heart and soul, in the ideas she advocates. Her very financial schemes seem a crusade against Wall street, rather than endeavors to prosper by its vicious gambling.

Mr. Tilton's description of her person is accurate. Her face is not sensuously attractive, but its intellectual beauty is much more than remarkable. I know of no other public character with such a transparent expression of impassioned thought. Even Anna Dickinson, whose moral earnestness is almost the whole secret of her power, has an inexpressive face compared with this sibyl of politics and Spiritualism.

I should hesitate a long time before joining the "Victoria League." The country can probably do very well without Mrs. Woodhull for President. She would be scarcely superior in that position to Horace Greeley himself. But that she believes implicitly in her destiny, feels that she was born for a great work, is evident at the glance of an eye.

Tilton thinks she occasionally writes English—whether by aid of her spirit, "Demosthenes," or otherwise—"not unworthy of Macaulay."

A passage is given, for example, eloquent enough, but rather "spiritual" in vocabulary, and treating, among other things, of "consonant harmony." Such figures of speech I don't remember to have seen in Macaulay, and I doubt that "Demosthenes" ever used to employ them in his more careful Greek orations. No, Mrs. Woodhull is not nicely cultivated in her diction, and Demosthenes loses elegance when she speaks English for him. She is such an intense nature, however, that I presume she sees visions—as many angels as Saint John, perhaps, as many devils as Luther. Had she been carefully trained from childhood, I must think she would have been a wonderful scholar, poet and thinker. As it is, she is an abnormal growth of democratic institutions—thoroughly sincere, partly insane and fitted to exaggerate great truths, like self-denying love, into theoretical free-love and some practical mischief.

But now that Mr. Tilton has shown her personal character to be as pure as that of any woman married after divorce; now that the story of her two husbands has been exploded, in all but the most generous pity and charity for the outcast Woodhull, American editors should heal the wound they have caused by their ignorant slanders. If the press of this nation has not settled into a hopeless oligarchy of gossips, a "coward's castle" filled with blackguards, it will make the atonement that common decency demands. E. H. G. C.

THE IRISH SOCIETY for Women's Suffrage is in a flourishing state. At a recent meeting in Dublin, Sir John Barrington in the chair, a number of names of persons in high position were enrolled, including those of Lord Talbot de Malahide, Wm. Johnston, M.P. Miss Anne I. Robertson made a powerful address in favor of the movement, and explained the necessity of the proposed reform, instancing, among other cases of injustice, the deprivation by law of the maternal custody of children in cases of matrimonial difference. The meeting was numerously attended and powerful speeches were made.

A FEW years ago Alaska was the property of the Russian, and produced nothing but seals. Having passed into our possession, perhaps at a little too high a figure, an early fruit of American enterprise comes to us in shape familiar to American eyes, the Alaska *Herald*, a neat little paper, published by Agapius Honcharenko.

MRS. LAURA BULLARD tells a lively story in the *Revolution* how Parisian shopkeepers mistook Baroness Burdett Coutts, the richest woman in England, for a shoplifter. Luckily she was not arrested, else the laugh would not have come in so nicely. Moral.—Not the first time men have mistaken their woman.

WE sometimes receive such notices as the following: "Don't send any more papers to Holbrook." Who is Holbrook?

"Is Ella at home?  
Does she know I have  
We did not expect  
We've written to her  
A letter to tell her  
He answered, 't

"But 'tis quite as w  
Have come, I mus  
She is very muc  
Has taken a notio  
With downright  
Of Women's Ri

"As far as that go  
Said Pete, 'I say  
Opinions are v  
And if, when the  
They first will a  
To others, I w

"In truth, I for  
Am convinced i  
But will hold  
To the power I  
When 'tis gone  
Make compl

"The laws they  
As a matter of  
Will come re  
We've ruled q  
If not wisely  
So give way

"I'm sorry, Pe  
This ill-cor  
Said Mr. Pair  
That it is n  
That Ella shc  
Of wedding  
Admissible a  
That to yo

Pete made r  
And there  
The right to  
A happy h  
Much of th  
Say of the  
That is, I m  
Will quit

The tone of  
His hearer  
Who thoug  
That thoug  
Of favor to  
He'd take  
Out by his  
In favor of

And as the  
Fine villa,  
To pamper  
And so, at  
Miss Ella  
She thoug  
And sever  
The subje

The truth  
His head  
As if to m  
So Mr. Pa  
Till your  
Pete thoug  
While Eli  
To prove

Pete chan  
They talk  
And Mr. I  
As—look  
He saw a  
Where all  
Rich in a  
No shado

And as h  
Toward h  
His thoug  
Her hear  
Dear Sir  
W: are  
T: the  
He has

## FRANK CLAY:

## HUMAN NATURE IN A NUTSHELL.

BY JOSHUA BUEL.

(CONTINUED.)

DCCLVII.

"Is Ella at home?"  
 "Have you known I have come?"  
 "We did not expect you to-day."  
 "We've written to Ella."  
 "A letter to tell her."  
 "He answered, "to come, right away."

DCCLVIII.

"But the quite as well you  
 Have come, I must tell you,  
 "as is very much altered of late."  
 "Has taken a notion,  
 With downright devotion,  
 Of women's rights notions to prize."

DCCLV.

"As far as that goes,"  
 "Said Pete, "I suppose  
 Opinions are worthy respect;  
 And if, when they try them,  
 They first will apply them  
 To others, I will not object."

DCCLVI.

"In truth, I for one  
 Am convinced it must come,  
 But will hold on as long as I can  
 To the power I have got.  
 When 'tis gone, I will not  
 Make complaint, but give in like a man."

DCCLVII.

"The laws they exact,  
 As a matter of fact,  
 Will come rather irksome at first.  
 We've ruled quite a spell,  
 If not wisely nor well,  
 So give way when it comes to the worst."

DCCLVIII.

"I'm sorry, Pete, to hear you advocate  
 This ill-considered social reformation,"  
 "Said Mr. Paine, "I also freely state  
 That it is much against my inclination  
 That Ella should be open to the face  
 Of wedding one who thinks such innovation  
 Admissible at all. I now repent  
 That to your suit I ever gave consent."

DCCLVIII.

Pete made reply: "I think the cause is just,  
 And therefore it is not right to refuse them  
 The right to vote; and yet I own, I trust  
 A happy home would tend to disabuse them  
 Much of their present ardor; and I must  
 Say of these rights, my will will never use them;  
 That is, I mean—I think—domestic cares  
 Will quite supplant political affairs."

DCCLV.

The tone of voice with which Pete thus addressed  
 His hearer set the latter's mind at rest,  
 Who thought that he (Pete) merely meant to hint  
 That though, at present, he assumed a tint  
 Of favor to such dogmas, when once married  
 He'd take good care that they were never carried  
 Out by his wife, and that his late philippic  
 In favor of the movement was politic.

DCCLV.

And as they slowly walked to Mr. Paine's  
 Fine villa, Pete took much especial pains  
 To pamper the old gentleman's ideas  
 And so, at least, allay his recent fears.  
 Miss Ella greeted Pete with warmth and pride,  
 She thought at last some one would take her side,  
 And several times she tried to introduce  
 The subject, but she found it of no use.

DCCLV.

The truth was Pete, on each occasion, shook  
 His head at her, gave Mr. Paine a look,  
 As if to say, "Don't enter in debate;"  
 So Mr. Paine laughed, thinking "Just you wait  
 Till your married, then see what transpires."  
 Pete thought "You don't catch me between two fires."  
 While Ella thought with pride of Pete's ability  
 To prove her case, declining from civility.

DCCLV.

Pete changed the conversation, and at last  
 They talked of happy days, and pleasure past;  
 And Mr. Paine could not help but repine  
 As—looking down the long vista of time—  
 He saw a mellow dream, so dear, so bright,  
 Where all was love and purity and light;  
 Rich in a softened beauty where there fell  
 No shadow all its brightness to dispel.

DCCLV.

And as he spoke the fullness of his heart  
 Toned in his words and caused them to impart  
 His thoughts to those who heard him. Ella laid  
 Her hand in his as tenderly she said:

"Dear father, time, which brought to us to-day,  
 Will sweep the passing present back away  
 Into the past, then will its memory  
 Be as your part to you—my part to me."

DCCLV.

"The present was the future, and will be  
 The past again. To change the memory  
 Change to the far-off fringes of the past;  
 And o'er its hallowed dream will ever cast  
 A holy mantle, yet it were no more  
 Except a present, like our present, fraught  
 With thoughts of brighter years before it, we  
 Live in the past and in futurity."

DCCLV.

O mortal existence, what art thou at last,  
 A blank in the future, a speck in the past;  
 A waif in the present that drifts for an hour,  
 A prey to its passion for glitter, for power—  
 A dream that sweeps past like a fast scudding cloud,  
 That beckons us on till it brings us a shroud;  
 We chase every shadow, obey every call  
 Of pleasure and find it is nothing at all.

DCCLV.

Humanity's pleasure, hopes, sadness and tears,  
 The past has recounted for hundreds of years,  
 The swift waves of time in their eddying flight,  
 Have rung with their voices and swept them from sight.  
 The dreams of the youthful, the joys they pre-see;  
 The fears of our manhood, the wails of old age  
 Each moment have both passed their zenith and fall  
 All bruised from our hands, leaving nothing at all.

DCCLV.

The wisest, the greatest, how little they know,  
 Of boundless creation alone and below;  
 What is time! what is space! this life: coming death!  
 Where lieth the spirit that leaves with our breath.  
 What are you? what am I? whence this harrowing thought,  
 Which mocks me by whispering, "man thou art nought!"  
 That points to the future and shows me a pall,  
 Which tells me too plainly I'm nothing at all.

DCCLV.

Swayed hither and thither by faith or by doubt,  
 A sentient enigma within and without,  
 My hand moves when bidden, I cannot tell why,  
 The air that I breathe is unseen by my eye.  
 I know not what governeth pleasure or pain,  
 I know not what prompteth or ruleth my brain;  
 I only know that when my Maker shall call,  
 My body will pass back to nothing at all.

DCCLV.

I gaze in the heavens, what there do I see—  
 A realm bright with orbs all a mystery to me;  
 The earth I am standing on, skies I survey,  
 Yea, even the light, with its life-giving ray,  
 Confounds me and whispers, vain mortal, behold  
 The grandeur of what you aspire to unfold.  
 Then shrinks the vain mind, its conception defied,  
 Thrown back on its weakness, assumption and pride.

DCCLV.

I ponder on time, and to me it appears  
 The past and the future are equal in years;  
 For both are indefinite, stretching away,  
 A vast boundless circle, its centre to-day.  
 Each year that rolled backward, each instant that came,  
 For thousands of years was a centre the same;  
 The circle enlarged to indefiniteness,  
 The past yet no greater, the future no less.

DCCLV.

The thoughts which I ponder, the feelings I feel,  
 The shrine of self-interest whereat I kneel,  
 The hatreds I fostered, the loves I have borne—  
 All lived in mankind in the centuries gone;  
 And though of their beings no trace may remain,  
 We merely are living their lives o'er again,  
 But links to transmit them from father to son,  
 To myriads unborn and for ages to come.

DCCLV.

The mind, brought face to face with its humility,  
 Is sad at its inherent mutability.  
 When thus absorbed in contemplative thought,  
 What lesson to humanity is taught;  
 'Tis shown the folly of its selfishness,  
 'Tis led to meekly lift its voice and bless  
 The great Creator, while the soul is rife  
 With yearnings to assume its spirit life.

DCCLV.

I've stood upon the vessel's deck, the moonlight streaming  
 round,  
 The oaken timbers quivering and creaking at each bound;  
 All earth seemed but an ocean till it merged into the sky,  
 All firmament a mass of stars before th' enchanted eye.

DCCLV.

The plash of heaving billows falling softly on the ear,  
 The moonbeams dancing sweetly on the wavelets far and near,  
 The vessel rising, falling in obedience to the wave,  
 And buffeting the waters into foam-crests as they lave.

DCCLV.

I've stood upon the mountain-top beneath the tropics' gleam,  
 Where human voice is rarely heard, invading footsteps seen;  
 Where grandeur stretched as far away as straining eye could  
 reach;  
 My heart was filled to bursting and my tongue refused me  
 speech.

DCCLV.

Descending, then, the mountain to the ravine down below,  
 The streamlets skipping gladly down, all singing as they go;  
 From rock to rock they leap, and dash the fine spray as they  
 pour,  
 To revel in the cataract, join its majestic roar.

DCCLV.

I stepped from crag to crag down, down to bowels of the earth,  
 Where not a ray of sunshine ever found a place of birth;  
 The wild fowls' wings all flapping as they fled in dire dismay,  
 And cleft the white fog rising from the shattered water's spray.

DCCLV.

I sat upon the jutting rock and heard my voice resound;  
 From mountain-side to mountain-side, the awakened echoes  
 bound,  
 A' mocking me by answering my voice on every side,  
 Reverberating weaker as the echoes subside.

DCCLV.

All mighty nature running wild, and joining in one praise  
 To He who marks the centuries, the years, the months the  
 days;  
 The crags, the streams, the mountains seemed to point in awe  
 above,  
 And say, "Behold Jehovah, Lord of all, the God of Love."

DCCLV.

And then I've thought how beautiful this earth,  
 Yet what a pandemonium we make it,  
 Contentions, vices fight from length to girth,  
 Good God, if sin and self-hness could break it,  
 No fragment would remain possessing worth  
 Enough to make the meanest devil take it.  
 He would not wish to break it, I allow,  
 He holds it in "fee simple" even now.

DCCLV.

That is, of course, excepting you and I,  
 We always act uprightly—yes—of course,  
 I wish those other folks would only try  
 To mend their ways; I wonder why remorse  
 For all the daily wickedness they ply  
 Don't crush them 'neath an overwhelming force.  
 'Tis sad to think so very, very few  
 Are what they ought to be—save I and you.

DCCLV.

The world at large are fools, cries some new sage,  
 While all the world retorts, behold the fool;  
 And a wry word, sir, in the present age  
 'Tis hard to quite decide, for every school  
 Proclaims its orthodoxy, will engage  
 To prove contestants stupid as the mule.  
 If placed, to prove the question, on my oath,  
 I'd answer partly neither, partly both.

DCCLV.

We've done our duty; let them choose their path,  
 If to our good advice they will not list,  
 We (you and I) will stand aside and laugh  
 At all the folly which they will persist  
 In calling wisdom. If the bran and chaff  
 Is sweeter to their palates than the grist,  
 I'm for them very much concerned indeed;  
 But really see no hope, and so proceed.

DCCLV.

Pete stayed a week at Mr. Paine's, and bent  
 Himself to gain their good opinions: went  
 To church on Sunday twice, and was as good  
 As, by the greatest self-restraint, he could  
 Be for a week together. He proposed  
 To Ella and was, as may be supposed,  
 Accepted. Mr. Paine's consent was won,  
 So Ella's troubles have at length begun.

DCCLV.

For what girls think the end of life's great trial  
 Is the beginning. Marriage, past denial,  
 Is life's vast sea, whereon we launch our craft,  
 Trim sail, to catch the trade winds fore and aft.  
 Some in the cruise become a derelict,  
 While nearly all become most derelict;  
 That is, I mean, the captains (&c. males),  
 For where one steers the course, a whole fleet fails.

DCCLV.

They, trusting not their lawful wedded pilots,  
 Ignoring clearance papers, turn to pirates.  
 Some plot and plan as darkly as Iago,  
 When they could take a trip out to Chicago  
 And get their clearance papers and the trade  
 In other ports by running their blockade.  
 Such teaching is not moral, ah! 'tis true;  
 Nor could I write much worse than men can do.

DCCLV.

"Feign what I will, and paint it e'er so strong,  
 Some rising genius sins up to my song;"  
 Claim what I will of virtue, e'er so faint,  
 And men will all proclaim it is but paint.  
 Pope wrote the first, and I the last, two lines,  
 To make his couplet fit to modern times.  
 A few sinned sadly, then (so say his lays),  
 While few believe in virtue nowadays.

DCCLV.

The height of virtue is, beyond all doubt,  
 The art of never being once found out.  
 A modern cousin is an old time lover,  
 Or else a friend as "kind as my own brother."  
 While cavaliers serve to advertise  
 For mistresses before our very eyes,  
 In half the daily press, whose avocation  
 Is thus a medium of assignation.

DCCLV.

Till some deserted husband, outraged wife,  
 Mad in their frenzy, take a human life;  
 When lo! in indignation and surprise,  
 The self-same journals raise to heaven their eyes  
 And shriek aloud for justice, swift and sure,  
 To satisfy the public voice and cure  
 Such base depravity. Turn the same sheet,  
 And still more invitations you will meet.

DCCLV.

And then what? Then most modern juries find  
 That the accused was out of his right mind  
 For just five minutes, while he did the deed.  
 I think such verdicts rather right, indeed,  
 Folks bolt the wedded track so much of late,  
 And, so ignore the lawful, wedded mate,  
 Were not the worst of the delinquents shot  
 The whole concern would go headlong to pot.

[TO BE CONTINUED.]

# THE WEEKLY BULLETIN OF THE PANTARCHY.

## WOMAN'S RIGHTS—LOVE AND MARRIAGE.

The marriage institution, legal I mean, appealing to force for its maintenance, is seriously impaired in the public mind. The real significance of woman's rights is becoming every day more obvious. The issue is being more distinctly comprehended. The alarm is felt in high quarters. The London *Saturday Review*, the organ *par excellence* of respectable Old-foggyism, has come to the rescue. The following extracts from a recent article in this weighty authority are interesting:

The power of reasoning is so small in women that they need adventitious help; and if they have not the guidance and check of a religious conscience, it is useless to expect from them self-control on abstract principles. They do not calculate consequences, and they are reckless when they once give way; hence they are to be kept straight only through their affections, the religious sentiment and a well-educated moral sense. And at this present time these qualities are at a dismal discount among the advanced class. As for affection, no one who studies the present temper of women can shut his eyes to the fact that there is a decided diminution among them in reference for parents, trust in men, and desire of children. It is the fashion among certain of them to despise men as the weaker and more contemptible sex of the two; and it is rare to find a woman, boasting herself of advanced intellectual culture, who confesses to an instinctive love for little children, or who would condescend to any of that healthy animal delight in their possession which has always been one of the most beautiful and valuable constituents of feminine nature. We fancy, too, that more looseness of principle exists about marriage and its obligations than was general some years ago; and the number of couples who live on good terms with society, and are received as man and wife, though the law has never made them so, is surely on the increase. In America, where divorce is easy, by far the larger proportion who seek for this relief are women. Surely this, too, is a rope which women are spinning for their own hanging. Between rebelling against the relative subordination of sex, despising the pleasures and condemning the duties of maternity, and enjoying life without much regard to moral law, there is but a step; and when our virtuous women are all made free-thinkers and free-doers, and the feminine millennium looked for among the faithful of the advanced sect has set in, we plain folk who believe in the mutual interdependence of the sexes, but in the natural inferiority and consequent subordination of women, must look elsewhere than at home for the *laetitia et placens* of our dreams and desires.

The advanced woman who would rather be a concubine than a wife, who objects to maternity as a sign of functional degradation, and whose highest ambition is to assume the privileges of both sexes while accepting the obligations and burdens of neither, may be a pleasant person to talk to, able to discuss smartly, if not profoundly, the best remedies for pauperism and the social effects of the redundancy of women; but we fancy we should prefer one who could tell fairy tales to a group of little children, and add up a butcher's bill with a clear understanding of averages, whose heart was sounder than her political economy, and her religion stronger than her critical faculty. We acknowledge that all this is very old-fashioned and deplorably unenlightened, but we cannot get over that one great fact of sex; and while society is constituted as it is we do not see how it would work if Omphale took the club and lion's skin, leaving Hercules of necessity the distaff. There is no question that affection and the moral qualities generally form the best part of a woman's character. To suit these for the sake of her intellectual development, which will never be worth the sacrifice, is to create a monster and a foolish one. For, lovely and infinitely valuable as they are in their own domain, women are but feeble creatures out of it; and none, even of those who have had energy and power to do anything really good, have ever quite risen to the first class. Even those who have created and set a going the new type of unwomanliness that is stalking about society are not to be measured with the men who have created new philosophies, or changed the history of humanity. The modern female reformers are no St. Pauls, no Luthers, after all; at the best they are but as minor (very minor) prophets.

The very leaders that head the band fighting for the franchise, for leave to study for anatomy and pathology in company with men, for leave to cease to be women though they cannot rise to be men, are in no single point the equals of well-trained men; and this is most strikingly evidenced in the way in which, with so much at stake, they cannot stick to facts nor be fettered by logic. The pamphlets they put out are all marked by the same defects—reckless assertion and illogical inference. They are things almost impossible to criticize, just as it is almost impossible to handle soap-bubbles, because of their inherent weakness and emptiness; yet we must believe them to be the productions of the best thinkers and boldest intellects among the leaders of the new movement; and, accepting them as such, we cannot say that they speak very favorably for the thought or the intellect of these leaders. The ignorance of these women as to what the movement really means, and into what practical results it will finally expand, is only to be equalled by the persistence with which they continue in their self-appointed task; and when they have found out to what end they are toiling and whither they are drifting, it will be too late for them to draw back and say they did not mean it. With free inquiry will come free opinions; and our belief is that the female mind is not able to bear the relaxation of the religious sentiment, and that following on free opinion will come loose action, as we find it in America. When causes have produced their natural effects, when discontent with the natural duties and assigned position of womanhood has grown out into an endeavor to assume the life of men—aping their vices, emulating their coarseness, and playing at their work—what will the more enthusiastic and the more blinded of our female zealots then think of their labors? Already some of the earliest pioneers, whom we could mention, have drawn back in alarm. They never meant *this*, they say, and they repudiate the fruits of their former teachings. This is all very well; but when we have

made our bed we must lie on it, and the spirit we have evoked we must either know how to control or become its victim or its slave. Is it altogether a fanciful notion that the masculine proclivities assuming such large proportions among women evidence a sort of moral senility? Just as ancient hens put on secondary male attributes and try to crow—but feebly—so old women grow more like old men than they were like young ones when both were in their prime. Is it really true, then, that the world is in its dotage, and that humanity as a race is tottering to its end? And is one sign of this to be found in the modern woman, who thinks she can put the world of nature on a new footing, and who imagines that to be the bad imitation of a man is better than to be the perfect embodiment of true womanhood? "Is our civilization a failure?" as "Truthful James" asks; and are the best efforts of the sex to go toward the creation of a monster which, when created, they will be able neither to utilize nor control? It is not often that the British matron says anything worth listening to; but we must accept the words of the anxious mother we have quoted as meaning a genuine and not unfounded alarm at the consequence of giving a masculine education to girls. The suggested alternative is too absurd to be seriously discussed: so that we are forced to fall back upon the theory of giving women the education that shall best fit them for their own special duties, and for earning their bread when they have to earn it, in the exercise and the perfecting of those duties.

This remarkable article is pregnant with important admissions as to the growth of the change of public opinion and the growth of the movement for freedom even in England, while its criticisms and alarm need not seriously trouble us. The movement, it is evident, is getting through its infancy, that stage in which it had to endure ridicule and captious cavil, and the uplifted eyes of holy horror and pretentious sanctity.

This article of the *Saturday Review* defines clearly the conservative position. Woman is inferior and must have her position defined for her; the same as heretofore in the case of the negro. "They can be kept straight only through their affections, the religious sentiment and a well-educated moral sense." The Catholic Church is far better for all these purposes, abstracted from intellectual development, than Protestantism; the middle ages far better than the nineteenth century; darkness better than light. This doctrine of anti-progression is not merely conservatism. It is retrogressionism and obscurantism of the worst sort. And yet it is the natural and necessary position for the opponents of reform. The issue is being more distinctly declared, merely. Hundreds and thousands as the war goes on will go back to the bosom of Catholicism to gain repose, and to express the fullness of their revulsion from the drift of the more advanced evolution of human affairs.

Powder confined and ignited is awfully destructive. Powder exploded on the bare hand does no harm. Repression cultivates disruption and unpleasant assertion. If women are really inferior to men in the intellectual sphere there is no method so safe and so effectual to prove it to them, and to the whole world, as to give them the fullest intellectual freedom and every opportunity. In free intellectual activity, in competition with men, aided by every appliance of success, and with the full and generous sympathy of men in the effort to make the most of their powers, and with ample time to overcome all inherited disabilities—if then they failed they would doubtless gladly and gracefully subside into whatsoever position remained for them as better adapted to their real ability. But in the absence of all these conditions, to assume their intellectual inferiority, and to prescribe for them on this assumption, is eminently *manish*. Women do not assume to be the equals of men in the direct and massive exhibition of physical strength, because the opportunity of testing their strength in this capacity has never been denied them. And yet even here there are other kinds of physical endurance to which women are called which demand more strength than men would feel themselves competent to.

The trouble is that these old-fogy critics never rise to the conception of the real change which is impending in society. Tampering with negroes, by giving them ideas of freedom, was called in South Carolina *demoralizing* the slave population; and so it was, relatively to the order of society then and there existing; but it was preparing the way for a new and higher order of civilization, which was to succeed—and "all transitions are painful." Washing day is a dirty day in the household, though its very object, its *raison d'être*, is cleanliness. Christ, "the Prince of Peace," says, paradoxically enough to those that cannot understand, "I come not to bring peace in the world, but a sword." Old Father Taylor, the seamen's preacher in Boston, used to end a discussion with his predestinarian opponents (he was a Methodist and so an Arminian) by saying, "then the only difference is that your God is my devil." So to the slaveholder and the advocate of the repression and virtual slavery of women, we say: Your morality is our immorality; your virtue our vice; and what we are moving for is not to improve the old and bad order of social life, but to disrupt and explode it, to prepare for a better.

My answer both to "Truthful James" and to the *Saturday Review* is, most decidedly, yes, *our civilization is a failure*.

A reconstructed human society throughout, on the basis of individual freedom, with industry and government by attraction devised through science, genius, and the higher instincts and intuitions of the better age, is the programme intended. Those, therefore, who suppose that we are tinkering the old concern will blunder continually.

STEPHEN PEARL ANDREWS.

[I transfer the following restatement of the plan and purposes of the Pantarchy from the columns of the *Season*, a lively and very well-edited weekly, published at 83 Nassau street, New York. Paul F. Nicholson, editor.—S. P. A.]

THE PANTARCHY—THE NEW SYSTEM OF HUMAN SOCIETY AND GOVERNMENT.—The editor of the *Season* asks me to write for his readers some account of what is meant by the Pantarchy. He tells me, also, that he wants the matter stated in as simple and intelligent a manner as possible, and he thinks, I believe, that I sometimes write too much for the learned, or for those few whom we call thinkers, and not enough for the common people.

Well, it is no part of my business to flatter the common people, by which I mean the people at large; and it is true that I have mostly addressed myself, heretofore, to that class of minds that I thought most fit and likely to become teachers and leaders of opinion, and not to the masses. But I have done this for a purpose, and because I thought it was the wise thing to do.

There are, even in the matter of common education, some who are teachers, and then there are others who are teachers of the teachers—teachers of what are called Normal Schools, where the teachers are taught how to teach.

Now suppose some one to have discovered or got hold of some entirely new and very great science; some kind of knowledge, in a word, which nobody else has, but which it is very desirable that everybody should know; he is necessarily put in the position of a teacher, and it becomes a question whether he shall attempt to teach everybody at once, or only certain classes of persons, and, if the latter, what kind of persons shall he teach first?

It is easily decided that he cannot teach everybody at once; he cannot write books of all sorts to suit every class of people; and he cannot even write for all the newspapers, and as, therefore, he can only instruct some of the people, and not all, the question returns what class shall he teach first?

Good sense decides that he shall address the thinkers in the first instance, because they will become teachers of others.

But there is another reason. He can talk to them more rapidly and easily than he can to other people. Just when a great writer or speaker is writing or talking in terms almost unintelligible to the masses, and which may seem like nonsense to them, he is oftentimes conveying his ideas a hundred times more rapidly to the few who can understand him, than he could by any possibility convey them to the general public. And the people do not very often understand this, and wonder why, if the man wants to be understood, he should use such *high-faluting* language. But it will be seen in this way. Suppose the man had instead invented some new and very important, but very complicated piece of machinery, you see at once that he could explain it very much faster to educated mechanicians who knew the names of every part of similar machines, than he could to you and me who might, perhaps, not have the slightest idea of the meaning of the terms which ought to be used, so that he would have to stop to tell us what this part and that part and the other part of a machine is called.

Having, therefore, something new to say about society and government, and all the sciences, I have mostly talked to the few who could understand the short-hand jargon by which scientific thinkers communicate with each other. Some of them have understood me. It would seem that the editor of the *Season* is one of that number, judging from the fact that he wants me to tell the same things in common speech to his readers; and when the demand comes for this sort of thing, that is the indication that the time has come for it. I am willing to lead the way in actual teaching in the common school in order to initiate the teachers; but, for the most part, my business must still be, I doubt not, in the Normal School.

What I have to say about a new government for the whole world, and about a great change which is to come in society, affecting our way of living in every particular—a great social revolution—is based on a new science which I have been very many years working out, and which I call *Universology*.

That name means the science of the universe, or whole world. Each one of the sciences we have had in the world is the science, or the orderly and systematized knowledge of some part of the world; for example, botany of all the vegetable part of the world, etc. But we have had no one science for the whole world, which should show how all the other sciences—called *special sciences*—stand related to each other, and what universal principles there are common to them all. In other words, we have had a world full of special sciences, but no general science—no one science of which all the others were recognized branches.

This general or universal science is now discovered, and is getting itself gradually published and criticised by the critics and thinkers. This is *Universology*.

Now, *Universology* goes down to, and rests on, and affects in some measure, the lowest and simplest of the sciences—even arithmetic and algebra—and it comes up through all the special sciences, and reaches and affects most especially the science of human society, or the right way in which people should live together, under government, in the family, etc.—a science which is very young as a science, and is called *sociology*; a name which it has acquired only within the few years past. The reason why *universology* affects *sociology*, or the science of society, more than it does arithmetic, for instance, is that arithmetic is the oldest of the sciences, and is nearly perfect, while *sociology*, being very young, is very imperfect; and *universology* tends to extend the kind of perfection which characterizes the lowest and earliest of the sciences up through the highest and latest of the sciences—hence, while it affects arithmetic slightly, perhaps, it will reconstruct, or we may almost say construct, a young science like *sociology*.

But again, to enlarge over and render definite our scientific knowledge and our general views of life, is to lay a foundation for great changes in social affairs *universally*. Not merely a new science and a new philosophy (or general theory), but a new order of life will spring up, a new kind of government, a new mode of carrying on trade, a new order of religious beliefs and practices, a new system of households or families, a new system of education, taking charge of the entire development of every child from the cradle into the best use of all its faculties in science, work and business; new methods of improving the breeds of men, as the breeds of cattle are improved by scientific propagation, etc., etc., etc.

And there is no use of people saying, we don't like this idea, or this part of the programme, or the other. Whatever science demonstrates to be right or best will, in this age of the world, come about sooner or later; and, really, the

sooner the better; for I rightly ask whether a thing may as well yield to us matter what your prejudice will have to do it in the meantime, of that you are entitled to.

And, indeed, the first of this new subject is to all prejudice; to acquire habit of looking every truth of it, almost not to learn all we have believe all that we have way. The fundamental lesson is the truth, lead us

In this new aspect of fabric, or institute of human life, called THE PANTARCHY.

The Pantarchy is an and administering in sociology (universal science of society), as by the philosophy of Intress, which is *holiness* or *holiness*, or *holiness*, or *holiness*.

Pantarchy is a word of means, etymologically, it will now begin to perceive in it than that of govern

By Pantarchy is meant sense, governing the will and influence, and pulsion. It is government respect to all the affairs governments, but not an by advice and co-operation, therefore, more than and in another sense less as Christ said: "My Kingdom is not of this world," but by what we call meaning, is something li

Ordinary government tilate their houses. Care do so far more effectual oxygen and its relation them entirely free to ma each in his own way.

governed, that is to say given thing. It is the p finally found easier to by the ordinary method devise the method of go to all its affairs, in respect is desirable, by the infl without interference with

But this cannot be do the Pantarchy proposes do what it can, especially of affairs, social, indus the existing or ordinary secure the confidence of vane beneficially and pea of governmental affairs.

The thinkers and me world are to-day, in a government of the wor governments. What th organize this great mass it increased efficiency an government. The disco favoring occasion for se points out the way in wh intelligence can be made sc perse the necessity, v ment whatever; or will that result as we approxi construction of machine

The Pantarchy is to be porate league of the me purpose, of the *élite* of rators in all spheres of l society.

It will not, therefore, b and powerful organization way, with the most pote institutions now extant, voluntary, will have the b of retaining the allegian subjects.

It has branches, section subject—politics, religion etc., etc. It opens the w tions, taking men out of t onisms and binding them gaves them in a generous formance and nobleness of government not merely, b humanity, and a new chiv mately a new or transform the earth.

Mr. Herbert Spencer say which we are progressing ment will be reduced to th in which human nature wil cial discipline into fitness need little external restrain in which the citizen will t freedom save that which other—one in which the has developed our industria t charge of nearly all social f mal governmental agency n maintaining (and facilitating which make such sponta most effective)—one in whi pushed to the greatest exten in which social life will hav the completest sphere for in the Sciences, p. 41.

Now is all this Pantarchi cur, but with some further ei the idea. They believe that charge of the social function or unitary agency for that er

sooner the better, for science is simply truth. You may rightly ask why heretofore science is not; but if it is so, you may as well yield to it at once, and go along with it, no matter what your prejudices or your old opinions, for you will have to do it in the end, and your prejudices will only be in the meantime, cheating you out of some good thing that you are entitled to. *Prejudices are the most expensive luxury that a man can ever indulge in.*

And, indeed, the first and essential requisite to any study of this new subject is to discharge the mind completely of all prejudice, to acquire the willingness to look and the habit of looking every subject full in the face to find out the truth of it almost not caring how it comes out; the readiness to unlearn all we have ever known, and to come to disbelieve all that we have ever believed, if the truth lies that way. The fundamental article of the creed of the new religion is the truth, *but where it may.*

In this new aspect of the subject, as a great new social fabric, or institute of human society, the new movement is called THE PANTARCHY.

The Pantarchy is an institution for introducing, realizing and administering in society whatever is dictated by universality (universal science), and especially by sociology (the science of society), as reconstituted from universology, and by the philosophy of Integralism (the general spirit of wholeness, which is *holiness* or righteousness, of completeness, entirety, or all-sidedness)—in human affairs.

Pantarchy is a word of new origin, from the Greek, and means, etymologically, *universal government*; but the reader will now begin to perceive that it has much more meaning in it than that of government in any ordinary sense.

By Pantarchy is meant an organized institute for, in a sense, governing the whole world, by enlightenment, guidance and influence, and not by arbitrary authority or compulsion. It is government by moral suasion, intervening in respect to all the affairs of life; transcending all existing governments, but not antagonizing them; aiding them, even, by advice and co-operation when practicable. It is in a sense, therefore, more than any and all existing governments, and in another sense less than they. It may say somewhat as Christ said: "My Kingdom is not of this earth," that is to say, the method of government is not by ordinary means, but by what we call *cardinary* means, a word which, in meaning, is something like *transcendental*.

Ordinary government might compel all the people to ventilate their houses. Cardinary government induces them to do so far more effectually by teaching them the nature of oxygen and its relation to the human lungs, and leaving them entirely free to make the application of this knowledge each in his own way. But in either case the people are *governed*, that is to say, they are induced or led to do the given thing. It is the pantarchal conception that it will be finally found easier to govern people by the cardinary than by the ordinary method; and that science is competent to devise the method of governing the whole world, in respect to all its affairs, in respect to which government or guidance is desirable, by the influence of *organized intelligence*, and without interference with the freedom of the individual.

But this cannot be done at once. And in the meantime the Pantarchy proposes to effect its own organization and to do what it can, especially in respect to those higher branches of affairs, social, industrial, etc., which are neglected by the existing or ordinary governments, and so gradually to secure the confidence of mankind as to enable it to intervene beneficially and peacefully in the more common sphere of governmental affairs.

The thinkers and men of science and reformers in the world are to-day, in a great sense, the cardinary or chief government of the world, over the heads of the so-called governments. What the Pantarchy proposes is simply to organize this great mass of diffusive influence, so as to give it increased efficiency and to make it the recognized supreme government. The discovery of universology furnishes the favoring occasion for securing this end. The new science points out the way in which this organized influence of intelligence can be made so effective that in the end it will supersede the necessity, virtually, of any arbitrary government whatever; or will, at least, constantly approximate that result as we approximate the conquest of friction in the construction of machinery.

The Pantarchy is to be, in still other words, a close corporate league of the men and women of science and high purpose, of the *elite* of humanity, aided by devoted co-operators in all spheres of life working for the perfection of society.

It will not, therefore, be a mere rope of sand, but an actual and powerful organization, able to cope from the first, in its way, with the most potent governmental and ecclesiastical institutions now extant. This association, while purely voluntary, will have the knowledge of the most efficient way of retaining the allegiance and devotion of its members or subjects.

It has branches, sections or departments relating to every subject—politics, religion, education, industry, social life, etc., etc. It opens the way for all sorts of elevated ambitions, taking men out of their individual pettiness and antagonisms and binding them in a bond of brotherhood, and engages them in a generous competition for excellence of performance and nobleness of achievement. It embraces a new government not merely, but a new religion of devotion to humanity, and a new chivalry, a new code of honor, and ultimately a new or transformed order or race of humanity on the earth.

Mr. Herbert Spencer says: "That form of society toward which we are progressing I hold to be one in which *government* will be reduced to the smallest amount possible—one in which human nature will have become so moulded by social discipline into fitness for the social state, that it will need little external restraint, but will be self-restrained—one in which the citizen will tolerate no interference with his freedom save that which maintains the equal freedom of others—one in which the spontaneous co-operation which has developed our industrial system, and is now developing it with increasing rapidity, will produce agencies for the discharge of nearly all social functions and will leave to the primal governmental agency nothing beyond the function of maintaining (and facilitating) those conditions to free action which make such spontaneous co-operation possible (and most effective)—one in which individual life will thus be pushed to the greatest extent consistent with social life, and in which social life will have no other end than to maintain the completest sphere for individual life."—*Classification of the Sciences*, p. 41.

Now in all this Pantarchians absolutely believe and concur, but with some further enlargement and development of the idea. They believe that the many agencies for the discharge of the social functions tend to ultimate in one central or unitary agency for that end, embracing and co-ordinating

all the minor agencies in a harmonious corporate whole, and that the formation of this centralizing agency, which must help and not hinder the opposite or decentralizing development of individuality, can be forwarded by direct and conscious effort to that end. That institution will be the Pantarchy. Its prime function will be "to maintain the completest sphere for individual life."

Such is a short sketch of the purposes and nature of the Pantarchy. I have sometimes spoken of it in the present tense, as an institution already in existence, and sometimes in the future tense, as something which is to be. This is in accordance with the two-fold aspect of the real facts. The Pantarchy has existed as an institution in embryo ten or twelve years, has taken on considerable expansion, and is more rapidly developing now than formerly. In so far, therefore, it is something which is; but its design is so immense, and its possibility of development so varied and transcendent, that, glancing at its ideal completeness, I dare only speak of it as future.

Hoping that the more *coup d'oeil* of the subject may not be without interest for the readers of the *Season*, I remain their humble servant in the cause of truth.

STEPHEN PEARL ANDREWS.

#### CORRESPONDENCE.

WOODHULL & CLAFLIN'S WEEKLY: Am I presuming too much in asking the indulgence of a brief space in your noble columns wherein I may express meagerly the joy and admiration with which I hail your weekly paper, freighted with truths of liberty, equality and justice: knowing it to be a beacon-light to lead woman on to a development of her own native powers of intellect and soul?

The true education of woman is a subject of the most intense interest and importance to me, and from the first issue of your paper it has ever been my educator and instructor; but feeling and knowing my incapacity and want of literary ability, combined with an over-sensitive modesty, I have refrained from sending you a friendly word of greeting. Nevertheless, I am not an idler, but, on the contrary, am a hearty sympathizer and co-worker with you in the great field of reform and for the attainment of the same end.

Unceasing thanks to the propitious stars who have opened up a way and furnished an organ wherein woman can by an expression of her sentiments, socially and politically, develop that native talent which is the prompting of the good within, and which, if left free, sees and knows her rights, and knowing them dares to maintain them. Up to the present time women have been ignored—have not been allowed to stand side by side with man, but, thank God, the iron heel of oppression can crush her no longer. She is bound to rise up and assume her rights as a citizen, a wife and mother; to hold and control her children and property, whatever it may be, and as she pleases.

Rouse up, Oh women! shake the dust from off your feet; come speedily to the consciousness of self-preservation and enfranchisement, as well as of imperative duty, and show to man and the world that you are no longer a cypher, but that you can attain to scientific, philosophical and practical power, crowning the soul with dignity and its own individual selfhood. This being my first effort for publication, and possibly my last, I cannot forbear saying a word relative to the articles from the pen of Stephen Pearl Andrews, so beautifully fragrant with imperishable ideas. They have long since imbedded themselves in the soil of my mind, thereby expanding and ennobling the soul to an increase of loves, a decrease of hates and a broadening of its charities, bringing it into a full and complete alliance with the universal science of all mankind.

Yours, in fraternal love and spirit,

ROXANNA M. PINNEY, Brooklyn, N. Y.

POEMS OF PROGRESS. By LIZZIE DOTEN. Boston: Wm. White & Co., *Banner of Light* office, 158 Washington street. New York agents: The American News Company, 119 Nassau street. 1871.

We confess to an inability to notice this book as it deserves. Nothing short of a description of the whole book, together with an idea of the contents of every page, will do it justice. Universalists, Spiritualists and reformers generally know Lizzie Doten as a poet, and those who know her, know she never speaks unless she has something to say; and when she gets started she never stops until she says that something, and says it well—says it in such a manner that it charms, instructs, convinces. This book is well said.

The first thing one discovers on opening the "Poems of Progress" is a very fine steel-engraved likeness of the author. The next thing attracting particular attention on the title-page is a preparation for the hard hits the reader must meet in the book, by a pair of mottoes from Jerome and Diogenes:

"If any offense come out of the truth better it is that the offense come than the truth be concealed."

"Stand out of my sunshine."

Probably these two mottoes are put in to prepare John Weiss, O. B. Frothingham, and a few other such wisecracks for the deadly stabs they are to receive before there is a word of poetry given to those for whom the work was intended. A thousand volumes could not have done these men up and placed them among the fossils of past centuries more effectually than she has done in the closing words of her preface. We would not dare to resist the "prompting of the Spirit" to lay before our readers her *reductio ad absurdum* argument:

Having, from inclination and a sense of duty to my kindred in the faith (says Miss Doten), pursued the subject thus far, the Spirit moves me to present, in conclusion, a few quotations which require neither comment nor explanation.

If we are wise we shall sit down upon the brink, and content ourselves with saying what the spiritual world is not and cannot be. . . .

The soul must be entirely ignorant of the second body until it has ceased to use the first. . . . The new organs, may be, all correspond in intention and effect to the present one; but we say that *they do not yet exist*. They cannot exist; the ground is pre-occupied.—John Weiss, *Christian Monthly Journal*, May, 1866.

Moreover, the satellites of Jupiter are invisible to the naked eye, and therefore can exercise no influence over the earth, and therefore would be useless, and therefore do not exist.—Francesco Sizzi, *Times of Galileo*.

If the Spiritualists would secure the favor of sensible people, they must let them see that they are not at war with good sense. . . . It were better that very sacred and dear beliefs should go, than that this enemy of all rational belief should remain. Let us prefer to have no other world than to have another world full of teasing, troublesome, meddlesome beings, who interfere with the rational order of the world we dwell in.—O. B. Frothingham, the "Index," July 8, 1870.

If the new planets were acknowledged, what a chaos would ensue. . . . I will never concede his four new planets to that station, though I die for it.—Martin Horky, *Times of Galileo*.

Oh my beloved Kepler! how I wish we could have one good laugh together. Here, at Padua, is the principal professor of philosophy, whom I have repeatedly and urgently requested to look at the moon and planets through my telescope, which he pertinaciously refuses to do. Why, my dear Kepler, are you not here? What shouts of laughter we should have at all this solemn folly.—Letter from Galileo to John Kepler.

We submit that in these extracts, Lizzie Doten has done justice to these gentlemen; she has not only put them in the company but in the century where they belong.

The whole prefatory argument of six pages is as concise and conclusive as the one just quoted. The poems have nearly all of them appeared from time to time in the *Banner of Light*, and are therefore familiar to our readers. We only need mention that "The Chemistry of Character," "Margary Miller," "A Respectable Lie, Sir," "Peter McGuire," "Hester Vaughn," "Mr. De Splay," "Will it Pay," "God, All in All," "John Endicott," and "The Inner Mystery," are among the staples of the Poems of Progress.

The poems from the Inner Life, by the same author, justly one of the most popular books of the century, has given its readers a sufficient taste of Miss Doten's poetry to make them long for more. This, together with the thoroughly understood enterprise of Wm. White & Co., who never hand the world a book of inferior mechanical execution, will insure for the Poems of Progress a rapid sale of several editions.

M. H.

THE following resolution was adopted by the Republican Convention, at Worcester, Mass.:

"Resolved, That the Republican party of Massachusetts is mindful of its obligations to the loyal men of America, and their patriotic devotion to the cause of freedom; that we rejoice in the late action of our State Legislature in recognizing the fitness of women for public trusts, and that in view of the great favor which the movement has received from many of the Republican party, the subject of suffrage for women is one that deserves the most careful and respectful consideration."

If we may be permitted to express an opinion as to what women suffragists may expect from a party who touch this vital question so gingerly, as this is done, we should say that H. B. B. will have to sound his alarm several years, and stronger than he has yet done, before he will be able to rally sufficient force to compel any acknowledgment of his demands for the amendment of the constitution of the Old Bay State. And, judging from the result in Nebraska, what hope is there for ratification even if the Legislature consent? Men are so honest and so just, you know, H. B. B. Oh, yes! Leave it to them to say whether women are citizens; and if citizens are voters, and we will guarantee they will tell you emphatically, No!

Those vouchers which were lost are found; at least we know where they are, and that is as good as finding them. A stereotyped phrase with journalists is, that history repeats itself. Every school-boy remembers Henry II. and Thomas à Becket. They were gay boys when they were young, but they quarreled as they got older and less jolly. "If I had any real friends," says the king, chafing under pontifical insolence—"if I had any real friends, I should not be troubled with that proud priest." Straightway two or three hasty and over-zealous men-at-arms post off to Canterbury and make a saint of the Archbishop. They made a mistake: it was not at all what the King meant. They had to pay the penalty of their rash zeal. Now, if Mr. Connolly or any other man has injudicious friends, those friends must pay for their want of judgment. It is a good thing that the vouchers are out of the way, just as it was that a Becket was removed; but neither King Henry nor Comptroller Connolly knew anything about it, nor ought they to suffer for the mistakes of their loyal and devoted servants.

THE *World's* licensed jester goes out of his way to suggest that the appointment of Dr. Mary Walker as an army surgeon would help to put down Greek brigandage. A fool is known by his folly; but even a fool can sometimes hit the blot that a wise man may miss. The appointment of Mary Walker as a medical doctor would show so much "nous" in the Greek government that the people would begin to have faith; and Dr. Mary Walker's energy and self-devotion would help to allay the popular discontent and suffering on which brigandage rests.

We have received a communication, to which we desire to reply, dated Ohio, and signed "E. M. Leonard." If this reaches his eye, will he be kind enough to state where a letter will reach him.

## ART AND DRAMA.

**Booth's.**—Miss Charlotte Cushman, Mr. Cushman and Mr. Waller still continue to play "Henry VIII." To those who do not recollect the Miss Cushman of years ago, or even the *Queen Anne* of Mrs. Charles Kean, the present impersonation will be a pleasing memory. All the young people, and some of the old ones, ought to see Shakespeare whenever he is rendered by competent artists. Miss Cushman and Mr. Cushman know what to do. Within certain limits they do it. To pretend that Miss Cushman is at the summit of her art is fulsome praise, which tends to depreciate the value of true criticism, and is precisely the less praise or unqualified eulogy which deprives journalistic criticism of all its value, and causes the public to believe that all criticism is venal, or, at least, in the interest of papers and parties. For a fair balancing of Miss Cushman as she is against Miss Cushman as she was, opinion waits until she reappears in *My Merito*, which, although an exceptional character, displayed her personal merits more powerfully than any other part.

**Pitts Avenue.**—"Divorce," a play of modern American life, a faithful portrait of its lights and shadows, its froth and its body, is still popular. The perfect dresses, the handsome women, the fashionable style and the conversational inanities secure public approval. The *banquette* can take it all in without more exertion than if they were in a ball-room, only that the stage has the advantage of being more real than the real thing. The acceptance by the public of such plays as "Divorce" as a true exposition of New York life might beget some doubts of the decadence of national character. But it is only a phase, not the substance. Moliere or Sheridan found the same follies, but they embellished the subject with their own incomparable wit. Had we a Moliere or a Sheridan now he would find plenty of subject matter. As it is, the public are exceeding thankful for a very little.

**WALLACK'S**, having lost the Thompson and her bewildering satellites, subsides into the legitimate, and reopens with the "Rivals." Many of the good actors have left, and people who go to Wallack's because they will go nowhere else, ask who is to be the leading lady—when and whence.

**GRAND OPERA HOUSE.**—The return of Mr. and Mrs. Florence to New York brought out an immense demonstration of the patrons of the Irish drama, who welcomed these old-time favorites with salves of applause as hearty and enthusiastic as those which had testified public favor to Miss Cushman in the preceding week. Solid pudding may be better than empty praise, and the viva and hurrah of a first night need to be supplemented by a succession of business visits to the counter of the money-taker, but there is something so inspiring and invigorating to artistic sensibilities in this show of personal regard and sympathy that it goes to make up the will to please and helps to balance the matter-of-fact shortcomings incidental to all our lives. Florence herself, we were sorry to see, was in very weak health. His work was evidently a labor to him, and at the close of the performance he thanked the house for its indulgence, and stated that he had risen from a bed of sickness rather than disappoint the management or the public.

Of the piece itself, "Eileen Oge," the less said the better. The daily papers have given the usual synopsis. It is simply an Irish story, with the inevitable landlord oppressor, the ready agents of tyranny in the constabulary, the lovers and the impetuous peasant always hating the rich and loving the poor, and ready either for a row or a merry making. The piece has run for a hundred nights in London, and may or may not run here. It is as bad as most other special character dramas, and worse than some of them. There were many reminiscences of half a dozen other plays and situations, notably of Enoch Arden under the palm. The persecuted lover of the play appearing as a castaway in the Indian Ocean to the heroine in her dreams. If, however, such plays add nothing to our knowledge, nor help to elevate taste, they send the audience away happy in the comforting assurance of villainy punished and true love made happy, which although it be in no wise the real truth, is perhaps a better lesson than the cold cynicism of knavery always successful, and honest merit striving hopelessly against a torrent of difficulties. The public cares little either for the one or the other. They look for amusement. They dislike reflection. Deep thought or profound motive are a mystery and a bore. And so "Eileen Oge" and the Florences will probably do just as well as Shakespeare and Cushman.

**OPERA**, English and foreign, is in the highest favor with the public. We have a full bill of novelties. Whether this be owing to the war's tumults and oppressions of the old world it is not worth while to inquire. It is for us to accept the goods the gods provide without inquiring too nicely into the reasons for their beneficence. Parepa Rosa, the well-beloved, opened on Monday last, at the Academy, with her new company, in "The Daughter of the Regiment." Of Parepa, as a ballad singer, the public have long since had their fixed opinion. Parepa at the Boston Jubilee won undying fame by being able to make herself heard above the din and bray of that tremendous crash of sounds. Of Parepa in opera opinions differ. The mere vocal organ remains of course the same under all circumstances. But part of the lyrical element, and no unimportant part, is expression. Vocalization does not consist merely in pause and cadence, trills and *lours de force*, but in the power of giving meaning to the sounds, and, just as in all art of communicating from soul to soul, conveying to the auditor or spectator the intention of the creative artist. In this, notwithstanding her superb organ, it has always seemed to us that Parepa was wanting. It is not that her figure and person are against her dramatic impersonation. The same obstacle was overcome by Giulia Gristi, who rose superior to every personal disadvantage;

and whether she was engaged in *Lorenza*, *Don Giovanni*, *Don Juan*, *Maria* or *Semiramide* was always equal, both in caliber of voice and in depth and facility of expression, to the exigencies of the great occasions. Parepa, in the lighter parts of so-called Italian opera, is always out of place; there is nothing light, airy or expressive about her; as in "Maria Tana" or "La Figlia" the exhibition is disappointing, and seems to be only the misapplication of magnificent powers. This sounds very like ingratitude, perhaps, but it is meant rather as the appreciation of the highest powers put to their proper uses. Tom Karl, the new tenor of the new company, gave us a touch of his quality, but there will be time enough to do him justice after the nervousness incident to a first appearance in a new country shall have worn off.

**WAGNER**, the nightingale, at the Stadt Theatre-go and hear him, y. who want to know what a voice can do by science, training and management after it has passed its prime.

Dolby's admirable corps of artists will be heard for the first time in this country on Monday, October 9, at Steinway Hall. The names are: Miss Edith Wynne, soprano; Mme. Patey, contralto; W. H. Cummings, tenor; J. G. Patey, bass; Lindsay Shaffer, pianist, and the greatest baritone of the modern stage (with, perhaps, the sole exception of Faure), Charles Santley. The following sketch of this renowned artist will be found interesting at the present time: He was born in Liverpool, England, in 1834, being the son of the well-known professor in music and organist of that town; received his first instruction from his father, and displayed an early love of music, being a good performer on the violin and playing in several of the local orchestras. He went to Milan in 1855 and remained there two years, studying under the eminent Maestro Gaetano Nava. He sang during the carnival in 1857 in Pavia with much success, and returned to England in the latter part of 1857, and made his first appearance at St. Martin's Hall, London, in the "Creation," under the direction of Mr. John Hullah. He was afterward engaged, in 1859, by the Pyne and Harrison English Opera, appearing first in "Dinorah," afterward in the "Puritan's Daughter" and the "Lily of Killarney," and in various other prominent operas. He was engaged in 1862 for the Italian Opera at Her Majesty's Theatre, and sang during several seasons, up to the time of the destruction of the theatre by fire (singing the last notes, as it were, in the theatre, in the character of *Don Giovanni*, Miss Kellogg, our American prima donna, playing the part of *Zerlina*). From 1868 down to the present time Mr. Santley has taken the principal roles in opera, alternating at Covent Garden and Drury Lane. Recently he played a successful season of English opera at the Gaiety, in "Zampa," "Fra Diavolo," and in Lortzing's "Czar and Zimmermann."

Mr. Santley is thoroughly up in the school of oratorio, in which he has sung repeatedly in London and the various great provincial festivals. His *Elijah* is, perhaps, the grandest interpretation of the character known in modern times. The programmes of the first four concerts comprise some of the best works in the ballad, glee and madrigal line, and, interpreted by such admirable artists, there is no question as to the success of the undertaking.

## WOMAN ITEMS.

Mrs. Amy Franks, of Pennsylvania, has 500 living descendants, though she is only ninety years old.

Of the 1,001 young ladies who fainted last year, 987 fell into the arms of gentlemen, two fell on the floor, and one into a water butt.

"Have I not a right to be saucy if I please?" asked a young lady of an old bachelor. "Yes, if you please, but not if you displease," was the answer.

Mrs. Ernestine L. Rose, who is now lecturing in England, is sixty years of age, and such is the charm of her delivery, that she cannot speak a dozen words without being interrupted by applause.

"In Richmond recently a lady wrung the nose of a judge who fined her." That judge didn't find that ring a circle of never ending bliss. The ring in a pig's snout keeps him from snorting where he is not wanted.

A newspaper correspondent traveling in North Carolina was amazed at a lady who borrowed a "chaw of tobacco" from him. Naturally; and yet the very same delicately-nerved correspondent would be terribly nonplused if a woman objected to his chawing and spitting.

An Alabama editor having read Dr. Hall's lecture advising that husband and wife should sleep in separate apartments, says that Dr. Hall can sleep where he chooses; but for himself he intends to sleep where he can defend his wife against rats and other nocturnal foes, as long as he has got one to defend.

Those who have a sewing machine and those who are going to have one will do well to examine the *Case* sewing machine. It is a great gain in ease and certainty of movement over the old toe and heel business. It can be fitted to machines already in use. The excessive fatigue and wearisome posture needed at the sewing machine are obviated by this improvement, and thousands of women thank the inventors.

At the meeting of the British Association in Edinburgh, Miss Lydia Becker, when reading a paper on the "Wrongs of Women," mentioned a circumstance which might more properly have been referred to in a paper on the "Wrongs of Children." A lady of Miss Becker's acquaintance, it seems, found the wife of a farmer in Cheshire feeding her baby of four months old on beer, bacon and potato paste. "So long," said Miss Becker, "as such dense ignorance prevails among mothers of the race, we must expect a stunted and ill-developed generation to grow up."

The race of heroic women is not run out. Mrs. Van Hannon resides on Running Creek, sixty miles from Denver. Early on the morning of the 11th of

July, the Indians made their appearance, and her husband and several other men went in pursuit. Mrs. Van Hannon was alone, badly engaged in household duties, when suddenly the two children, aged five and eight, ran into the ranch, crying, "Mamma, mamma, the Indians, the Indians!" Two shots fired at the children struck the thick oak door just as the young mother shut it in the face of three Cheyenne warriors. After bolting the door, and piling bed, bureau and stove before it, the mother sent the little ones into the cellar, and shut them in. Taking a revolver and an old rusty rifle, the heroic young woman stood near the open window, shouting only when a painted face made itself visible in the brush. Although the rifle was rusty and out of order, the sight of it at the window, with the dragon revolver, held the three sneaking rascals at a respectful distance. For two hours did she wait the return of her husband and the men with him. Twice the Indians attempted to parley and beg entrance to the house, but the young mother had heard of their atrocities in the country, and knew a knife and tomahawk awaited her little ones and captivity for herself. Finding the house impregnable, and having a mortal dread of the rifle and pistol in the hands of the determined woman at the window, the party left, after setting fire to the hay and barn. The smoke attracted the attention of the scouting party, which returned to find the brave little woman still on guard, with her little children shut in the cellar.

Emily Pitts Stevens, the editor of the San Francisco *Pioneer*, is a nervously organized, pleasing little woman, with dark eyes, curly hair, refined manners and features, her every word and movement indicating culture and good breeding. She speaks and writes with force and point; and she is thoroughly respected for her earnest devotion to her principles and the ability with which she advocates them. Miss Stevens went from New York to San Francisco about five years ago, in company with the daughter of the celebrated novelist, G. P. R. James, for the purpose of establishing a female seminary. For two years they were in company. Then for two years she held, as teacher, an important and responsible position in the Miel Institute. She taught and built up, under the superintendency of Mr. Pelton, the public evening schools for girls, which proved very useful and popular in that city. But her health failing under the labors of teaching day and night, she resigned her evening charge, and received on retiring, both from pupils and superintendent, written commendations for energy, efficiency and faithfulness as a teacher. Finally, the importance of enlarging the field of woman's industry and securing her political enfranchisement so filled the entire mind, heart and soul, that she felt constrained to abandon all other interests and occupations and to consecrate herself to the promotion of that great movement. Accordingly, by untiring industry, she purchased the old *Sunday Mercury*, and at once gave employment and pay to needy women, and encouraged others to learn the printer's art; and through the columns of the *Pioneer*—the new name for the *Mercury*—she has done much to awaken all over the Pacific coast an interest in the woman movement, and to convince the public of the justice of woman's claims to the ballot, and the importance, nay, the necessity, both for woman, man and the State, of conceding its exercise to her at once. Her paper has an extensive circulation and an increasing influence.

**SLURS ON WOMEN.**—At a dinner, at which no ladies were present, a man, in responding to the toast, "Woman," dwelt almost solely on the frailty of the sex, claiming that the best among them were little better than the worst, the chief difference being in their surroundings. At the conclusion of the speech, a gentleman rose to his feet and said: "I trust the gentleman, in the application of his remarks, refers to his own mothers and sisters, not ours."

## MISS LIZZIE DOTEN.

The *Banner of Light* speaks with just appreciation of Lizzie Doten's beautiful volume of poems, elsewhere noticed in our columns:

"At last we are able to announce that we have on our counter, and for sale, this remarkable collection of poetic writings. Miss Lizzie Doten, its talented and inspired authoress, looks upon the reader kindly from Stuart's fine steel engraving at its commencement, and the motto on the title page: 'If an offense come out of the truth, better is it that the offense come than the truth be concealed,' conveys the spirit of the writer of the volume—a determination which is evidenced by the utterance of every line that follows. All the way, from the uncompromising 'Declaration of Faith' which opens the volume, to 'The Inner Mystery'—an inspirational poem delivered by Miss Doten at a festival commemorative of the twentieth anniversary of the advent of Modern Spiritualism, held in Music Hall, Boston, March 31, 1868—which closes it, the book breathes the utterance of a brave soul, scorning the bands of conventionalism on the one hand, and true to the highest principles of right on the other, proclaiming:

"Hour by hour, like an opening flower,  
Shall truth after truth expand;  
The sun may grow pale, and the stars may fall,  
But the purpose of God shall stand.  
Dogmas and creeds, without kindred deeds,  
And altar and fane shall fall;  
One bond of love, and one home above,  
And one faith shall be to all."

"Let every believer in the Spiritual Philosophy buy and read this work. The familiar faces of 'The Chemistry of Character,' 'Margery Miller' and 'A Respectable Lie,' the majestic sweep of 'The Rainbow Bridge,' and 'The Hymn to the Sun,' the heart-touching tale of 'Peter McGuire; or Nature and Grace,' the solid comfort of 'Face the Smushine,' and 'Good in All,' the ringing cadences of 'Heater Vaughn,' the sweet assurances contained in 'He Giveth his Beloved Sleep,' the sharp sarcasm of 'Mr. De

Splice' and 'Will it Pay?'—and many other productions not heretofore published, will be met with on its tastefully printed pages.

"Our sister, in giving these utterances to the world, has done the work she calls on all to do in the concluding stanza of 'The Pyramids,' and added another

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Upon the desert waste of time,  
Which shall give strength to the earth-wary and  
'Lift his spirit up to God.' Earnestly working 'in the good time to come,' she points out the struggle daily going on between superstition and moral freedom, in her poem, 'Greatheart and Giant Despair,' and calls all friends of free thought to unite, in the closing stanza—with which we also conclude the present notice:

"Oh, where is our Greatheart, the valiant,  
A terrible warfare to wage  
On this old Theological Giant,  
The Doubt and Despair of this age?  
Let us rise, one and all, when our leader shall call,  
And each for the conflict prepare;  
We will march round about that old Castle of Doubt,  
With our 'Banner of Light' on the air,  
And raze to its very foundations  
The stronghold of Giant Despair."

## CONSTANCY.

Ever fond thoughts of thee, as dreams elysian,  
Lighting with rapture childhood's sweet repose,  
Linger o'er me, as some enchanting vision,  
And round my path a chastened radiance throws.

Even 'mid the shock and din of life's commotion,  
Thy beloved presence, as a starry light  
Upon the bosom of the restless ocean,  
Leads my tired soul to realms of pure delight.

Let this true love, increasing every hour,  
O'er me exert its influence divine;  
Comfort and bless me with its soothing power,  
Keeping my heart's devotion ever thine.

"FRANK."

New York, September 7, 1871.

## Mrs. Laura Cuppy Smith.

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## 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.  
Treasurer, 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 recognition 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 signatures to the "Declaration and Pledge" and money for the printing fund, according to the enclosed "Appeal."

We send you a list of the names of the whole new National Committee as nominated by the convention held in New York, 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.  
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