

WOODHULL & CLAFLIN'S WEEKLY. Nov. 4, 1871. EQUALITY & RIGHT OF WOMAN. PATENT "THE BLEES -----The object of the author in presenting this book to AND the public was First, To show that woman has the same han rights which men have

reponsible to themselves and capable of maintaining

Mourth, To demonstrate that the future welfare of

humanity demands of women that they prepare them selves to be the mothers of children, who shall be pure

in body and mind, and that all other considerations of

mission as the artists of humanity.

modifying part of itself.

life should be made subservient to this their high

FIGA. That every child born has the natural right to

live, and that society is responsible for the condition

WOMAN'S REGEREN - NEW BOOKS.

in which he or she is admitted to be a constituent and

such responsibility.

(New Lecture)

Although one of the youngest in the locture field, Minunger on the second has been most faitering, and press-notices, induring his rare abilities, have been received from all places where he has loctured. The following is a sample -

INCERSOLL LOCKWOOD,

Late United States Consul to the Kingdom of Hano

ver. Author of "Trainatlautic Bonvenire. Trainilator of Rendi's "Bt. Paul, " ste

MIRN" W "NATIONALITT AND NUMBRIST." 3 WOMEN'S PACES ! 4 "BRAINS"

COURT DISMARCE, THE GREAT PRUSSIAN PRE

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following is a sample: Ingereoil Lockwood, of New York, is one of the most popular becarrers in the country. He has been a foreign minister of the government (when only twenty one years old), and is one of the most genial menkers of the present day. - [Kvening Mail] - The locture was interesting, exhibits a wooderful recou-diteness in the andience, which listened to it with pleasaristic day of the subject, he did not exhaust the andience, which listened to it with pleasaristic day of the subject, he did not exhaust the andience, which listened to it with pleasaristic day of the subject, and diversely a subject is a subject, he did not exhaust the andience, which listened to it with pleasaristic day of the subject, and marke, was a very fine effort indeed - [Troy Ka-marke, was a very fine effort indeed - [Troy Ka-marke, was a very fine offort indeed - [Troy Ka-marke, we do and enderice was in attendance at Tweddle Hall, last evening, to listen to ingereal lockwood of New York, on Count listen to ingereal lockwood, of New York, on Count listen to ingereal lockwood, of New York, on Count listeners of the tount's he ad estimate of his character, were so well dono as to make his becure full of inferest and profit - [Al-nany Journal.] Itelliant and masteriy. [K. N lockwood's oratorical powers are well known,--[Home Journal.]

Terms, \$100, with modifications.



ILD, CERTAIN, SAFE, EFFICIENT M 11.D. CERTAIN, HAFE, EFFICIENT It is far the best Cathartic remady yet discov-ored, and at one relieves and invigorate all the vital functions, without causing injury to any of them. The most complete success has long attended its use in many localities, and it is now offered to the general public with the conviction that it can never fail to accomplish all that is claimed for it. It produces little or no pain; leaves the organs free from irrita-tion, and never overtaxes or excites the nervous sys-tem. In all discusses of the skin, blood, stomach, bowels, liver, kilonys-of children, and in many diff-culties peculiar to women-it brings prompt relief and certain cure. The best physicians recommend and prescribe it; and no person who once uses this will voluntarily return to the use of any other ca-thartie.

will voluntarily return to the use or any order and tharite. Sont by mail on receipt of price and postage. Postage & ents. boxes, 100. y 225. It is sold by all dealers in drugs and medicinos, TURNIER & CO., Fropriotors, 100 Tromont Street, Boston, Mass.

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Milver Palace Sieoping Coaches at night, and spion-did Smoking Cars, with revolving arm chairs, on day traine

bid Smoking Cars, with revolving and chars, on day trains
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Interest on new deposite commences first of every month. HENRY SMITH, President.

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and will prevent the hair from failing out. It has no poisonous caustic or irritating ingredient whatever. It is as harmless as water, and WHOLLY UNLIKE any other reparation for the hair.

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With the Proceedings of the Decade Meeting hald a

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Nov. 4, 1871.

Frank C. Claffin will hereafte a the following libgral prices : The Principles of Government bull Equality, by T

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 The Principles of Finance,
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Woodhull; Proctical View of Political E nic C Chillin; Majority and Minority Repor-mittee on the Woodhull &

Each per copy..... per 100....

POST OFF

The mails for Europe durit Oct. 28, 1871, will close at t A M, on Wednesday at 12 and on Saturday at 12 M.

THE INTI

It ought to be known that it does not aspire to the he meetings are held in public though only members are special invitation), and nor vote. The several sections follows :

Section 1 (German).—Sur Hotel, corner of Broome ar Section 2 (French) .--- The 2 P. M., at No. 100 Prince F

female members) and every place, Section 6(German) .- Fr street.

Section 8 (German)-Mo avenue, Williamsburgh, L.

Section 10 (French) .- F

each month, 6 P. M., at Forty-first and Forty-seco Section 11 (German).--' ninth street, between Eigh

Section 12 (American).-cach month, 8 P. M., at P

Section 18 (German).month, 8 P. M., at No. 301

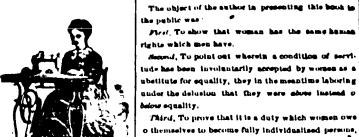
THE INTERNATIONAL.men of America," propos of the Central Committ referred to the several insertion in this number next week.

THE annual meeting of Association is to be hele Indianapolis, on Wednes 16th of November. All the Northwest are invited a great meeting. Indian Morton, a strong effort w dress the Convention. T in May, 1870, by delega States, and the first annu



country at heart should make him or herself familiar with the questions treated in this book. No lengthy elucidations are entered into; its statements are fresh, terse and bold, and make direct appeal to the easoning faculties. It is an octavo volume of 250 pages, containing the

picture of the author; is beautifully printed on the best quality of tinted paper, and is tastefully and substantially bound in extra cloth. No progressive



SAM, GHLL, Genaral Supt., Louisville, Ky. HENRY STEFFE, Gui, Weist Agant, Louisville, Kr.	APOLLO HALL, OCTOBER 20, 1870, From 1850 to 1970.	person's house should be without this conclusive evidence of woman's espacity for self-government	WM. DIBBLEE,	November, and was a dec ful Convention was held at Fort Wayne, Ind., in
Gen. Ticket Agent, Lonisville, Ky. SIDNEY B. JONES, Gen Pass Avent, Louisville, Ky.	WITH AN APPENDIX CONTAINING THE HISTORY OF THE	Price, \$30 0; by mail, postage paid, \$8 25.	LADIES' HAIR DRESSER,	the Northwestern Asso- Chicago and are occupie
Gen. Pass. Agent. Louisville, Ky. PROGRESS of DENTISTRY. DR. SIGESMOND, Surgeon Deutist to the Wo- man's Hospital, is the inventor of Artificial Teeth without phtes or class. On be inverted perma- nently without extracting any roots. Warranted wenty years. The most painful decayed teeth or stamps restored by filling or outilding up to natural to pe and color without pain, at 65 East Ninth street, near Broadway, bate of Union Square. 68-120 "THE BEST IS THE CHEAPEST." MERICAN BILLIARD TABLES Being constructed with regard to scientific accuracy, are used in all fast-class clubs and hotels. Thus- trated catalogue of overything relating to billiards sent by mail. PHELAN & COLLENDER	NOVEMENT DURING THE WINTER OF 1871, IN THE NATIONAL CAPITOL, Compiled by PAULINA W. DAVIS. For sale by all Booksellers. Price 80c. A lucid and liberal account of the most important political movement of the dayW. & O.'s W. JUNT PUBLISHIEDThe Primary Synopsis of UNIVEREDUCOY and ALWATO (pronounced Ahl- wah to.) The new Scientific Universal Language, by STRPHEN PRAIL ANDREWS, member of the American Academy of Arts and Sciences, of the American Ethnological Nuclety, etc.; suthor of "The Science of Society," "Discoveries in Chi- nese," "The Basis Outline of Universal Cauge," of the American Ethnological Nuclety, etc.; suthor of "The Science of Society," "Discoveries in Chi- nese," "The Basis Outline of Universal Cauge," of New York, DION THOMAS, 141 Fulton street. (1871.) Price, \$1.60. GUNERIUS GABRIELSON, F L O R I S T , 821 BROADWAY, CORNER OF TWELFTH STREET, NEW YORK.	 "There is simplicity, freshness and originality in this book which rivers the attention; and one rises from the perusal with the foeling of being refreshed, strengthened and made better by such a healthy mental stimulant. She diverts the woman question of all its semimentalities and places is where it should be, on the firm ground of justice. Read this book in the morifler, when the minut is active, and it is a good preparation for intellectual work; it is full of sugreetions, and compels thought in the black diverted is got the book and study it."-New World. MUTUAL BENEFIT SAVINGS BANK, SUN BUILDING, 166 Nassau street, New York. DIVIDEND A semi-annual dividend at the rate of six per cent. per annum, on all sums of \$5 and upward which have been on deposit for one or more months next previous to July 1, will be paid on and after July 21, 1871. INTERENT from July 1. BANK OPEN daily from 10 to 8; also Monday and Saturday evenings, from 45 to 65 o'clock. Interest commences on the 1st of every month following the deposit. 	Wednowdays and Fridays, from 9 A. M. to 8 P. M. Also, his celebrated HARABA ZEIN , or FLESH BEAUTIFIER, the only pure and harm- less proparation over made for the complexion. No lady should over be without it. Can be obtained	Chicago, and are occupic Illinois State, and the Co OUR NEW WESTERN A of the "Nineteenth Co Western Agent, with c cago, Ill., where subscri and advertisements will i WEEKLY in Western fav branch office, and we are engagement of one so fav Boyer, with whom we tr endeavor to introduce t and hamlet in the Great MRS. HANNAH M. TR Stone, Chairman Exect Woman Suffrage Associas tion, to be held in Philac vember.
785 BROADWAY, New York City.	Ohoice Flowers always on Hand.	CHARLES K. GRAHAM, President.	only at WM. DIBBLEE'S, 854 Broadway, up-stairs.	
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N v. 4, 1871.

WOODHULL & CLAFLIN'S WEEKLY.

THE INTERNATIONAL.

The following Address was referred to the Sections by the

entral C mm. the of the United States at the last meeting,

-ki Oct. 17. We publish it, per request, for the use of the

TO THE WORKINGMEN OF AMERICA.

The International Workingmen's Association has, since maguration on the American Continent, frequently been the object of public attention, and many false statements about it have been propagated by the press. The resident Central Committee, therefore, deem it their duty to lay before the American workingmen a correct statement of the nature and aims of the I. W. A., a statement wanted even more urgently after the first public appearance of the association in the ranks of the New York workingmen on that memorable day of the eight hours demonstration, September 13, 1871.

The International Workingmen's Association, founded 1864 in London, is the natural and mature offspring of the unnatural situation of the immense majority of the peoplethe working classes-in modern society. The association consists of those parts of the working classes in all countries, who have understood their class-condition in society and are determined to change it in favor of the workingmen. Their fundamental aim is: To revolutionize modern society in such a way as to guarantee to every laborer the full value or fruit of his toil, and so to secure him his full share in all wealth and enjoyments of the society he is living in. EQUAL DUTIES, EQUAL RIGHTS.

The workingman to-day receiving but a small part of his labor's produce in the form of wages, thus only the formation of capital is rendered possible. The accumulation of wealth in the hands of the few being the only aim of modern society, it results self-evidently in the impoverishment of the laboring masses, their poverty growing in equal ratio with the increase of capital. These conditions are existing equally in all so-called civilized countries. The single individual laborer is powerless against the ever-increasing misery. His struggle against capital begins with his existence; the consequence of this struggle is the organization of the workingmen in the different countries; the common understanding and agreement of the workingmen of all countries is the INTER-NATIONAL WORKINGMEN'S ASSOCIATION.

Its rules say:

Sections:

10

1. The emancipation of the working classes can only be conquered by the working classes themselves.

2. The struggle for the emancipation of the working classes means only the struggle for equal rights and duties and the abolition of all class rule.

3. The economical subjection of the man of labor to the monopolizer of the means of labor, that is the source of life, lies at the bottom of servitude in all its forms.

As long, therefore, as the working classes do not appropriate the means of labor they will, even in the politically freest country, remain in the same state of abject dependence they are in to-day. We cannot reasonably expect that the present ruling class, the bourgeoisie, will, of its own free volition, grant to the workingman his rights. Ruling classes never surrender voluntarily anything of their privileges; it must be wrested from them. In that evermore spreading corruption we recognize nothing but the natural result of the fundamental wrong organization of modern society based on the exploitation of the working classes. We know that the ruling class, the bourgeoisie, performs an historic mission, and so, by its own agency, enables the proletariate in its turn to take the historical initiative for the realization of its aspirations, not in simply relieving the ruling class, the bourgeoisie, like they did with the feudal nobility, but in abolishing, for the sake of the common interest, all class distinctions. To appreciate fully and correctly the origin and spread of the spirit and aims of the International pugmen's Association it is necessary to understand, and perceive, by the study of the history of human society in general, the development of the present economical conditions. The history of past society is the recitation of class struggles, of the uprisings of the oppressed, owning nothing, against the oppressors, owning all. The governing modern money-aristocracy, the bourgeoisie itself, is the produce of a long series of evolutions and revolutions, arisen from the feudal (mediæval) society, whose manner of production, quite different from the present one, it overthrew. The first emigrants to this country were fugitive English opponents of the feudal state, of its institutions, of its manner of production, whose last remnants were removed only a few years ago by their grandchildren in the suppression of the slaveholders' rebellion. Necessitated as it was by the economical conditions of this country, this removal of the last obstacle to their complete development gave to the bourgeoisie of this country the absolute control and rule of the United States; a greater power than that of their class in any European country, and well employed for their classinterest by the indiscriminate, reckless exploitation of the workingmen. Therefore the late president of the National Labor Union, Wm. H. Sylvis, in his last letter to the General Council of the I. W. A., said but too justly, "The result of our civil war is the establishment of the most infamous money-aristocracy on earth's face." The bourgeoisie, in this country as well as in Europe, has ings were inhabited by lodgers, who hired furnished sleep

obtained its power solely by extremely revolutionary means. It has destroyed every vestige of attachment binding the man of the old society to his superior, and has left standing absolutely nothing besides the bare, undisguised interest, purchase and sale. The physician, the lawyer, the legislator, the priest, the editor, the man of science, the teacher, have become its paid wages laborers. When getting into power the bourgeoisie appropriated the means of production and labor of all former generations, and by the possession of this enormous stock of past labor it was enabled to subject the producing class, the workingmen, and to practice extortions upon their powers and forces in an unprecedented measure. We believe to have shown the labor movement to be the necessary historical result of the exploitation of the wages system. The abolition of these causes will be its victory, its end.

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Since a number of years the workingmen of the several countries fight in different ways against their employers, and generally have been subdued even when apparently victorious, a result to be ascribed principally to the isolation of their struggles. To day the whole movement takes a new start, and gives room to the hope that the workingmen will take a firm stand for conquering the first important point,

THE NORMAL WORKDAY,

for which the workingmen of both continents are struggling at present. This is the new departure of the working class for conquering the State and for accomplishing its own complete emancipation. Past experience in all countries has proved that against the international organization of capitalistic rule the working classes can gain no permanent success if their efforts are not combined and united. To establish this unity of action, so necessary to the working classes of the world, also between the workingmen of this country and their European fellow laborers, is the work and intention of the I. W. A.

In its name we now call upon you, fellow-workingmen! Communicate, combine with us for the common struggle! Workingmen of all countries, unite! Labor above all.

CORRESPONDENCE.

Our correspondence column admits every shade of opin ion ; all that we require is that the language shall be that current in calm, unfettered social or philosophical discussion. It is often suggested that certain subjects should be excluded from public journals. We think that nothing should be excluded that is of public interest. Not the facts but the style determine the propriety of the discussion.

We are in no wise to be held answerable for the opinions expressed.

N. B.—It is particularly requested that no communication shall exceed one column. The more concise the more acceptable. Communications containing really valuable matter are often excluded on account of length.

THE CHICAGO FIRE.

In this city have been destroyed by fire, in 24 hours, about 300 millions of dollars' worth of property, or something like the product of 300 million days' labor. This incident is proclaimed by the Mayor to be in the ' ' Providence of God." "So we submit to it," he says. Of course, this is all nonsense. Still it deludes many unreflecting minds, and, as a pernicious innuendo against God, should be exposed. On Saturday night, several blocks of wooden buildings were burned. There was much individual loss, but as the buildings were poor in quality and tenanted by poor people, "it was well to have them out of the way." And it was a good Chicago advertisement for the Sunday papers. "Great fire last night! 20 acres consumed! See what a fire Chicago can have!' The city was as dry as tinder; thousands of its buildings were wooden shells; the roofs of its iron and stone buildings were generally wood, covered with tar and gravel; the sky-

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Practical View of P "litical Equality, speech by Ten-

May city an Ministry Report of the Judiciary Com-mathematical Westman Memorial;

Each per conversion per 100..... 5 00

POST OFFICE NOTICE.

The mails for Europe during the week ending Saturday, Oct. 28, 1971, will close at this office on Tuesday at 11:30 A. M., on Wednesday at 12 M., on Thursday at 11:30 A. M., and on Saturday at 12 M. P. H. JONES, Postmaster.

THE INTERNATIONAL

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

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

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

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

- Section 8 (German)-Monday, 8 P. M., at No. 53 Union avenue, Williamsburgh, L. I.
- Section 9 (American).-Wednesday, 8 P. M., at No. 35 East Twenty-seventh street.
- Section 10 (French).—First Tuesday and third Saturday in each month, 6 P. M., at No. 650 Third avenue, between Forty-first and Forty-second streets.
- Section 11 (German).—Thursday, 8 P. M., West Thirty-ninth street, between Eighth and Ninth avenues, at Hessel's. Section 12 (American) .- The second and fourth Sunday in each month, 8 P. M., at No. 44 Broad street.
- Section 13 (German).-The first and third Tuesday in each month, 8 P. M., at No. 301 East Tenth street.

THE INTERNATIONAL .- The "Address to the Workingmen of America," proposed by Section 1, at the last meeting of the Central Committee, on Sunday, October 15, and referred to the several sections, was received too late for insertion in this number of the WEEKLY. It will appear next week.

THE annual meeting of the Northwestern Woman Suffrage ociation is to be held in the Representatives' Hall, in Indianapolis, on Wednesday and Thursday, the 15th and 16th of November. All the prominent suffrage speakers in the Northwest are invited, and every effort will be made for a great meeting. Indianapolis being the home of Senator Morton, a strong effort will be made to induce him to ad-dress the Convention. This society was formed in Chicago, in May, 1870, by delegates from the various Northwestern States, and the first annual meeting was held in Detroit, last November, and was a decided success. A large and successful Convention was held under the auspices of this society at Fort Wayne, Ind., in March last. The headquarters of the Northwestern Association are at 145 Madison street, Chicago, and are occupied jointly by the Northwestern, the Illinois State, and the Cook County Societies. ADELE M. HAZLITT, President.

GOLD DAYS.

for. 4, 1571

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up-stairs.

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

MRS. HANNAH M. TRACEY CUTLER, President, and Lucy Stone, Chairman Executive Committee of the American Woman Suffrage Association, have issued a call for a convention, to be held in Philadelphia, on the 21st and 22d of November.

lights of the halls and libraries had no protecting covers. The roof of the Water Works was as inflammable as any cheap cottage.

On Sunday a fierce southwest wind hurled the dust through the streets. The firemen were repairing damages, resting a little and guarding the embers of the last night's fire. The Mayor and other persons, interested in God's providence," went to church and enjoyed themselves. precautions were taken to prevent another fire or to relieve the tired firemen. On Sunday night another fire starts to the south of the previous fire. This, too, is a poor wooden section of the city. The feeble force of the wornout firemen cannot stay the surge of flame which kindles and roars among the low wooden houses and devours them. The tenants, driven forth, swarm in the streets with their quickly-gathered household goods, and the scene is one of despair. The fire sweeps on till it reaches the sec-tion burned the night before. There it stops ; but the redhot cinders have been flying for three hours on the tar-covered roofs, into the courts and on the wooden sidewalks of the noble business centre of the city which, though separated from the fire by a river, was directly to leeward of it. In this section, composed principally of massive buildings of stone, brick and iron, what was done to meet the advancing flames? Nothing. The capitalists, who own the great blocks; the bankers and great merchants were asleep in their up-town residences, safe in the security of insurance policies. The upper floors of the great build-

Nov 1, 1871

ing rooms by the month or week . While these parse is said the guests of the hotels had been watching the fugriss a over the river the hot conders had been lighting the roofs over their houts - the the flat and wind sheltered parts of south an inch or two of costs would accumulate, and finally start a flome, in such cases the braied roof would burn through in a few moments, fall in, and ignite the interiors. In other cases the conders sifted through cracked skylights and find the halls below - Almost simultaneously dozens of buildings, which had been thus stealthily attacked massive since and brick buildings called fire proof broke into flames in the quarter nearest by the over river fire. What was then done? Why, the lodgers fled with their trunks of clothes just as the tenants of the sharties had ded with their beds and firmiture . As these tall buildings, virtually abandoned, flamed out above the paling fires in the background, the guests in the hotels were roused and sent, out to care for themselves, and the prisoners in the court house were turned into the street. It was each man save himself. No effort was made by firemen with water, or citizens by blowing up buildings, to stay the march of the fire. What few merchants got into town flung open their store fronts to the flying coals, and sought to move their cash boxes and their goods. The busi ness centre was a mass of struggling life struggling not to stop the fire, but to carry valuables away from it. In an hour the dozens of great houses which had ignited from their roofs had grown to be hundreds. The huge tall piles blazed all about and made a glowing furnace of heat as they melted together. Then it was too late for any human force to prevent the destruction of the south side; and when, finally, the wind, blowing a gale, carried the molten heat of acres of redshot iron and stone across the main river to the north side which was thickly sandwiched with wooden buildings no human force could stay it there, and it swept all before it. In lieu of "God's provi dence" we have, then "First, a furious wind in a dry season. Second, a great extent of wooden buildings close together and adjoining a section of so-called fire proof buildings, with wooden roofs, and tenanted by uninterested lodgers, ready to leave them to the flames for the sake of their own trunks. Third, owners either absent or else helping the flames by opening store fronts to save goods. Fourth, a scanty and fired fire department. A kerosene lamp breaks, the train is lighted at one end and the tremendous conflagration is consummated. God's providence did not make it and will not prevent another next time. Man's providence may. When Chicago is rebuilt, make the buildings genu incly fire-proof - roof and all. Make the houses in the same block uniform in height, so a guard can pass readily over the roofs to extinguish flames. Require in each block a fireguard, to be composed of its tenants, and at least ten men strong. Furthermore, prohibit by law the insurance of buildings and the opening of buildings to save goods during a fire. By the enactment of a prohibitory fire insurance law, it is probable that the number of fires in the whole country would be diminished fifty per cent., and that by the superior provision which would then be made for extinguishing fires, there would be a further diminution of 25 per cent, in losses, thus saving 75 per cent, of the human labor which now ascends to the skies in smoke. Besides, humanity would gain some kind of real service from insurance officers and stockholders, whose forces could not well be devoted to a more unprofitable pursuit than the calculation of chances, JOHN W. GABKIN.

BAN FRANCISCO, CAL

EDITORS WOODHULL & CLAFLIN'S WERKLY: Are there any believers who are not bigots? These reflections come from a continued attendance at the Lyceum for self-culture, where the predominating element is Spiritualism; but where all believers meet upon an equal footing, truth compels me to say that Christians there exhibit the most charity, Materialists the most arrogauce, and Spiritualists are the least tolerant of criticism.

Is it possible for the human mind to search for truth except in the direction of its belief? Of course anyone answers this for himself in the affirmative. The Materialist consigns the Bible to perdition as a pick of lies, because Theologists claim it to be the inspired word of Gou, taking their interpretation of the Deity and inspiration, which makes God a personal divinity contrary to the repeated Trutha he contered exceeded. Spiritualian have be come topolate. What matters the against by which facts are developed. A power of toroll an excel." Theologic behold investigation of Spiritualial phenomena. Shall Spiritualian, too become blocks. If a fertileta on explain the most near which which we are arrounded, but them of the A few works since a paragraph appoared in a Neu-Francises paper, of which the following is the unbetative. Upt Knipe, a well known (or the writer) and intelligent eithers has a daughter maried to a single matter. They were on a voyage to Australia, which the captain's wife was one night awakened from her shop by the words of her husband, who was carnestly talking and appeared as if shaking the hand

of some person, on being avakened be said. "I have seen Capt, he stood by the bed, I saked him for our daughter. He replied, 'Nhe was there by her mother,' pointing to your side of the bed, "and Capt Evripe added, "I fear something has happened to them." The next steam or from Australia brought news of the supposed bas of the yessel (which has not since been heard from), in a gale, at the date of the dream

How many evidences are daily occurring that impressions are conveyed in some mysterious mode; and although the solution of this phenomenon may have a more beneficial effect upon the human race than the investigation of all others, how studiously is it ignored by most of those best fitted to explore it. When theology forbids the approach to these mysterious portals, may we not support that the secrets therein hidden, if divulged, would burst the bonds that hold the world in superstitious thusdom 7.

It may appear that the Infinite not only inspired the great truths of the Bible, but that his Spirit will guide us in all our daily walks, if we will tear down the vali of prejudice that hides from our eyes the havs of creation, which are shining beyond with a resplendent glory that will warn every transgressor from evil. (2, B, B,

— Ocronau 9, 1871.

My DEAR Mus. Woodentite: We get the Winners In due time, and I am rejuleed to see the progress our cause is mak ing. Think we are on the verge of having "the good time" that we have so often heard said and sung was coming. Then didst give it a Herenlean push last winter, and may all praise be thine for the rapid strides we are making and have made since then. I am only waiting for the chance to vote for you, as I believe a good, true woman at the helm of om ship of state could and would accomplish many much needed reforms. Here in Philadelphia a few honest workmen, with more brains than money, are trying to start a paper called The Labor Champion, the profils of which are to be put inte co-operative stores. I not with a curiosity recently a man who had not heard of Susan B. Anthony. Of course he was opposed to woman suffrage, and in many of his ideas and optitions I have no doubt would have chimed in admirably with Adam. I should like very much to be at the Vine land Convention ; I believe if inspiration over comes the when honest hearts and true meet together with a high moral purpose in view. I believe our cause to be the highest the world has seen, taking in, as it will, the cause of all humanity : for woman will think for all her children, be they boys or girls. The "trunk horror" has aroused great feeling against the perpetrators of that act ; but to me it seems folly to condemn two or three persons even in a case as fearful as that is when the whole system of abortion seems to be a legitimate one in the eyes of our present good society, judg ing by the publicity of the whereabouts of these persons, their places of business and their avowed calling. Hundreds of such cases doubtless have occurred, and will occur, simply as a matter belonging to this murderous business. Why not stop the business that leads to such results instead of having their infamous advertisements published daily in many of our papers. I am glad to see that people are awakening to the fact that human life is really worth something; that it is the great boon to be prized above all things That such is the case is proved by the legal proceedings following the recent steamboat and railroad slaughters. I don't get much sympathy with my views of things; that is why I write to you. I know your time is precious, but when one cannot talk upon that in which they are interested, the next

Yours truly,

MARY B.

Did that has not this wintwid for ling to has but our door purchased in each through the and then be lighthed out door a too the second them be a second them be lighthed out door a theorem new makes each applier. But, also for been as we were the maximum the light and for the maximum the light be. There there is a light because they are new matter be a light be and the light of a light be a light with the second of a light be also be a light with blue at discover or buckets would be the blue at the blue of approximating on the street invariant. With the light of the ligh

DR. MARY WALKERS DRUGS

Lo the Antonio Co. Weilling.

The New York Screen in commoniting on the trick of a Rooklyn Miss who, for mischlet or some even less landstamotive, has donned made attire, steps uside to case a single to compliment. Miss attorned for neutrino and to compliment Miss attorned for returning to the undertain style of dress which fashion and the opinion of men imposes upon on sex. It is well known that Mr. Howard is one of the most fashiding men in the two efficients is one of the most fashiding men in the two efficients and the opinion of men imposes upon on sex. It is well known that Mr. Howard is one of the most fashiding men in the two efficient regarding his own continue, and, at the same find to be as hy head, and a broad brinchis keen, near sight, eyes, and so, notwithstanding the jokes cast at him, he whicks to his outre that in season and out of season.

In repard to mmentine toggery dompti, Jr., in unfounded nuthealty, but we are inclined to doubt blacepability of pronouncing infullibly regarding our dress. By way of conditying him for this position to which he appears to be an ampliant of indge of the fitness of Di Walker's ess tume we propose that a committee of instituable littles to appointed to walt upon Mr. Howard and persuade blue to autoutt to arrayal in modial feminine apparel, in clusive of four-and a half (44) Mollete sleeves. Let Mr. Howard, thus dressed, take a walk of two mlles or more, go up and down three of four flights of stalrs. After he has thus practically studied the infelicities of womanly garb, we are satisfied that havily be willing to write an energy on the dress question of a differ out tone from his inte effort. Perhaps, in order that he might graduate theroughly posted, he ought, after making a trial of the Eastdoughly mode of dress, try that of Max Walker, Mrs. Bloomer abandoned her dress in public (though she still wears it at home), because men who knew no more than Mr. Howard does, condemned the reform she made brave efforts to introduce, Mrs. Bloomer, Miss As thony and Mrs. Stanton laid aside the more bygicale ca tume because they feared the woman's cause is general might be put back by their adhesion to this single branch of reform.

Wintever else may be said, it cannot be dealed that its dress Mr. Howard deprecates is more healthful, more convenient, less expensive, and allows less scope for foolish and untagteful ornamentation. Our critic himself admits that "the present style is not conducive to health" but adds his little *ipse divit* that "no improvement can be effected by such outre means." Here he advertises his incapability of true criticism of our dress. It is a well known hav that extremes are equal to the means and tend to produce their own opposites. The extreme of Dr. Walker's dress shock by its daring innovation and contrast. It directs attention, study, invention to the subject, and the ultimate effect will be a proper medium. Haste the day. S. P. Frazeman.

"THE LYCIGUM BANNEL"

This "Gem" for children, published by Mrs. Lau il Kimbail, at Chicago, was specially devoted to the interests of the Children's Progressive Lyceum, which is the nucleus of a new method of education for children, taking into the consideration that intellest should not be the only side of character of which education should take hold; but that there ligious and physical should be combined with the intellectual, and all go hand in hand to perfect the development of perfect men and women.

But with all the other papers, this was burned up in Obienge. Nothing was left save the subscription list, with which Mrs. Klinball barely escaped from the burning elsment. The children belonging to the various Lycemasis the several States cannot do without this paper. And if

Nov 1, 1871

I ADDREVATELY AND WOMAN

Wended Phillips exidently consider and the same with the Wennan Auton generally adopted, it will very much propress and consolidate all the lisar distinct the operations of the movemus Network for death in writes on follows

Note that a start is written on follow: which a fact as the full transmitten of the charter is an information pullitent partiincreased. The importance of the charter is much by any ments, to be a of yets it costs this year, or this costrist considered, that party is the oflabor merchanist it roughout the advancemention political importance. One mention political importance of the people, fully arread and chardy nonlify to their place at the lead of the of quived is that it seems inverse in influenced, because provid and menting strength, may delay such the comment morphilm one to be on the organized and in terrible canned, mathing but Orygen and beneyition, we saw in New York city to day wake of proces and riving the This along is the guaranty of part for a new day has dawned. It's even and in the part of the and suc-To yiem and Capital, represented the will and surrender to working that a new day has dawned. It's event and in the indiscommability within the limits of proceed and in a special way of modern times in a a guardian of modern times in a a guardian production the star or a guardian production the star or a guardian production the star of the will and surrender to working that a new day has dawned. It's evident to limits of proceed of the a guardian production times in a proa guardian production times in a proa guardian production times in a a guardian production times in a proa guardian production times in a proa guardian production to be one proa guardian production to be productions, condit no

That such a movement, which future, should recognize women holps, since it houses and streng univelotia encontragement since it allies has cause with the It is fair to remember also th tion of some of the women th and almost scorn they ventured ingmen, contrasting their supp splite and jealensy with the pre-enlightened purpose of the Rechailsement in the fact that, w feaders, the budy of the failed not it will eight on this record that woman's chosen and po have led her with the usual Of course there is but one rights advocate can throw this that vote must bear the name I want to put on record the touching woman suffrage, bet form. When the State Com

the Convention, the subject w by a resolution which Mr. But up and offered, and which ha Cummings. After debate, th Mr. Burd's resolution part onderstood that the subject Convention by a motion from A. A. Reed, of Worcester, an had come to the Convention consulting with Mr. Buel, a Their proposition to amend demand for woman auffrag favor, and after an inferentia from Miss Jourde Colline, th vote of 140 to 85. If any j descring special praise for Colline and Messars Reed, j mings.

I have only to add that 1 1 within the hast thirty years, so mitch impressed by the so bearing and orderly, busines as in this. The members as dee individual preferences, t business of the hour with one sentence atternet for bur not one attempt at self or mold all that intense earnes tested yots, after being carr usualments by rising or of being, the cordial response, vention, showed, most ear one heart and sont and mea age specimen of Tables. Co be litted and freshened and Friends say.

declarations of the book itself.

Are we not grasping at a substance for many ages foreshadowed in the Scriptures? Who is to blame if men have willfully perverted its beautiful allegories?-the Garden of Eden and the creation of man. Do they tell us of Almighty God turned potter, and forming Adam from a tub of plastic clav? Out upon the borrid blasphemy! Is not the giver of humanity, from its inception to the day it is brought forth to breathe the breath of the infinite universe, is it not fed from the dust of the earth, and even after, until man again returns to the dust of which he was made? Did the omnipotent plant trees in Eden to be ray the man and woman of his own creation, and curse them and their seed through an endless eternity? Does the Bible not rather teach us to spend our youth in the pursuit of knowledge, and that to partake of the tree of life entails the necessity of providing by the sweat of our brows for the responsibilities we assumed? But in the violation of God's command, which doomed us all to toil, we trace the perverting hand of wicked man to reconcile his fellows to bear the degrading burdens they, not his Maker, have cast upon him.

THOUGHTS,

best thing is to write it. So here it is,

Thank God there is one medium through which one can express his or her opinion frankly and as it is, without "beating around the bush;" and thank God, again, that there are women (men have not yet shown themselves brave enough, with a few exceptions) who, without fear of public opinion, and who, caring so little for "policy," will print what is honestly in their own thoughts, without first punching around to find out whether this idea will suit Smith, or that idea please Brown, etc., etc. As a people we are not happy. Why is it? It is because of this social restraint this present system of marriage. What an awful step, as things now are, is marriage? Not for a day, not for a year. not for twenty years, but for ever; so long as life lasts nothing can sever it, except eternal disgrace follows. What won der that our youth cannot marry without fearful forebodings? The most beautiful part of life is courtship, all will agree with me. There everything is "colear de rose," It makes one better, gives one holler thoughts- thoughts heaven born. I tion than ever,

Spiritualists and other Reformers have any interest in the rising generation they will not permit them to be long with out it.

It must be remembered that the *Hanner* was no sinecure to its owners. They were obliged to labor with all their might to sustain it, but their interest in children was sufficient to keep them faithfully to the task. Everything they had clothes, furniture, books and all the paraphernalis of the paper is gone. It would be nothing beyond simple justice on the part of the parents of these for whom so much labor has been done, to replace the entire loss and thus permit the *Lyceum Hanner* to be at once revived. Buch Lyceums as have not aircady done so should at once stabout to repair this loss. If each secure but its triffe and remit that, at once, to Mrs. Let H. Kimball, 54 Twenty eighth street, Chicago, 10, the *Hanner* will soon renewits regular visits.

7 Every speaker in the field should also make direct appairs 6 to their audiences for at least one contribution for the *lan-*8 *ver*, and we bespeak its early related upon a firmer founda-1, then than over.

SPHETUALISM AND T

All untract from Mr. Gernlif M. Sernlif M. Sernlif M. Sernlif M. Sernlift at the second secon

The public will have been Thompson, as monthplees passed judgment on the clasay that he has done nothing did he give in token that is the phenomena new comintelligences. What he diknown as "Meemerism is with a little bysteria, and deal of imposture. But diverse things together in a was not Meemerism live to

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feeling to last but me then be blotted one is lature denies it ; the use ing. But, alas the are them, no matter tor a houghts will about a ild a Chinaman to more linner, or a Turk and and reet unvailed.

WILRAL KER'S DRESS

imenting on the frence f or some even in and tire, steps aside to m for her containe omer for retarning ress which fashing n our sex. It is well store 10st fastidious men u an tume, and, at the mane to soft hat suits his mrine orim his keen, near achter he jokes cast at hus a id out of season. y Joseph, Jr., is and million to doubt his capability g our dress. By way of to which he appears to ... ness of Dr. Walkers ma ee of tashionable lating ard and persuade him h feminine apparel, " Moliere sleeves in ake a walk of two nd down three s thus practically station e are satisfied that he will dress question of a differ erhaps, in order that in-

he ought, after making , dress, try that of Ma ed her dress in public because men who kae demned the reform in Mrs. Bloomer, Miss A:the more hygienic co nan's cause in general to this single branch of

not be denied that the > healthful, mole cm is scope for foolish and ic himself admits that 1 health"-but adds his can be effected by such is incapability of true known law that ertend to produce their Walker's dress shocks It directs attention, he ultimate effect will S. F. FLETCHER.

VNER."

hed by Mrs. Lou H. oted to the interests of ich is the nucleus of a , taking into the conthe only side of char-10ld ; but that the rened with the intellect the development of

3 was burned up in ubscription list, with om the burning ele

WOODHULL & CLAFLIN'S WEEKLY.

Nov. 4 isil

LABOR PARTY AND WORAN SUPPRAGE

Wenderst Phili on residenting systematics the Ladur party one the matters of the second of t preserves - adapted & a service and a state of the service of the clark a for mark that the weet and program and commission in a many and a second second by the latter Vallerian Second of the Second

Balance Service of the balance of the states of the states of the term Balance Service of the state of the state of the states of the term Balance of the states of the states of the states of the term of the states the states of the states of the states of the states of the states the states of the states of the states of the states of the states the states of the states of the states of the states of the states the states of the states of the states of the states of the states the states of the states of the states of the state of the states the states of the states of the states of the state of the states affect in the states of the states of the states of the states into the states in the states of the states of the states of the states of states of the states of the states of the states into the states of states of the states of the states of the states of the states of states of the states of the states of the states of the states of states of the states of the states of the states of the states of states of the states of the states of the states of the states of states of the st also is their post of the next of the line. The great matter of rejoning a that is series as a group point of the recor-nition would prototy are any resurt to violence. My only an large is next the great parties, hereises and address they is next the great parties, hereises and address they because provid and confident in their seminag strength may being such recognition too long. It be-tures theoret is men to be on the atert. The second are examing strength many schop such recognizion and hong. It be-comes though its men to be on the alert of the insport are organized and in terrible carnest. It Pontages and last year organized and in territic ensures. In this wise fortearance authory 55, to vernor treary scattion and wise fortearance seed us from here and though collision in securi arms. What opportunity and temptation to such outbreaks exist, we see in New York city to day. It is to be hoped, for the sake if peace and city finday. It is to be hoped, for the sake if peace and city for day. sake of peace and eventual out, that the Loss parties in the several states may cost sufficient votes this year to allure and justify the great parties to absorb them and their issues. This scone is the guaranty of peace. When the pride of the London *Times* is humbled and suce for terms—when Rank, Toryiam and Capital, represented in one man, are driven to the wall and surrend r to workingur-n-the blindest can see that a new day has dawned. It will be foul disgrace to our civilization if our statesmanship cannot keep this movement within the limits of pencerul systems and settle it by ballots without bullets. But we must remember that almost every great war of modern times has seen preceded by a political agitation , and almost every great political agitation followed by war. Churches, Colleges and Ballot-boxes could not appliable slavery without bloodshed. Let all good men unite to settle this great problem of Labor and Capital peacefully at the ballot-box.

That such a movement, which holds in fact the key of the fiture, should recognize woman, is an important gain. helps, since it honors and strengthens, the workingman. is marvelous encouragement to the woman movement; since it allies her cause with that of the coming ruler.

It is fair to remember also that it rebukes the miscalculation of some of the women rights advocates. The distrust and almost scorn they ventured to show toward the workingmen, contrusting their supposed narrowness, ignorance spite and jealousy with the presumed breadth and generous, enlightened purpose of the Republicans, meet their proper chastisement in the fact that, with no urgency on the part of leaders, the body of the Labor party has, of its own motion, set itself right on this record at once, and in the very year that woman's chosen and petted friends, the Republicans, have fed her with the usual "husks that the swine did eat." Ot course there is but one vote that any sincere woman's rights advocate can throw this year in Massachusetts-and that vote must bear the name of Edwin M. Chamberlin.

I want to put on record the manner in which this resolve touching woman suffrage, became part of the labor plat-form. When the State Committee met, the evening before the Convention, the subject was brought to their attention by a resolution which Mr. Buel, of the Westfield News, drew up and offered, and which had the earnest support of S. P. ummings. After debate, the committee refused to make Mr. Buel's resolution part of the platform. But it was understood that the subject would be brought before the Convention by a motion from the floor. The next day Mr. A. A. Reed, of Worcester, and G. A. Bacon, of Boston, who had come to the Convention mainly to press this point, after consulting with Mr. Buel, assumed charge of the subject. Their proposition to amend the platform by adding to it a demand for woman suffrage, was received with marked favor, and after an interesting debate and an earnest speech from Miss Jennie Collins, the amendment was accepted by vote of 120 to 85. If any persons are to be singled out as deserving special praise for this result, they should be Miss Collins and Messrs. Reed, Buel, Bacon, Johnson and Cum mings.

I have only to add that I have been in many Conventions within the last thirty years; and never in one where I was so much impressed by the sobriety, sincere purpose, manly bearing and orderly, business like conduct of the delegates as in this. The members seemed unusually willing to sacrifice individual preferences, to work for their idea, to do the business of the hour without fuss or talk. There was not one sentence uttered for buncombe during those six hours not one attempt at self-exhibition; hardly an angry tone amid all that intense earnestness; and when a fiercely con tested vote, after being carried by a fair majority, was made unanimous by rising or other demonstration-the universal rising, the cordial response, from every section of the Con-vention, showed, most encouragingly, that the party had one heart and soul and meant business. If this be an average specimen of Labor Conventions, ordinary politics will be lifted and freshened and dignified by the "mixture," as WENDELL PHILLIPS. Friends say.

according that as some wind of applause was raised on a faire form to the Contempt into the faire of Mesara trockets. Haggins and Cont as if that were such answer to their experiments as should about their submittle preten-ations, and annihilate Spiritualism at a breath. Mr. Lacargence music have about, if his hearers did not, that he was not discussing the claims of modern Spiritualism sheat he referred to the risk to made by the French Acade-mentals in the last century. Farraday's table-turning ap-peared to be the steat fact he was acquainted with. What heat he would be one living medium? Who-what where the steat of one living medium? Who-what where they are both of what disproved? Mesars Crookes and Var-er are both empent men of science, both Fellows of the Hoyal Society, both old workers in the domain of physics. They testily to a contain in explosible physical phenomena occurred in their presence. Mr. Crookes arouches that an accordion was desired round a cate without human touch or material contact. Mr. Varley says:

"I tave in broad daylight seen a small table with no one teen it but myself, and not even touched by me or any hear it bit myself, and not even touched by me or any visible person, raised off the floor and carried horizontally ten feet through the air; and I have repeatedly seen a large dining table lifted bodily off the floor, and when so sup-ported in the air, the table has been moved in the direction that I mentally requested it to take. In this experiment not only was the 'new force' well developed, but in addition to it there are no sectors mental security to convince me that it, obeyed my unspoken mental request, to convince me that there was present an 'intelligence' that could, and did, read

my thoughts." Lord Lindsay asserts that in his presence Mr. Home was floated out of a window seventy feet from the ground, and carried in at the next window, the two being seven feet six

inches apart, with not the slightest foothold between them. The moon was shuing full into the room; my back was to the light, I saw the shadow on the wall of the win-He re low sill, and Home's feet about six inches above it. mained in this position for a few seconds, then raised the window and glided into the room, feet foremost, and sat down.

I select these three statements and three witnesses out of a multitude, just for the pleasure of asking what answer to these can anybody find in Prof. Thomson's maunderings on the subject of Mesuerism and Electro-Biology? What on earth, or in heaven, or under the table has foolish dreaming or fervor of imagination to do with things so purely matter of fact or simple lying. They might be lies, only so many other persons know they have witnessed the same or similar things—myself included. Mr. Thomson has not seen them, has not examined them, has not exposed them—has only tried to pool-pool them. His evidence has not the slightest value. There are a number of credible persons, backed by a cloud of witnesses, who affirm the existence of certain facts; and they are as intelligent observers as Prof. Thomson; their testimony is unimpeachable, on the score of personal character; they are many, he is one; they have seen and he has not; yet he as good (or as bad) as tells them they are self-deluded dupes and ignorant fools. And who is this infallible authority? What has he done? Has he any special knowledge of the spiritual world? Why, he dwells so far from it mentally, that the light of it would not reach his system of thought in a lifetime. It is said he has discovered something with regard to the midriff. Surely it must be to tickle it. His manner of rebutting evidence irresistibly reminds me of that delicious Irishman who, when told that six witnesses would swear that they saw him commit the crime, offered to bring forward twelve friends of his who would swear they did not see him do it. In like manner Mr. Thomson brought forward the weighty testimony of his friend Dr. Sharpey's presence to prove that Mr. Home cannot float in the air. What! shall there be no "levita-tion" for one man because another is of such weight? Funny Professor! And now, having had enough of the Professor, let us quote a few wise words thoughtfully writ ten on this subject by Isaac Taylor. He observes:

"An absolute skepticism on this subject, moreover, can be maintained only by the aid of Hume's often-repeated sophism-that no testimony can be held sufficient to establish an alleged fact which is at variance with common expe rience.

"There is, indeed, a species of disbelief, flattering indeed to intellectual arrogance, but out of harmony with the spirit and the admitted rules of modern philosophy. Whether such and such alleged facts happen to come to us mingled with gross popular errors or not, is a circumstance of little importance in determining the degree of attention they may deserve; one question only is to be considered, namely : is

the evidence which sustains them in any degree substantial? "Nor in considering questions of this sort ought we to listen for a moment to those frequent but impertinent quesions that are brought forward with the view of superseding the inquiry; such, for example, as these : What good end is answered by the alleged extranatural occurrences; or, is it worthy of the Supreme Wisdom to permit them ? etc.

Shall we allow an objector to put a check to our scien tific curiosity on the subject-for instance, of somnambulism -by saying, 'Scores of these accounts have turned out to be exaggerated, or totally untrue;' or, 'This walking in sleep ought not to be thought possible, or as likely to be permitted by the honorelated Operation of human molecular the benevolent Guardian of human welfare. "Notwithstanding prejudices of whatever sort-vulgar and philosophic—facts, of whatever class and of whatever tendency, will at length receive the regard due to them as the materials of science; and the era may be predicted in which a complete reaction shall take its course, and the true principles of reasoning be made to embrace a vastly wider field than that which may be measured by the human hand and eye.'

tion is, in a certain sense, responsible for the character of its

During the siege of Paris, which soon followed the calam-During the siege of Paris, which soon followed the cham-ity of Sedan, nearly two million persons were shut up in the capital. They prepared for a long and rude task, but none believed they could hold out as long as they did. One great want of the people at that time was the want of news, to obtain which many imperiled and lost their lives. The lack obtain which many imperied and toxt their rives. The lack of fuel was great, and prevented the operation of steam works, while gas became a forbidden luxury. Some families burned all their furniture for fuel. Food became so scarce that all were finally put upon a scanty allowance, and very many, especially the young, perished from miserable and insufficient food. Naturally epidemics followed, and the rates of mortality were trebled. Yet, as long as it was in human power to hold out, there was no disposition to sur-render. render

After the time came when it was realized that there was no more to do and the reluctant surrender was made, it was found extremely difficult to introduce into the city, by any means at command, such a vast quantity of food as was needed at once, and many suffered the extremes of privation before relief could reach them.

The tenets of the Communists were explained, and the various causes which led to the rebellion, and the government of the Commune described in detail. The state of things of the Commune described in detail. The state of things under the rule of the International Society was discussed at length. The object of this society is a general war of work against capital. They are represented by all nations, the United States not excepted. The Commune burned only eight public buildings and clusters of private houses during its reign. The intention of the Communists was to burn and destroy Paris rather than allow it to fall into the bands of the Brueiens but the things

the community was to burn and destroy Paris rather than allow it to fall into the hands of the Prussians, but the thing was too horrible, and was only very imperfectly accom-plished. Those who thus designed were political fanatics, as extreme as any religious fanatics of any age.

The speaker concluded by saying that he deeply pitied France for what she has suffered, and Germany for what she has to suffer. The Germans have submitted to a despot and their liberties are lost, and the German is a slave. As for his own countrymen they must have education, religion and liberty. They had thrown all their energies into the struggle in which they had lost, but their future was not lost. "Nobly they stood who stood, and fell who fell."

THE SOCIAL EVIL IN WASHINGTON AND THE "STAR."

Our readers are aware that there has been an extraordinary movement in the Capitol City to mitigate and, if possible, remove the more evident and obnoxious features of the social evil. Numerous public meetings have been held, a club organized, committees appointed, sermons preached and the work of reform reduced to order.

Large sums of money are being raised and places provided for those women who are willing to abandon their present habits. The women themselves are among the active promoters of the movement, and one of them donated a sum amounting to about \$150,000 to the work. This movement is headed by Mrs. Spencer, a woman of extraordinary mentality, utter fearlessness in the pursuit of any path she deems a right one for her to enter upon, and the practical assistant of her husband in the Commercial College of that city. With all these facts before the world, and the further fact, stated on the authority of Mrs. Spencer, that the women come faster than they can find places and means, we regret to find the press ridiculing the movement and thus preventing and discouraging the effort which, if ultimately a failure from the fact that it does not strike its axe at the root of the tree, is nevertheless laudable.

We were not a little surprised, in view of its antecedents in favor of labor, temperance, political economy and the more palpable rights of women, to find the Star, in a recent issue, treating this movement, not merely with levity, but actually attacking the honor and honesty of the women who are engaged in the work, and adding insult to the general public by mis-stating the facts. Outside the munificent donation above-named, thousands of dollars have been raised; the club have opened rooms and are moving forward day by day successfully, and yet the Star has the effrontery to say that a crisis (failure) was brought on by the offer of \$100, which was only increased by \$25, showing that there was no great sympathy with the movement.

A part of the programme of these ladies is to obtain the names of the male partners in and supporters of the social evil for whose filthy appetites it exists. When the names are obtained they are kindly remonstrated with, and sometimes stimulated to a better course by the fear of exposure. This the Star does not seem to relish. It affects indignation at the women who are using this method, and takes the testimony of unrepentant "soiled doves," and their confederates as the basis of its opinion in preference to the statement of respectable, intelligent women who are laboring to purge society of a great curse. The black-mailing is a bold slander, and has already been denounced by the members of the woman's club. We are really at a loss to know why the Star has turned to flinging mud unless the cause is found in a fellow-feeling for the fellows who are fearful of exposure. We should like to know if women of 'undoubted virtue" are not par excellence the most competent to investigate "the carcasses of dead but unburied virtue." Who would the Star have employed? Men of doubted or undoubted virtue; or women of doubted virtue? Or would it have the matter looked into at all? Is not the Star opposed to citizens of undoubted virtue investigating the vice of its friends of the Ring-and for the most cogent reasons? Why then should it go back on its own principles of action in treating the social evil. Consistency is a great and priceless jewel which we are bound to maintain at all

various Lyceums in this paper. And if e any interest in the hem to be long with-

kanner was no sine to labor with all their 1 children was suffik. Everything they he paraphernalis of ; beyond simple jusfor whom so much ntire loss and thus nce revived. Such should at once set re but its trifle and imball, 54 Twentywill soon renewits

> nake direct appeals bution for the Banon a firmer founds

"PARIS UNDER THE COMMUNE."

SPIRITUALISM AND THE BRITISH ASSOCIATION.

[An extract from Mr. Gerald Massey's forthcoming work on Spiritual-ism now in course of publication.]

The public will have been led to imagine that Prof. Allen Thompson, as mouthpiece of the British Association, has passed judgment on the claims of Spiritualism. I beg leave to say that he has done nothing of the kind. Not one single sign did he give in token that he knew anything whatever about the phenomena now commonly attributed to disembodied • intelligences. What he did speak of was the phenomena known as "Mesmerism and Electro-Biology," mixed up with a little hysteria, and, as he seemed to think, a great deal of imposture. But what was the object of lumping diverse things together in such an unscientific manner? It

M. Athanase Coquerel, the eminent ecclesiastical orator of Paris, in his address, "Paris Under the Commune,"

He had observed in this country various degrees of sympathy for the sufferers in the late war, some leaning in favor of France and others Germany. As he was an eye-witness of the events of the last two years, he proposed to give an impartial view of both sides.

The French people did not wish to enter into that war, but their Emperor, of whom the speaker's estimate was by no means flattering, had recognized the fact that his power was rapidly on the wane, and sought a pretext of war, not caring if he must fall, if France fell too, while if he gained in the contest, he hoped thus to regain his lost popularity.

In one sense France deserved her misfortune, because she was not Mesmerism his hearers thought his denunciations had permitted such a man to rule over her sc long. A nathazards.

THE SOCIAL EVIL

A. 131

REMARKS OF MR. RIDDLE, TO THE MASS MEETING OF THE WOMAN'S CLUB, AT LINCOLN HALL, WASHINGTON, SEPT. 22, 1871.

6

(NOTE.-This slight performance is one of several short advresses to a large meeting. With the exception of the Mernic Chronick, the Washington press unqualifiedly con-demned it as indecent, injudicious and unfit for utterance.] LADES AND GENTLEMEN: I am here because I was asked to be, and for the same reason I arise to address you. No reluctance from indifference to this subject controls me: but in the presence of this momentous question, I frankly say I don't know what to do. When asked to speak of it, I don't know what to say. The fact that I am permitted to discuss it at all to such a numerous and variously constituted assem-blage as this, marks a most important change in the public temper in reference to it. Six weeks ago he would have been a bold man who should dare to appear before a mixed or unmixed crowd and venture upon its discussion; and the or unmixed crowd and venture upon its discussion; and the woman who has brought this thing to this issue is something more than a heroine. Knowing this thing, so daintily called "the social evil," as greater than the sum of all other human evils, as reaching further and striking deeper, we must appear as not knowing it. A nod of the head, a distant wave of the hand, is all the allusion that has been permitted with and now we are brought to foce it to structle with to it. And now we are brought to face it, to struggle with it, directly and seriously, as best we can. This is no new thing; if it was we might deal with it. It

This is no new thing; if it was we might deal with it. It is as ancient as antiquity. It commenced with the first out-break of man's passion and woman's folly; and is incident to every physe of human society, whether barbarous or semi-civilized. It stained man's savage life, and curses bis highest civilization. Old philosophy knew no remedy for it, and the principles of Christianity, as we practice and apply them, have not eradicated it. What can be done with it? What shall be said of it? have not eradicated shall be said of it ?

It is too wile and too deep, and can be barely the subject of legislation. It springs in sources and runs in channels not within the reach and sweep of our law. Burn the whole surface of society with caustic statutes, and it will flow and sweep on below, unchecked and untouched by all that lawmakers and courts can do: and fortunate is it if legislators, bench and bar are not swept away by it. Enact the ten commandments and your courts cannot

enforce them; attach penalties to the mandates of the later scriptures, and give your police courts jurisdiction over them, and they remain as now unheeded.

There are things that cannot be dealt with by law, and he

I have no names and no denunciations for the more guilty of either sex involved in this sin. I am willing to think that both are often the victims of unhealthy conditions of society, inherited weakness and passion, and of temptations strong as necessity. None can measure for none can know the degree of crime that attended a first fall. We only know that society has awarded unequal punishment to off-nders at most of equal guilt. In the nature of things, we know that woman cannot be the chief criminal; and yet whatever may be the punishment adjudged her by our common judge, society supplements it with a final irrevocable doom, that all

society supplements it with a final intervocable doom, that and men and all women conspire to execute. A daughter goes down, and forever, in the whelming flood, to be no more named; a son, reeking and dripping, comes up out of it, to be received and welcomed. We wonder why this should be. The solution is easy. Woman left to the impulses of her nature, in her horror of such im purity, would banish both, guilty men as guilty women men, more largely involved, make common cause-they shield and shelter each other, and decree that woman shall receive all men alike, with little reference to morality. And as they make, they enforce the law, and woman submits. Men have not the hardihood to ask her to receive their less

guilty paramours, and she does not. Think, then, of this loss of woman. Men perish by accident, by the hand of murder, in deserts, go down in the liquid swirl of stormy seas; but their memory lives and is cherished. Even the sea shall give up its dead. But she who is lost in a great town, who perishes amidst the hands and helps, and in the broad glare of Christian day, and Christian churches, is left to sink and rot in the stews and slums of infamy-places that men declare are necessary, and treat with ribaldry whoever dares reach a hand to pluck the fallen back---

" Pluck up drowned honor by the hair."

The woman is fallen-the man escapes, sore, leprous and diseased, to poison and blast the present and future generations.

Of all the courses of vice, none visits upon its votary such . When awful consequences as the race of sensual license. once a man falls under the sway of this passion it subordinates all the elements of his nature to its purpose. Intellect, instinct, ambition, aspiration, physical energy and vitality are all corrupted and made its pimps and ministers. He lives but for one purpose; restraint, morality and religion are less than names. God vanishes from the heavens and she crawls to the brothel, her only shelter, the world sends an organized band of police " to raid," as it is so sententiously called, her only retreat.

Some imprudent, not impure woman, becomes the theme of grossip; her name is lightly pitched from tongue to tongue, till she is certainly and surely forced into the path that goes to interme. The world dooms woman-the whole sex-to wifehood

and motherhood, and if through no matter what perfidy of men she is betrayed to the last without the first, no angel can save her and mortals scarcely weep for her. Who can speak of the victims of seduction—and they ap-

pear on both sides sometimes. The world wants churches and it builds them. It also wants these numberless places of sin and it builds them, and men declare they are necessary. If it would be rid of them let it extinguish this want, and this generation shall not pass away, ladies, until all you labor for shall be fulfilled

But what can we do? Who shall do it? Where shall we commence? Who will help; who will give money and sym-pathy; who will dare to oppose? It is said that our municipal authorities have decreed that

It is said that our municipal authorities have decreed that the haunts of this sin, the only reluge of these banned and exiled outlaws, shall on a given night be set upon by the armed police. I shrink from this. It used to be said by the apostles of slavery that spreading it did not strengthen, but only diffused it. I was never in favor of this diffusion of slavery, and I am opposed to the diffusion of this thing. So cruel and cowardly does this "raiding" seem to me, that, were I an officer and received an order to set upon the mise-rable abodes of these helpless outcasts, and to break in upon them and seize and hurry them off to noisome station-bouses, and then in the morning to parade them through the

houses, and then in the morning to parade them through the streets to the police court, and there present them in the presence of the ribald, blasphemous, reeking throng that crowd that stew, to receive justice-as we call it-I would resign

'Regulate this thing; regulate it," exclaim voices never heard in opposition to any wrong. Yes, regulate it; it needs it, and then regulate the regulators, mayhap. "Li-cense these places," men say. No doubt a revenue could be raised from them, but what could be done with such money? We are pointed to St. Louis and told to copy the example she borrowed from Europe. Oh, this is an awful phase of this dreadful subject, requir-

ing a few direct words, that must be spoken even here. It has in it the bitterness of death and the mockery of the grave; and ribald scoffing may not compel silence, or squeam-ishness forbid utterance. Things unfit to be spoken of good are unfit to be.

SAMSON.

HIS PECULIAR CHARACTERISTICS.

There are thousands of supposed well-meaning persons who readily accept and take down at a gulp all the phenomenal incidents attributed to the mediumship of the Jew Samson, as given in the interesting Scriptural narrative of his life-even to the story of the mischievous fire-tail foxes; nor would they willingly leave out the immense slaughter he effected with the new and handy "jaw-bone."

What though the tying and cord phenomena of De Witt Hough and others of to-day be similar in process and result to that of the two new cords with which the Philistines bound the arms and hands of Samson, or the seven green withes suggested by his fair if not faithful wife, and the bands and rings tall strangely and readily from the arms and neck of our modern mediums, Mr. Read, Hough and others, as the bands were loosed from the arms of a Samson. Those physical manifestations were effected by the " Spirit

of the Lord," while these are produced, say they, by the Spirits of demons or by human trickery, at the bottom of which the devil is sure to be found.

The fact is, if all as recorded in the narrative was really performed by Samson, we feel strongly like saying that we have no physical mediums whose manifestations are worth crossing a forty-foot street to see. That our mediums are as truthful as the conditions outward and inward will allow them to be, we do not doubt, yet their manifestations how frivolous, puny and weak.

Now, brothers, sisters, this is in the spirit of kindness only; we respect and sympathize with genuine mediums everywhere. Nor have the foregoing strictures been prompted by any veneration of the past. But what are the facts ?

Difficult to speak of those, of course, which we have never witnessed. Yet without feeling at all better than they, we are confident if mediums commencing early would, by abstemiousness and proper diet, cultivate a personal condition, they would prove much more impervious to outside condi-

It was by this influence-there was no effeminacy in las obust manhood-the possession of a pure organism which imparted him the strength to rend the lion that sprang on by the wayside, as he would have done a kid; and to carry away the gates of Gaza, as also to pull down the temple of the Philistines about their ears, causing greater havoc at his decease than during his life.

Nov. 4, 1871.

Doubtless, however, it would not be well for medians in these days to develop, by pure diet or otherwise, to such a degree of physical mediumship. They would surely be adjudged by the Solons and advocates of capital punishment to either the gallows or his Satanic majesty's domain.

And yet the truth is, if mediums ever become a power in the land to be telt and useful, they must practice a system of purer hygiene, temperate in all things, and leaving of the filthy habit of tobacco-chewing and smoking, living a life that for cleanliness and purity must commend itself to others; then persecutions will cease and they will be respected and honored.

It is no moral mystery, but a physical fact, that "there is nothing secret that shall not be revealed, neither hid that shall not be made known."

"The sins of men are oft revealed in their face, and from the abundance of the heart the mouth speaketh."

History reveals to us the fact of the existence of a race of giants, men of immense stature and herculean strength, long anterior to the birth of Samson. Even as late as the period of the Egyptian Pharoabs, their works-vast temples, pynmids and tombs-indicate unmistakably, not their wondrom skill only, but their immense powers also. Then, who shall say that the powerful spirit which at times took sudden prasession of the pure and passive organism of Samson, or even the angel that announced his birth, was not one of these an cient giants of physical strength. Such we accept as the REICHSER spiritual phenomenal fact.

A GENERAL ANSWER TO NUMEROUS LETTERS

As a general reply to the numerous letters constantly be ing received, asking for pecuniary assistance to do this and that, we beg to most respectfully reply, that it is impossible for us to entertain any of the various projects suggested, or to extend the aid desired in any case. This is from no want of sympathy for some of the cases presented, but because we could not if we would discriminate among the hundreds who apply. All our time, talent and means are engaged in our present enterprises, and we have none of either to place elsewhere

RESOLUTIONS FOR THE PRESENT HOUR.

Whereas, Woman is entitled to all human rights by virtue of the immutable laws of the universe; therefore, Resolved, That there be an utter abolition of the tyranny of

æx ; and, Whereas, These rights and laws were recognized in the

origin of the Constitution of the United States, and acted from in laying the foundation of citizenship; therefore,

Resolved, That the women of this nation have, legally w well as naturally, possessed the elective franchise since the adoption of the Constitution-government has acknowledged it in its recent amendments, and must remove every barrier to the exercise of its rights; and all qualified women in the Union are recommended to present their votes at the next election, compelling the alternative of acceptance or known breach of trust. Faithfully,

MARY E. TILLOTSON. Vineland, N. J., Oct. 10, 1871.

THE SPIRITUAL ANALYST.

The friends and patrons of the above monthly are hereby informed that the further publication of the Analyst is supended. The practicabilities of trade require it, notwith standing the many kind and encouraging reports in behalf of its editor and publishers. Under these circumstances the undersigned find pleasure in being able to inform the patrons of the Analyst that the proprietors of WoodHTLL& CLAFLIN'S WEEKLY have agreed to furnish the subscriben of the Analyst with their WEEKLY up to the date of their

Nov. 4, 1871

FRANK CLAY; HUMAN NATURE IN A NUTSHELL

PROPERTY PROPERTY

BY JOSHUA ROSE.

[CONTINUED.]

DCCCXXXII

And so we come at last to these deductions. me cases, of the law, compel infractions, Yet laws must be enforced, for that they're And otherwise are useless; still at last We find the people won't submit to this, But hold some violations not amiss. We'll have to look at all things in the light Pope shed, that is, "Whatever is, is right."

DCCCXXXIII.

Some persons charge me, so at least I've he With sympathy for error ; not a word I ever gave expression to or wrote Will justify the statement; let them quote The passages, I only deal with facts, And if in any case a stanza lacks, Or seems to lack, the sternest of rigidity Of manners, 'tis to show I hate frigidity.

DCCCXXXIV.

I certainly have drawn or tried to draw A margin somewhat wider than before Existing to the credit of some errors, But I would multiply ten fold the terrors Of punishment, as to those men applied Who set the public safety all aside And murder merest stangers with impunit And trust to influence for their immunity

DCCCXXXV.

I could not with such miscreants bandy * I'd hang them first and try them afterwar I loathe, detest, despise and execrate These vicious brutes, though very much All lawlessness; yet sometimes, " on a p I am a devotee to good Judge Lynch. He steps in just where law is a defaulter And kindly lends him for the nonce a ha

DCCCINIVI.

So after all, you see, I have some passion That is, enough to keep me in the fashi I own the weakness which such kind of Would elevate as high as any steeple. Belleving that their unreserved garote Would answer, " pour encourager les au And if my plan the written law relaxes, 'Twould in the long run much reduce a

DCCCLINYI

Frank made on his new work a handso And having quite a goodly quantum of He earned six pounds a week. As he o Quite well on one, he banked the othe And having none his great success to a Except his bosom friend, Miss Eva Bla He made her many presents-nay, to s The truth, he bought her something ev

DCCCLLEVIII.

Nor was it any wonder that he turned As to the sunshine to her happy smill Her purity and faith in him had learne Him that she was devoid of taint, of Mind, I have never said that there yet Aught but the most platonic friends They read and studied, talked and wal They never spoke a word of love-no.

DCCCERENCE.

But Ella loved him dearly, that he know And yet he knew it was not as a beau She also in his favor daily grew. At first he feared his tenderness to sh But now he tried the utmost he could To please, instruct and interest her, a To make himself as dear as though he Much to the satisfaction of her mothe

DOCCEL

She never inconvenienced him at all By pressing on him numerous invitati To some prospective picnic or a ball, Or foisted on him lottery speculations

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Am

his soul perishes within him. For him woman performs but one office. His brain is rotten, his imagination distempered, his heart dead, and he is but a breathing, diseased, physical mass, filled with the larvæ of every foul passion and appe-tite, from which swarm an obscene brood of vices and crimes

Don't say to me that woman, through any sin, can fall below man; and if there can remain in him elements that claim sympathy and toleration, how much more should we hopefully seek for them in the person of his victims.

don't care to dwell upon the causes of this evil; all that ever existed are now in full force, strong and vigorous in our stimulating modes of life.

This world of ours is a queer thing, and when it goes wrong it visits its sins on the most helpless, and often the least offending of its children; and never dreams of mend-ing its owr ways; declares that it can't in the very nature of things.

Men are born into it, to find all the homes and food and warm clothes already appropriated, nothing left for them; and when the boy begs for education and food and clothes, the world tells him to work; and when he holds up ready hands, that is refused him; and when in starvation he steals to live, this world sends him to the penitentiary as logically as can be.

When the child girl raises her meek face and lifts weak hands for help and sustenance, and with mute tears appeals, she is thrust into the gutter; and when starved and broken of Dan."

tion, and, per consequence, have less to complain of that their manifestations afford so little public satisfaction-less conviction.

Some one has said, "the simplest truths are the best;" we say, the more simple and pure the diet of the medium the

better will be the personal result, the stronger and more convincing the phenomena. Inordinate indulgence of the propensities and passions destroy, at least weaken, the better powers, as the continued dropping of water will wear away a stone. "A cheerful heart will have a care of its diet."

"Drunkenness increaseth the rage of a man and diminisheth strength."

The angel that announced the remarkable conception and birth of Samson, also impressed on the mind of the mother the necessity of abstemious care in her diet, insisting that she should drink no wine nor any strong drink, nor cat anything except the most cleanly and wholesome tood. The child also after his birth must observe the same careful and holy manner of living, and thus he grew strong in spirit as in stature, developing the peculiar phase of his mediumship rapidly and surely, or as the record reads, "The Lord blessed him, and the spirit began to move him, at times, in the Camp

original subscriptions. The exchange being more than an equivalent for the remaining three numbers of the Analyst.

We hope the friends of the Analyst will appreciate the generosity of Madames Woodhull & Claffin, and co-operate with them in the spread of free thought and fundamental reform.

Should any patron feel aggrieved with the above arrangement, the balance of their subscription money will be refunded. W. F. BROWN & Co., Pub lishers. J. H. W. TOOHEY, Editor.

At the Teetotalers' Massachusetts Nominating Convention. held at Tremont Temple, last week, Rev. Lagerbier Fulton worked himself into a rage over the reading of a memorial by Mrs. Bowles, that indicated that some spirits stronger han lagerbier had crazed his brain. Of course that notorious Theodore Tilton and the Woodhull-Claffin tribe, inspired by Demosthenes, had to come in for their share of the abuse The gentleman (?) was hissed out of the audience, though his objections and anger were manifest in behalf of the Christian Church. When that Achan was purged from this political camp, all went on as smoothly as though the waters had not been disturbed. M. H.

In favor of some church, which ladies Investments, but which are enforced But now she asked a favor, and as so As it was asked Frank granted her th

DOCCULI.

It seemed a neighbor sorely was dista Her hashand being out of work son In fact, for weeks, and Eva had expr A wish that Frank, by giving him (To Frank's employers, making a req To find this poor man work, would A charity to him, to her a favor, When, as I said, Frank his complia

DOCCTLES.

Next day he took the man and recom Him to the owner, who thereou di That as he in a day or two intended To give to Prank more contract-me That Frank should then employ him That till the bargain should be dai To give the man some day work, with Could work upon till Frank's piece

DOOCTLITE

In course of time Frank introduced t Appliances which he found out Much work : in fact, he soon found h

Nov. 4, 1871

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MARY E. TILLOTSON.

ANALYST.

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Nov. 4, 1871

WOODHULL & CLAFLIN'S WEEKLY.

FRANK CLAY; or BUMAN NATURE IN A NUTSHELL

BY JOSEUL ROSE.

(CONTINUED.)

DCCCXXXII.

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Some persons charge me, so at least I've heard. With sympathy for error; not a word I ever gave expression to or wrote Will justify the statement; let them quote The passages, I only deal with facts, And if in any case a stanza lacks. Or seems to lack, the aternest of rigidity Of manners, 'tis to show I hate frigidity.

DCCCXXXIV.

I certainly have drawn or tried to draw A margin somewhat wider than before Existing to the credit of some errors, But I would multiply ten fold the terrors Of punishment, as to those men applied Who set the public safety all aside And murder merest stangers with impunity, And trust to influence for their immunity.

DCCCXXXV.

I could not with such miscreants bandy words. I'd hang them first and try them afterwards. I loathe, detest, despise and execrate These vicious brutes, though very much I hate All lawlessness; yet sometimes, "on a pinch," I am a devotee to good Judge Lynch. He steps in just where law is a defaulter, And kindly lends him for the nonce a halter.

DCCCXXXVI.

So after all, you see, I have some passion. That is, enough to keep me in the fashion. I own the weakness which such kind of people Would elevate as high as any steeple, Believing that their unreserved garote Would answer, "pour encourager is a utres." And if my plan the written law relaxes, "Twould in the long run much reduce some taxes.

DCCCXXXVII.

Frank made on his new work a handsome profit, And having quite a goodly quantum of it, He earned six pounds a wock. As he could live Quite well on one, he banked the other five, And having none his great success to share Except his bosom friend, Miss Eva Blair, He made her many presents—nay, to speak The truth, he bought her something every week.

DCCCXXXVIII.

Nor was it any wonder that he turned As to the sanshine to her happy smile; Her purity and faith in him had learned Him that she was devoid of taint, of guile. Mind, I have never said that there yet burned Aught but the most platonic friendship. While They read and studied, talked and walked togother. They never spoke a word of love-no, never.

DCCCXXXIX.

But Ella loved him dearly, that he knew, And yet he knew it was not as a beau: She also in his favor daily grew, At first he feared his tenderness to show, But now he tried the ulmost he could do. To please, instruct and interest her, so To make himself as dear as though her brother, Much to the satisfaction of her mother.

CCXL.

She never inconvenienced him at all By pressing on him numerons invitations To some prospective picnic or a ball, Or foisted on him lottery speculations In favor of some church, which ladies cal Near twice as much as formerly. He gave His workman all instruction, helped him through The hardest work, but soon the foreman raved Because Frank earned so much, and once or twice Had hinted Frank should now reduce the price.

DOCCATIN

A partner in the firm, who occupied Position as time-keeper and paymaster, One day approached and spoke to Frank; he tried To faster him by saying he worked faster Than any man they ever had; he plied Much adulation till he made at last a Remark that in the evening he would be Quite pleased Frank at his residence to see.

DCCC ELV.

Frank went, of course, was greatly entertained, And in due time the conversation turned Upon the contract work and what Frank gained, And how the book keeper or partner learned That piece-work much increase his work; he named This in a way that seemed to say it carned Some recognition on Frank's part, who sate, Not knowing what reply he ought to make.

DCCCZLVI.

The partner added that, not being paid A salary, this extra work became Quite onerous; but then, of course, he said, He did not mean, of course, to lay the blame On any one, but that he merely laid The facts before him, that he could not name A remedy: "I leave the case to you," He said, "so ponder what you ought to do."

DCCCXLVII.

Frank answered, that he saw no remedy, The extra profits made by the concern Would recompense him; as a partner he Would thus reap his reward; and that the firm Should for the extra work entailed agree To compensate him; Frank would like to learn That they would do so. "I had no intent," The partner said, "to ask of you a cent."

DCCCXLVIII.

The partner from that day became Frank's foe, And, with the foreman, showed to Frank hostility. They took great pains by every means to sow Thorns in his path, yet both used all civility Towards him; ere they struck the final blow, They magnified his underlings' ability. Behind Frank's back they stremously made Great efforts to get all his work delayed.

DCCCXLIX.

Then Eva's protege was interviewed And offered Frank's position ; with avidity He gave acceptance—in the interlude, Ere his instalment, using all activity To get his tools in order. This prelude To ousting Frank, with perfect equanimity, He acted at Frank's cost. (The man agreed That privately the partner should be feed.)

DCCCL.

Frank lost, at length, his place; Miss Blair endeavored To keep his spirits up in various ways. She said she was not sorry he had severed Connection with the firm; for several days She meant to tell him that he looked quite fevered. [That rhyme would rain any poet's lays. The eye may let it pass, but etill the ear Will have to strain to pass it, much I fear.]

DCCCLI,

Some poets seem to think it is enough To please the eye, as though the ear was dough And could accommodate itself to any slough Of words which end alike: they flounder through Discordant words which almost make one cough In the attempt to make them rhyme, although The merest tyro would of course predict That critics all such license would indict.

DCCCLII.

Our hero, much disheartened, now was prone To wreathe around the past a crown of joy; To deem the pleasures of his youth alone Wers perfect, and that shadows ever cloy Our riper age when childhood's years have flown, Whose dreams, though only dreams, have no alloy.

One of the earliest rhymes I ever wrote Was on this theme—pray pardon while I quote :

DECELVIII. "And I think as I sit 'neath the shade of a tree How happy mankind, did he will, it can be; Why then over the present a deep shadow cast To wreathe a fond gloam o'er the grave of the past."

DCCCLIX.

Well, to resume. At this time came Pete's letter Suggesting Frank should write to Cora. So He pondered well the question, had he better Take Pete's advice ? He really did not know If such a course would not seem to beset her With undesired attentions; for although He dubted not Pete had a good foundation For such advice, he wished its explanation.

DCCCLX.

"A hint in tender cases is enough," Says Pope or Byron, it don't matter which; I think it must be Byron, there's a rough Yet quiet meaning in his best distich (That is "Don Juan") which is quantum suf. To stamp the *hint* as his. When any hitch Occurs with verdant lovers both will sigh To make it up, but lack the pluck to try.

DCCCLXI.

Each half afraid the hint the other gave Was unintentional, and so they seek A mutual friend, and try through him to pave A reconciliation. This is weak. A hint is quite enough, and ought to save All doubts or fears, which feelings only speak Of verdancy; the first advance, to me And harmony, is un fait accompli.

. . . .

DCCLLII. I always feel that I can well afford Forgiveness for an error. He is poor At heart who treasures every foolish word And lets it rankle in the bosom's core. A breast wherein such thorns are gladly stored Tells its own poverty to thus immure Itself in hate, portrays innate venality, And meets the vice as a congeniality.

DCCCLXIII.

Yet some I've met who sadly feel aggrieved At some ill-founded cause, as for example, When I have idle scandal disbelieved Concerning some one they thought they had ample Cause to dislike; if I have not received With open arms the scandal—would not trample Fair fame beneath my feet to please some friend— They think I wish their feelings much to rend.

DCCCLXIV.

And then they feel quite sad and think you are Unkind, or put you to a final test; You can't be friends with both, or if you care To keep their friendship you must use all zest To join them in their foolish spite—beware You never let a kindly thought infest Your breast concerning those they will dislike, Or lose a chance their self-made foe to strike,

DCCCLXV.

Oh paltry, petty minds, if I could hate, You would receive its benefit, no doubt; But pity will, in me, predominate. And though within myself I fairly float Such prejadice, considering your state Of narrow-souledness, I can look without Much anger on you-way devoid of any [Large minds and nearts are not given to the many].

DCCCLEVI.

"Fair play's a jewel," says the world; 'tis true, Because it is so rare. and half we meet Clothed in its garb, is like the trivkets new In style—that is, the gems are counterfeit, The merest paste—just so, so very few Of us are strictly just, that if they greet Us with true honesty we always doubt And think the false if we could find it out.

DCCCLIVII.

"What's in a name?" why everything, of course. "You don't believe it;" yes, you do, my friend: You will agree with me there's far more force In names than virtue; what but name could lend Us patience to peruse "Lothair?" A loss Of time we all regret; you may depend Its author's name's the only virtue in it; None read it through, though thousands may begin it.

DCCCLXVIII.

What's "not at home ?" A most convenient name

7

d with the above arrage ription money will be: nows & Co., Publishes DOBERY, Editor

). Nominating Correstie h. Hey Lagerbier Puby he reading of a mention at a sine spirite strate to the spirite strate to the same that solar i the sufference the same i the behalf of the same isonget from the pulicity of the water has pupurged from the pulicity of the water has puthe behalf of the same burget from the pulicity of the water has puhas pu Investments, but which are enforced donations (!) But now she asked a favor, and as soon As it was asked Frank granted her the boon.

DCCCXLI.

It seemed a neighbor sorely was distressed, Her hnsband being out of work some time; In iact, for weeks, and Eva had expressed A wish that Frank, by giving him a line To Frank's employers, making a request To find this poor man work, would thus combine A charity to him, to her a favor, When, as I said, Frank his compliance gave her.

DCCCTLII.

Next day he took the man and recommended Him to the owner, who thereon disclosed That as he in a day or two intended To give to Frank more contract-work, proposed That Frank should then employ him, and assented That till the bargain should be duly closed To give the man some day work, which, he said, he Could work upon till Frank's piece work was ready.

DOCCELIII.

In course of time Frank introduced some new Appliances which he found out would save Much work; in fact, he soon found he could do We are too prone to mourn over pleasures of yore; The sun shines as brightly to-day as before, And the birds sing as sweetly, the flowers are as gay As ever they were in the time-hallowed day.

DCCCLIV.

" Should we waste all our love o'er past pleasures in vain, And sigh that we cannot enjoy them again, While neglected around us lie joys pure and sweet, Because no response in our hearts they can meet.

DCCCLV.

"We have let it grow sordid, and hardened, and cold, And lose all the freshness that warmed it of old. Asking, then, why it beats with pulsations so aint, 'Twill answer, Love died from neglect and restraint.

DCCCLVI.

"Greater pleasures are manhood's than ever were poy's. Far deeper and nobler and sweeter his joys; If we only will gather the sweets that are near, The present is beautiful, happy and dear.

DCCC".VII.

⁴ As I saunter by moonlight the green glades along, I list to the trills of the nightingale's song, With a glow at my heart for the streamlets, the trees, Hills, dales, shades, the sunshine, the stillness and breeze. For faisity. What's "business tact?" The gift Of taking people in, and just the same Diplomacy is hiding well the drift Of what you seek. What's smartness but a game Of humbugging the public. If we sift These qualities, we find that when bereft Of outward gloss their vice alone is left.

DOCCLERIE.

Of course you've heard the phrase, " the naked truth. Upon my word, there's a deep meaning in it. I'd like to see the matron, sage or youth Who'd dare to always speak it. To begin it Would be to fight the world at large. In sooth, They'd call you a gross liar the first minute You dared to speak the truth. Upon my life, You'd set the world from end to end at strife.

DCCCLXX.

Tell a fond mother that her baby's homely; A poet that his last production's dry; A maiden that her rival's very comely, And presise the color of her hair and eye; And even in a housefull you'll be lonely, For every inmate would take care to fly Prom you as from contagion. Such a rule Of speaking truth would stamp you as a form. [To BE CONTINUED.]

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

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TO THE SPIRITUALISTS OF THE UNITED STATES.

GREKTING : As I have lately (and unexpectedly to myself) been called to the presidency of the National Association of Spiritualists, I respond to a request of some of the chief members of that body by putting before you, in an official letter, some considerations pertinent to the present duty and golden opportunity of American Spiritualists.

In the first place, there are millions of people in this country, and millions more in other countries, who now either openly or privately acknowledge that they have found a twofold preciousness in Spiritualism: one as affording a vivid proof of the immortality of the soul-a doctrine which theologians have taught doguatically, but which Spiritualists have proved scientifically; and the other as ministering an unspeakable solace to the sorrow-stricken hearts of those who, in this world, yearn unutterably toward the sacred objects of their love and friendship escaped into the other.

Modern Spiritualism has thus been the greatest blessing

tion. It makes known not only the truth that there is another world, but opens a pathway to that heavenly realm and a gate of entrance therein building a ladder, like upon it ourselves by returning "bitterness for bitterness and Jacob's, to the very battlements of heaven in order that the angels may descend and ascend. It is the true church -such sults such a woman as Lucretia Mott by saying that "she is as the prophets long waited for, but "died without the strangely out of place in a convention of Spiritualists" (as if sight." It is the world's hope for the regeneration of its teeming millions of souls.

I feel compelled, therefore, speaking as the representative of the National Association of Spiritualists, to say that the first duty of all believers in this sublime faith is to cultivate the religious and devotional spirit, by which alone this mystic bond can be so strengthened as to bind both worlds in one. "Spiritual things are spiritually discerned." How, then, are "the eyes of the understanding to be opened?" The answer is as ancient as the desire. "Such kind goeth not out but by prayer and fasting," shid one who by this power moved the worl? "Keep thyself pure," said an apostle to his pupil. "Blessed are the pure in heart, for they shall see God," said the Spiritual teacher who spoke on the mountain-side. The authors of these maxims were the Spiritualists of their time; and their maxims remain as the spiritual philosophy of all time; their later-day modifications are scarcely improvements upon them. The Spiritualists now may even go back to these primeval and ever flowing fountains of the soul's life and drink and be satisfied. I am no stickler for parchments or gospels or "cunningly devised fables," or any of the learned lore which the Church calls, its sacred history, and which it ranks above God's perpetual and universal revelation in a thousand other forms to all the world. But 1 do place a precious estimate on the spiritualistic truths, which the Poet, ly and in fidelity to the love out of which it should always of Jerusalem sang in his Hebrew Psalms, and which "He who spake as never man spake" set like immortal jewels in the shining circle of the Beatitudes. And 1 am convinced that the religious teachers of the present age, if they expect to leave a spiritual impress on their day and generation, must cast away all vain and profitless disputes about churches, theologies, creeds, forms, and the like, and substitute for these that simple faith which has distinguished the Spiritualists of all ages, and which the Teacher of Nazareth embodied in his discourses to his uncomprehending friends. It is in this way, and in this way only, that Spiritualism will fulfill its promise of developing the spiritual faculties, and of satisfying the religious hopes of mankind.

In the second place, I want to see this religion reduced to a practical, work-day beneficence. When I was a child, 1 wept often in secret over the sorrows of the slave, and marveled how good people, and especially how church members, could sanction such cruelty to their fellow-beings. But I have lived to see the Church, like the State, the upholder of wrong-the apologist of crime. The same Church and State that sanctioned slavery until it was blotted out in war now sanctions another slavery which, I trust, is destined to pass away through peace; I mean the subjection and disfranchisement of women. Spiritualism teaches the equality of souls. It is, therefore, the duty of Spiritualists to organize this doctrine into the equality of citizens. What the slavery question was to the abolitionist, that the woman question should be to the Spiritualist. As I would have been ashamed ten years ago of any Spiritualist who would do violence to his religious faith by upholding the slavery of the negro, so 1 am now ashamed of any Spiritualist who can assent to the oppression of woman. "That man's religion is vain."

So, with an earnestness whose full measure I can neither restrain nor express, I beg you to unite your effortsleagued with the good intelligences that may inspire and "If a man die shall he live again ?" This is an old, old empower you from above-to urge upon the Congress of the question. It was asked in the earliest ages; it has recurred [United States, at its approaching session, an act enforcing on the several States the right of women, as of other citireceived such an answer of cheerful faith, unclouded with zens, to the elective franchise as now guaranteed to all citizens by the Fourteenth and Fifteenth Amendments of the National Constitution. In the third place, I point you to the little children. What are you doing for their soul's training? Do you give them a happy or a gloomy Sunday ? Have you yet organized in your town or neighborhood a lyceum for their Sabbath instruction? The children of to-day are the army of the future, who must fight the battles of the world's reform. Are you training the young soldiers to be valiant for the truth ? A child's soul is like a rose-tree ; it needs perpetual watering to develop its bloom and sweetness. I consider that your Sunday meetings for children are of equal importance with similar meetings for yourselves. Above all things, have the young minds gathered together once a week and instructed in a religion which does not fill them (as the churches do) with visions of eternal fire, or make them afraid of God, whom they should approach lovingly as their Heavenly Father, or chill them with sepulchral ideas of death, since death (to a child's mind) should be but the opening of a garden gate into a summer land. I ache at the hideous reflection that many fathers and mothers think they are doing God a service, and giving their children a blessing, by filling their minds with the clouds, glooms and uncasiness of a theology of death's heads, hell and the judgment. As Spiritualists. we owe it to the next generation of Americans to plant, now and betimes, in their innocent minds the seeds of our own more loving and lovely faith in the eternal goodness of

" a wicked and adulterous generation," to endure obloquy on account of our faith, let us howare lest we bring obloquy scorn for scorn." When such & journal as the Tribune in Mrs. Mott were not as competent to choose her proper place as Mr. Greeley is to choose it for her), and when this same journal calls the whole Spiritualistic movement a delusion, and its followers lunatics, the temptation is great to return an angry word to the unjust attack. But it is not in this way that we shall best commend ourselves to a gainsaying world. If Spiritualism cannot work out in the souls of its believers something of the same celestial magic by which the great Spiritualist of Nazaroth prayed for his enomies, saying, "Father forgive them, for they know not what they do," then we have not yet learned the rudiments of the religion we profess. Let us conquer our slanderers with good will. A rude blow in the face of the accuser may shut a single clamorous mouth for a time, but the true way to demonstrate the excellence of our faith is to exhibit it in our lives. Let us outshine our critics in all that makes the superior luster of God-illumined souls.

Nov. 4, 1871.

In the fifth place, let me say that the house of our worship is not any cathedral like St. Peter's, nor any church like St Paul's, but in our everyday lives. The altar of our religion is within our hearts, and its consecrating fires burn brightest and best when most of truth and purity are gathered in heavenly accord. The holy flames ascending from such altars will purify all homes and keep them free from guile. I believe in home and domestic virtues-in the famispring; and more especially do I believe in attaining to that love which shall be so perfect as to be continuous; with increasing years continually growing deeper and broader and nearer akin to that of angels, and which shall finally overleap the barrier of the grave, swallowing death up in an eternal and victorious joy. It is to Spiritualism as a religious faith, and to the concomitants of Spiritualism, in the various beneficent reforms which are based on its doctrine of the equality of souls, that I look for that influence which is to secure spiritual perfection in the earthly family. The popular notion that Spiritualism is a fee to and a disorganizer of society, is true only in the sense that it seeks to burn, as with fire, the gross materiality which now rules the family, and substitute for it the domination of Spiritualized a d intellectualized aflection; and finally, it teaches that the perfect carthly family is never dissolved.

In conclusion, I will add that it is in the spirit of these views, and not of any clannish sectarianism or partisan narrowness, that I shall endeavor to administer the high office to which I was lately chosen, as President of the National Association of Spiritualists; and, on behalf of this body, now in the ninth year of its prosperity, I hereby extend an invitation to all the Spiritualists of the United States to become active members, and to co-operate zealously in its good work.

I am your fellow-servant in the truth, VICTORIA C. WOODHULL.

New York, Nov. 1, 1871.

MR. GREELEY RETREATS BEFORE THE ENEMY AND FALLS BACK ON SAM JOHNSON & CO.

THE CAMPAION TO KICK LOVE OUT OF MARRIAGE BEGINS IS BARNEST-DOWN WITH LOVE AND UP WITH LAW-MR. GREELEY'S OPINION OF

Nov. 4, 1871.

does not seek to confou tended to supersede : he giv tries to make the distinction broad and emphatic as he ma trary, seek to palm off their thereby betray their conscio No man tries to pass off gold if he tries to decrive at all, it he tries to hereive at any his brass as gold, and profits the presumed lack of discern We demand that those Clathin substitute for Marria) fute, and under a distinct n ly just?

Viewing with increasing a ciples of social freedom w feels called upon to enter up a view of putting a stop but we presume he will kee down, and upon which we does in the more common " stick " for the form grow

We know a good many friends, and they, one an guilty of comprehending necessary to rely upon th since the columns of the as to that fact. Principle, J Greeley don't "carry ab however, to say nothing n so much for humanity a good in the world as th upon soulless Forms fro The Tribune on social the age as the religion c as Infant Damnation, Religionists stick to the who does not subscribe theory, and go to "our bottomless pit, Jesus hav Science, Philosophy, I are progressive. To-day were a century ago. So time in the history of th prehended by man as never before was the d it does not necessarily f religion is all the relig we are to take the defin much of it among Infid church members. "Pu and man is to visit the ' unspotted from the v religion as with marrias between the form and sist in subscribing to se of life led. Marriage the form, but in the th If people have a cerem ing spirit, that is no God has not joined the the editor of the Trib kind of marriage he 1 shall make war as fiere shall upon the mere mockery of form is a c ligion, serving the dev hypocrisy, which the mistaken for religion. marriage, when the s social hypocrisy as d ternart is to true relig Now, as to the wo pertinacious shall ne of the sexes, except 1 about it. We would Mr. Greeley may choo to his giving its analy reality which the wor If we find two souls laws of God, which a whether the legal o certificate signed, se utterly indifferent to t marriage, but we ha form who desire it. of it upon those wi sense of right in acce We think we have want Mr. Greeley to be inferred, at least, f ley holds, that all ther the legal form. Now has anything to do much; and in what of the question until is any such thing w marriage he has pres fully and have failed to be at least worthy The edged tools wi torial appear to us t thought he was barg not marriage fast a

which the world has enjoyed during the present century.

to the perplexed souls of every generation ; and it has never doubt, as modern Spiritualism has definitely and almost mathematically given to it. A belief in immortality inheres more or less staunchly in the average human breast. Nev-

ertheless, during the last twenty years, thousands of men and women have gone Sunday after Sunday to church, and have sat and listened carnestly, and have returned home unpersuaded of a doctrine which they have striven with all their might to believe : but could not; until at last, turning away from the church and its record of God's miracles in past ages, and consulting the ever-living oracles of the same Divine Father, who still sends ministering spirits to all his children, they have been able, through this latest and most blessed of all divine revelations, to "bring life and immortality to light."

But even to such as have never doubted immortality, and have therefore needed no evidence to demonstrate it, the near and animating presence of the spirits of departed parents, children, husbands, wives, lovers and friendsgathered about us daily and hourly-eager to serve, comfort and inspire us-commissioned to "keep guard concerning us lest at any time we dash our feet against a stone ;"-all this lends a new dignity, joy and hope to human life, and gilds it with premonitory beams of "the exceeding and eternal weight of glory."

In view, therefore, of these two great facts of Spiritualism-its palpable proof of the soul's immortality and its daily ministration to the soul's peace-1 claim that Spiritualism is the true, chief and best religion in the world. It is a

HIS LADY FRIENDS

The Tribune of the 19th inst. says : MARRIAGE-WHAT 18 IT ?

The great Apostle to the Gentiles forcibly enjoins his son "Hold fast the form of sound words." Timothy to words are things. Give a sophist liberty to affix to them such meanings as suit his purpose, and he will reason dod out of the universe.

The word marriage is thus defined by all the standard English lexicographers whose works are within our reach st this moment:

By Dr. Samuel Johnson: 1. "The act of uniting a man and woman for hirs. State of perpetual union." By Noah Webster: 1. "The act of marrying, or the state of being married; union of man and woman as husband and wife; wedlock; untrimony. 2. A feast made on the occasion of a marriage." By John (Tray: "The act of uniting a man and woman *i*w *H*/*i* in wel-lock; the logal union of a man and woman *for Hife*; a feast made on the occasion of a marriage." By Samuel Worester: "The act of marrying, or uniting a man and woman *for Hife* as husband and wite; the state of legal union between a man and woman; matrimony; wedlock; wedding; unpitals."

Every one but Webster makes union for Are essential to marriage, and Webster intimates no dissent from the general dictum.

Consider now the promise required by the Christian Church of every man who presents himself as a candidate for marriage. [We quote from the liturgy of the Protestant Episcopal Church, but it is essentially the same in all churches:]

Minister-" Wilt then have this woman to thy wedded wife, to live to where a first food or illustree in the holy setate of matrimony? Will thou love her, comfort her, honor and keep her in sickness and in health; and, forsahing all others, keep there only to her so long as y bell of all first f.— The man shall answer, 'I will.'"

Now we are not here arguing that the Woodhull-Clafia crowd have not devised or adopted a substitute which is vastly superior to Marriage—we will consider that point in its order. For the present we only insist on the obviou truth that what they commend and delight in is not Morris abvious ministration to the soul's peace-1 claim that Spiritualism own more loving and lovely tath in the eternal goodness of start that what they commend and deight in is she down to be the true, chief and best religion in the world. It is a Him who is "not willing that one of these little ones should be called by its proper name, whatever that may be. We do not wish to name it; but why should not they? He who has a for disputed historical accuracy or doubtful interpreta. In the fourth place, as we are called upon, in the midst of invented something vastly superior to an ax, a hos, an au-

Nov. 4, 1871.

WOODHULL & CLAFLIN'S WEEKLY.

for it.

ger, does not seek to confirmed it with that which it is intended to supersede : he gives it a distinguishing name, and tries to make the distinction between the old and the new as broad and emphasic as he may. Our new lights, on the con-trary, sork to paim off their nostrum for what it is not, and thereby betray their consciousness of its inferior character. thereby betray their connectonness of its inferior character. No man tries to pass off gold tor brans, or silver for pewter: if he tries to decrive at all, he profers his pewter as silver, his brans as gold, and profits or fails to profit as may hap by the presensed lack of discriment in his customera. We demand that those who commend the Woodhull-Claffia subscitute for Marriage shall commond it as a substi-tute, and under a distinct name. Is not this demand clear-

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ly just ?

Viewing with increasing alarm the rapid spread of the principles-of social freedom which we advocate, Mr. Greeley feets called upon to enter upon a systematic campaign, with a view of putting a stop to the "permicious" influences; but we presume he will keep as clear of the principles we lay down, and upon which we base "our faith," as he usually does in the more common matters of political economy, and " stick " for the form grown grim with age.

We know a good many of Mr. Greeley's old and intimate friends, and they, one and all, agree that he was never guilty of comprehending a principle. Indeed it is scarcely Lecensary to rely upon the testimony of even his friends, since the columns of the Iribase are all-sufficient evidence as to that fact. Principle, like consistency, is a thing that Mr. Greeley don't "carry about with him." livis a sad thing, however, to my nothing more; to find a paper that has done so much for humanity and is capable of doing so much good in the world as the Tribune, so hopelessly stranded upon soulless Forms from which the spirit long since fled.

The Tribuse on social mattersais as dead to the spirit of the are as the religion of Hell Fire and Brimstone is ; or as Infant Damnation, Substitution or Propitiation is. Religionists stick to the form, careless of the Spirit, and he who does not subscribe to "our" creed, believe "our" theory, and go to "our" church, is a candidate for the bothemless pit. Jesus having died in vain for him.

Science, Philosophy, History, and in short all the sciences. are progressive. To-day their definitions are not what they were a century aro. So also is religion progressive. At no time in the history of the world was so man of God com- as justifiable in promising the last as the first. prehended by man as in the present; and consequently perer before was the definition of religion so broad. But is does not necessarily f flow that the church's definition of God. Now, suppose that they do live together after God's religion is all the religion there is in the world. Indeed if ordinance, being really able to keep this promise to love. we are to take the definition Christ gave it, there is quite as honor, comfort and keep; do they do so because of would be difficult to propose one. much of it among Infidels and Materialists as there is among the ceremony performed ? Would they not have done church members. - Pure religion and undefied before God the same lacking the ceremony? And if they had. The sovereign people of the United States say to the people and man is to visit the widows and the fatherless and to keep would they have been any less really married of the several States, if you do a certain thing you shall unsported from the world." Now we take it that with after God's ordinance ? On the contrary, suppose be pusished for it is a certain way ; and this pressor Carreligion as with marriage there is a similarity of difference none of those promises are fived. Do the conditions between the form and the security. Religion does not cost of marriage exist ! Suppose that instead of his forms, several States that they have the right to do, and only that sist in subscribing to some church formula, but in the kind bonoring, comforting and keeping her, he have, disbonor, an- for which the penalty is provided, but also to do everything of life led. Marriage does not consist in the observance of nor and curse her; are the conditions of marriage fulfilled? " else and to commit all other crimes which they may choose. the form but in the thing meets as carried out in practice, and if they are not, is there any magings according to the lagainst the citizens of the United States, excepting a sinst If people have a coremony performed, lacking the true unit- contract itself?

God has not joined them. That kind of marriage may suit a woman for life." But if they will not stay united how everytody the right to commit the crime ; and still loss the editor of the Informe, in fact we believe that to be the can the marriage continue! And will Mr. Greeley pretend that it confers the right to commit all other crimes not men. kind of marriage he lives; but it does not suit us, and we to say that a man, who croelly beats his wile, making her life thoused, but directly the revenue, lenging such rights and shall make war as forcely upon it as we ever have and ever one continual hell, that that is in "a state of perpetual union." shall upon the mere mothery of religion, of which this mockery of form is a counterpart in marriage. Sunday re- he perceive, when he assumes the position that marriage is a ligion serving the devil the other six days of the week is | legal union for life," that he is thrusting a base instill into of saviding to which they are estilied when they are demed hyporries, which the Greekeys in religious matters have the faces of some of his best women friends ! If we are us, the right to vide, what has i of justice is it that compets the mistaken for religion. The maintenance of the legality of greatly mistaken Mr. Greeley has several friends, warm permarriage, when the spirit which prompted it has fled, is a sonal friends, who either have had or are now living with, a they do a certain thing must suffer a certain penalty ; and social hypotrisy as dumning to social harmony as its coun- second or even a third hashand. And Mr. Greekey, with an yet, according to the hearned behaver, they have done no ternart is to true religion.

pertinations shall not be used to represent any relations life of ... we do not with to name it" as it is too foul. Are not only a queer kind of consistency, but remarkshap bad of the series, except the legal form, we do not care a fg these women-these brave, intellectual and refined women, in logicabout it. We would just as some have any other word, and perery way, at least Mr. Greeley's peers-willing to konger call But this is not the only jewes constant Corporate presents Mr. Greekey may choose one, if he will ; but we shall object friend and to associate with a man who thus brands them to to as. The pushes, for benying the right to vote to make ento his giving its analysis. The word to us is nothing. The reality which the word is used to represent is the all in all so ? Is he so venomous against the "Wordbull-Cadia another class of persons, equally with those male estates on If we find two souls who love each other according to the crowd" as to have lost his senses? Verily must Mr. Greekey (itled to all the rights attaching to crimenship, was imposed y is we of God, which are Nature's laws, that to us is marriage. be in his second childhood. But if in his insue and futile at- The States may deny the right to vote to every woman causes warether the legal ceremony has been performed and the tempts to bring the public stors upon that " crowd " he bring and still retain all women in their basis of separation of the second state of the second certificate signed, staled and delivered or not. We are is upon himself, that is his "funeral," not ours, and he a beautiful equality for citizens of a free country, who are utterly indifferent to the form, but we want the true spirit of is thrice welcome to its enjoyment. We leave him and the the descendants of "we, the propie," who aramed " thus marrisge, but we have no objection to those having the women he villes to settle that matter. form who desire it. What we do object to in: the imposing But we are now ready to come directly upon Mr. Greeley's adves and our posterity the biennage of liberty - a beautiof it upon those who do not wass it, and who violate their ground and say that the genetice marriage is that only which fail republican form of reversament existing against the true sense of right in acceding to its requirements. what Mr. Greekey to make himself understood also. It is to marriage is what every loving tool naturally and inevitably any interest whatever in it-a beautiful system to accure be inferred, at least, from the above attitude that Mr. Gree- seeks until found, and they who would exect barriers of soul- " domestic tranquility," to introduce and manness even ley holds, that all there is of marriage is the going through of less law to hinder, obstruct and prevent such communition of cortain discord by affirming that one ball the proper have the legal form. Now we want him to tell the people if love has septhing to do with his marriage : and, if so, how rings. Mr. Greeky may have his form, which it is well The Republican Party and its month party and an month party an month party and an month party much ; and in what way ; and here we will leave this part known is all he has, and which he will leave behind when kind of government to be "The Ideal Mepuler, but we of the question wat? Mr. Greekey informs as whether there he leaves his own personal form for "parit Life; while we fancy they will have a sumewhat deficent pob to make ten is any such thing as have connected with the definitions of will dispense with that mockery, and have instead the sparse millions of women me s in that light, to my part ing of the marrings he has presented as ? We have read them care many, which shall outlast all form, extending into futurity. Itwo-and-s half millions of men who stand was the women fully and have failed to find that word, which to us scenes and growing brighter, better and everter with each succeed on this question. It seems to us that a cannot matter what to be at least worthy of mention in this connection.

knows shout farming" substitutes for the original things be "for life" or for twenty, ten, five, or even one year, and called axes, boes and angers, or are they simply improve. do away with divorce altogether, and thus airdish one of ments upon them? The definitions given of these are the mane to day they were a hundred years since; but the things but made necessary by the bigood mickling by begal marriage themselves are quite different affairs. Come, Mr. Greeley, why don't you turn lexicographer and right these matters? It will not do for these Yankee geniuses to palm off their new-fangled notions upon us for the genuine stuff itself. Their " nostrums" must be " properly named," and "we demand that they commend them as substitutes under a distinct name," so that we may not be imposed upon by their " inferior character," and that they shall not be permitted to take advantage of our "lack of discernment." Now "is not this demand clearly just ? "

But Mr. Greeley, not satisfied with giving us edged tools with which to cut the throat of his argument, also offers the Episcopal marriage ceremony to bury it with, as follows: "Wilt thou have this woman to be thy wedded wife, to live together, after God's ordinance, in the boly estate of matrimony ?" Ah! ha! Mr. Greeley, then after all it is "God's ordinance" that is to be lived after, and not Samuel Johnson's Dictionary. But to go on: "Wilt thou love her, comfort her, honor and keep her in sickness and in health, and, forsaking all others, keep thee only to her so long as ye both shall live." Says Mr. Greeley (and he seems to make it an essential part of the ceremony, since if he were to say I will not, the ceremony would not be concluded, "The man shall answer "I will.""

Now, Mr. Greeley, does not your legal marriage depend upon that promise being given ; and if in being given. does it not also on being kept as well. And should not the promise depend upon something existing previous to this ceremony, and which should be the cause of it. "The man" must promise to love, comfort, honor and keep, else he is not fitted to have the ceremony concluded. Then it is not the law, after all, according to Mr. Greeler's own showing. that constitutes marriage, but the suppressi capacity to do certain things ; which it is just as impossible for any living know that he should live a hundred years : and he would be

But the promise is made, and they are pronounced to be man and wife by a map, but, mind you, not necessarily by

But let us come a little nearer home to Mr. Greeley. Does rights of others.

effortery and impudence almost beyond comprehensive. wrong to anytody nor deprived anybody of any right pos-Now, as to the word marriage, which Mr. Greeler is so stan is before the public denouncing them as having lived a sensed by varue of extremship. It seems to us that tass is

Mr. Greeley uses when preparing himself to tell "what he ringe, let the parties to it be their own judges, whether it should the worst disgraces that has fastened upon our civilization. for life. For our part, we honor, and worship at the altar of. that life and purity that dare to rely upon their own strength to lead a true and virtuous life, while we pity those who must be bound by law lest they fall. Such weakcess is one of the most deplorable commentaries upon the Christianity of the world of which it is possible for as to conceive. But the Angel World and this are rapidly nearing each other, and in their conjunction we shall become like the angels in beaven, neither marrying nor giving in marriage, but wabieus of the eternal and immutable laws of Spiritual Unity. whose operations are not yet realized here.

As Mr. Greeley is so free about the Woodhull-Chaffin rowd, as having a substitute for instead of an improvement of, marriage, we desire to put him a single question : Seppose our submitute were to be fally accepted and adopted-in short, that marriage laws should be repealed-would you, Mr. Greeley, continue to love, comfort, honor and keep Mrs. Greeley the same as you love, constort and bonon her now ? If Mr. Greekey believed in the principle of analogy, we might perhaps, quote an axiom which a wise man has haid down : "That man who is the most contentions for capital punishment is he who should be most suspected of the capacity to merit it." If Mr. Greeley is not able to make the application, we will endeavor to lend him the remainte assistance, as well as to endeavor to make the controversy which he has made advery happy by introducing, as interesting and instructive as his presentation of his side will permit. when we "will consider that point in its order."

SENATOR CARPENTER'S LOGIC REVIEWED.

¥0. III.

This champion of partial suffrage argues, since the Pourteenth Amendment provides if any State shall dear the right person to know that he can fulfill as it would be for him to to vote to any make attants it shall base a certain part of ne basis of representation, that the Constitution whareholders the right of the States to deny the right to vote to any chi-262. On any account, except to make megroes; thus affiring the race, own and previous condition of writing refers only to the African race, black onlor and male negro sizves-If this is not a case of a drowning man grasping a straw it

The sum total of the language is simply and only this : penter perverts into a declaration by the United States to the male negroes. The usual construction put upon inv ing spirit that is no marriage in the sight of heaven, since Johnson says, "Marriage is the set of uniting a man and which provides penalties for crime is not task it coulers up a affirming them to be wronge, or infrangements upon the

> Now, if the citizens of the United States are not deprived wates to suffer for making the denial? The States when

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"I to endore of the set of the endore of the set of the Lie energine best acats of the had ACCOLE OF LALE ALL SING FICES WILL ROAD ALL SING CT IMAY SALAT & COLOR WAY DO COLOR The way to dealer the chibit it in race base makes the strate any church the b e altar of our a socrating fices nod barrity are say es storadity in P then free love Mucs-is the fact L'il sires areas in attaining to ing Linnone : with it and broom mi shall fiscally your death up is a Intellines at a relipiritmilient, it is d on its income t influence vince hly family. The > and a CHAZE It seems to some w ruber the fame piriterine 14 caches that the

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thought he was harguining for. He mays what we propose is | shadow, and we wish him all joy of the having . . not mornings but a submittede for it. Are the articles that | But if Mr. Greeley most upon having a legal form of mar. and mire that point against them. If maying a have at a

is " unity for Ele," " a perpetual union." not only while in sez: of one-half of its own causes-a beautiful manner of We think we have made ourselves understood. Now we the body but also " on long as both shall live." And this securing the "general werker," desying one half the proper are encauses to the real, the traiy natural and godilize man- no rights of which the other half may not deprive them. If your until it shall be one long joy. And Mr. Greekey might have been considered a republicant form of governments The edged souls which Mr. Greeky introduces into his edi- may call it wintever he pientes, and so long as he will at the time of the ad-ption of the Countertoon. Index i we terial appear to us to be something different from what he permit us to have and enjoy the substance, he may have the do not even know that the governments of the States were

Constitution" " to establish _ trace," and to secure 10 " 92 head to be republican. Perhaps there were some to caustion

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WOODHULL & CLAFLINS WEEKLY

- Since meaning we must probably companie that inter-Macinos con i no hav a particular and the property of the states part of the

Hat to a series of the Firsting Consumption when has The executes of the product of equal () and there is given at the property of the cases of the results can be at the second a the second is the second of the second at th

Server to the round of a strate white Mr. Manus, to was the United States and the second second second second second second second second e jukiy selulara a siyense kilar tasil il saska for any tank which them is proper task the process of ه جند الدي الشياحة الله المحدة المحدة المحمد المراجعة المحمومية العامية معامية معديهم متعاطية The Constitute for his and any that a start are there and has it there is the start of the start of the start of the and that the right of 7 de les annuals singut. The Marco tray the sum to the to worker mineral is his that at and they have a set of Marinet 14 to the second by the man for man at

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But again how are we to know if the plates over had a reprises for if pressent . Was the pressing over annied by the Supreme Court is any manner southing the terrial to women of the mana to rune? All of this time the Same may not have and a republican form of government . i may have been bei die wrenen 10 demonstrate that they have never had such a from and have and for a now.

is there may pressive as to what pressives a republicant from it comments Mr. Carpenser will someway time from the in this states he have the large the suprement that the balles are not republicated is a " strang" ten. We affen that a reputational form of government is a first government. Wat Me Curpenter ferry tass + Let us part a in the store of a sysies.

A republican form of provinces a 1 just government.

A just presentent exists by the crosses of the present. A republican form of proversment mass exist by the sousen of the provenet.

How an Mr. Carpenter estate from that deferine? Will be align that the presentent which issues all wants he night to the crists by their prosent? And are an women growmed as subvly as men and . We must Me Corporate will see the assessing of endeavoring to respecte his success that we have a government existing by the executed the reversed with his other saveness that the Notes have the right to deap to women the right to either come a free of the ty roat. But want to prove against this unrepublican government, and this simple for is a more potent argument that all this Sensity Corporate has NT TOTEL

Bru says Mr. Corpositor: The States have the right to fear stinge wary clines enter to make serves. It would have been a finite more definite as a what he means by this it any benefit for a certain would be endusive and arises had be explored when the Sunes are. Supples we whalk comin clique a secure the management of this movement the the Sures may dear suffrage to any closer. How must and place themselves at the least as purpose of virus while they to show to do at First It should be intermined they first if so stored them. Neither is it is good taste. what the Shares cousin of Nemis are there may chinese new to say principle to implying motives or mising providers. Senier ine fight to ture? Next: Were they so denied by All these are the write of politicians and should be emined on the Based of the the States in proper face ?

lines in her se the people living within such defined the nos self-suisied. The rights of Mrs. Woodhall or b The state of Wienessin has certain defined limits. Mrs. Statute are the same as those of Mrs. Livermore-such containing a certain member of people. Have those people to prime her purpose in her own way with her own means ever denied to the women of that. Sure, the right to vote ? Mr. Corporter will hardly affirm that they have. If they shavery and its hard consequences, evade the law by fani-1 have not by what arboning to the men of Wisconsin pre- tions marriages and live with the men of their choses in rent women from voting ? Will Mr. Carpenter please in- consubinage. The Woman's Journal spolugines for this de-Secon us ?

people and a constituent part of the State as the men are defined of established rules of morality, which the Journal

er them to prove all that we have done of affers to the There a see sample through the last same int present at which have been When prover the I should a proceed to the process and process through the set and the set of the back of the The second of the second secon in one all desired ments of the print of an annual one and there the the best freedom of the state of the state to the state of the state to the state of the sta

The are a line of the second of the line of the second second a the sales a press of a second second a second s Betting the interest of water a bit metry is the interest in the interest bit hereing in at a set tail the same sie a said with at representation further tradies and equality a the fullest search of these terms as applied to men. If the table time his tener these the his to aren them within proper mains but it is tar av bar . sprally the state east laws bolling net to the same ther that all other women are equally weak and the and fieldy to the marriage view that withen but are ball and visitine and penalties legal and social then then for territoria una se metel to vomen. And then if new are sill more of the balls and the law when women have their words in the government, fail to make them warming and decline to mirel solgenises. If they still person in seeing for stary vount, and pratically, if bit legaly. making pulyernises of themselves when is south their furthe then the ballor and the law most furnish some sors of compensation for these developines. Or will the advicance or the right enforcement of the present order lasss that where shall continue to entire this wring with our redress ? The very moment we amark the stell eris which must be complied by further berishing we neversarily smark the system under which these eristiants. But we have a word to say to Spiritualists on the perconsistent by Striking out the word " they and Stlationing pers which do have they willy them when some 1 new formula altogether. But respect and extern the bing as best they can. They have too much by serving basis elements of hore, cannot be entired; and to compel. The six antipos around Spiritudes of the country and perpetual stellence at a comment which has been practically support their few organs magnificently, rather that perm institute to the or both parties because it has falled in its them to that is they do. If you can take bes one paper essential combinities is legal compatibility compatibil and inter as any as any as the the one which appear METT: AND X TALENTS DOT WHAT SUFTRA MAY DO FOIL ON ANT A DOS DESCRIPTION OF A DESCRIPTION O

We are therefore included to the optime that the Wemont's Jarras has a very infinit task in anempting to inter the present interment in the analyzing of the ballon and timents it to a share in the immedial department of the garentities. To the women who are growing with the slavery of the present system, who have no right to the labor of ther lands or the fruit of their bolies, " taxable without representation" has a very holiow, sepalahral sound. Noris by these who hold themselves to be of all the leaders in this Sues up not certain territorial areas intring definite motement the most competent and timores as they are also

parture on the ground of emstern and the fact that Russian The women of Wisconsin are just as much a part of the marriage is female slavery. But in this evision of law, this and they have sever had anything to do with the denial of makes spology for, there is no high and noble purpose of an this right to themselves. In short, the men absolutely pro- improved race and superior social order: none but the lowest dety of the general government to remody that condition. I affliate with the Boston branch of the suffrage Bovernett These people who would still deay women the right to But the richest part of this gigantic effort to trample down

in the setting and there is it. Rosses to bring als -----The south cute of the second a survey the large 100-1 2. On let ores and what are right of where & a. series she called to alcone a their take the statute of side is to the the late the late of the appendix the best designing the The ball & set & marrow & mar , advise any hard at the set of set. set some at ' We blie I what is had you them to cheerve the oversides of him. No our tag -My Lyonars My Blass Lory " to stal was an I produce a factly consistent with such haven any

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THE PRESENT AGE

This paper which was destroyed by the Chicag, he " The Photonia from the anther" need again and append a fere as theory reinced a size. We believe 2 was the sethat of the Okinago weeklies to resource. Colland Fitt Da dominable editor, seems possessed of his monoprime intermination which overleaps all obstaction, which i was survey be expressed for us to ignive size he much mittings of purselves made before the insuster. Thus ; seems all the Chings Spiritualistic papers are to be reveal. and, when they are so, we hope there may be a larger a

The Branes of Liple, the American Spiritualist, the Orolli, the Propert Apr. the Beligie Philosopheon Section at a ably conducted papers, one of which at least should a formi in company with the Lyness Basser and Wat-BULL & CLAPLES'S WEEKLY is every Spiritualis's muly

LELIAN S. EDGARTON, in her new lecture "Wome : Conzing." is reported as processing against woman seiting the ballot at present. She does not believe that would be purity the politics of the country until she has first denne. society of its leptrons spots of social immorality. Now here is a notable like-that woman is to up for another six insand years to improve men. while men are to have all the " The Pearl of the Rostrum? does not leave us to surviv a quite without hope. "Women will never receive the hala until the intelligent majority of them with for it and int period will not arrive for the next twenty years' has The Russian marriage is slavery. Women to escape this yours the second coming twenty years, we ought to be ontent. We will wait. She recommends a decent qualitation for women voters, just to show the lords of the creater how they are exceeded in intelligence by the weaker visitia To the "decent" qualification there can be as objectan. What is decency?

> THE POEST of a good story does not he sively it is trenate covers all cases of doubting anthenticity. The preached for sevency-five cents a year, and would do it upon Frather than give up his people in their extremity, so ithat if need be he could still make as good a horseshoe as any blacksmith in Chicago." we are glad we preter to believe that he said so. But if he did not the grand idea remains just as true. That's the stuff the world wants. Of such are the men who formed creeds and revolutionized peoples. Go preach the kingdom of God to the poor, and don't suni watching your chances for the loaves and ishes. Thise who know and propound the truth, must look for their richest reward in their own consciousness of duty dime; they mist do and suffer-patiently awaiting the day of fulfilment sai accepting, meanwhile, that surrow which is slwave the in of the faithful witness.

Nov. 4, 1871

· LIKAN REPORT

a set in an an an far The same the are ready ----in the second sea There are a monorale LA PRET STONE & BASEL BAT HAM SHALL - A STANDER TO A ----were as the walk working ente a unit the presenter a BIT BALLY BALL WALLS with the state brack then the At the late exections as \$ at the pairs for the purpose warman a been derected at all exercise of that charac had a believer an and a woman quicked the un a uners have a making the the maintaine by which

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nae these mouth. "R" certainly can: more thank of his more successions propose exercised in these eff since they believe th when are their beral means necessary the man." by assectation halls, and in politic shown, she will ever ice, the bectare-room things that are nee incl. and when w department, the s COMPR

U "R" is a mo I & WORLD, & STOR ------STREEDORS CELTES speciments are p R * know anvi WORKS BUTCHE My, in prime of 1 WORKER TRADER POT greatly cremese We bee to inf whom the world WORKER TO ACCEME SWEELT, BALTY !

worthy." do so OF 200 JUNE SUBJOT BOSES & LACES. pass tipens To "yes as

actly what we tend to rise to men, and then women they w ing obliged to a home, as is t In this pecu she can seve political pow UNIT DOSNIC

hibit them from thing any part whatever in that operation. and most material motives. Nothing of the rights and duties, spirit in the fact is more precious than the fact heir In the State of Nebrasias this question was lately vited upon of maternity, of the obligations of women to all society, and When the Rev. Robert Collyer said to his lumed on and by men only, and they actually prevented women from for all time, to produce an improved race, enters into the prevented took in Chingo of the he had they any part windower in the matter. Will Senator Car- calculations of these women justified by the Journal ; while prevented for computing and to run and work he had person assume that the women chineses of Nebraska have the Free Lovers of New York, who do claim the higher mobeen denied the right to rose by the people of that State ! tires, are denotineed in the most inmeasured terms. And If he will not, then he cannot except from the instituble, in this rebuke of New York Free Lovers who do not fall in constitution, according to his two proposition, that the with the Boston elique, who desire to be leaders, nothing is women chinese of Networks are wrongfully prevented from said of the Prese Lovers of Boston and other places, and the voting : not from the additional conclusion that it is the Pree Losters occupying high sets in the government, who

vole have such an overweening confidence in their position those who choose to walk in their own way rather than to of " might" that they seem atteriy regardless of the character | be led by even the immaculate Athenians, is to be found in of the arguments they advance. There is not one of them, the acknowledgment that our laws regarding woman are that will hold water. Nevertheless they proceed with them | " hard, unjust and oppressive; that she loses her rights and under the expression that mobody will be able to discover identity," and that her condition is harder as a wife than a their fallery to the world. But long arguments and dligent [concubine. The laws as they stand encourage this state of search among the authorities are not necessary to prove [2fairs. Does not the Journal see that it acknowledges that their shallowness. We have only to take their own state herein is, with only a slight shade of difference, precisely the lloved by the righteous."

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WODBHULL & CLAFLINS WEEKLY.

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on the familiar either with the woman - K. -None of them with whom we are at the literature argumented purpose to "let slip " way of fire rights now effortator suffrage. They desire suffrage, CICLE: where they are better capable of determining st any their legal nous than men can be. It is by no means necessary that woman shall "wink to the level of a man, 'by associating with him at the polls, in legislative hails, and in political musterings ; but as we have already shown, she will elevate three places to the level of the parlor, the lecture roum, the theatre, the church. Most of all the that are nemini, do politics need to become womanized, and when woman shall associate with men in this department, the surer its present "Ring Power" will +olice

If "R" is a man, he utters a most ungallant untruth ; or if a woman, a spiteful libel when it is said that "All other rights are now merged into this one of voting; and the most streamons efforts of the hardened and unlovable female s are put torth to grapple the golden prize." If "R." know anything about it he knows that, take all the woman advocates of suffrage and they will compare favorably, in point of female charms, with the same number of women taken promiscuously from the people, while they will greatly overrate them in point of intelligence and culture.

We beg to inform "R." that the women who "allow men whom the world knows to be unfit associates for good women to attend upon them," and who " smile upon them as sweetly, marry them as readily as if they were upright and worthy," do not belong to the ranks of Woman Suffrage advocates, but to the ranks of those who stick up their dainty noses at them, and who lift their immaculate linen as they pass them

To "put a stop to this deplorable state of things" is exactly what women propose to get the ballot for. They intend to rise to a political, legal and pecuniary level with men, and then if they do not fit themselves to mingle with women they will certainly eschew their association, not being obliged to depend upon or marry them for a support or a home, as is the almost invariable rule nowadays.

In this pecuniary dependence is woman's weakness. And she can never rise superior to it until she has conquered political power, the denial of the Boston clique to the contrary notwithstanding. And this proposition is clearly adnitted and demonstrated in another paragraph in the paper in which "R." appears, as follows: So long as woman consents to be controlled by a power less virtuous than herself, evils will exist; so long as woman consents to be the scavenger of the masculine element, so long will crime be perpetuated; so long as she continues to be the mother of diseased spiritual and physical organizations, so long will she continue to be the commissariat of hell!" If this does not look to political and social equality for women, aye, even to social reconstruction upon the platform of freedom, we must confess our inability to interpret the meaning of language. (This paragraph, though standing in the Republican as its own opinion, is taken probably from the columns of this paper, where it was copied from an article written by Mrs. Mary S. Hebard in the National Standard, but we are glad to find the sentiment indorsed by so influential and so ably conducted a journal as the Republican.) We commend this paragraph to the careful consideration of "R.," with the recommendation that he write another article for the Republican afterward. This tendency of the Woman question is also maintained by Laura Curtis

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Wig dar the contract anything that con The as this does, but we believe it is suicidal ىتى بەھ قىتلەش that some " give " themselves the form to contract in Here is the rock upon which many well meaning to men people become wrecked in their pursuit of social reform. Is must come to be understood that there is no giving or taking about it; that the relation of the sexes are the expression of two individuals neither of whom loses identity in the union. We might also submit the superfluity of haw to bind two people who " give " themselves in love to each other. If all other marriage is a crime, how much less a crime is the continuation of marriage after love forms no part of the bond of union ? The Revolution must learn to be consistent, lest, like the Woman's Journal, it be constantly tripping itself.

But we have an insuperable objection to woman becoming dependent upon man either for support, food, shelter, love or any other reason. She should be perfectly independent of him under any and all circumstances; and society neglects the very fountain of all reform when woman is left so that any circumstance can arise under the force of which she may be, in any measure, compelled to barter herself for the necessities of life, either in or out of marriage, against the desire of her soul. And religious bigots and social exclusives may take this and make the most abuse out of it they can ; they will ultimately be forced to admit its truth.

THE CAUSE.

Our exchanges that come to us all teem with articles and items on the woman rights movement. Not long ago silent contempt was the only treatment appropriate to the subject. Then as the Woman's Rights people persisted in their claims on public attention, and making more noise, became more notorious. The press, forced from its indifference, showered merciless ridicule on the short-haired Yankee school-marms, and the long-haired demented males of the movement; denouncing the attempt toward the elevation of women into social independence as subversive of all laws, human or divine, atheistical, anarchical. That stage passed, we come to the irrationality, the unconstitutionality of the claims for woman suffrage or woman equality. Some editors and politicians squarely accept the idea, while all editors and all politicians begin to think there is something in it after all; whether they are or are not in favor of suffrage, whether they dread the impending ruin of society in the awful spectacle of a well dressed, well-behaved woman depositing a printed slip of paper in a wooden box, whether they stand aghast at the destruction of the Christian's blessed privileges in the audacious demand for woman's free speech and free life, they have all come to admit that they must face the music. The matter cannot be put away out of sight—it has to be met if only by a column of Woman Items. The little thing that was done in a corner is proclaimed throughout the world, the grain of mustard seed has grown into a great tree, whose roots interpenetrate in all directions. Politicians, a race proverbially living on the hand to mouth tenets of the hour, find the Woman's Rights movement so

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All this into teen galleriby the more discussion of woman's in more wallinge. How much mere will not the 100 n to full and free entireyment of add min is hermi ے: ناہ

VOLUME OF FORMS BY MICHAEL A 1 12. SCANLAS

maily many friends throughout the coun remaining a new volume of pomme, I have concluded, altoration to mantly with their wishes 1

ine, gitta fall right and anthurity to my friend, I John Whitshead Byrm, to make all the accessory resignments for the publication of the same. These poems even sever appeared in book form before, and the majority of them have never been published in any form. I mention these facts we that my friends should understand that they are entirely distinct from those which spinned in "Love and Land

It is not for me to speak of the worth of these new poems They must speak for themselves. I do sak-and I feel I have the right to do so-my friends to use their best efforts to help Columel Byron in the work he has undertaken.

Very truly, MICHARL SCARLAS. COLONEL BYRON TO THE PUBLIC.

Having undertaken the above "labor of love," it only remains for me to explain how I propose to do the work.

This volume of Poems will be published by subscription, nd a sufficient number of names to guarantee success and a summerni number of names to guarantee success—posi-tive success—must be received by me before the book goss to press. Circulars and lists are already prepared and will be went out immediately. be

In the meantime I call upon my friends and the friends of Mr Scanlan to use their best efforts to forward the work. JOHN WHITEHEAD BRYON

Post Office Box 6203.

ENGLISH CORRESPONDENCE.

From the N.Y. Times.)

EDUCATION FOR WOMEN.

The remedy is a thorough university education for women, and a body of educated women who will demand higher qualifications in teachers, and so raise the status of their protession. The Cambridge examinations of girls had already been valuable. At first, ninety per cent. of the girls were plucked in the elements of arithmetic. This was felt as such a diagrace by the teachers that next year only three per cent. were plucked. There should be grammar schools in all the large towns for girls, and scholarships in colleges for which they could compete. Accomplishments should be kept in the background. If there is coming a reign of freedom for women, they must be pre-pared for it. Without a higher intelligence the restraint upon women cannot be safely removed. The reign of brute force is coming to an end, and woman must be on the side of reason. Reason, therefore, claimed them as her natural allies. She believed that if women once accepted this role, and felt they were pledged in all things to seek for and take the side of reason-to accept no worldly maxims or conventional or prejudiced opinions, but to inquire into the law of reason, they would speedily advance a step further, and say that what society demanded of them was that they should supply not the same workers of the old type in every already crowded field, but workers of a higher type, who would aim in everything at discovering and obeying a perfect law. They would perceive that as by their very existence, as independent workers. they opposed force by reason, so they ought to oppose sel-fishness by enthusiasm for the common good, deception by truth, and self-esteem and vanity by magnanimity. by supplying better workers that women would assist the final justification of that demand for intellectual, social and political independence which they were now so courageously and wisely, as she thought, making. It was for the sake of enabling them to do this that she chiefly desired to see them brought by means of a sound liberal education nearer than ever before to the highest perfection of their natures. THE WOMEN'S RIGHTS MOVEMENT.

I have noticed heretofore the progress of what is called the women's rights movement in England, and it seems to me both more solid and more rapid than the same movement in America. You are talking of a female President. England has a female Sovereign, and has had them at times Women have long, I may say always, occufor centuries. pied higher and more influential positions in England than they have yet found in America. The whole female nobility of England ranks evenly with, and in some respects above, the male. A Princess, a Duchess, a Marchioness, a Countess, you must see the position they occupy here to realize its importance. What have you to compare with it? All men may be created equal, but it is not so with women. When Mrs. Wood-hull is elected President, I hope her first act will be to create at least a female nobility for America. Why should she alone, of all the nations of the earth, be deprived of such an ornament and blessing ? But if a female President, let us hope a female Cabinet as well. In England we have not openly and publicly got so far as that; but in a very charming and effective way women do manage to govern the country. Lady Palmerston did more at her Saturday evening receptions than her husband could accomplish in the House the rest of the week. The Countess de Waldegrave controls the controllers of public opinion, and is a power in the state. Scores of M. P.'s speak and vote in accordance with feminine policy. It is only in the War and Naval Departments that women have little influence, and in these regions of brute force there is the greatest amount of blundering and corruption. In the coming reign of reason we shall need no armies or navies, and the supremacy of women may then be established with great advantage, and the revo-lution begun in Logland under Victoria I. may be happily consummated in America under the auspicious reign of toria II. Hurrah, then, for the petticoats!-that is, if ther continue to wear them; if not, hurrah for whatever they may wear in place of them !-- and if any man dares to intertere with that sacred emblem of the reign of reason, short him on the spot; for brute force is first to be subjugated by reason, and then set to work in a reasonable fashion.

important that it cannot be dodged. The bolder progression ists go in for the woman suffrage as an inevitable fact. The weak kind hold their breath and wait a little longer to see how things go. The number one ticket pays, is their code of duty. A few, a very few stubborn reactionists, who know only the fine old creed, " as it was in the beginning, so shall it be in secula seculorum," hold off altogether and will vote against all change in anything. Of such there is no hopelet them pass-the tide goes by and leaves them dumb and motionless to worship the gods of the dead ages.

Meanwhile, what are the immediate gains by the agita tion? Many and great. In the first place, attention to the cause, and respect for the speakers, admission of women to broader and more liberal education and employment, colleges, professions and trades thrown open. An improvement in wages and acceptance of the honest doctrine that the work, not the worker, fixes labor rates. Lastly, the sweeping admission that woman has as deep, as thorough an interest in society as man. Hitherto she has been a subordinate, an appendage, a mere dependant; now she is an individual, a personage, whose opinion is of value, whose action is weighty, and whose open and explicit co-operation is a po-

MONADNORK

THE WEEKLY BULLETIN OF THE PANTARCHY. MARRIAGE; WHAT IS IT ?

To the Editor of the N. Y. Tribune :

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No. Y

In your issue of the 19th inst. you ask this important question, with a seeming show of fairness, as if willing to enter upon the discussion of the question, to ascertain the truth; and you address yourself, for an answer, to the Free Lovers. Perhaps others may feel impelled to reply to you; but I have some thoughts of my own, suggested by your question, which will commit nobody but those who accept them and make them their own, and such as they are you shall be welcome to my contribution to the elucidation of the matter which you wish ventilated.

You appear in the field, however, not judicially, to weigh and determine, but as an advocate and partisan of the conservative or old style side of the subject. I shall be compelled, therefore, in the first instance, to assume the advoency of the opposite side of the question, and to begin by re viewing your argument so far as you have developed it.

You quote the apostle to the Gentiles as enjoining it on Timothy "to hold fast the form of sound words," for words you say " are things," and " give a sophist liberty to affix to them such meanings as suit his purpose and he will reason (lod out of the universe." We shall see in this case, in the end, on which side is the sophistry, and who would reason God out of the universe; God meaning, I presume, with you as with me, Truth, Goodness and Divine or Perfect Operation in the highest ideal we can conceive of them.

You quote the definitions of marriage from a batch of dic tionaries, and you insist, as the last word of philosophy and good sense on the subject, that everybody shall continue to use this word, and all words in the sense of these dictionary definitions, and that whenever they have an idea that is new, or that modifies in any degree the old conception as limited in the definition, they shall coin a new word for the occasion

I concede that there is a side of reasonableness and truth in this view of the subject, but whether it embraces the whole truth of the matter or not, we will consider by-and-by.

Let us begin by looking at your definitions. You rely on JOHNSON, WEBSTER, WORCESTER and a certain John Craig, whom you have fished up from an obscure limbo in literature because his definition of marriage seemed to suit you better, perhaps, than the others; but as Mr. Craig's name carries no special popular authority, we may relegate him to his wonted obscurity and attend to the others. Johnson Webster and Worcester are, undoubtedly, good witnesses for all that their testimony, when sifted, may import, and for all the value that that kind of testimony is entitled to.

Of these three authorities, Dr. Samuel Johnson is old, o represents a past age, and its ideas of Marriage; although an illustration which he gives of it, not in his dictionary to be sure, shows that he had a tolerable insight into the philosophy of the subject. He somewhere says that "marriage is like flies on the window-glass; those who are outside are wanting to get in, and those who are inside are wanting to get out." Webster and Worcester are more modern, and as we shall see, come nearer to sensing the changing atmosphere of present public opinion on the subject, although they are virtually old, also, in this fast age.

It is the whole point of your argument to prove that marriage is a union for life, and that nothing else than just that for-life union is marriage at all, or in any sense; and your sole resort for confirmation of this postulate is the quoted definitions from the dictionaries (and from the rubries of the | was once invited to spend an evening at the residence of Mr.

it is hecessarily for life. And if they had so ventured, the facts which are prevailing all around us every day would have stultified their definitions.

Will you pretend to say that people who are divorced by the law were, therefore, for that reason, never married; which, if it is of the essence of marriage that it be for life, must be the case. Are their children bastards? Divorce by law is the confession of both the Church and the State of failure to accomplish what they have striven for. They have extorted a promise which they confess their inability to bind the parties to it to maintain. The appearance before the altar is in theory, even, with the public at large, merely the invoking of a public sanction for a union which the parties profess has already taken place between them spiritually; and divorce, permitted by law, is the reluctant admission of the public authority, that the private transactions of the two souls directly interested are paramount over anything which the Church or State, or both combined, can do in the mat ter; and that the same spiritual authority which united them, and made the real marriage, is competent to disunite them, or to put an end to the spiritual marriage, and so, of right, to the outer legal bond, despite of the theory and the promise and legal sanction of perpetuity and inviolability.

The legal permission of divorce ever, and for any cause kills forever the theory that life-union is essential to the idea or the fact of marriage. There is no middle ground between that of the old Catholic Church, no divorce for any cause-and even there the doctrine has not been absoluteand the theory of a spiritual union which is the real marriage, and that all the law can do in any event is to recognize it and give it publicity while it exists. WORCESTER and WEBSTER, the great modern lexicographical authorities on English words and their meanings, have sensed these distinctions in a very subtle way, and Worcester alone has dared to make union for life a part of his definition when telling us what the state attempts ; but neither of them dares to afflx this quality to marriage as the reality, or that which is actually accomplished.

So much, then, for your definitions and the authority to be derived from them. On your own ground, then, your argument makes but a poor show when subjected to a critical analysis. But, still further, the clause "for life" must be taken with a great many limitations and mental reservations, in any event. It is only for the balance of life after the ceremony that you mean. at the best. It is only for life in case no impediment exists which makes the contract void; and it is only for this portion of life, leaving out of account the life after the event which we call death; and which Orthodox Christians as well as Swedenborgians and Spiritualists believe in as a mere continuation of this life. The Swedenborgians are the only ones who insist that marriage, here, provided it is true marringe or a genuine union of souls, lasts on to eternity in the other world, and your idea of union for life is, for them, a miscrable pretension, and at the most that you, your laws, and your dictionaries claim, only a union for a paltry remnant of a particular portion of life. So you see that the subject even in this sense, and admitting that words should have a single and fixed meaning, is beset with complications and difficulties, and outside views which your stock of dictionaries has no thought of providing for.

But the assumption that words have and must have no meanings or shades of meaning not found in the dictionaries is the school-boy idea of the subject, on a par with the verdancy of a past generation, which believed that whatever was found in a newspaper or in print must be true. One has only to be let into the process of dictionary-making to be taken down a little in one's estimate of the awful authority which attaches, in the common mind, to such definitions. 1 Worcestor, at Cambridge. That distinguished lexicographer was hastening along for the printer a new issue of his large quarto edition of his dictionary; and, apologizing for continuing his work, while talking and discussing philology with mo, he sat down with Mrs. Worcester, an amiable and no doubt well-informed lady, her knitting or tambour-work or something of the kind in hand, at the opposite side of the fire-place, and scurrying along with all the business-like rapidity of a daily editor, taking up word after word, weighing It as to pronunciation and sense a moment himself, and, if any doubt occurred, would say, "What do you think, my dear ?" and on a joint consultation of ten seconds, while keeping up the conversation with me, slapping the word down as it seemed best to them, to remain as authority for the editors of the Tribune, and as the decision without appeal, by your theory, of the gravest questions of Social Science and Philosophy.

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velops from generation to generation; and in this age of social accelleration, words often modify their meanings simply within the single decade. As new thoughts spring up in men's minds, there is the alternative of coining new words to denote them or of ele. vating and stretching old words, infilling them with higher and larger meanings. The word road mean once, and means still, in new countries, no more than a trail through the forests, what is called in the West and South a "blaze," from the habits of "blazing." the trees, which is hacking them or hewing off a portion of surface to make white spots and indicate the way, even in the night, through the woods or jungle. This road becomes in turn a "cow. path" or "bridle way," a carriage road, a turnpike, a macadamized road, and finally a railroad, and in every case the term road remains generically applicable to every stage of the development. Words, therefore, have their specific meanings, and under the one general signification many species of meaning are included, and new specific un foldment from the same vital stock is constantly occurring; as in the plant and the blossom verging on fruitage. A word-stock of a vigorous growth is an immense arbora. cious ramification. Its growth puzzles the men of an. tique and settled ideas, the men of mere authority, prodigiously. It requires men of athletic and nimble quality to keep up in this age with the development, whether of ideas, of language, or of society. The new idea, the new meaning of a word, the new institution demanded, is a great disturber of old things. The swelling germination or fructification disrupts and upheaves the old incrustation or enfoldment; and, everywhere, the spirit of peaceful improvements must repeat the old paradox, "I come, not to bring peace on earth, but a sword."

It is one of the most common and vulgar fallacies to think and to say that "all truth can be delivered in a simple and readily intelligible manner," or that "whosoever thinks clearly will have no difficulty in making others understand him," or again, that "language is always adequate to the expression of ideas."

On the contrary, all these dicta are only applicable to the common masses of mankind in their common pursuits, to people, in other words, who really have no new ideas to deal in. The Individual or a class of individuals, or the nation who or which has ideal conceptions or a range of ideas above or in advance of others, has intrinsic and immense difficulty in communicating them to those who are behind and below. A given language is a wholly inadequate instrument for those whose mental development transcends the scope of that language.

This point is itself so new, or little thought of, and yet so important that it deserves an illustration. The Chinese na tion has no such conception as the Christian idea of God, a one supreme being, having a distinct personality, will, and governing purposes. They have on the one hand a vague word meaning Heaven, or that which is over our heads or above, and which is supposed to have some sort of general influence on earthly destiny, approaching to what we call Providence ; and, on the other hand, they have the names of individual Gods innumerable, or at least numerous, each of whom has a well-known character, like the Gods of the Greek Olympus or the Roman Pantheon, but who fall infinitely below the sublime conception of "the one true God" of Christian nations.

Now, then, the missionaries, in trying to render the word God into Chinese, and to convey to this really critical and intelligent people-not interested, however, in their ideasthe Christian conception of God, are met by an almost insuperable difficulty. They have before them a three-fold alternative. First, they may take up the vague impressional word for Heaven (t'een) and insert into it their conception of ersonality and will, as we have to insert for you spiritual ideas into the merely external and legal meanings of the words love and marriage; or, secondly, they may take up one of the names of some individual god of a lower rank and elevate it, by long usage and effort, to the higher meaning, somewhat as the English poet sometimes calls Jehovah Jove, from Jupiter (Jovis), the Olympian god; or as Jehovah itself may originally have been merely the name of one of the heathen idols of Judea; or thirdly, the missionaries may resort to the third horn of the trilemma and invent a new word, or adopt the English God or the Greek Theor and interpolate it into the Chinese language. Now each of these attenuations is accompanied with immense objection and difficulty, so much so that as matter of fact the Christian missionaries in China have been twentyfive years feeling their way, discussing the subject, controverting each other's views, and even dividing into earnest and, in some cases, acrimonious sects or parties on the subject. To take the vague, non-significant word for Heaven, and to use it for God, is to degrade the idea in one way; to take the name of some common personal God besmirched with a personal history, such as a heathen nation always attaches to those ideal personages, often hardly presentable in good society. would be to degrade the idea in another way; and either of these alternatives would require generations, even after all China should have become quasi Christian, to remove false impressions, and the debasing associations . which would cluster around the words chosen. And, finally, to introduce a new or foreign word, having no meaning

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do in respect to marriage, would sent both a new word and a new ed in either, and wholly averse t matter.

Now, Progressives who have at of their age arc, relatively to thei diate neighbors, in a similar difficulties of language, to that aries in China. I speak feelingly on this subject. My connectio covery, and with social reconst tiually the question of the choi of terms. If I say church, I do government, I do not mean go I do not mean religion-in th which other people use those should say road, meaning a people whose highest knowled turnpike. In these cases, how endeavoring to stretch them to element of meaning. In othe the New Ideas, as Pantarchy Unism, etc. Either course choice has to be made ; the fr author or reformer to make it.

But you insist on the contr honest way that if the free love they should adopt a new wo: institution. That depends of intrinsic difficulties, and the tion of new ideas, the case i the bigotry and the hostilities munity around us. To ma and, personality, of the mat ask us to adopt a new word are not moved by any desir truth of the subject. Yc truth may suffer. You : hitch on the free lovers; th: tangling their consciences; 1 position before the public. candid, and receptive; when who know; when you dror Claffin crowd," and treat ot respect which you claim for may perhaps listen to yo things are-

"Timeo Dan

We are in the presence leader of that enemy. If word plagues or in any m that is not our concern, e fact that you want us to a we should adhere pertinac ting our meaning into it. onrselves in the war of id opposite of the law of pea able. We shall not hesit terfuges, which are the pr the pursued and persecuselves what is legitimate, I they could, would ruin us

And this allusion to wa derstand perfectly well th cial revolution, the grand ever undertaken. We un servatism of all past against the forces of p counter-marching in the the face of the fortifica pushed into the enemy's t to you, in recognition of just executed in demandu our idea of marriage: but being drawn into ambu tentively for your next 1 which is due to a galla again.

church),

Your most authoritative definitions are these :

By Dr. Samuel Johnson: 1. "The act of uniting a man and woman *for life*. 2. State of perpetual union." By Nosh Webster: 1. "The act of marrying, or the state

of being married; union of man and woman as husband and who; wedlock; matrimony. 2. A feast made on the occasion of a marriage."

By Samuel Worcester: "The act of marrying, or uniting a man and woman for life as husband and wife ; the state of legal union between a man and woman; matrimony; wedlock ; wedding ; nuptials."

Observe that two things are here, in every case, defined in succession. First, the act of the Church or the State (the priest or the civil officer), and with reference to what they mean or intend to accomplish; thus, "the act of uniting a man and woman for life"-Johnson ; the act of marrying, or uniting a man and woman for life as husband and wife-Worcester. This defines what is done by the priest or civil functionary who presides over a marriage in the other sense (or as related to the parties united), and shows what the Church or the State undertakes to effect. Secondly, is defined, however, the relation between the parties named, or that which is really effected, thus: "State of perpetual union" -Johnson ; which, as I have said, is the old idea, two generations ago, and before this age of increasing liberty. Free Love and irequent divorces, and then "the act of marrying, the state of or being married; union of man and woman as husband and wife"-Webster; "the state of legal union between a man and woman"-Worcester. It is worthy of observation, at least, that neither of these modern authorities, in defining the state which is actually effected between | subject too, and can tell you more than Paul could about the man and the woman by the intervention of the Church | the "form of sound words." and the State, ventures to say or so much as to intimate that | Language is a living Organismus. It grows and de- whatever, to the minds of their public, as you advise us to

But the whole assumption that words have one uniform and invariable signification is radically erroneous. The dictionaries give only a first crude outline of the meaning of words. We have to go back to etymologies, and forward to the most recent and popular usages of the day, and deep down into the philosophy of the idea imbedded in a word, before we have compassed the whole signification of the terms used even in the most ordinary intercourse of life. The dictionary-maker gives only so much as his treacherous and flitting memory recalls, or as his own stage of development recognizes. You cite the Apostle to the Gentiles, but I am an authority on this

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DEAR ANDREWS : 1 4 comfort. Has the Pau plaint ?

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Nov. 4, 1871.

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WOODHULL & CLAFLIN'S WEEKLY.

do in respect to commission, would be, in their case, to pre-plant the outsmon field variety ; so I reinforced the pickets matter.

of their are, relatively to their own country and imme my case carly to the owner of the pigs. He "allowed" that diste neighbors, in a similar position, in respect to the : it was too bad ; and, after harvest (a month hence), he would difficulties of hagnings to that of the Christian mission. I find time to put yokes on the pigs. aries in China. I spens feelingly, and with full intelligence on the subject. My connection with new scientific discovery, and with social reconstruction, forces on me conqually the question of the choice of alternatives in the use of terms. If I say church, I do not mean church; if I say government, I do not mean government, if I say reliated I do not mean religion-in the ordinary sense, or that in which other people use those words, any more than if I people whose highest knowledge of a road at all was of a turnpike. In these cases, however, I use the old words, endeavoring to stretch them to a capacity to contain the new element of meaning. In other cases, I coin new words for the New Ideas, as Pantarchy, Universology, Integralism, Unism, etc. Either course has its difficulties, but some choice has to be made; the freedom being reserved to the author or reformer to make it.

But you insist on the contrary: you think it is the only honest way that if the free lovers have new ideas of marriage they should adopt a new word for their conception of the institution. That depends on circumstances. Besides the intrinsic difficulties, and the alternatives, for the promulgation of new ideas, the case is still further complicated by the bigotry and the hostilities of the old order of the community around us. To make an immediate application, and, personality, of the matter, you are not honest when you ask us to adopt a new word for our idea of marriage. You are not moved by any desire to know or to elucidate the truth of the subject. You are not concerned lest the truth may suffer. You simply think you have got a hitch on the free lovers; that you can corner them, by entangling their consciences; that you can put them in a false position before the public. When you will be decent, and candid, and receptive; when you will seek to learn of those who know; when you drop such slang as the "Woodhull Claffin crowd," and treat others and their opinions with the respect which you claim for yourself and your opinions, we may perhaps listen to your kindly suggestions. But as things are-

"Timeo Danaos dona ferentes."

We are in the presence of an active enemy. You are a leader of that enemy. If the duplicity in the meaning of a word plagues or in any manner incommodes you therefore, that is not our concern, except to make it more so. The fact that you want us to adopt a new word is a reason why we should adhere pertinaciously to the old one, simply putting our meaning into it. We are experts and tacticians onrselves in the war of ideas. The law of war is just the opposite of the law of peace. And in war strategy is allowable. We shall not hesitate to resort to all legitimate subterfuges, which are the protections which nature supplies to the pursued and persecuted; and we shall decide for ourselves what is legitimate, not taking counsel of those who, if they could, would ruin us and the cause we advocate.

And this allusion to war is no figure of speech. We understand perfectly well that we are conducting a grand social revolution, the grandest and most far-reaching, by far, ever undertaken. We understand that the hosts of the conservatism of all past generations are being marshaled against the forces of progress. There is marching and counter-marching in the field; mining and countermining in the face of the fortifications, and reconnaissances en force pushed into the enemy's territory. I touch my military hat to you, in recognition of the skilled movement you have just executed in demanding a new term from us to designate our idea of marriage; but I decline for me and for my cohort being drawn into ambush. I shall wait and watch attentively for your next move. You command the respect which is due to a gallant enemy. Farewell till we meet again. STEPHEN PEARL ANDREWS.

sent both a new word and a new idea to minds not interest- and planted it. In spite of every effort, however, the sined in either, and wholly average to taking any trouble in the uous, receiving, tunneling "varmints" invaded the garden again and again, and corn, peas and sweet potatoes all un-Non, Progressives who have any real thoughts in advance 1 timely disappeared in the same insatiable caverns. I stated

> But I am not much encouraged about yokes-never had faith in yokes anyhow-for now a cow, all duly yoked so she can't do mischief (in theory) has discovered a method of making use of her very yoke to reach my Lima beans and my calibages. Entangling it in the palings and prying with it I ke a lever, she wrenched off fence enough to get many an early breakfast before the human family was stirring.

Do my neighbors have gardens ? And how do they proshould say road, meaning a railroad, while talking to teet them? Well, by eternal vigilance and a watch-dog. They also have five or more children to a family, all on the alert, from prep of day, to assist and supplement the dog and the watchful housewife keeps a constant eye over all Accustomed as I have been to the security of our Northern villages, and having a natural antipathy to fleas and hydrophobia, I decline the dog remedy. My five children, being studiously inclined, have their watchful eyes buried in books and papers much of the time, and the pigs seem to know when they are most deeply absorbed in a story.

But these are not all the troubles I have. These horticultural difficulties are counterparted and analogued by others that are social and governmental. As a woman, I am surrounded with the pickets of my individuality, and try to keep them in a tolerable state of preservation. Women cultivate many of the virtues and some of the graces; and no sooner do they begin to grow and become attractive than the swine and the cattle of the biped race, genus homo, hungry for the good things we grow, seek to break through our inclosure and cat our substance. They have curious vokes of law and hooks of custom by means of which they wrench off pickets; narrow, sinuous methods of undermining and gliding through the smallest crevices ; and government affords us no protection and secures us no redress. Many of us have tried, or had imposed upon us, the guardian system-the social and domestic watch-dog-and there again it is almost always "nip and tuck, the dog if anything a lectic ahead." The quite too faithful creature requires a fearful amount of life blood to feed him. Many of us have bled and died for his support, and others have symptoms of madness, perhaps hydrophobia. The watchdog remedy, then, in garden and as guardian, proves worse than the disease. I would like to know whether human genius cannot devise some means of penning in the cattle and the swine, some prevention of their running at large. Or, if that is not practicable, can it not prescribe limits to watch-dogs. We do not want to be watched to death, nor dogged to our graves. We want health, wealth and happiness. We want the right of hospitality-the right to invite whom we please to dine on the products of our gardens, and the right to repudiate the thieves who break through and steal. We want unbroken pickets, protection from unwelcome depredators, and immunity from the gross appetites of the watch man or dog-or, rather, relief from kceping the dog at all. So shall we flourish in all beauty and grace through springtime and summer, and be rich in the glorious autumn of lite.

Or must we abandon the cultivation of all the graces of heart or garden which tempt invaders, and leave everything MARY CHILTON. to go to the dogs and the pigs ?

Note.--In a few reform towns the experiment has been tried, with success, of fencing in the cattle and hogs and leaving the field and gardens without fences. Perhaps if women would contrive to fence the dangerous invaders of their attractive demesnes in, instead of consenting to be fenced in themselves, they would fairly turn the tables (or the fences) on the intruders. And there is a little trick by which this can be done. Enlarge the range of your own lives beyond all bounds, till intruders will betake themselves to fences for protection. Out-Herod Herod and Herod will behave himself. At any rate I would recommend some women to try this remedy. What I mean is homeopathy without the small doses. S. P. A.

looked upon the whole thing as a joke of the rollickirg Secretary, and were disposed to let him have his fun, while they would enjoy the big supper promised them by the Secretary if they would pass the bill. Thus the bill passed the house, not suppos-ing the Council would confirm it on its final reading. The Council, however, did pass the bill, whether from indiffer-ence or to appear consistent with its former action it is impossible to savans it is equally immossible to account for ence or to appear consistent with its former action it is impossible to say as it is equally impossible to account for most of the laws passed by this Legislature on any known hypothesis. But whether joke or design on the part of the Secretary, the members of the House were certainly victim-Secretary, the members of the noise were certainly victim-ized, for they never got that big supper, and the bill did pase. It only waited row for the Governor's signature under the great scal of the Territory to make this bill a law in the land. In a few days the bill was returned with his Excel-hency's familiar O. K., and woman suffrage became both a fact and a law in Wyoming. It must be still in explanation, that the Governor seriously supposes himself a statesman with future prospects: and like all creat men has big hole. with future prospects; and like all great men has his hob-bies, one of which is his official signature, on which he greatly prides himself, though as unintelligible to an Amerian as the Chinese characters on a package of tea.-Correspondence.

Assuming the foregoing to be true, if not literally true, it will fit almost every legislative body from Washington to Podunk. It serves to show what a miserable lot the men politicians are. A sensible woman among those people would have put things to rights in a moment.

THIRD ANNUAL MEETING OF THE NEW JERSEY STATE SOCIETY OF SPIRITUALISTS AND FRIENDS OF PROGRESS.

The third annual meeting of the Society will be held in Camden, at Central Hall, corner of Fourth and Plum streets, on Wednesday Evening, November 29, at 2 o'clock and 7 o'clock P. M. As speakers, Victoria C. Woodhull, Dr. H. T. Child and Mrs. Kingman will be in attendance. Dr. L. K. Coonley and other speakers are expected.

All friends of the cause throughout the State, and of other States, are cordially invited.

Bordentown, N. J.

SUSAN C. WATERS, Pres. of Society. STACY TAYLOR, Chairman of Ex. Com.

" GEMS OF THOUGHT."

"Those who seek for Fate abroad Are not so near her heart As those who dare frankly To face her-when she faces them."

Georgia to be the next State taken "up and punished."-Sunday Herald, October 16.

How long, oh ! heaven, shall this Administration, with impious hand In that "Kn-Klux" farce bind our Once proud Southern land ! And "Fanaticism," in fair Union's robe, Usurp her power and control the Fairest portion of the "globe." Sectionalism and selfishness in Patriotism's name Have filled these " United " States For years with shame. And "Freedom," captive, languishes In chains, While with her "Sceptre" the strong O'er the weak reigns. Restore, oh ! heaven, Peace to the " Land I love," And let thy wisdom to this Republic prove That "Freedom," too, is governed By her rules. No toy for children or Game for fools. "The least governed are the best governed." Too much restraint will cause the Erring star to fly Darkling and guideless through The untraveled sky. The stubborn soil will once More refuse to yield The whitening harvest The Southern field The wanton wave when loosened From their caves Would again drive the bark " Union" uncertain through the waves. This magnet lost, the "Union," with Her flag unfurled, To wild destruction will be Swiftly hurled. Sympathy and alms for the West are freely supplied, While to the stricken South The lash is to be applied. Heaven hear my prayer ! Let it be thy sublime decree, To rend the chains of "the Southern States" And let them once more feel free. These battles with an imaginary foe Remind one of "Don Quixote's" wind-mill, As well as his famous flock of sheep. The "Administration" in its young days Said "Let us Peace." Now the South asks, When will The Ku-Klux crusade cease?

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CORRESPONDENCE,

FRANKLINVILLE, N. C., August 29, 1871. DEAR ANDREWS: I am in a dilemma and need aid and comfort. Has the Pantarchy any remedy for my complaint ?

Health, climate and business determined me last year to seek a home in the South. Having been a successful culturist of gardens at the North, of course I must have one here, and hoped to exceed all former efforts, on account of the genial air, long summers and generally superior conditions. My garden has a good picket fence, and all seemed secure from outside invasion. I planted in due season, and awaited the harvest. Especially my choice, sweet corn, imported from the North, received my most attentive care.

But I reckoned without my roast. My neighbor's pigs, more hungry than I, couldn't wait. Long, hatchet-nosed creatures, and thin as a shingle, they found it possible to squeeze through very small apertures, and the first I knew of it my rows of "evergreen" corn were rooted up. I had no more seed to plant again, and it would be too late to

THE HISTORY OF THE PASSAGE OF THE WOMAN SUFFRAGE ACT.

The accident, for such it was, by which woman suffrage became the law of Wyoming, happened in this way: The President of the Council of the first Territorial Legislature of Wyoming strolled into the office of the Secretary of the Terbry, one morning in November, 1869, to talk about local rit politica. Woman suffrage came in for its share of attention. Said the Secretary, who was a staunch advocate of woman's rights: "Mr. President, do you know you have the greatest opportunity of any man in America to immortalize your-self?" "How?" inquired the President. "By introducing a bill in the Council extending the right of suffrage to woman," replied the Secretary. "By Jove! I'll do it, if you'll draw up the bill," responded the President. "Agreed," answered the Secretary; and Mr. President smiled the quiet smile of satisfaction incident to the birth of a new idea, pulled away at his cigar, straightened himself and walked to the Council chamber to ponder on his future greatness. The bill was drawn, introduced and passed the first reading in the Council-more for the novelty and notoriety than be cause its members were in its favor. In the lower house, however, the bill met opposition and became the subject of send North. To have any corn this year, I must perforce earnest discussion on the part of a minority. The majority those that come not too close to them."

L

WILKER

"Beauty in a modest woman is like fire or a sharp sword at a distance; neither doth the one burn or the other wound 14

WOODHULL & CLAFLIN'S WEEKLY.

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ABT AND DRAMA

There has been at no time a greater abundance of amusement than just now in New York. The man-agers-dramatic and musical-are all vieing with each other in the variety and liberality of their entertain mente, and the public are embarramed where to choose amid the attractions. The music has the advantage. If we have nothing strikingly new, we have, at all events, the old put before us in splendid shape, and with the most accomplianed artists. Wachtel, the tenor, and Santley, the baritone, with the incomparable Nilsson and the superb Parepa, the Dolby troupe and Mrs Moulton give a sum of excellences not often seen at one and the same time in New York. While in drama we have Charles Mathews, Miss Cushman, the brilliant Aimee, the perennial fascinations of the Fifth Avenue, with the 'best comedy company" in the world at Wallack's. and last, but not least, overwhelming combinations of talent during the past week for the benefit of the Chicago sufferers. These combinations were really good, and, what is more to the purpose, were im-mensely successful. The public, which does not always respond to the cause of charity very cordially, has come gallantly to the front in the cause of Chicago. May they only do the same for the Wisconsin sufferers, whose calamity in their lonely solitudes, far away from succor and sympathy, is even greater than

that of Chicago. The best of the entertainments was that at the Grand Opera, in which all the talents were displayed and each branch of the profession had its full show. The house was packed to the ceiling, ladies sitting in the gangways and promenading the passages. The "Taming of the Shrew," condensed, the third act of

"Camille," Mr. Drayton with "The Wolf," and a repest, and Miss Emma Howson, as fresh and charming as ever. and a copious sprinkling of minstrel business, made up the most attractive bill that was perhaps ever brought together, except for the Holland benefit at the Academy. Mr. Harkins and a committee of the profession managed the affair, and as Henry Ward Beecher, with a noble burst of Beecherite catholicity, said in his fine sermon, "God bless the theatres !" The critical interest of the performance was not great-the pieces were necessarily cut-but it was noteworthy for Booth's Petruchio, Lucille Western's Katharine and Agnes Ethel's Camille. Agnes Ethel is a typical artist. She is specially the lady of modern society. Languid, easy, sympathetic rather than demonstrative, graceful, not energetic, with an habitnal melodious plaintiveness in her voice that seems always to make protest against the hardship of nothing to wear and nothing to do, she is the histrionic embodiment of fine ladyism in contradistinction to the prodigious activity which characterizes the thinking, working female master spirit of our age. We have been accustomed to see in *Comille* a passionate woman, strung up by the very ardor of her love to a heroic self-devotion in which warmth of expression and vehemence of outburst are necessary. Miss Ethel took the view consonant with her habitual style-a refined, delicate, sensitive woman, whose nature shrinks from display, and wins affection rather than commands homage. It is the fashion of the time to think less of what the playwright meant than of what the actor is, and if we are to preserve indi vidual identity throughout our characters, Ethelism is a very defined phase of femininity, and has the merit of at least representing one spirit of the times. Of Miss Western, as Katharine, it is small praise to say that she looked magnificently handsome, and looked her part. It was so cut that she had no chance of playing the virago to the life. The part, under any circum stances, puts a woman in an odiously contemptible light, and gives all the honor, both professional and general, to the man. The little she did suggested that Miss Western could have done more, and just as when she played Dolores in "Patrie" at the same house, that she could an' she would, do something else besides "East Lynne," and the range of characters in which she is so popular. But if, as with Jefferson and Owens, the public crowd to see the players in one or two pieces and are satisfied, what more is to be said or done.

MISS VINNIE REAM "sculps" publicly at the American Institute. Is self-advertising lawful in high art? is a question easier to ask than answer. Whether it is better to work in a big room at the end of a dark passage where no one comes to see you, or in a great hall in the light of open day, where every one must see you, the artists must settle it each for himself. But in Miss Ream's case the ill-natured growlers, disgusted that a little woman should have got a big job, said that her work wasn't her own, that it was all done for her, and so on. So the little woman with Western grit threw away professional proprieties and went to work in public-and the public is with her-whether the work be good or bad, she does it herself. That's settled.

Germany has nincteen female editors. Widowers never die of grief. Just het them alo They'll soon re-wive.

That leading and eloquent woman, Ernestine L. Rose, is lecturing in Engined to full houses. A wife's text. " The right man in the right place a husband at home in the evening.

WOMAN ITEMS.

Money is said to be the sinews of war. It is equally the sinews of marriage. Without it no couple can arry the war on. Illinois Female College, which was ope

collegiate year on the 6th inst., has already 120 pupils in attendance. Mrs. Francis Broderip, lately deceased in England,

five years ago gave anonymously \$100,000 to the Middlesex Hospital.

The Democrats of Cedar County, Iowa, have nominated Mrs. Hannah Bean, a Quaker lady, for superintendent of schools.

In Asia, among the Mongols and Calmucks, a woman must not speak to her father-in-law, nor ait down in his presence.

The Cincinnati Commercial advises the wives of rising statesmen to secompany their husbands as much as possible in their wanderings.

Dr. Beecher says : "I do not believe there is such a thing as he-work and she-work. I never saw a woman do a man's work handily; but I liked her all the bet

ter for it." London has a radical club, the majority of whose members belong to Parliament. Mrs. P. A. Taylor, Mrs. Fawcett, Lady Amberley and Miss Helen Taylor are members of the club.

Miss H. A. Cummings, who graduated last Fall at the State Normal School, has made an engagement with the State University of Missouri, at a salary of \$1,560 per year, having charge of the Scientific Department of the Institution.

A young man who had become smitten with a Southwestern beauty, who was the daughter of a blooming widow, after a protracted courtship, plucked up sufficient courage to propose, when the damsel re plied, "I should be glad to accommodate you were not already engaged; but Ma wishes to marry, and I think she is just now without an engagement." The young man left for his childhood's home.

Four months have gone by since the Board of A dermen referred the numerously and influentially signed petitions to admit women medical students to the women wards of the city hospital for observation and instruction, but no answer comes from the trustees. They dodge discreditably the whole matter. Meanwhile the women students go to New York and Philadelphia, where sense and not prejudice obtains in the hospitals.-Boston Commonwealth.

An instance of female heroism, which has recently been given in Ireland, recalls the story of Grace Darling. The brig Manly was wrecked on Drogbeds bar, in plain sight of the life-boatmen, who refused to go to their assistance in consequence of the violence of the gale. Six men were carried off the hull by the surf and drowned. At last a lady put off from shore in a small boat, and, at the risk of her own life, saved that of one of the men left on board the vessel.

At a large and enthusiastic meeting of the students of Amherst College, on Wednesday, the subject of admitting women to the college was vigorously discussed, and nearly all present were opposed to the movement. Among other evils it was claimed that it would necessitate an increase of burdensome rules and laws, would doubtless tend to draw men from the severe studies necessary to a success, and would surely lead to a lowering of the standard of the college course .- Traveller.

A missionary tells the following story: "One day a trader chief came to join my church with his two wives-one old and ugly, the other a handsome young negress. 'That will never do,' I cried ; 'my religi n allows a man but one wife. Choose one for the part-

ner of your joys and sorrows, and make suitable provision for the other.' They all went away looking very crestfallen. A week or two afterward the old chief came back, leading the young and pretty one. both looking very happy. 'Me come back,' he said ; 'me all ready now.' 'That's all right,' said I; 'and pray, how have you disposed of the other wife?' All right,' he said ; 'me eat her up !'" A distinguished ex-Governor of Ohio, famous for story-telling, relates that on one occasion, while addreasing a temperance meeting at Georgetown, District of Columbia, and depicting the misery caused by indulging too frequently in the flowing how! his attention was attracted by the sobs of a disconsolate and seedy looking individual in the rear part of the room. On going to the person and interrogating him. he was to.d the usual tale of woe; among other sad incidents that during his career of vice, he had buried three wives. The Governor having buried a few wives of his own, sympathized deeply with the inebriate, and consoled him as much as was in his power. Said he : "The Lord has indeed afflicted you." The mourner sobbingly replied : "Yes, yes, he has," and pausing a moment, and wiping his nose, he continued : "But I don't think the L ord got much shead of me, for as fast as he took one away I took another."

ments, and dispersed. The Boston Transcript of the next day had an account of the affair occupying haif a columns, and ending with the following reflection : "How simple are the elements out of which tact, taste, courtery and hospitality can conjure happi--Bunner of Light.

Danaw of Light. Completely the complete mapping the second continued to chew gum." Pah ! Aesthetically, what a drop ! The ladies are not to blame. They have a perfect undoubted right to row in races, and it will do them physical good. But it is the rude world that looks on, criticises, and makes vulgar reports, hurling into chaos all our traditional manners vis-a-vis of woman. What will be the effect on modern society? -Journal.

The Irish and Scotch present many striking contraste, but in nothing do they differ so much as in their laws relating to marriage. The difference may be concisely expressed by saying that the Irishman's difficulty is to know how to get married, and the Scot's to know whether he is married or not. In Scotland marriages may truly be said to be "made in heaven." seeing that they are contracted with the least possible intervention of human agency. They are characterized with a simplicity which has disappeared from all other parts of the world, except, we believe, Africa, since the Council of Trent. In Ireland, on the other hand, the Commissioners found seven different ways of contract ing marriage provided for the romantic inhabitants. To state this single fact is to explain "the Irish difficulty." In England there are several ways of being married. You may be married by a special license if you are rich and impatient ; by a common license if you are content to wait; by bans if you are poor or old-fashioned; or by a register's certificate if you incline to modern innovations. If you are so spiritually nice that among all the creeds in this country you cannot find one to suit you, you may dispense entirely with any religious ceremony If you are a Protestant, a Roman Cotholic, or Dis senter-not a Quaker-you may be married in the presence of a register by a clergyman of your own place of worship, and if you choose to become a Jew or a Quaker, you may make yourself happy or miserable for life with extreme comfort and privacy.

NONE SO BLIND AS THOSE WHO WON'T SEE .- A stock argument against the recognition of woman's influence in politics and public life is that the one sex will be demoralized while the other will not be elevated. It is certainly a poser, to discover how politicians may become worse. Of the chances of their being made better the experience of President Fairchild, of Oberlin College, tells something. He may indeed be biased, but at least he speaks as one who knows, and not as a theorist who digs for facts to boost up pet prejudices. He says:

" The ease with which the discipline of so large a school is conducted has not ceased to be a matter of wonder to ourselves. One thousand students are gathered from every State in the Union, from every class in society, of every grade of culture; the great mass of them, indeed, bent on improvement, but numbers sent by anxious friends that they may be saved or recovered from wayward tendencies. Yet, the disorders incident to such gatherings are essentially unknown among us. Our streets are as quiet by day and by night as in any other country town. There are individual cases of misdemeanor, especially among new comers, and now and then one is informed that his probation has been unsatisfactory; but in the regularly organized classes of college and ladies' department, numbering from 200 to 400 in constant attendance, the exclusions have not, on the average, exceeded one in five years, and in one instance a period of more than ten years elapsed without a single exclusion from these classes. This result we attribute greatly to the wholesome influence of the system of joint education. Offenses against propriety, that in a body of young men forming a separate community would seem to be trivial, change their aspect when the female element is added to the community. From the beginning the use of tobacco has been prohibited to our students In the presence of ladies the regulation has a force and significance that could not otherwise be secured, and has been maintained with a good degree of success. College tricks lose their wit and attractiveness in a community thus constituted. They are essentially unknown to us. The relations of the classes to each other are comfortable and desirable. It may be a mistake to attribute this fact to the social constitu tion of the school, but it seems to be a natural reault The general force of society controls and limits the clannish tendency."

Nov. 4, 1871.

AN ECCENTRIC LADY

Just ten years ago there passed away from dust ter years age once person and the state and a second Charlotte C., daughter of the Duke A A 1796 she married her namenake, " H-+ C., of the Guards. At that time the bride was, yes haps, unequalled for her beauty, and she was het way shy of showing it. Indeed, after Lady Charletta to went to Court as a wife, Queen Charlotte wat int word that if she ever came there again, she wast free take a tack or two out of her skirts. In Gauges crowds used to follow this andscious search and no wonder, for local historians my me want walk down the most fashious a street in past coats almost as short as a Highlander's kilt. On me occasion, when thus lightly attired, and walking win a lady and a young gentleman, the whole city setund to gather about them, wondering, admiring and criscising. Finding themselves mobbed, they not the ter in a shop, whose owner, farther to protect them put up his shutters and locked the door. Lastent of dispersing, the mob increased. The shopsesper fearing an attack on his premises, by which his make and his guests would alike suffer, jumped out of a back window and ran for the guard. A sergenat m three or four men were sent down and posted in front of the premises. Meanwhile, Lady Cherista C. followed the shopkeeper's example. She lighty leaped from a back window into an unfrequented inte made her way into a decent house, told her story sent for a coach, and quietly rode to her ian unrecing nized. During this flight and escape the mos gree denser and more impatient. At length the shop for was opened. The tradesman informed the people how Lady Charlotte had got away, and asked undistarted passage for the young lady and gentleman who remained. This was granted, for there was nothing

to "gang their gait." The reigning beauty lived to a great are-between eighty and ninety. Age did not bring wisdom win it, if the story be true that when she was old she went to court in a dress every way as objectionable as that with which, in her youth, she rufiled the plumes of Queen Charlotte's propriety. In her declining years she had not only lost the once handsome Jack, but his estates, too-Islay and Woodhal had gone to creditore. The old lady, however, married a clergyman named Bury, turned to literary pursuits. and, among other books, produced, in 1:39, the Dury illustrative of the times of George IV., which was edited by Galt.

eccentric about that couple, who were civilly alowed

QUESTIONS FOR WOMEN TO ANSWER

Elizabeth Stuart Phelps asks:

How much more power of endurance does it require to mow a field in the sun on a July day use a cook three meals for six men and a family of children over blazing coals ?

If field-work is more exhaustive to the system than house and dairy-work, why is it that two-thirds of us women in our insane asylums are farmer's wives ! How does it happen that a woman has not the

physical strength" to follow the carpenter's rade who is able to take in washing " for a living?" How much more muscle is needed for lifting ind-

ders and adjusting joints, and striking nails, that in wringing blankets and scrubbing overails ?

By what laws of comparison do we infer that a woman who can stand at the ironing table ten hours a day, with the thermometer at 98 degrees in the shade, her stove on full dranght, and the windows closed, lest the irons cool and cannot practice the stone-mason's trade for lack of physical strength?

Did it ever occur to you that the woman who can sweep a room can drive an omnibus ? That the dist she takes into her lungs on Saturdays may possibly be as injurious to them as the oversight and lifting of tranks which would fall to her in the character of a baggage master ?

What is to prevent the woman who can faultlessly uperintend the "house cleaning" of a large estab lishment from qualifying herself to be an " able and lady-like" railroad conductor ?

Is a woman who can take a large family through the scarlet fever without assistance likely to fud herself too weak in body to bear the physical budens incumbent upon the profession of a lawyer Ought not any woman who is able to be herews nursery maid to be able to harness a horse ! Is it any more unpleasant business to harness a orse than to be a nursery maid?

Nov. 4, 1871.

A traveler, who saw a pretty girl i "I himself says: " In a few yo "that infant will be an ornament to i abe not better die ! Very soon she w san's hair to the back of her heat with a corset, and hang a bird-cage 5 DE De

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donations as their circumstances v in this presence need. To those to whom we are ind-eay, your claims shall be met at and those who are indebted to i minded that "Now is the accepte The BANNER still lives, but th no one can foresee how much tim-we can resume. Will our friends of the press air tice of this in their cournus ? Donations and subscriptions in the present to Mrs. LOU 1

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Wished to, and remains becaus deny to woman a part in public trol of hereef in basiness, not ity of women are purer, be ter 7. There is but one truth. Cooperation of intelligences in machinery of the world, now wo machinery of the world, now so to adjust itself. It will then a and with great strength and be The propelling rowser is find and with great strength and be The propelling power is God He will preserve its God keep it oiled, burnished and de And men and women, oid and y will be more Christlike, pure more of the good things of H known. The secre will enjug husbands and wives more, ten officers, harmers, merchants, d yers, painters, poets, philmes fine, al, everywhere, will have ever had-perfect enjoyment ever had perfect enjoyment and sound, with the approval e of God. JONA NEW YORK, October, 1-71

EACH ONE. You and I-'Tis our behest To ever try Achieve the best.

In every sphere A path is laid; Oh! never fear-Your work is paid.

Would'st quarrel thou With destiny? Is not there now In all, sufficiency?

On to the front ! Who cannot brave The battle's brunt, A life to mave ? -" The Radical."

BIRTEDAY PARTY .- Miss Belle Bacon, daughter of George A. Bacon, of Boston, and a member of the Lyceum there, recently celebrated her twelfth birthday, at the residence of her father, by an ascembling of some twenty of her little friends in the afternoon each accompanied with a doll-older friends congre gated in the evening. One of the exercises consisted of the reading of an original story, by Miss Bacon. entitled "Minnie Hall, or the Birthday Party," dedicated to her " Dear Papa." During the evening Miss Bacon was the recipient, at the hands of her father, of a fine gold watch. The party then partook of refresh-

PASSIONATE.

Press me closer to your heart. Ah, how wildly does it thrill! Softly through my pulses dart Strange sweet feelings 'gainst my will. Is this love ! So dreamy sweet, O'er my senses stealing slow, Now my heart leaps thine to meet. Ah! thy kisses thrill me so. "Tis, love-'tis joy to feel such blise

E'en heaven to taste thy passionate kiss.

Does not every housekeeping and home-working roman perform tasks as uncleanly, as distasteful as much calculated to render her coarse, uncomely, usrefined, " unladylike " as the large majority of those from which she is debarred by fear of those results ! Is it any more unbecoming a respectable woman to be a bricklayer, in a safe and modest gymnasium costume, than to waltz in a low-neck dress at an evening party ?

Are most honest occupations from which public sentiment excludes women more foreign to the selfrespect of a woman than most to which she is secluded !

How do you know for what women are paysically qualified till we have undertaken to learn, rather than to assume ?

FLOWERS are one of the few things in he that bring us unmixed pleasure. They are the most inno cent tribute of courtesy or affection, as acceptable in the day of feasting as in the house of mourning. Honeson, at No. 403 Fifth avenue, from among the palaces takes us away to the sights and odors of the country with his rustic work, his gnarled bouchs, and curiosly crooked ceats, his fragrant flowers and beautifully assorted bouquets. His twig and restic baskets and flower holders are justly accounted a charming ornament in the aristocratic saloons d Murray Hill.

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NEW YONK, OCtober, 1871. FANCHON, THE CRICKET.—The new edition of the works of George Sand, now being issned by T. B. Pe-terson & Br. thers, Philadelphia, is a very handsome one, and should be in every library. George Sand has presented great truths in the guise of fiction, and for years she has been recognized as one of the most vig-orons of novel writers. "Consuclo," "The Countess of Rudoistadt," "Indiana," and "Jealousy," al-ready have been brought out by the Petersone, and now we have the fifth volume of the edition, "Fan-chon, The Cricket; or, La Petite Fadette." This last novel is written in the author's purest and best vein ; the characters are boldly drawn, and the passions of the heart analyzed with the skill of an artist. The chief beauty of her writings is the purity of hor style. Her sentences flow along as smoothly as deep waters, and hardly a ripple occurs to break their beauty and elegance. "Fanchon, The Cricket; or La Petite Fa-dette," is a work of genuine vigor and pathos, full of life and character, depicting the trials a: d viciesitudes of a poor orphan grif, with a tyle that is very inter-ertingly and charmingly told in the author's most plaintive spirit. The plot of the story has been ren-dered very popular by a dramatic version, which has been performed in all the principal theatres in the world with au unbounded success. It is published in a large duodecimo volume, bound in morocco cloth, gil.00 and is for sale by all booksellers, or copies will be sent, post paid, to any one, on receipt of price by the publishers, T. B. Peterson & Brothers, 306 Chest-nut Street, Philadelphia, Fa.

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