Nov. 4, 1871 $_{\rm 18JOH}$ BROT_{HER_s} $s_{T_{\text{RE}}_{\underline{T}_{\text{L}}}}$

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VOL. 3.—No. 26.—WHOLE No. 78.

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

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

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

WOMAN'S RIGHTS-NEW BOOKS.

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

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

THE ORIGIN, TENDENCIES AND PRINCIPLES OF GOVERNMENT.

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

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It is an octavo volume of 250 pages, containing the picture of the author; is beautifully printed on the best quality of tinted paper, and is tastefully and substantially bound in extra cloth. No progressive person's house should be without this conclusive evidence of woman's capacity for self-government Price, \$30 0; by mail, postage paid, \$3 25.

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It ought to be known t it does not aspire to the meetings are held in pul though only members a special invitation), and 1 vote. The several section follows:

Beetlon 1 (German).—B Hotel, corner of Broome

Section 2 (French).-T 2 r. M., at No. 100 Prince female members) and ever place.

Section 6(German).-1 Section 8 (German)-A avenue, Williamsburgh,

Section 9 (American).-Twenty-seventh street. Section 10 (French).--] each month, 6 P. M., 8 Forty-first and Forty-sec

Section 11 (German) .ninth street, between Eig Section 12 (American). each month, 8 P. M., at

Section 13 (German) .month, 8 P. M., at No. 80

The annual meeting of Association is to be hell indianapolis, on Wedne 16th of November. All the Northwest are invited a great meeting. Indiar Morton, a strong effort v dress the Convention. T in May, 1870, by delega States, and the first annu November, and was a dec tut Convention was held at Fort Wayne, Ind., in the Northwestern Assoc Chicago, and are occupic Illinois State, and the Co

* MRH. HANNAH M. TR. Stone, Chairman Exect Woman Suffrage Associa tion, to be held in Philad vember.

THIRD ANNUAL MEI STATE SOCIETY FRIENDE

The third annual meet Camden, at Central Hall, on Wednesday Evening, o'clock P. M. As speak T. Child and Mrs. King L. K. Coonley and other All friends of the cause States, are cordially invit-Bordentown, N. J.

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POST OFFICE NOTICE.

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· THE INTERNATIONAL.

It ought to be known that this association is not secret-

it does not aspire to the honor of being a conspiracy. Its

meetings are held in public; they are open to all comers,

though only members are permitted to speak (unless by

special invitation), and none but members are allowed to

vote. The several sections in this city and vicinity meet as

Section 1 (German).—Sunday, 8 P. M., at the Tenth Ward

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

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 annual meeting of the Northwestern Woman Suffrage

Association 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 address 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 success

tul 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.

- MRS. HANNAH M. TRACEY CUTLER, President, and Lucy

Stone, Chairman Executive Committee of the American

Woman Suffrage Association, have issued a call for a conven-

tion, to be held in Philadelphia, on the 21st and 22d of No-

THIRD ANNUAL MEETING OF THE NEW JERSEY

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TELAINE BRAIDS, AD GENTLEMEN'S KIGS pertaining to the business and

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RABA ZEIÑ,

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.

SUBAN C. WATERS, Pres. of Society.

STACY TAYLOR, Chairman of Ex. Com.

THE INTERNATIONAL

A meeting of the United States Central Committee was held on Sunday, the 29th October. Twenty-two Sections were represented and three new sections (two American and one German, or one American in Philadelphia, Penn., another ditto in Vineland, N. J., and one German in Williams burg, N. Y.,) were recognized and their delegates admitted. One-half of the names reported from the section in Vineland were women, and the statement of the occupations of some of them, namely, that they are "bousekeepers," caused much excitement, which in the evening, at a meeting of Section 1, found vent. If women can find no other occupation, whose fault is it? It should be, as it is, one of the objects of the I. W. A. to open larger fields of usefulness to woman, and until that object is attained it certainly is not becoming or manly to throw obstacles in her path. Reports from the Sections announced the contribution of a considerable sum of money to relieve the International sufferers by the late conflagration in Chicago, Ill., but the Sections there declared that they required no aid at present. Section 1 (German) called up from the table a motion to accept of a protest of that Section against the Appeal of Section 12 in favor of forming English-speaking sections, but the motion was again very properly tabled. Section 12 presented a remonstrance against the course of Section 1, which will be printed next week for the use of the Sections, together with the protest of Section 1, if its delegate will kindly furnish it. Meanwhile, until both documents are printed and placed before the Sections, the members will see the propriety of taking no action thereupon. Apropos of this matter, all good Internationals will be governed by the action of the recent International Conference, held in London, England. No official report of its action has yet come to hand, but enough is known to warrant the assertion that the course of Section 12 will be sustained. A London correspondent of the N.Y. Daily Times says :

There was some warm debate as to whether the Interna tional should meddle with politics or confine itself to social questions. Dr. Marx insisted that social difficulties could only be settled by political influence, and that political influence could only be obtained by political agitation. Hitherto, he said, power had been vested in capitalists and landed proprietors; to take it from them was the proper task of workingmen, and this could only be effected by the acquisition of political power. These arguments carried the day, and political propagandism was therefore resolved upon. The sittings lasted nine days and wound up with a banquet.

CORRESPONDENCE.

[Our correspondence column admits every shade of opinion; all that Section 6(German).—Friday, 8 P. M., at No. 10 Stanton we require is that the language shall be that current in calm, unfettered social or philosophical discussion. It is often suggested that cer-Section 8 (German)—Monday, 8 P. M., at No. 53 Union tain 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. Section 9 (American).-Wednesday, 8 P. M., at No. 35 East

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

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. 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.]

IN MEMORIAM.

TERRE HAUTE, Ind., Oct. 24, 1871.

DEAR SISTER WOODHULL: Like many others, I am called upon to sit among the shadows of grief from the ravages of the fire fiend. A recent letter informs me that my only remaining sister, Mrs. H. P. Tanner, and her two little ones, perished in the flames that swept away Peshtego, Wis., the night of Oct. 8. Her husband, fearfully burned, still survives, in whose arms the little darlings were burned. A half-sister was saved by remaining over four hours in the

My heart is full and too sad for other words than to say wishing to lend my sympathy and aid to those whose immediate sufferings still demand aid, I will gladly give the proceeds of two or more evenings of each month, or course their benefit.

My address for the present is at this place.

ADDIE L. BALLOU.

CHICAGO. OCTOBER 24, 1871.

DEAR MRS. WOODHULL: Please say to the readers of the WEEKLY that although the Chicago that once stood proudly, defiantly, like a young giant as she was, and now lies humbled in the ashes at the feet of a sympathetic and pitying world; and that while she now temporarily cries for succor to a good and great people, she is only doing so in the sense of a warrior beaten, but not conquered. Phænix-like, she will rise from her own ashes more grand, more prosperous, more great than ever. The fiery ordeal through which she has been called upon to pass has indeed almost obliterated her from the earth's fair face, yet the western world cannot do without its Chicago. The energy and perseverance that in a brief space of time built up one of the finest cities on the continent in the face of natural obstacles remain. The Lake commerce remains. The vast lines of railroads from every section of the continent centering here remain. The capital produced hitherto to build the city will not be transferred "ready made" from the eastern cities and from Europe, and in a few short years Chicago will be more than she was before the elements consumed her.

Mayor, excusably active when his city is vanishing before a destructive fire, but at all other times imbecile and wanting in courage and manhood, has still the vanity, effrontery, or, perhaps, more properly speaking, the loyalty to consecrated flummery, to saddle the awful calamity on God Almighty directly. In a proclamation recommending the "inhabitants of this city to observe Sunday, October 29, as a special day of humiliation and prayer," he speaks of the "recent appalling calamity" as an affliction intended by Almighty God for the past offenses" of the people of Chicago, and asks the aforesaid "inhabitants" to thank this same "Almighty God" for the "arrest of the devouring fires in time to save the rest of the city." Was ever such flunkeyism before manifested by an official! How long will the superstitiousness of the world indulge in such nonsense. But is it really to indulge the priesteraft that men in official positions, from the President of the United States down to the present Mayor of Chicago, issue proclamations of this kind? It is a question. .Here is an extract from a sermon by a prominent Methodist divine, delivered in a sister city on the Sunday following the great Chicago fire:

We may believe that a great city, with its myriad-life and vast possibilities, is of more value in His sight than many sparrows. That calamities befalling them are scourges sent or permitted for purposes of wisdom, we may not read. let us be cautious how we put ourselves forward as God's interpreters, lest we be found to misrepresent Him.

I turn in deference to the manifest wish of the congrega-tion to simply narrate what I have seen. I went to Chicago in 1856. I came from it in 1869. I found it a growing. sprawling town, with planked streets, and one hundred thousand population; when I left it it was one of the state-liest and most beautiful cities of the continent. It was my home, and I feel as though part of my lite had been de-

The men of Chicago are solemn under this blow. They feel humbled before God, but who shall assume to say how far it expresses God's anger? Are you sure that the men on whom this tower of Siloam has fallen are sinners above all others? The Scribe may cry even so, and the Pharisee anwer yea, but it may be the master may now as then answer, I tell you nay.

Some say the city was boastful and arrogant. It may be that in a growth unsurpassed in history those who have been part of that development may not always have spoken with all due modesty. But is our Father to ordain such a baptism of avenging flame for want of modesty? If so, some who hear me may tremble. Others say it is punishment for wholesale Sunday desecration, and has swept away those who urged and participated in that evil. There may be something to consider in that, but the Sabbath desecration of Chicago never equaled that of New York and New Orleans, nor was it ever worse than that of its sister city Cin-

I know those men-a more self-denying, hard-working body of Christians is nowhere to be found, nor is there in any American city such a demonstration of the consecration of property to God. Why, the refuges, homes, schools, churches, colleges and theological seminaries are the work of the young men who are left destitute to-day. They did all that while building the city.

And how explain it that after all the loss falls heaviest upon the Church in the destruction of church property, in consumption of every religious book store, the burning out of every religious newspaper? How account for the second destruction of the grand hall of the active, devoted, self-denying Young Men's Christian Association?

How account for it, indeed? No, Mayor Mason, better stick to what is known than fly to conjectures about "God and special providences." The combined circumstances of fifteen weeks without rain, a brisk south wind and hourly increasing, the peculiarly favorable location of the stable in which the fire originated and its contiguity to the portion of the city burned, the yet unearthed secret of the manner in which the fire was first introduced in the hay-loft—these and other circumstances of more or less importance, were the immediate or remote causes of the destruction of Chi cago by fire on the 8th and 9th days of October, 1871, and "special providence" or a "vengeful God" had no more to do with it than has a monkey with causing an eclipse of the sun. Fire burned Chicago, and "Almighty Gcd" (as the seen and unseen in nature is called) could not have prevented it if he would. And thanking him for not permitting the total destruction of the city is worthy only of a heathen or of lectures when I may be engaged during the winter, to idol-worshiper, and ill-becomes the boasted civilization and intelligence of this age.

But enough of this.

The Chicago Ledger, the second number of which had made its appearance before the fire-a paper "devoted to the free discussion of current topics of interest in Society Politics, Religion, Literature and the World of Work "-has been temporarily suspended; not that it was burned out, for it was the only paper left in the city after the destructive fire, but the material on which it was printed was at once appropriated" by the "big dailies," and its publication for a time postponed. I will resume its publication at as early a day as possible. Please say so to the public through your widely circulated medium. Say also to the friends and patrons of Woodhull & Claflin's Weekly in the West that the office of the Western agency has been removed since the fire to 208 West Adams street, where all business letters relating to the agency should be addressed, and where advertising will be taken and subscriptions received for the A. J. BOYER. WEEKLY. Very truly, etc.,

'A VALUE RECEIVED WITHOUT A VALUE GIVEN IS ALWAYS A WRONG."

A few days ago I received, from a very dear friend, a package of Elmira papers. The first paper my eyes fell upon, after opening the package, contained a sermon on But did the elements consume her? Our pusillanimous ! "The Calamity of Chicago," preached at the Park Church, The world will never see a permanent'y prosperous city that shall outlive the ages until that prosperity is founded upon genuine Christian honesty—an honesty that scores to receive any gain except it comes ennobled by a consciousness of value rendered; not merely awful gains, but gains well earned."

These quotations contain a truth in a crude state, but which, if fully level ped and pushed to its logical consequences, would revolut onize the whole world.

Whiteare gains well cornel? Let us see. Why is it wrong to steal? Because the thi-fak.s property clandestinely for which be given no equivalent.

Why is it wrong to gamble? Because the winner, on a bet, t. ke, money from the loser for which he also gives no equivalent. The only difference, then, in these two cases is this: that in the first case property is taken by stealth; in the second case it is taken by consent. The immorality, then, in e.ther case is this: that property is taken without giving ony equivalent. But suppose property be taken by mutual consent for which a fractional equivalent only is given. Is it not equally immoral? Here is a case: I sell a watch to a mechanic, which cost \$100, at a profit of 25 per cent. My service in this cast amounts to this: the writing of a letter to a firm in Philadelphia; the opening of an express package; the time spent in winding up the watch and handing it to my customer. The amount of labor spent in this transaction would not exceed, perhaps, one hour's service, for which I receive \$25, while the mechanic who bought the watch must give eight and one-third days' labor, at \$3 a day, to balance one hour's labor. Is this equity? Is it gain well earned? Suppose I had charged \$25 for one hour's service in repairing his watch, could it be considered well-earned money? Would it not, rather, be counted a gigantic swindle on a small scale? The profit system, then, as a system is a swindle, because there is no equitable buse by which to establish a price. The game is, take all you can get. Add to this the doctrine of supply and demand as applied to rent, interest, profits and dividends, and we have the cause of the involuntary distress of nations.

As all legitimate wealth is the product of labor, labor only should be rewarded. Therefore, he who obtains money, property or labor, except by gift, and does not return an exact equivalent in money, property or labor, is either a parasite or robber. This is an axi matic truth, and therefore needs no demonstration.

Judged by this principle, what are rents, interest, profits and dividends but cunningly devised schemes, whereby values are obtained without giving equal values in return?

Give me one million dollars and I will, in one year, and hilate all the gambling hells in Wall street. I would loan that amount, on short time, on ample security, in sums not to exceed five thousand dollars to any one party, and thus make it circulate through my hands at least fifty times in the course of one year. For my service only would I charge at the rate of two dollars an hour, six hours constituting a day's work. My income would be seventy-two dollars a week. Do you think, reader, it would be money neel earned? My conscience says it is too much. But you will at once see the difference between my income and the income realized by Wall street from a loan of fifty millions in one year. How long would Wall street stand against a battering-ram of that sort?

Give me another million, and I would buy vacant lots in the vicinity of New York and build thereon a block of good, substantial houses, with modern improvements, and rent them at a moderate price to mechanics and laborers, and when the rents amounted to the cost of the entire property, including my service at two dollars an hour for looking after the interest, I would give each tenant a title deed. When I have received back my million dollars, and I am paid for my service, how much is my due?

Give me a large warehouse, with apartments suitable for a retail trade, and I will call in the products of the farm and of the tropics and sell them at cost, and charge for my service only at the rate of two dollars an hour. Would that be money well earned? and should I be giving a value for an equal value received? Under such an order, what would become of middle men and the rent system which they help to keep up, at an enormous cost to the consumer? Would they not be forced into the ranks of the producers, and would not sents tumble down like an avalanche? What, then? In time, supply and demand would regulate supply only, and cost would become the limit of price? What, then? Ultimately, every man would stand upon his own merit, and industry and competition would be the only regulating force which would determine the price of every man's income. What, then? The doctrine of supply and demand, as now practiced, would die by di-placement-by the introduction of a superior and a juster system. What, then ? Then, the villainous practice of charging a high price for an article, because it is scarce, would be known no more.

It is thus seen that the doctrine of supply and demand is a pernicious doctrine. Did it ever increase the quantity of potatoes while they were scarce, or diminish the distress superinduced by the necessity of them? Then, why charge

a dol ar or twelve shillings a bushel for them, when they cost but thirty-five cents to raise and market them? Is it not had enough to have an insufficiency of potatoes without charging two or three prices for them because they are scarce? Then why persist in making distress doubly distressing by such nefarious practices?

The papers said that immediately after the Chicago disas ter, apartments that had rented for fifty dollars before the fire after the fire rented for four or five thousand dollars. The man who asked, or he who received, such prices under such circumstances, ought to suffer the pangs of remorse in exact proportion to the heinousness of the crime. For while such manifestations of avarice were going on right in the midst of such suffering, the whole civilized world was steeped in sympathy, and money, clothing and food were being sent by the car load from every point of the compass. One would suppose that every tody, during such a calamity, would, for the time being, forget the principle of supply and demand and seek instead to relieve the distress round about them, without a thought of pay or recompense, as did the widow who gave her mite or the milionaire who gave his thousands to relieve the houseless and distressed multitude.

Supply and demand, then, or their prototype, avarice, is that gigantic devil with harpooned tail, club-foct, forked tongue, fiery eyes and horned head, which filled me with such horror in my childhood, and which now prowls about like a roaring lion seeking whom he may devour. Supply and demand is not an inexorable law like gravitation, but a human device which saps the vital energies of the body politic, as does a cancer upon the human body, and which causes all the poverty, rags, demoralization and distress known to civilized society—which are not self-imposed. Let us, then, practice the sublime virtue of returning an exact equivalent for every value received—labor for labor, property for property, service for service, in exact measure, no more, no less.

W. Hanson.

PRACTICAL SPIRITUALISM.

The overbrooding of the Spiritual heavens and the intercommunion between the two worlds must result in outcomes of practical import, or essentially fail in its distinctive purpose—the amelioration of the masses, the uplifting of all human kind. Geo. A. Bacon.

THE INDUSTRIAL GLADIATORS OF OUR AGE.

I see before me the gladiator lie:
He leans upon his hand—his manly brow
Consents to death, but conquers agony,
And his drooped head sinks gradually low—
And through his side the last drops ebbing slow
From the red gash, fall heavy, one by one,
Like the first of a thunder shower; and now
The arena swims around him—he is gone,

The arena swims around him—he is gone,
Ere ceased the inhuman shout which hailed the wretch who wou
He heard it, but he heeded not—his cres

Were with his heart, and that was far away;
He reck'd not of the life he lost nor prize,
But where his rude hut by the Danube lay;
There were his young barbarians all at play,
There was their Dacian mother—he, their sire,
Butcher'd to make a Roman holiday—
All this rush'd with his blood—Shall he expire,
And unavenged? Arise! ye Goths, and glut your ire!

urire! Childe Harold.

Are there no gladiators in our age? Are not the poor, care-worn, degraded toilers in our mines, factories and other dark dens of toil, who are wrestling with matter and nature to fashion and shape them to human use, and who are pouring out the substance of life—and substance of the soul as well as of the body-in the struggle, truly industrial gladiators? And for whom are they creating all the wealth which their labor produces? For themselves, or their little barbarians (in mental and moral developmen)? For the more hapless than Dacian mothers? No; but to make holidays for a privileged crowd, with their wine, and horse-racing, and gambling, and silks, and velvets, and vain shows of diamonds, equipages, stocks and palaces, and all their waste and extravagance paid for in human blood! Are philanthropy and justice never to enter the human heart and direct human actions? Are the born great of the old world, and the rich (by legal spoliation) of the new, to go on indefinitely wasting by their privileges and artificial power from the masses the wealth which they produce, and never ask themselves, Is this right? Are these my fellow-creatures? Have I no duties toward them? Is this division which gives us all justice or spoliation? Is there any universal Providence? Is our policy God's policy?

We take the following statement from a letter of a correspondent of the New York Times. It is a statement of industrial facts of a mild type; but it is a sad picture of the state to which one class, in our horrid "civilization," is striving to reduce others below them. This state of things cannot last; ere our century is over, "social wars" are to come which will shatter our rotten commercial civilization to its foundations. Nothing can prevent it but the moral regeneration of the ruling classes. They must comprehend that there is for humanity a higher law, a higher rule of human action than legalized spoliation and robbery in behalf of selfishness and pride. Their souls must be turned upright from their now inverted positions, and they must see that they must become the servants of humanity, instead of its cheats and spoliators:

SOCIAL WARFARE.

Our social wars are increasing in extent and intensity. I tendance.

Half this country is now engaged in strikes, and if the work it general made to the advice of Prot. Beesley, and combine to trades in one great trades' union, and all strike at once, the result may be imagined. Buppose they strike for the storrest time and the bighest wages. English manufacturer can live only on one condition—the ability to compete with at the rest of the world. Distroy that ability, and English trade is done for, and her capital would be transferred to other countries, the largest share probably to America. It the Government owned all the mines, the proprietors of the world wait in the Government owned all the mines, the proprietors of the soul having no claim to what lies below the surface, it mines be managed; for the mines might be leased to capitalism and the with hundreds of independent proprietors subject to make the with hundreds of independent proprietors subject to make but that of free competition in supply and demand, the fallows he gains little and risks everything. He is robust to will must take what he can get. If he combines with the fellows he gains little and risks everything. He is robust trust, have no conception. In Shetland, the fishermen work trust, have no conception. In Shetland, the fishermen work in the fishermen

AMBROSE.

Never, surely, was holler man
Than Ambrose, since the world began;
With diet spare and raiment thin,
He shielded himself from the father of sin;
With bed of iron and scourgings oft,
His heart to God's hand as wax made soft

Through earnest prayer and watchings long, Long he sought to know 'twixt right and wrong Much wrestling with the blessed Word To make it yield the sense of the Lord, That he might build a storm-proof creed To fold the flock in at their need.

At last he builded a perfect faith,
Ponced round about with The Lord thus saith;
To himself he fitted the doorway's size,
Melted the light to the need of his eyes,
And knew, by a sure and inward sign,
That the work of his fingers was divine.

Then Ambrose said, "All those shall die The eternal death who believe not as I;" And some were boiled, some burned in fire, Some sawn in twain, that his heart's desire. For the good of men's souls might be satisfied, By the drawing of all to the rightcons side.

One day as Ambrose was secking the truth In his lonely walk, he saw a youth Resting himself in the shade of a tree; It had never been given him to see So shining a face, and the good man thought 'Twere pity he should not believe as he ought.

So he set himself by the young man's side.
And the state of his soul with questions tried;
But the heart of the stranger was hardened indeed.
Nor received the stamp of the one true creed.
And the spirit of Ambrose waxed sore to find such face the porch of so narrow a mind.

"As each beholds in cloud and fire
The shape that answers his own desire,
So each," said the youth, "in the Law shall find
The figure and features of his mind;
And to each in his mercy hath God allowed
His several pillar of fire and cloud."

The soul of Ambrose burned with zeal And holy wrath for the young man's weal: "Believest thou, then, most wretched youth, Cried he, "a dividual essence in Truth? I fear me thy heart is too cramped with sin To take the Lord in his glory in."

Now there bubbled beside them where they stood.

A fountain of waters sweet and good;
The youth to the streamlet's brink drew near.
Saying, "Ambrose, thou maker of creeds, look beer!
Six vases of Crystal then he took,
And set them along the edge of the brook.

"As into these vessels the water I pour,
There shall one hold less, another more,
And the water unchanged, in every case,
Shall put on the figure of the vase;
O thou, who wouldst unity make through strife,
Canst thou fit this sign to the Water of Life!"

When Ambrose looked up, he stood alone,
The youth and the stream and the vases were gone
But he knew, by a sense of humbled grace,
He had talked with an angel face to face,
And felt his heart change inwardly,
As he fell on knees beneath the tree.

J. Rresen Lowen

NOTICE.—In view of the sufferings and needs of the meabers of two of the largest sections of the International, a Chicago, Ill., occasioned by the recent terrible conflagrates the Central Committee for the United States, at its mediat on Sunday, the 15th inst., recommended that subscriptors be taken in each section for the benefit of the sufferers. If the regular meeting of Section 12, which will be held a Sunday, the 23d inst., its members will, the efore, he said to subscribe for the purpose indicated. Other business of unusual interest will also be submitted, and its members of friends are earnestly requested to be punctual in their of tendance. William West, Rec. Sec., Sec. 13 Nov. 1

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Gail Han She says: When w hardest lot the working workingw women are unwilling the "petic cessful mi her well g loved by l fight with with an as though it defined p a constan suffrage, ers will n equality, for yours If Gail the work sex, her worker i

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THE CURSE OF WOMAN SUFFRAGE

Gall Hamilt a comes out sir og against woman suffrage. She mas

When women are used with their granted praver, the hardest it worfall to the women let is hardest how. It is the worked a large of a whom all is asked, but it is the worked a large of a whom the worl will be turned. So is the uniform of the action them will be turned. So is the uniform of the most make will be turned. Working-women are causing it as all set initially the interest are unable or unwilling to appoint them. The loving and beloved wife," the "perfet and caused daughter of the strong and a constall man will be searchy a unious of any change. In her well granted home it matters little to her whether she is loved by new or grow. But the unguarded woman most fight with the same rid and relative disa illig as now; but with an assumed, a logal equality, which precludes privilege, though it cannot disarm take. When she has no vote, no defined power, her position is a constant appeal to chivalry, a constant rebuke to brutality. When she has seized the sufficient hardest provide the motor cannot by standers will not fail to say, "Now you have gut your long-sought equality, make the most of it. Ask no favors and look out for vorces."

If Gail Hamilton has found a case in which the rights of the working women have been respected in deference to ber sex, her experience has been absolutely unique. The manworker is protected by trades unions, by trades usages, by political suffrage, by public opinion and by that self-inherent might which makes right. The workingwomen and girls of this great city, in which we hear talk of chivalry and Christian charity and pitiful forbearance toward the weak, need aid and comfort from a "workingwomen's protective society" to enable them to beat off hard taskmasters and to enforce payment of scanty wages. We know full well that under existing social forms the workwoman ought to be exceptional, but we know full well that she is not an exception, but a rule; that a very large majority of women must and do get their own living, nay, more than that, they help largely in the support of husbands and families. These women are ill paid. There is discrimination against woman labor. This is a matter of usage, not of law or justice, and to their honor be it said, some men's unions repudiate this distinction. But the theory of the American life is the indissoluble and all-pervading connection of social well-being with political privilege. The woman now has no social status. She exists only by sufferance, and the very suggestion that a woman has to fight her fight under real and relative disability, proves the necessity for her inclusion in that circle of right which is supposed to secure to the male citizen the full, free and perfect enjoyment of all his natural liberties-among others to choose his own work and to fix his own wages. If the possession of the ballot be needed to protect the weak many against the powerful few, how infinitely wretched must be those many poor women who, contending for themselves against the natural selfishness of our common nature, have no safeguard except the transient emotions of compassion in conflict with the daily needs. Self-assertion is an imperative obligation on man. How is the woman to assert herself?

THE BANNER OF LIGHT.

From the "Message Department" of the Banner of Light we copy the following statement of the means resorted to by spirits to perfect those whom they choose to be their earthly co-operators, the truth of which will find a response in the heart of every person who has been despoiled of the transitory things of earth to make room for spiritual baptism. Among the rich, the proud, the haughty and the selfsufficient of earth, spirits find few assistants; but when here and there among them there is one whose usefulness is hampered by these externalities, they are stripped from them and their subjects are reduced to the work which is allotted to them from Heaven. Few people, even among Spiritualists, realize how much almost every movement in humanity is the result of the direct influence of those who once lived in a material form, but who now live in spirit life. But every day is revealing more and more of this mighty power and reducing earth life to still nearer relations to it : INTRODUCTORY.

CONTROLLING SPIRIT.-I have been requested to make a statement concerning the result of our labors as ministering spirits through the Banner of Light. In preface I would say that we are entering upon our fifteenth year of ministerial labor through that journal, but it is nearly nineteen years since a band of far-seeing, energetic spirits resolved that they would be heard on earth through the press; and as all the journals then extant were conservative, creed-bound. and, what is worse, money-bound, it became necessary for these spirits, if their theory or project was to be put in operation, to start a journal of their own. This being determined upon in convention, agents were sent out to see who among the children of earth could be selected and adapted to the work. After months of searching they were found; but they were in the rough. It then became necessary to employ artists to chisel them and hammer and polish them. This was done by sickness, by losses, by sorrow, by various trials which were imposed upon those persons, until at last these artists announced to the assembly that the subjects were ready to be vitalized. They were then separately visited by a committee selected for the purpose, and were bap-

were made ready to stand in front of the opposition incident to the introduction of a truth to the world.

It was well known by this band of spirits what dangers and ill luck.'

tized with a holy ghost of aspiration, of spiritual desire, and

they would be obliged to meet, to lead their mortal coadjuters in the rath there had marked out. They well know they would be assailed by pulpit and press, and that shots would be fired at them from every avenue in life; but they also knew that they should be able to sustain them, for they understood of what elements they were composed, and they knew that when once these mortal coadjutors put their hands to the spiritual plow they would not turn back, for they were so largely inspired with faith in those who were leading them that they could not. And to-day the result of our labors is this: Our spiritual statistics show that we have brought seventy-two thousand seven hundred and forty-six i to the spiritual fold here in this earth-life. We have enumerated only those who are sound, honest Spiritualists, leaving out all the nondescripts. And the number which has been added to the ranks of freedom-liberated from the darkness of creeds, and from the various conditions of derkness that the spirit often carries with it from this world to the higher life-the number has been quadrupled, leaving out all those who are not firm and sound in the way of spiritual right.

This much, then, by the grace of Almighty God, we have been enabled to do, and to-day our glorious banner floats in every chine; it has been read by every race of human beings; we have found it in the Esquimaux hut and upon the throne; it has gone forth with the God-speed of the angel world, and to-day it is stronger than it ever was before. It proposes to gather under its folds a larger multitude than are already there; and although this band of spirits may not be able to reward their mortal coadjutors as they might wish, their reward in the hereafter is sure, and they have nothing to fear, for they are so firmly grounded in truth and justice that the gates of hell cannot prevail against them.

September 4.

The international money order system, just come into operation, is a small matter, but it expresses a great truth. It is a proof of the solidarity of national interests. The perpetuation of purely national interests is but the perpetuation of selfishness on its grandest and, therefore, most hurtful scale. The common ties of all humanity are an accepted political theory, and the barbarous jealousy and isolation which made every stranger an enemy is but the simplest form of international hatreds and rivalries. The International is precisely designed to establish the universal brotherhood. The idea has hitherto been a form, and a very beautiful form, of religious charity, but it has failed in practice from the conflict of material interests. Henceforth the moral proposition that we cannot hurt another without hurting ourself will be brought into politics.

THE "Life of Christ," by the Rev. Henry Ward Beecher, has made its appearance. He speaks of the Redeemer as the "Noble Personage." In regard to His divine character and attributes he proposes this theory:

Christ was very God. Yet when clothed with a human body, and made subject, through that body, to physical laws, he was then a man of the same moral faculties as man, of the same mental nature, subject to precisely the same trials and temptations, only without the weakness of sin. A human soul is not something other and different from the divine soul. It is as like it as the son is like the father. God is father, man is son. As God in our place becomes human—such being the similarity of the essential natures—so man in God becomes divine. Thus we learn not only to what our manhood is coming, but when the divine Spirit takes our whole condition upon Himself, we see the thoughts, the feelings, and, if we may so say, the private and domestic inclinations of God. What He was on earth, in His sympathics, tastes, friendships, generous familiarities, gentle condescensions, we shall find Him to be in heaven, only in a profusion and amplitude of disclosure far beyond the earthly hints and glimpses.

"Fast women and fast horses" are said to be a mainspring of political robbery and rascality. What matters the way the money goes? If the man had not been at heart a corrupt knave, who wanted only chance and opportunity, he would not have jumped at the bait of self-indulgence. The fast horse will go till he drops, the fast woman will as likely as not sell herself for the reckless politician; the politician sells the herse, the woman and the community to the highest bidder, all for himself.

THE World has found at last that Tweed and Connolly are "thieves and robbers," and that Tweed's liberality to the poor in winter time consisted in giving what was not his own. Call you this backing your friends? What a god Tweed used to be for the World's idolatry. What an abject cuss is he now! Yet it's the very same man all the time.

MR. PEEBLES' LECTURE

The lecture of the Hon. J. M. Peebles attracted a goodly attendance last Thursday evening. The subject, "Life in Turkey," was treated in a masterly style and aftorded considerable entertainment. Mr. Peebles' oratorical powers are indeed great, his gesticulations are easy and natural, and his intonation careful and effective. The audience showed their satisfaction by their frequent and hearty applauses, and seemed disappointed when the lecturer finished his concluding remarks. We hope we may soon have the pleasure of again hearing Mr. Peebles and his other interesting lectures.—Critic, Louisville, Ky.

. "Squires and knight-errants are subject to much hunger and ill luck."

VITAL STATISTICS OF GREAT BRITAIN.

The Registrar General of the United Kingdom, the Hon. George Graham, publishes his official report for the year 1869 in the form of a summary of movement in population and vital statistics. He reports the number of marriages in each thousand of population at 16.2, the number of births at 35.8, and the number of deaths at 23. Marriages and births had decreased since the preceding year, while the deaths exceeded those of any year since 1860. The registered births exceeded the registered deaths by 278,553, or at the rate of 763 per day.

The emigrants from the United Kingdom numbered 258,027, being at the rate of 707 per day. They were 92,555 English, 23,097 Scotch, 75,064 Irish, and 67,311 foregners. The matried emigrants numbered 60,464; 99,524 were bachelors, 39,392 were spinsters, 21,597 were boys and 19,265 were girls, and 11,849 of the emigrants were babes. The English showed the greatest increase in em gration, having increased 32,000 in one year. The emigrants came to the United States to the number of 203,000; 34,000 went

to the Canadas, and nearly 15,000 to Australia.

As bearing on vital statistics, the fact is noted that the average price of wheat per quarter throughout the year 1869 was 48s. 2d., while in 1808 it was 63s. 9d. The average number of paupers receiving relief on the last day of each week was 964,777, a slight increase over the preceding year.

The commercial depression of 1866, 1867 and 1868 continued into 1869, affecting the number of marriages, which tell to 356,940.

The average rate of interest charged by the Bank of England for the year was three and one-half per cent., against two per cent. in 1868.

Of the marriages 76 per cent. were celebrated by established church rites. The marriages numbered 176,970, of which 144,516 were between those who had never been married, 7,724 between bachelors and widows, 15,722 between widowers and spinsters, and 9,008 between widowers and widows. In each of forty-five marriages one of the parties had been divorced.

The widowers who married again numbered 24,730, their ages averaging 42.6 years; the widows who took a new departure in wedlock numbered 16,732, and their average age, so far as known, was 391 years. More than 7 per cent. of the bridegrooms and more than 21 per cent. of the bridegrooms and more than 21 per cent. of the brides were under 21 years of age, and the custom of early marriage is increasing. Taking all the marriages and re-marriages together, the average age was 28 years for the men and 25.7 years for the women; but the average of benedicts was 25.8 years, and of maidens 24.4 years. Twenty men in a nundred, and twenty-eight women in a hundred could not sign their names to the marriage register. In some portions of Eugland and Wales from one-half to three-fifths of the women could not sign their names.

The children born alive numbered 773,381, or 394,570 and 378,811. Nearly six births in every hundred were illegitimate. In Comberland the proportion was more than ten per cent. The Registrar General suggests that the average is higher than appears, owing to incomplete returns.

The annual rate of mortality was for the four quarters: 24.8, 218, 20.8 and 23.2, for each thousand, showing that from April 1 to October 1 the climate is much more wholesome than from October 1 to April 1. There was a similar marked difference in 1869.

Although females are in a majority in the United Kingdom, yet 114 males died in 1869 to every 100 females. This disproportion has been increasing for the last thirty-two years, and is most evident when the deaths of boys of 5 years of age are compared with those of girls of the same

The greatest proportion of deaths occurs in section where large towns are most numerous, the result of over-crowding and exposure to accidents. Children under five years of age to the number of 203,562 died in 1869, which is more than 41 per cent. of the whole number. The proportion was 40 per cent. in 1868 and 42 per cent. in 1867. The oldest man who died in 1869 was 106 years old, and the oldest female 107.

In 1869 the British army numbered 186,668. The average of officers and men at home was 86,278; the number of deaths being 903, or about 11 in 1,000. In the army abroad the death rate was more than twice as great.

The mercantile marine of Great Britain numbered 195,490, a decrease of 2,012 from 1868. The death rate among scamen was 24.7 per 1,000.

In a statement of the deaths from different causes, compiled from a return turnished by the Registrar General of Seamen, five-sixths of the 4,882 deaths are accounted for as follows: Drowned by wreck, 1,770; drowned by accident other than wreck, 1,669; other accidental deaths not by drowning, 277; fever, 291; consumption, 165; yellow f. v.r., 162; dysentery, 157; and cholera, 137. The deaths from scurvy, which were 52 in 1867 and 26 in 1868, feil to 9 in 1869. There were 21 deaths from murder and mansaughter, and 15 from suicide. Of the total dea hs, 941 occurred at ages under 21 years; 2,752 at ages 21 and under 41; 432 at ages 41 and upward, and 707 at unknown ages.

The number of births and deaths among British subjects at sea reported to the Registrar General of Seamen in 1869, exclusive of seamen, soldiers and marines, amounted to 258 and 502 respectively.

A THOTGHT.

We call our sorrows "Destiny," but ought Rather to name our high successes so. Only the instincts of great souls are Fate And have predestined sway. All other things, Except by leave of us, could never be, For Destiny is but the breath of God Still moving in us-the last fragment left Of our untailen nature-waking oft Within our thoughts to becken ne beyond The narrow circle of the seen and known. And always tending to a noble end, As all things must that overrule the soul. From one stage of our being to the next We pass unconscious o'er a slender bridge (The momentary work of unseen hards) Which crumbles behind us. Looking back We see the other shore-the gulf between, And, marveling how we wan to where we stand Content ourselves to call the builders chance.

FRANK CLAY:

98,

BUXAN NATURE IN A NUTSEELL

ET JOERTA BOEZ.

COMPUTATION

CASTO 15.

en ath

YUT.II

Well, now a word about those mittin. Injends
Referred to some lines back as mediators.

Mow many, when so trusted, seek their ends
And prove themselves as very "small possions.

Confound that sinny, it rether hurts that mends
My rhyme. Please cound "possions" as "possions.

And let it pass. "The but a every jest,
I grant. "Odd rist" me tilling: I did my best

POSTATE

But to receive. Frenk wrote to Corn, and Requested her most kindly to explain Her shence, giving her to understand That it had caused him many hours of pair; He did not write as though twere to demand An expansation, so she wrote again. Including the anonymous effection Which caused her masery and his confusion.

DOT IN

An explanation followed, just as far
As possence in such a case. Of course
Enrued longeressess. Therespon Frank's star
Was all in the aspendant; his late less
Of her communications, then a har
To happiness, now much enhanced the furce
And executess of his bliss, and now he mailed
A letter to her by each mull that safied;

POOCLEE

And gruntled that they did not send them quicker;
Why not a special mall for evalue and missesy;
Hill your grew deeper, warmer, bolder, thicker
In number, and he came at last to kinsse;
Unst one at first so faint it seemed to flither,
be indistinctly was it offered; this is
The proper mode); then followed bushels, occase.
All intertwined and tangled with emotions.

POXILITY.

Then tame the "darlings." "ewest ones" and the "pets," be easy to indite and yet so hard.

To speak at first. And then tame their regrets,
That leagues of sea and land combined debarred.

Their balancing their promisory debts.

Of sweet embraces, which so interiard.

Our white-winged measurgers in youth; no doubt.

They would in age did we not get worn out.

DOCCLESTI.

Old age puts out our amatory fires.

And then we entry portified life and vigor;

Whole seas of Buring give not the desires.

Of youth. A hand head verts in sphere the rigor.

Of satire, or the love which it aspires.

To also grasp, to transfer Hoop's figure.

Of speech, old age youth's generous impulse apea,

Because old Fores carnot plack young grapes.

DOOCLEEVIL

And that same spirit often permeates

The adages and maxims given to youth
By age; for instance, one old saw relates

To pence and pounds, which is a grain of truth
Betrees a bale of meximese. He who takes

Buch great care of the pennics is, formoth,
A poor companion, an indifferent lover,
A hateful imsherd, and a niggard brother.

DOOGLESTIN.

O, yes; I know such maxims merely mean.
To carb improvidence in youth—an end.
That is, I grant, desirable. I have seen.
And felt its evils; but I don't pretend.
To be a sage. I would not wish to wean.
Myself from joys which make me glad and lend.
A pleasure to my life. I never yet.
Looked on a dollar spent with much regret.

DOCCLEXIX.

I've lived to live, and should I die to-morrow
My life has been, so far. a happy one.
At times I, like the rest, have had my sorrow.
Some things I've done which I should not have done.
And could I live my life again and borrow
Some of the knowledge gained. I would not run
Exactly the same course, though on the whole
No doubt I should arrive at the same goal.

DCCCLERE

The pleasures of my youth were worth their price,
Those of my manhood are as sweet and dear;
To curb them would entail a marriace
Of all that gives me happiness. No tear
I shed for what they cost. Let it suffice
That if to-morrow brings me to the bler,
I shall not die as half the common pack do,
But have at least some pleasures to look back to.

DOCCLERN

Not that I am an idler or a drone; Activity's the very soul of life. When you purvue an object leave no stone Unturned to compase it; join in the strife, With every nerve; fight on, if needs alone, Through thick and thin, your whole existence rife With energy. Accept not a disaster; For he who goes the greatest length is master.

DOOCLEKEEL.

Where one is master, ninety-nine are funkeys; The wise ones, just to sait their present ends. Well direct a mome we to morely perfect members had been a demonstrate that moved the formers by which is not to the total perfect the formers by which what men because the perfect what men a female is a translation many a female.

DOTAL PROPERTY.

Development may have stacker then.

And more secreta in Spin again. I quite
Four some home now set out on the rings.

I heard a man express this very night
ideas which quite convenced me as would exerFame as the manning link. On learn his right
lengths what an incorpanguate may any
Man's actions prove his invitable every day.

יונדג בומע

The key to man is notinely once as face.

The simile's as pain as sense daylight.

And I could prove it so were I to state.

Proclivings innate in each. I cite.

The act of pidering, which is as great.

In one as in the other. Durwin's right.

His theory's which the note, he is interest the not.

We'd notice time the note, he is interest the not.

WELLIN.

No matter whence we came, we more progressed beyond all ductor experiency in eval. And reacted at most its apex. Not a test Could be applied by Christian. Jew or devil but must attest that fact; and for the rest. We we diffused a initial and have reacted a level. Wherean we seem to stand and has to get a bley hyward in the pain of growing better.

POSITION

That's wrong: much not severe. I'm spr to look
At times in the cark side lighter the inight one,
and only lating our faults and wrongs to look.
In passing sentence, would we give a right one.
We must not in dispeptite moments grow
Our judgment letting some four positivitie one.
Such unjust course, were markfuld to pursue a.
Excesses vice and reconciles to to it.

DOGGETTE

Frank now determined that he would return
In three mouths' time to the United States;
And, wishing English positive to learn.
Went to the House of Commons; heart debates
On many measures; falled not to discern
The causes of the popular outbreaks.
Which off revise the ancient constitution
By threatening the rod of revolution.

DOMESTICAL

The manufacturing interests contend With those of fendal privileged landiciders. Raci interest to each its selfet end. Will lift the tolling masses on its shorlders. The people thus obtain their long-sought rights By bargain with each party to the fray. To day with Posters. Guidstones or John Brights: To-morrow Derbys or the Estis de Grey. The public rote becomes at another lot. For which those in and out of yowe contact Disraeli bid reform: he won, and got The prize, but Giscistone gave him little rest But offered to the people a new bill To disestablish Erin's church. He won Disraeli scarcely touched the public till Before he found his race of power was run. Now vote by ballot is the profered prize Held to the people as a tempting bait; By Gladstone dangled to the people's eyes. But if they have the par ence inst to wait And keep both parties in a slight suspense, Disraeli may a better offer make. His love for place and power is so intense He'd risk the very nation for its sake. Oh, mother of the nations, who once led The peoples of the earth from zone to zone! Oh, land whose sons in other lands have bred A paradise of freedom not ber own: Shall it of her in fature years be said She stood advancement's harrier alone

Who stabbed her offspring in its deep distress And only when in danger, under fear Of ostracism, offered the redress To which she erst had closed her stubborn car. Who saw her neighbor-her sole ally-fall And lost the only friend she had retained; Who stood impassive to the frenzied call For help, until the deepest dregs were drained Of deep humility. Her northern foe, Her hand upon her sword, with eazer eve Surveyed the strife, smiled at each deadly blow, And placked a laurel from the victory. I was not the people who, without a word. Resigned the place "old Engiand's" prowess gave; It was not they who grasped a leaden sword, And laid her ancient honor in the grave. They who dishonored her before the world Her people war against, and ere the strife Shall cease, they by the people will be harled From power to give the nation nobler life.

DOORLESSIE.

Frank settled on the seventeenth of May,
To take his leave of England. Eva Blair
And her mamma resolved upon that day
To see him off; it seemed as if it were,
To Eva, coming doem. She did not my
Or hint a word of this, but in her room
Her face would blanch, her aching heart would beat,
And tell the lie that ahe would feign secrete.

DODGLEC.

A pure, unseifish love was hers; it beamed Bright as an angel's, and she grateful felt To those who slso loved him. They, it seemed, Were more dear to her because they also kneit At the same shrins. If en Cora Grey she deemed Her tenner front her white hear seemed is no To Corn now me growing breast would now To France i feature about 2017 over most.

¥20021

Such are as by the world manufacturant.

And means a first of provide if the means.

Is any angels, in fact, "in means in good!

Between the octam—that is, if you're married.

At least an provise my who make it first.

For scandin, which is ensure bood than partied,

They make their bracks and then they what they open

blemuse the event and then effort surprise.

VIII

A married man line in just right to note
Aught but his wife of course in viscous at a
That all the virtues given from above.
Are contract and concentrated in her.
Though she be more a vicen time a done.
You made your leaf, so he upon it as:
Shut close your eyes to all her family and amount
All cognitions of virtue in another.

POSTE

And us, he wedged through not maked wives.

Whose institutes which when provide their inner.

Who went he as the burden of their inner.

Frametheness maked flows to rayred states.

On femeral by hom as it were with gives.

Sing land their praises in the especial topic.

Perceive no good in others kind mid with.

You make your tode, as he upon their ton.

DOXING.

At length the time approximent for Frank to serve Old Engiand. He will Eve spent the eve Eve his departure—insid in hand they so: Conversing in low tames of this mot man. Frank factored as he dwell upon the poor. The moment both had dreaded came at last: Their bright eyes men. Miss Eve turned nor had Then found herself enduded in emurace.

DODCECT.

Size did not discusped newed or speak— Love reigned supreme. Size surve inn count not man In speal: her intrival housely over me news. And slowly sank her hinshing fore to rest. In his emirace, while not a sound or word, have peaceful irrestining and their signs, was been. Lowernest they sat in deep androved like. While his to his gave each the chinging time.

3000

Her drawing boson and her bearing hear. Her heaving boson and her bearing hear. Dischool the lave her every five lare. He wreathed his fingers in her factor near And bending o'er her as she lay at result tender takes the while he gently pressed. Her in embrace he promised time nor space. Their friendly bond should lessen at efface.

D0002072

The last after was waited. Frenk had left Old Engiand's strand. The lader vessel right in twain the broad expanse of rolling sea. Frank leaving o'er the trafficil lastessity Surveyed the coast till it was lost to view; The wind was aft, the vessel almost few Upon the water's face, the seamen's sing Beng o'er the water's sing bowied almost.

20021172

But ere the quartermaster strack eight bels. The ocean rase in even measured swells. The distant lowering clouds now seemed to drift. Toward them, while the waves beneath were rift. With framy fringes whiter than the rest. And then careened each plunging shavered crest. The wind in furious gasts began to blow.

And recked the creaking vessel to said in.

BOXE

The rolling waves then burst their swelling bounds.
And rose with giant force to leaping mounds;
And then to mountains which, with form expect hash
Swept mount on mount, and topoled to their test;
And heaved the valleys upward toward the skies
To plunge again—again to mountains rise.
They leaped the guids, and wave on ware they make!
And o'er the lab'ring vessel madly deshed.

DOOD

The mainmast fell in späinters o'er the deck.

And londer than the winds rang "Clear the wreck."

The larid lightning rift the blackened clouds(Prank found kinnself entangled in the shroule.

The sails broke loose and ripped to nattered shrok.

And swopt in fragments o'er the seamen's heads:

The vessel swerved from stem to stern, and langed

Prom side to side, as heavily she plunged.

DOCCUL

By sturdy arms the order was obeyed. The veged in the sea's deep trough was laid. While gleaming axes severed the debris Of ropes and spare. Unlifted by the sea They swept away. The vessel being clear Of all obstruction new began to veer In answer to her helm, and then was heard. In loudest tomes, the cry, "man overboard."

BOCCCTI.

The pessengers below, wild with afright. Attacked the hatchways, which were buttered right. And thus increased the pessengers' alarm. The women screamed. The sceward tried to calm Them, but his afforts were of no avail. They heard alone the fary of the gale, The crashing timbers. Fearing all the worst. With one scoord the battered batch they burst.

misunderstood onble if 'tie carried it means no good. o make it food o mane isler bred than parried, id then they wink their special surprise.

Nov. 11, 1871

t right to love ourse; he should aver from above rated in her. on than a dove. lie upon it, sir; her faults and amount another."

KCIII.

not mated wives then possible, their bear a of their lives, wn to rugged stones ere, with gyves, the sweetest tones. kind and true, upon them too.

CIV.

hed for Frank to late spent the eve hand they sat, this and that. ipon the past. ded came at last; Eva turned her face i in embrace.

If or speak-

s strove, but could not bran ly o'er his breast, ng face to rest sound or word. their sighs, was heard ambrosial bliss te clinging kiss.

VI. lips apart, beating heart fibre bare. er flaxen hair,

lay at rest, e gently preseed d time nor space essen or efface.

rank had left laden vessel cleft of rolling sea. ill listlessly lost to view; almost flew amen's song powled along.

VII.

'III. ruck eight bells now seemed to drift es beneath were rift ian the rest. ging shattered crest. gan to blow sel to and fro.

IX. their swelling bounds, leaping mounds; 1, with foam capped heads toppled to their beds; and toward the skies ountains rise. ave on wave they crashed, nadly dashed.

m o'er the deck. ing "Clear the wreck lackened cloudsled in the shrouds) sped to tattered shreds, the seamen's beads: B to stern, and langed rahe plunged.

B Obered. trough was laid, I the debris 4 by the era sel being clear I to reer hon was heard BAB overboard!

with affright, ich were bettened tight engure' alaret. eward wird to calm if an avail. I the gale. Page all the word. & match they berel

l'arching wave, which o'er the belwerks leapt red down the opened hatchway o or them swept And hard the formest back among the rest. As badded as together dround, half dround hay messed and brused, mark, woman, man and the Some hinter minning , others, bearly wild. W in francy, in deep angund wrang their hands The valle the steward rainty gave timmands

The winds descend he best the deck lights out. Louis a brawnia bill we included with bring a Of "Buck to the salors, the danger so or The rest was drowned beneath the scothing road Of the apparing scene. Seamen came And dragged them into the milion again, And lessed them in. One extlor should, "Come Wish me, my lade, and broach a cask of rum.

"The skip is pass our a.d. " and, as he spoke, The stern uplifted, the propelier broke The vessei larched, and with a sudden bound Buyond control, swang violently,round.— Her broadeds creaking neath the lashing sea The grouning engine being partly free R .tated madly, while the engineer And fromen fled from down below with fear

DCCCCAT

The captain went below and saw the state The men were in, then shouted to the mate To take command above; in desperation Addressed the engineer-" Resume your station And do your duty lustantly, base knave ; How dare you like a craven cur behave?" Then leaping past he gained the engine-room. Shut down the valve and saved the threatened doom

The wind abated though the waves ran high, And through the gloom shone tattered streaks of sky; The breaking clouds drove leeward with the wind, Their serried edges by the light defined, The beaten vessel reeled from side to side And seemed upon the weary waves to ride In lassitude, loth, as it were at bay, Exhausted by the fury of the fray.

DCCCC VIII.

Tae vessel was repaired, the sailors found Frank firmly to the leeward shrouds was bound By tangled ropes, the which they quietly cleft. Prank had been of all consciousness bereft : But quite recovered now he went below, And walked in consternation to and fro, Was told of the late terror and confusion, Of each alarm and passenger's contusion.

DCCCCIX.

In fifteen days they reached Columbia's land, And viewed with glowing pride the long, low strand; Frank stood alone and mused, "Oh, favored spot, Where justice reigns o'er palace and the cot; Where all are freemen, happy and contented The governed and the government cemen ted By patriotic ties; where all men vie In using, not abusing, liberty."

DCCCCX.

He landed-took the stage to Fourteenth street-Arrived at home to in the hall-way meet His mother. Now his arms are round her neck And welled the love she tried at first to check Because the door was open. 'Twas no use, The fountain of her love had broken loose, And, spite of all good breeding, held full sway. (Beside Frank's mother stood Miss Cora Grey.)

DCCCCXI.

Her face suffused with blushes, as they gained The parlor door, no longer Frank restrained Himself, but, leading Cora to a chair, Embraced her. Then his mother left them there. O'er all this scene let there a vail be laid : Enough that loving debts were partly paid. Don't smile at these impeachments; long ago You did the self-same thing, as well you know.

DCCCCXII.

Frank's parents had a grand reunion Of all their friends to greet their only son; Those friends, of course, included all the Greys, And Elia Paine, who stayed there many days, In which a wedding-day was duly named (Consent from all concerned of course was gained) For Pete and Ella, Frank and Cora Grey Who were as happy as the flowers of May.

DCCCCXIII.

The day arrived; the ceremony o'er, On their return from church, each neighbor 's door And window had its quots of beholders-The hindermost peering o'er the others' shoulders To view the brides and grooms, the happy pairs, Who little dreamed of all their future cares. But then if I should have the leisure time. I shall recount those cares in future rhyme.

DCCCCXIV.

That is if this first volume shall succeed; 'Tis loss of time to write unless you read, If o'er this first attempt you even cast Oblivion, it shall not be my last. I'll have it placed on record past depial. That failure shall not come for lack of trial. If some things herein written you decry, I answer, "Yes, exactly; so do I.'

This verse is too severe, that not correct; To some expressions we must all object. In many cases quite a sudden change

Of subject, and a very narrow range Of thought, and then again too much tirade A paneity of love; too much of trade.

These are the faults the author now discovers In this production; point me out the others

DCCCCXVI.

And now adjec. I have comped to suit All tastes by grafting on my tree much fruit Of various flavors, so that each could find And pluck those most inviting to his mind. But if he still in each observes a fault, To aid digestion, add some attic salt. I here present the tree in bearing, but In my next volume I will crack the nut.

DOCCCEVII.

Remember, reader, I have not essayed To emulate a Whitman or a Wallace. My Pegaseus would sorely be afraid To canter o'er this course. My only solace is that I do not make to fame preteuse, And have some slight regard for common sense

And none need dive in mysteries dark and deep, And find my verse become a soporific So potent as to send them off to sleep. The mystic phrases often so prolific In modern rhyme, could readers understand them, They'd prove themselves as mad as those who planned them.

THE END.

MY FRIENDS AND I.

AFTER THE DANISH OF ERIC B., BY ROVER.

CHAPTER X.

If my memory serves me aright, not a word have I written of my Uncle Hiram before the beginning of this chapter. It may seem to some, before they get through his story, that we could not get along well without our Uncle Hirams.

The world is no doubt better to-day for Tristam Shandy's

Uncle Toby; in fact, the good, simple old man is a necessity. We might never have known how bad "our army swore in Flanders" but for him; and then the tender heart of both the Accusing Spirit and the Recording Angel might have been unknown had we no story of Le Fevre. Now my Uncle Hiram was not a bit like Uncle Toby; not

Now my Uncle Hiram was not a bit like Uncle Toby; not even as much like him as was my Aunt Hannah, who was the most obedient wife of my Uncle Hiram.

It always seemed to me that my Uncle Hiram chose my Aunt Hannah for a wife because her initial was H, so that all their silver could be marked with one letter, and answer for both, Hiram and Hannah, thus making a saving in the cost of lettering, and, in case of accident, why! were not his household goods all marked with his initials? What my Aunt Hannah ever married Uncle Hiram for never got the faintest elucidation from my extraordinary efforts to find out. faintest elucidation from my extraordinary efforts to find out. But that, you know, is not uncommon. Women act from perfectly incomprehensible motives often.

My Uncle Hiram was a man—take him all in all you will My Uncle Hiram was a man—take him all in all you will find many like him. Upon a superficial examination of his character you would call him a negatively good man. That is, he was never sent to prison for stealing. I do not believe he was ever accused of theft. I may as well explain his good traits at once, by saying that he was what the world calls a law-abiding citizen. But if he never did an absolutely criminal thing it is equally true he never did a good thing.

Some people seem to have only capacity enough to eke out the skrimpt pattern the general public supplies for each life.

the skrimpt pattern the general public supplies for each life, with nothing to spare to add to the common stock. Some can spare no time for bread-and butter getting. My Uncle Hiram was one of them. Notwithstanding that was his only care, he made it most disagreeable work for himself and all connected with him.

My Uncle had a long nose, and followed it up the aisle of the church of a Sunday morning with a stately tread and slow. The end of his nose glowed with a faint redness, and sometimes that redness extended to both cheeks. Austerity was one of the traits of my Uncle Hiram; he thought it impressed all the world with great ideas of his importance. I was wicked enough to refer it to the frequent draughts from a large brown pitcher which usually contained antiquated

My Uncle Hiram never laughed in his family. Sometimes, when at a neighbor's and a good story had been told, he would emit a half-smothered sound, with his face turned away from the company, which proved that he had at one time been intended for a laughing animal; but some mishap had prevented his completion upon the original plan.

Laughter is the truly distinctive attribute of man. The man who does not laugh is nearer a brute or a machine than is the babe with simple laughter dimpling his thoughtless

things were not of God. was under His control.

I wonder if that continued repetition of command to look up to God as the embodiment of all wrathful watchfulness did not beget in fathers the desire for reverence, even comreligion of love lead fathers to rely more upon the affections of their children and their own deserts than upon parental authority? The authority principle has been a failure in New England, and most disastrous results would have accrued but for the redceming influence of saintly and mar-

My Uncle Hiram was a shopkeeper, as the English style men of his occupation; a country merchant, as the persiflage of America has it. Is it strange that a man who has begun in poverty, and through the closest attention to the cents, after years of toil, amid diminutive numbers, has come to microscopic vision of not only monetary affairs but of all others? Success had taught my Uncle Hiram that his course was the true one, for who can doubt that right is in that which gives him wealth and position? When as a young couple my Uncle Hiram and Aunt Hannah were striving to build up a competency, he overlooked little differences in their characters; but when he swelled into a consciousness of being the sole maker of their fortune, his notions took definite form-a petty antagonism resulted, which were the life of my aunt away. This difference at first was only exhibited upon the prominent points wherein the two differed removal of the bad character so easily given

radically, but it soon became a habit with my Uncle Hiram

radically, but it soon became a habit with my Uncle Hiram to oppose every suggestion of my aunt. Antagonism sprang up in his mind at the first utterance of her voice.

Some women are content to be echoes of a man, to have no individual thought, to live under the inspiration of the man they love. This style of mental laziness is not very common in America. A majority of our women have thoughts of their own. When they become wives of our Uncle Hirams they bear the just corrections of their lords and masters for a time, but eventually their independence asserts itself, and then begin the soul harrowings that soon cut into their better natures and prune out the loveliest cut into their better natures and prune out the loveliest

Ab, the grand egotism of man that makes poor simple self the Alcyone of the universe.

It would not be past endurance if the errors of our Uncle Hirams only reached to the destruction of their wives. But such fathers bring their children to both incapacity and unhappiness. The substitution of the paternal flat for the exercise of the reasoning faculties of the child, prevents that healthy development which comes only from use, and makes a race of powerless patterns, only able to follow the erroneous footsteps of their predecessors. Contentions are contagious; as the father is continually at variance with the mother, the children imbilia the spirit and an unbane.

mother, the children imbibe the spirit, and an unhappy family is the result.

My Uncle Hiram lived in a fine house before his children were old enough to leave school. His earlier home was more simple. His new house was commodious, well-furnished, ornamented inside and out, contained a library not in name alone, but with several book-cases well stocked. At your tirst entrance into this house, you would say, here is a home. A second glance around, if you were not over sharp in your scrutiny, would bring up the thought, here are people of taste and refinement. Look again. A certain indescribable stiffness tells you that the taste of the professional is all you can find in the costly array. There is no evidence of growing ideas. This house differs from that furnished by a family where professional can be attached to the professiona ily who have made a real home in having no marks of indiily who have made a real home in having no marks of individuality. You can find no picture that one of the family brought home one evening and hung upon a bare space because he or she thought it would just suit that place. All these came in a wagon, packed carefully, were hung by men who understood their business well, but who can never make homes for other people, no matter how successful they make homes for other people, no matter how successful they may be in their own house.

How much nearer we get to the occupants of a rough board cottage or log house, with dresser covered with notched newspapers and some wood cuts from same source pasted about, than to the occupants of a ducal palace with its pic-ture gallery. In the heart of London, where the lofty celımn to Nelson looks down upon some squirting water, where the Strand begins and opposite to where it ends, is a largo and rather plain front with a plain gateway. About in the middle, over the gateway, high up above the wall, is a lion, with a pump-handle tail. It is a dull-looking place, but inside are some of the finest paintings in the world, and a great many not so fine. Look them all over, enjoy them much as you will, you are still as far off from the Duke of Northumberland as if you had never been in his palace. You do not feel as if you had learned that there was one pulsation in common between you and he. Come back into the cabin with the notched newspapers upon the rude shelves and the newspaper wood-cuts around about the seven-by-nine looking-glass, and you feel that one mutual spark kindles in two souls, no matter how small the one or

how great the other.

My Uncie Hiram's house was not a ducal palace, but it might as well have been. People used to say they could not understand why my cousins never wanted to be at home. They had no home. There was a fine house, large parlors with soft carpet, easy-chairs, lounges—what a good, expressive word is that last, sensations of resting rush through the mind at the very sound, same as happiness comes to the word home. But wealth cannot make a home. My cousins did not know what they wanted. They only knew there was a want, supposed the world contained it, and longed to fill the

The early years of my Uncle Hiram's married life had been engrossed in the multitude of stratagems to make cents out of yards of calico and pounds of sugar; his later years were entirely occupied by per cent. upon the cents thus accumulated. The fact that one hundred cents made a dollar was so worn into the weft and warp of his nature that only self else could find place there. A sort of distorted view of lite was all he had. It is generally said that such men know the all he had. It is generally said that such men know the value of money, but the begger who has none is far wiser, for he knows that it will bring him relief from hunger and to real physical enjoyment. My Uncle Hiram enjoyed his money. Oh, yes! Not that which he had, but that which it was bringing him—the per cent. was all he enjoyed. He never felt the amount of good that thousands can do; he never knew how ennobling was the possession of wealth when used for the furtherance of the good of humanity. In fact, he was a poor man when he began life, and he never befact, he was a poor man when he b gan life, and he never became richer; cognizant of the fact that his wealth gave him position among his fellows, he thought there was no other the babe with simple laughter dimpling his thoughtless coe.

What a queer idea was that of our forefathers that trivial sings were not of God. As if only a part of the universe as under His control.

My Uncle Hiram gave to his children such education as an under His control.

money could purchase, but not with any idea that it would add to their comprehensiveness, and consequently increase their happiness. He would have confined their range of studies to the narrow limits of the three R's, had not the usages of society interposed; so, if society erred in the formation of his disposition, effort was made to compensate for the error by aiding his children. But, like all efforts to re-trieve gross negligence or errors of the past, only a small measure of compensation could be gleaned by the greatest

Upon the eastern slope of the Rocky Mountains, in latitude 42 deg. north, longitude 32 deg. west, our good mother Earth sends up from her bosom pure, bright water. Many fountains unite their products and form a mighty river. This river for a time makes its home in a well-washed channel, whose permanent banks yield little but trickling rills to swell the stream. When one fourth of its course is run the current suddenly rushes out into a vast plain, and, incandering from side to side, consumes its banks of fine sand till the purity of the mountain stream is lost, and the muddy Yelowstone vemits its filthiness into the bright current of the Missouri. Ever after, even down to the sea and far out into the sea, until lost in the eternally rolling ocean, that current carries its filth, picked up by a single tributary during a part of its journey. Many larger streams in vair contribute their pure floods, for they are all insufficient to the

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EDITORS AND PROPRIETORS.

TABLE OF CONTENTS.

Page.	Editorials: Page.
International	Curse of Woman Suffrage 5
Correspondence:	Banner of Light 5 President's Message to Spirit-
Chicago 3	President's Message to Spirit-
	ualists 8
Industrial Giadistors 4	
British Revolution 12	
In God Responsible for the Chi-	Currency Question11
_ cago Fire?	The Internationals in Europe12 Story-My Friends and I11
Poetry:	Story—My Friends and I 11 Pantarchy Bulletin12
Ambrose 4	Pantarchy Bulletin
Frank Clay 6	Art and Drama, Woman Items14 Advertisements1, 2, 15, 16
Thoughts	Advertisements

THE PRESIDENT'S MESSAGE

THE AMERICAN ASSOCIATION OF SPIRITUALISTS,

Called to preside over your Association by the action of the Eighth Annual Meeting of the same, held at Troy, New York, September 12th, 13th and 14th, 1871, I have felt that you would naturally expect of me some expression of my views concerning the purposes which ought to be effected by our joint action, and the means by which our objects can be best obtained.

Consulting the Preamble and Constitution of the American Association of Spiritualists, as amended at the Seventh Annual Meeting, held at Richmond, Indiana, in 1870, I find the following general statement:

The undersigned, feeling the necessity of a religious organization free from the trammels of sect or dogma, and more in accordance with the spirit of American institutions as manifested to the world by the Declaration of Independence, than any religious organization now existing, believe that the time has come for concentrated action. While we seek atter all truth, and believe that in united and associative action, under proper system and order, these objects can be most successfully reached, we hereby unite ourselves together under the following articles of association.

Your association is therefore: 1. A Religious Organization. 2. Virtually a Political Organization, seeking to actualize the Spirit of American institutions and of the Declaration of Independence; that is to say, The Equal Rights of all men, its parts, and to take measures to maintain it as effectually as men do theirs.

If for wearly the govern the measures is go unimportant of the measures to maintain it as effectually as entific and Philosophic Institution, seeking after all truth, and proposing to establish a University (as provided for in one of your articles) of a new and higher grade than any now extant; and, 4. A Socialistic and Practical Organization, believing in "United and Associative Action," "under proper system and order," that is to say, by the aid of the Highest Science of Organization, the truest inspirations and the best practical leadership, in order to accomplish the best results.

With these expressed objects in view in your constitution I can only regard the fact of your election of me, personally a stranger among you, and by spontanious action, as your President, as due in a great measure to the fact that I had already become, in some sense, the candidate of a Political Organization which has adopted the significant name of the Equal Rights Paury, and as an intimation that the great and influential body of Spiritualists has arrived at a state of readiness to intervene actively in the political affairs of the country.

It may, indeed, not have been distinctly in your thoughts to enter directly into the arena of politics, as they now exist and are conducted; but rather to aid, by whatsoever means, the purposes of the spirit world to inaugurate a new and higher style of political or governmental influences, which shall neutralize the prevalent corruption and place our national institutions upon a footing of purity, efficiency and elevating tendency for the whole people; and, indeed, and false shall be replaced by the new and true, then for means, the purposes of the spirit world to inaugurate a new

can hardly tell whether the great political revolution, which I doknow is impending to order to establish justice among us, will be wished out to any great measure turough the point a mashen ry of our existing government; or whether the whole grand national movement for reform will not at an early day rise high rithing the limits of the vessel which has hit arto contained our national destinies, and overflowing them, denies I the institution of A New Government, with a bine on the Proper of the old, but with a freer autocomy and with more deference to the highest inspirations of the spirit world.

The spirits have, inde d, often intimated, through various me fiums of the class used for the foreshadowing of governmental changes, that the existing government of the United States, and it the present patched and incongruous Constitution, is inadequate to the immense expansion that governmental and social reform must unavoidably take on in the immediate future.

Whenever any institution devised to aid the efforts of humanity, and which has served its day, has then become an impediment to further improvement, it is the wisest conservatism to sum the spirit which dictated such means of progress, and to replace them by substituting new instrumentalities, having a better adaptation to the wants of the age and a still higher grade of efficiency in conducing to the same end.

The Constitution of the United States and the government which administers is are now on trial before the American scople; in view of that immense change of conditions which the rapid development of the world, and especially the open intercourse and the mingled interests of the two worlds, have brought about, and are destined, in the coming few years, to augment, almest infinitely.

The possibility that in order "to establish justice" in this country, and in the world at large, the inauguration of a new and higher order of government, more in accordance with the science of organization, and with the designs of our spiritual guides, may be necessary, is not entirely a new thought with me.

The following extract from a discourse which I delivered before the National Woman's Suffrage Association, at Apollo Hall, New York, at the May Anniversary, May 11, 1871, will show that the subject has been contemplated:

It Congress refuse to listen to and grant what women ask, there is but one course left them to pursue. Women have no government. Men have organized a government, and they maintain it to the utter exclusion of women. Women are as much members of the nation as men are, and they have the same human rights to govern themselves which men have. Men have none but an usurped right to the arbitrary control of women. Shall free, intelligent, reasoning, thinking women longer submit to being robbed of their common rights. Men fashioned a government based on their own enunciation of principles: that taxation without representation is tyranny; and that all just government exists by the consent of the governed. Proceeding upon these axioms, they formed a Constitution declaring all persons to be citizens, that one of the rights of a citizen is the right to vote, and that no power within the nation shall either make or enforce laws interfering with the citizen's rights. And yet men deny women the first and greatest of all the rights of citizenship, the right to

Under such glaring inconsistencies, such unwarrantable tyranny, such unscrupulous despotism, what is there left women to do but to become the mothers of the future gov-

We will have our rights. We say no longer by your leave. We have besought, argued and convinced, but we have failed; and we will not fail.

We will try you just once more. If the very next Congress refuse women all the legitimate results of citizenship; if they indeed merely so much as fail by a proper declaratory Act to withdraw every obstacle to the most ample exercise of the franchise, then we give here and now, deliberate notifi-cation of what we will do next.

There is one alternative left, and we have resolved on that. This convention is for the purpose of this declaration. As surely as one year passes, from this day, and this right is not fully, frankly and unequivocally considered, we shall proceed to call another convention expressly to frame a new constitution and to creet a new government, complete in all

If for people to govern themselves is so unimportant a matter as men now assert it to be, they could not justify them-selves in interfering. It, on the contrary, it is the important thing we conveive it to be, they can but applaud us for exercising our right.

We are plotting revolution; we will overslough this bogus republic and plant a government of righteousness in its stead. We rebel against, denounce and defy this arbitrary, usurping and tyrannical government which has been framed and imposed on us without our consent, and even without so much as entertaining the idea that it was or could be of the slightest consequence what we should think of it, or how our interests should be affected by it, or even that we existed at all; except in the simple case in which we might be found guilty of some offense against his behests, when it has not failed to visit on us its sanctions with as much rigor as if we owed rightful allegiance to it; which we do not, and which, in the inture, we will not even pretend to do.

This new government, if we are compelled to form it,

shall be in principles largely like that government which the better inspirations of our fathers compelled them to indite, in terms, in the Constitution, but from which they and their sons have so scandalously departed in their legal constructions. tions and actual practice. It shall be applicable, not to women alone, but to all persons who shall transfer their allegiance to it, and shall be in every practicable way a higher and more scientific development of the governmental

tyranny and exclusiveness shall be inaugurated equality and fraternity, and the way prepared for the rapid development of social reconstruction throughout.

Nov. 11, 1871.

In conclusion, permit me again to recur to the important of following up the advantages we have already gained by rapid and decisive blows for complete victory. Let us define the contract of this through the courts wherever possible, and by direct as peals to Congress during the next session. And I again declare it as my candid belief that if women will do one-had their duty until Congress meet, that they will be compelled to puss such laws as are necessary to enforce the provision of the Fourteenth and Fitteenth Articles of Amendments to the Constitution, one of which is equal political right for all

But should they fail; then for the alternative.

It is possible, therefore, that while your action in making me your President implies, as I have said, a readiness of your part to engage in the political affairs of the country, a may be that you will not be called on so much to participate in our existing political usages, as you will to give your at tention to the higher questions of a true government, and to the means of superseding or replacing a political fabric which is denounced on all hands as corrupt, and which will have definitively failed of its object if it systematically per sist in a course of injustice.

And, indee I, in any event, it is doubtful whether the government of the United States is not on too low a plane of uses to subserve the wants of the new society which science. aided by Spiritu dism, is providentially designed to establish There is a scope of human affairs and of human interests which should be administered for the common welfare, and which every government hitherto extant in the world has failed to compass, which is far larger than the whole of what they have sought, even, to include within their sphere of activity. For example, such is the better education, even beginning with the better generation, of progeny. In the Children's Progressive Lyceum we have the incipiency of a system which, if it were developed and applied with the degree of zeal its merits demand, would tend largely to improve the condition of the future. Spiritualists are blind to the best interests of humanity when they give this system so meagre support. A matter of prime and fundamental importance should engage the first and best attention of reformers. It might be readily expanded into a national system of education, far higher in rank than anything which has hitherto been attained. The university which you propose should also be chiefly engaged in developing the true principles of Life and Government. The germs of many other grand ameliorations are already contained in your programme, and still many others will gradually be unfolded.

It is obvious that government now, when a science of Sociology exists, and when the wisdom of all past ages, distilled in the alembic of death and preserved in the heavens, shall be finally available for mankind, must be something very different from the empirical and chance begotten governments of the past. It will be a government of influx and attraction, in the place of coercion and brute force; and nothing could be more graceful or appropriate than that the Spiritualists should take the lead in substituting the sway of socialistic charm, or the fascination of devotion to the Good, the True and the Beautiful, to be illustrated in the collective life of humanity, for the disgraceful scramble of adverse interests and the bloody conflicts of freedom and oppression in the world.

But it is not the Spiritualists alone who are marching in this direction. The Woman's Rights Party, which also has a world-wide development, has already, in this country, surrendered to the initiative which, prompted, it is true, by my spiritual inspirations, I was led to take. They have almost unanimously planted themselves firmly on the platform which was suggested to me by those whom I feel honored to obey; and standing there, they are rapidly compelling the convictions and the co-operation of the Press, the Politicians and the Judiciary in the rendition of their first or lowest order of political rights.

I shall feel it incumbent upon me, indeed, to be present in Washington the coming winter to complete that line of procedure, by procuring the passage of a declaratory Act from Congress, defining the rights of women to vote under the Constitution. But it is almost tedious to wait even for an hour for that work. Other and more constructive measures lie beyond. The times are pregnant with great events. Abolition and the Woman's Rights movements have been merely for the removal of obstructions; in a preparation of the way. Our evils are still more social than political, and our remedies must be so also; except that the new and cardinary style of politics will come in aid of social reform; and, in that sense, politics will still retain a paramount importance in human affairs.

Another great army of progressive reformers, heading obviously in the same direction as the Spiritualists and the Woman's Rights Party, consists of all the segments of the Labor Movement; the National Labor Union, the Internationals, the New Democracy, the Working-women's Associations and the like. Hardly a day passes that I am not waited on by the leaders of one or more of these great industrial and political reform movements, and it is virtually conceded by them that all these parties are destined to be absorbed, at an early day, in the more comprehensive purposes

in the views and measures pose; and finally, the more old political parties, and o readiness to concur with this ments in one great movemen ciety under new auspices an

As it is not, therefore, imp rising movement of the P institution of a new governm in rank and in its purpose intent of Spiritualism than ' government-an institution waiting to remove, and w old style political organiza to take some preliminary st of the American Associatio that possible outcome of th

It is in accordance with this message. In your Previde that the Board of Trus nish aid to the destitute, en and friendless, free instructi to reformation for the viciou ized to assume that the objects are to be accomp invoking tue aid of science other clauses of your charte enlarge the programme, a model of a New Order of itself with serving the soc community.

It is also provided that " control of all business matt a very ample concession (which is imposed upon the

The duties of the Presic specifically defined. I car office was ever intended to that it should be confined t Annual Convention; for Convention, but of the N: ferred.

In the absence, therefore authority to enforce, but submit measures, I propose visers and assistants, from a in the Spiritualist ranks, az co-operate with us, and to which your organization c ments and Bureaus; and tees, as a Congress, to add from time to time, Messag the different Department recommendations as our aided, as we hope we shal spirations from our Spirit

If in this slight innov: germ of the New Govern I have alluded to, and if power, by virtue, solely, recommendations and m to complain; while if, on sult shall ensue, still the an incidental value. A Women's Rights women movement, and contribu are women may execute that in which it was ugovernment, not in the v the past, but by exhibitir so skillfully devised and impossible, and that all taneously transferred, kind. We may even co lasts, to become the serv

Spontaneity in govern idea. Voluntaryism in ever, a new idea with or has succeeded. People t support their churches be so constituted and equally strong hold up they will gladly tax the the rich largely and the means.

I cannot doubt that. very idea of levying tax an intolerable remnant

There is, therefore, in it will prove not anyth higher type and style (our forceful and involu is no class of citizen make my appeal in beh for it is part of our belie unconstrained attraction

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roing in venice of the people tends to the assumences government -- an invitation which shall transcend without old style points all erganizations—it has seened to me right that possible offcome of the movement.

It is in a continue with this view that I address to you tais message. In your Preamble and Constitution, you provale that the Board of Trustees "may have power to furmish aid to the destitute, employment and homes to the poor and friendless free instruction to the :ga rant and incentives to reformation for the vicious and degrad d." I am authorand to assume that the means by which these lau lable objects are to be accomplished should be the best known, invoking the aid of science and inspiration. In this and in other clauses of your charter there is, then, ample power to model of a New Order of Government, which shall charge itself with serving the social interests of all classes of the community

It is also provided that "the Board of Trustees shall have control of all business matters of the Association," which is a very ample concession of powers in view of the work which is imposed upon them.

The duties of the President of your association are less specifically defined. I cannot presume, however, that the office was ever intended to be merely a barren honor, nor that it should be confined to the act of presiding over the Annual Convention; for it is not the Presidency of the Convention, but of the National Association, which is conferred.

In the absence, therefore, of prescription, and claiming no authority to enforce, but only to devise, recommend and submit measures, I propose to call to my aid a cabinet of adin the Spiritualist ranks, and in the ranks of those who will degraded in the political arena. The sentiment of the comco-operate with us, and to divide the field of the objects which your organization contemplates into distinct Departments and Bureaus; and while co-operating with the Trustees, as a Congress, to address to the Spiritualists at large, from time to time, Messages and Reports from the heads of the different Departments and Bureaus, containing such desire to govern for the mere sake of governing, or for selfrecommendations as our mutual consultations may suggest, aided, as we hope we shall be, by communications and inspirations from our Spirit friends.

If in this slight innovation there should prove to be the germ of the New Governmental Order of the Future which I have alluded to, and if it shall grow spontaneously into power, by virtue, solely, of the wisdom of its programmes, recommendations and measures, no one will have occasion to complain; while if, on the other hand, a less exalted result shall ensue, still the plans proposed may prove to have an incidental value. And, in the fermer event, if the Women's Rights women and men shall unite, still, in the are women may execute our threat, in a higher sense than impossible, and that all necessary allegiance shall be spontaneously transferred, without shock or violence of any kind. We may even compel the old government, while it lasts, to become the servant of our plans.

Spontaneity in government is, it is true, a somewhat novel idea. Voluntaryism in the support of religion was, however, a new idea with our fathers; but it was an idea which has succeeded. People tax themselves without compulsion to be so constituted and administered that it shall take an equally strong hold upon the affections of the people, and they will gladly tax themselves voluntarily for its support-

I cannot doubt that, in perhaps another generation, the very idea of levying taxes by compulsion will be treated as an intolerable remnant of barbarism.

There is, therefore, intrinsically nothing absurd, perhaps it will prove not anything even difficult, in improvising a higher type and style of government over the heads of all our forceful and involuntary institutions; and certainly there is no class of citizens to whom I could so appropriately unconstrained attraction reigns supreme.

ject to you more as it really lies in my own inner conscious upon public platforms, and the words to be uttered action, should have advanced so unrepublican a construction

ments in one great movement her the recommend in a like the continue as it be real usually usually most pregnant and portunious as pro L

my interior perception, the existing government of the institution of a new governmental and social order, biguer | United States is already stricken by destiny, and is virtually in rank and in its purposes and more as or hast with the awept out of existence. The careas, it is true, remains, intent of maritualism than what me have habors or all a the f and is as large in its dimensions as ever, but the spirit has that Death has already settled on an organization which waiting to remove, and with it directly antagonizing the lonce flourished in life and manly vigor, and it is only a care see which remains.

to take some pr liminary steps, in my c and y as Prisident | We have no longer the original republic; no longer a of the American Association of Spirituities, to prepare for government by the people, and in the interests of the people; but a government, instead, of "Rings" and "Caucuses," in the interest of an oligarchy of unscrupulous pecuspirit already subverted; and none of the remedics which are prop sed reach the case.

But a new and mightier power than all the rings and caucuses, then all the venal legislatures and congresses, has already entered the arena. Not only are all the reform parties that I have mentioned coalcacent on the external pline, but they have already coalesced, in spirit, under the new lead, and "a nation will be born in a day," They enlarge the programme, and to build on it the working have already taken possession of the public conviction. Somewhat unconsciously as yet, but really, all the people look to the coming of a new cra; but all of them are not so well aware as we are, as I have of late said elsewhere, that the spirit world has always exerted a great and diversified influence over this; while it is not till quite recently that the spiritual development of this world has made it possible for the other to maintain near and continuous relations with it.

The decadence of our old style institutions coincides, therefore, with a higher development of the individual spiritual life. The old, and formal, and degraded affairs of government have simply lost their hold upon the better life of the nation. The best men in the community have long since ceased to participate in political affairs; and while women are struggling to secure the ballot, it is more to remove a badge of inferiority, than with any grand faith in the effici ency of voting.

Women as well as men, while the spirit that now governs visers and assistants, from among the ablest men and women in society shall continue to govern it, will become venal and munity must be elevated to a new plane. The good and the truly great, both men and women, must be called to the front, and into the lead of the new and spontaneous movement, and they must consent to be influenced, in turn, by the accumulated wisdom of the spirit world. Those who ish ends, are those who need to be overcome and subjected to government; and a new order of governors must stand at the head of affairs, who shall be inspired with a supreme ambition to accomplish a great good, while, at the same time, superior wisdom.

The old political parties are effete. They have no longer any vital issues between themselves, nor any claim upon the allegiance of the masses; nor would any new party, upon simply the old basis of politics, give to our perplexed and exhausted country any relief. Still it is not the nation, but only our institutions, and the spirit which has animated movement, and contribute their aid and wisdom, we who them, which are worn out. The life of the nation was never so full and so bealthy as now; and it is on this that the new, that in which it was understood, and revolt from the old and beneficently revolutionary, and spiritualized order of government, not in the way in which men have revolted in government will be erected. And here I am reminded the past, but by exhibiting the model of a new government forcibly of the sublime dictum of the venerable father of the ling of the Second Section of the Fourteenth Amendment, he so skillfully devised and inaugurated that collision shall be Senate-Mr. Charles Sumner-that "Anything for Human says:

Rights is Constitutional!" great change. It is not ambition in any common or low sense of the term. It is not any selfish grasping after power, any vulgar aspiration after ephemeral notoriety, not even any inordinate consciousness of personal superiority over the humblest or the most obscure of my brothers or sisters support their churches and their priests. Let government in the world. It is a swelling and overmastering desire for an immense usefulness to my suffering fellow-beings; it is the ambition of uses, in the supreme sense; it is the behest of an all-conquering destiny; it is inspiration, or what you the rich largely and the poor in proportion merely to their will; an impulsion, at all events, which I trace and ascribe to spiritual sources, and which will only permit me to do as I do: and which has in it, to my consciousness, the promise

of undoubted and unbounded success. Nor is this monition to a new and rare species of activity confined, in this age, to me alone, among Spiritualists. Hundreds who read this address will find in it only a record. with slight modifications, of the recent promptings of their active schooling for the New Departure in all human affairs. agents have been selected by the Spirit World, sometimes Friends and fellow-citizens: I might stop here, having notified, though not always, of their functions in the future, completed a somewhat literal view of the situation. I have and have been carried through unusual experiences fitting have ever supposed Senator Carpenter to be, especially since hitherto confined myself to a cautious and guarded state them for the coming crisis. Delicate women have been he advised the introduction of "The Woodhull Memorial" ment of the external and obvious facts. But I ought to do wrenched from their quiet seclusion in the family and sent into the Senate, in his eagerness to find an escape for the more. Let me deal frankly with you, and present the sub- itinerating through the world, or have been placed Republican party from the legitimate consequences of their

ta the views and measures which I am on gaged in or pro- been. I feel that it would be an injustice to myself, an in- have been put into their mouths. pose, and finally, the move p ogressive members of both the just ce to you and to the truth itself, not to communicate with great business powers, have been stripped of their old political parties and of the chord, include a growing freely all that I have in mind to say to you; the state of wealth, defeated in every design, plunged into poverty and residence to concert with time and iting of all the rectual ele-events belief the scenes, as well so in the actual seeming, held to the steady purpose of developing their minds into the apprehension of a higher order of truths. Preparations of every kind have been made in millions of directions, seem-As it is not a conform impossible that this immense up a firsthic expersence, in the very spirit of the truth, and to lingly divergent, but now rapidly reconverging upon the common end. The hour of ultimate action is at hand. A new class of men and women will come into the direction of everything. The spirit of the old is already dead. The spirit of the new is born, and breathes, and is already living in the world.

Your enthusiastic acceptance of me, and your election of me as your president, was, in a sense, hardly your act. It was an event prepared for you, and to which you were impelled by the superior powers to which both you and I are subject. It was only one step in a series of rapid and astounding events which will in lators and demagogues. Our institutions are, therefore, in a mary lously short time change the entire face of the social world. Many among you will perhaps shrink ba k, on reflection, from the step you have taken. It may, indeed, commit you to much more than you are as yet delibcrately prepared for. But let those who have insight and faith not be dismayed at any amount of recoil and agitation. "They that are with us are more than they that are against us." Those who are in the guidance of the world's crisis are competent to the office they have undertaken, and they will not fail. Justice shall be established in the earth even though the heavens should fall. The New Jerusalem which was to descend from God out of Heaven will be a literal city, in the sense of the civic and social domicile of the whole people, regenerated by the prevalence of Equity, Fraternity and Love. May God help the cause of Right and hasten the triumph of practical Truth in the whole world. through your exertions and mine, aided by the combined forces of living humanity inspired and guided by the wisdom of the so-called dead.

I have thus spoken to you freely as in duty bound. I have no polite terms to make with those who do not accept the spiritual idea. Knowing it to be thus, I wait for their growth to comprehend it, and I thrust myself unreservedly, in the meantime, on your sympathy and co-operation.

VICTORIA C. WOODHULL.

At a meeting of the Board of Trustees of the American Association of Spiritualists, held at 44 Broad street, New York, October 25, 1871-present, seven members-it was resolved to continue the services of Eli F. Brown as Missionary until the 1st of January, 1872.

The Secretary was requested to appeal to the friends of Spiritualism to assist us pecuniarily in retaining him in the

The foregoing address, prepared by the President, was read and considered; and, on motion of Geo. A. Bacon, it was resolved: That we, as the Board of Trustees, second the address prepared by our President and adopt it as an expression of our views, to go before the world as the voice modest and humble in the reception of the promptings of of the American Association of Spiritualists, and that our President be requested to take measures to carry out the plans therein proposed, and to that end we hereby pledge her our hearty co-operation and assistance.

Signed, by direction of the Board,

HENRY T. CHILD, M. D., Secretary.

SENATOR CARPENTER'S LOGIC REVIEWED.

NO. IV.

Again: In Mr. Carpenter's reply to Mr. Tilton, in speak-

evident from this section that a State had the I tell you frankly, that I feel myself called upon by the power, after the adoption of the Fourteenth Amendment, higher powers to enact a great role in connection with this to exclude a portion of its citiz as from the right to vote. That is to say : Previous to that adoption the States did not have the power to deny citizens the right to vote, but by this Amendment that power was granted. We hear a great deal said about "the intention" of these Amendments not having been to make women voters. We should be glad to have the lawyer-senator inform us if it was "the intention" of Congress to extend the power of the States by these Amendments. If we remember rightly, the whole opposition of the Democracy to these amendments was based upon the theory that they would destroy the States, vesting all power in Congress. It has been left for Senator Carpenter, in his search for an escape from the Constitutionality of Woman Suffrage, to discover that the Republican party, instead of having over-reached themselves by the clause enfranchising women as citizens and voters, when they only intended to cover male negroes, actually put it in the power of the own souls. The last twenty years has been a season of States to limit suffrage to the exclusion of everybody except male negroes; that is to say: In order to make voters of make my appeal in behalf of this idea as to the Spiritualists; Spiritualism itself is only the chief symptom of the ripening negroes, they virtually disfranchised all other male citizens, for it is part of our belief that, in the spirit-spheres, pure and of humanity for great events. Thousands of individual since of what value is a privilege that is liable to be taken away at any time and without recourse ?

It seems incredible that so thorough a Republican as we

and unanswerable argument." All that our fathers fought 'shall come. for, the Republican party have surrendered, in order to | Physicians tell us that but one woman in ten is functionthan race, color, "&c.

Now, why did Senator Carpenter use the phrase " so far that the Constitution in its other parts limits the States in little of both.

But if such power is contained in the Constitution, let us ask the learned lawyer of what use or effect is the second section of the Fourteenth Amendment, and where the right which he says is acknowled; ed by it? The Constitution had never defined citizenship. There were a class of persons whom the Republican party wanted to become voters. They therefore amended the Constitution, declaring "all persons," women as well as men, to be citizens. Had they stopped at this point, as Mr. Carpenter declares, "the right of all citizens, black and white, male and female, to vote and hold office, would have been secured; because I believe the elective franchise would have been held to be one of the privileges of a citizen of the United States." They did not, however, stop with section one, and with having secured the right to vote, not only to the negro, but to all citizens, female as well as male, which it is to be inferred, the Senator did not think was previously possessed, but they added section two, which Senator Carpenter claims invests the States not only with the power which it was inferred was possessedto exclude women from suffrage, and which the States claimed and exercised-but also the power to exclude all other citizens, except on account of race, color and previous condition of servitude, which right the States never claimed, or supposed they possessed. And so Mr. Carpenter "proves unanswerably" that our government is further from a republican form than ever before. We trust he is satisfied with his "inevitable" conclusion.

We think the Democratic party will hail this construction of the Constitution as given by the chosen mouth-piece of the Republican party. What necessity is there for the Democratic party even to make "new departures," since their pet doctrine of States Rights has been so securely granted them. They have been stranded on the rock of a 'Centralized Government," eagerly straining their eyes to catch sight of some succor or means of relief before going to pieces entirely, when lo! Senator Carpenter, whom they believed had done so much to blow them upon that rock, incontinently changes the current of his logic and comes to their relief by announcing that the Federal Government has surrendered all its power to the States. We wonder that the New York World has not caught sight of the relief ere this, since it is not long ago that it abandoned all hope, saying that the "intention and effect of these amendments were to take away from the States all power over citizenship." As a simple matter of justice, the World first, and next the Democratic party following its lead, should hoist the name of

HON. MATT. H. CARPENTER, for

President in 1872,

since out of the " Egypt of bondage he has safely delivered them across the Red Sea" directly into their "land of promise," without marching them about " forty years in the wilderness" and feeding upon the "sand-which-is" there.

Thus have the Republicans abandoned every principle upon which the late war was fought and reconstruction completed. Hundreds of thousands of lives were sacrificed, of bodies and limbs maimed, and billions of treasure expended to maintain a principle which was gained only to be abandoned in the very flush of victory, simply because women have had the effrontery to desire a voice in making the laws by which they are governed—the very basis of the most fundamental of all the principles which make upa just government. Some of the States claimed the right to exclude negroes from suffrage. Against this the Republican party rebelled and deprived them of the power to do so, but as a compensation, granted them the right to exclude all other citizens from suffrage upon any account other than that which covered male negroes. We trust the Republican party is proud of its work, and of its special exponent, Senator Carpenter.

THE PREVALENCE OF FEMALE DISEASES.

From one end of the country to the other, and throughout its whole area, there comes up one great and mournful crythe almost universal weakness of women. Where a hundred years ago these things were the exception they have come to be the rule. Where the peculiar diseases to which women are liable were so uncommon as to be very nearly without a name, there has come the necessity for the coinage of a list of names sufficiently imposing to frighten the unsuspecting

as this is. But he has advanced it, and those who desired the | observer, and quite alarming enough to make every unafescape by it make haste to denominate it as "an admirable fected woman question herself as to when her turn to suffer

enfranchise the negro, since, in Senator Carpenter's own ally healthy; while even girls are rapifly degenerating into language, "I have no doubt, so far as these amendments a long list of complaints, unfitting them to become the its legitimate consequences—an unhealthy and unautura as are concerned, of the power of any State to exclude citizens i mothers of healthy children, the tendency of all of which is tion, which is the prelude to the whole train of companies from the right of suffrage, for any other reason or account | inevitably and unmistakably to a generation of invalid chil- from which medical science is in vain endeavoring to rescue dren. If the physician is asked why these things are so, they look wise and say nothing; thus leaving us to infer either as these amendments are concerned?" Did he intend to that the causes are such that they dare not expose them or have it inferred, as we have elsewhere claimed is the fact, that they don't know. We incline to the opinion that it is a

their power to exclude citizens from suffrage? Why could One of the greatest quarrels we have with the world is not that lawyer have risen to the dignity of a Senator and over the mawkish sentimentality and mock modesty that stated the case plainly, when so important a question as the prevent discussion and consequent knowledge upon those rights of all the citizens of the United States, except male subjects upon the perfect understanding of which the gennegroes, are involved? If impartial suffrage for citizenship | eral welfare more in imately depends than upon all other is secured in general terms in the Constitution, where these things. We commend for the world and demand for ouramendments "are" not "concerned," why was he not selves all there is to be known of the science of generating honest and manly enough to have admitted it and thus have and rearing children. But the modest (*) world on hearing this demand blushes and hides its face behind its hands or some other available thing, and cries, "Oh, my! what brazen-faced women; they are perfectly awful; 'destitute of all that goes to make up a pure woman,' and 'fit only to associate with the depraved and lost of earth,' who fill the socialistic pools, which are covered with green and scum' and 'thick with uncleanness.' "

Were we disposed to resent these things we might say (parenthetically) to our detamers: "To the pure in heart all things are pure," and that "the drunken person supposes everybody except himself to be drunk," and infer-reasoning by analogy-that these super-excellent, double-refined and purified editors are themselves the worst examples of what they would have the world think of us. But in disregard of whatever has been, or may be, we shall continue to make the demand for information, for a solution and for a general presentation of the cause of female degeneracy. Some attempt to ascribe it to an uncurbed sexuality. But a sufficient answer to that is that the same effects should have fol lowed in ages past, since the same cause existed for them then as now but not having done so is evidence that the proposition is erroneous. The fact that this degeneracy is increasing at a fearful rate no one will question, since every year sees the bloom of health wanting upon a larger proportion of women. There must be a sufficient reason for this. We think it one of the important questions of the day, and second to no other in its effects upon the public

Undoubtedly one great though not a principal cause of disease in woman is the growing aversion to the bearing of children, which induces women to resort to all sorts of unnatural abuses of themselves-first, to prevent conception, and, second, to destroy it if the first be unsuccessful. But it must be remembered that this is of itself the legitimate result of some other fundamental cause. Why should women in this age be less desirous of children than in ages past? This is the serious part of the question, and which being answered, all the rest will be made clear.

In the first place, then, women are becoming more individualized and less contentedly and resignedly the subjects of men. The same principle was developed among the slaves. So long as they had no conceptions of freedom they were content, even happy in their servitude, though their condition was one great and constantly burning curse to them. But the moment freedom found birth in their souls, all their surroundings became tormentors to them, stinging their newly discovered senses into perpetual rebellion. Their tasks became onerous and their faithfulness degenerated into trustlessness, and in time they would have become not only miserable people but most unprofitable property, since everything would had to have been forced from them by the lash or by the fear of it.

It is this same principle of freedom that is being born in the hearts of women, which is, perhaps unconsciously as yet, in most cases, making them dissatisfied with their situation. They begin to feel the chains by which they are bound, and chafing under the same are even now becoming under its three forms: present labor, past labor (capital), galled past endurance. We said this rebellion, in most cases may yet lack definiteness, but it exists as an undefined unrest with the consciousness. It tells women that they are subjects of men, if not, indeed their slaves, and this simple consciousness causes an incipient rebellion in every soul which feels it even where all the sentiments and chords of love exist

Men and women are not so different from the lower animals in their characteristics as some would have us to suppose. And they may not be conquered and reduced to a similar docility with the horse and the ox; but they rather will remain free and unsubjected. The best representatives of beasts among their kind are docile, even affectionate; but let them be bound together so as to interfere with their individual freedom and they will contend even unto death.

It is the same struggle for freedom that is now being made by women. Not that there is any natural or real antagonism between the sexes, any more than there is between unbound beasts; but a sense of interference with what be long to them as individual women is present and they rebel. Where there would be periect harmony, if left in perfect freedom, there is constant chafing and irritation under restraint; and it is this artificially and unnaturally generated antagonism which is entering in and destroying the health of

women in their writity. They are no longer the gard antly submissive and religiously subscribent wives but protesting individualized women, feeling that they are sab jected to demands it should be theirs to grant or refuse, but which they must perforce grant, and hence the rebellon me

These diseases are beyond the reach of medication. They come from a higher cause than matter, and from a higher source must relie be invoked. It is the spiritual freedom of the individual soul which is limited, and it is the rebellion of the spirit against the conditions to which the material body is subjected from which this new and formidable class of diseases come. Wherever there is a union maintained be tween a man and woman, which is not fully in accordance with the desires and impulses of the woman; and still more, where there is actual disgust and loathing, as a frequently the case, then for a certainty will be found either some single phase of female complaints or a combination of two or more of them, the severity of which will be in exact proportion to the intensity of the condition to which it own its origin. Here, again, we find the relation between such cases and the universal accompaniment of a deranged nervous system, showing that the diseases themselves are still more nervous in their character than they are physical, and that their cure is still more the work of the legislator than it is of the doctor.

To this view of the matter we seriously invite the attestion of medical men; and if, when they are diagnosing med cases, they will inquire whether their patients are not subjected to either revolting, disgusting or undesired sexual relations, they will find an affirmative answer in every case.

And with still more seriousness would we invite the attention of women themselves to this view of their difficulties. Let them analyze these things, and learn that the natural impulses of their natures cannot be interfered with, and much less trampled upon, with impunity.

And the Press may set up another prolonged howl of virtuous indignation and maintain it to their hearts' content. We intend to continue the presentation until the immediate men are stripped of the ownership which they now claim and exercise in the persons of women-from the abuse of which so much disgusting disease results.

And frightened women, who cling with such tenscity to law as the safeguard to their virtue and as the only bond which can keep their husbands to them, may raise the cry of indignation with all the fierceness of enraged tigresses, and shout and write to their souls' content, "Down with the damnable heretics;" but we will still raise the question, Whence all this disease?" and give our solution with calmness and unconcern.

GREELEY AND PHILLIPS. •

There is no sadder thing to us than to see Mr. Greeley permit his sub-editors to abuse, on every occasion, Wende'l Phillips. Of all the marked leaders in the great anti-slavery contest, Phillips is the only one who has "marched on," and who, after defending the cause of the black laborer, driven to his task by the whip, now comes to the rescue of the white laborer, driven to his task by want. Phillips is moderate, prudent and wise in all he says on the complex and difficult problem of Labor. He even tells the workingmen that when they engage in co-operation they must prepare themselves-must educate themselves. The most violent thing he has said—at least to the ears of privilege—is that Labor creates the wealth of the world, and should have it. The world cannot bear the truth. Is Mr. Greeley of the world? Before the close of this century, the two following axioms in industrial science and morality will be accepted as the plainest dictates of intuition and common sense.

1. The factors which enter into production and create the wealth of society, will share and own the wealth according to the service rendered by each. Now, the factors are labor and refined or skilled labor.

2. Whoever obtains a day's labor from his fellow-man without giving him a day's labor of equal value in return, is a robber of his fellow-man; and no legal sanction, no cloak of custom can ratify the spoliation.

Mr. Greeley, if he cannot praise, should order his subordinates to keep silent as to the course of a most noblehearted, unselfish man-a man who, standing foremost among the conservative classes of the most conservative type in the nation, comes forth and defends the cause of spoliated labor against the god capital, which all worship in the sincerity, not of their hearts, but of their selfishness and cunning. (We do not blame capital in itself; it is the accumulated product of labor; but we condemn it when, Cain-like, it slays its twin brother, and feeds on its blood.)

It is not for Mr. Phillips we speak. He is strong in his intellectual and moral position, and will live in the heart of humanity in the future, when it shall look back to see who were the men that were laboring to elevate all of its members, to make it one in a high destiny, and to effect the social redemption of those who lived in the hells of poverty, ignorance and toil of our Civilization. Alas! what silence reigns in the halls of the Tribune on Radical Industrial ReTHE CURRENCY

The great question which is to oc tion of the American people is the Monetary System—of a system tha most invidious and pernicious of namely, the monopoly of the circu it does, to corporations and bank strument by which the exchange o industrial circulation carried on, which enables them to reap yes usury, a harvest of millions out of the beobje.

We want light on this subject: of principles, so that the public 1 able to act with wisdom. Ideas a are the prototypes of all practical t or material world. We must ha rightly and wisely.

We publish to-day the first of a on this important subject by Alber mark that the writer has had ampl ing the currency question under th stances. After his own labors in to investigate and discuss thorough of the ablest thinkers in Francederaur and others-where, since 1: attention, being considered as the dustrial reform. Mr. B. seeks to ciples on which a true currenc them he deduces the plan he pr creation of his own mind, but a c As it is new, it will probably strik new things, as strange, and as imp the question is to determine whetl if they are, then the foundation realization can be studied at leisur cles to a careful analytic study.

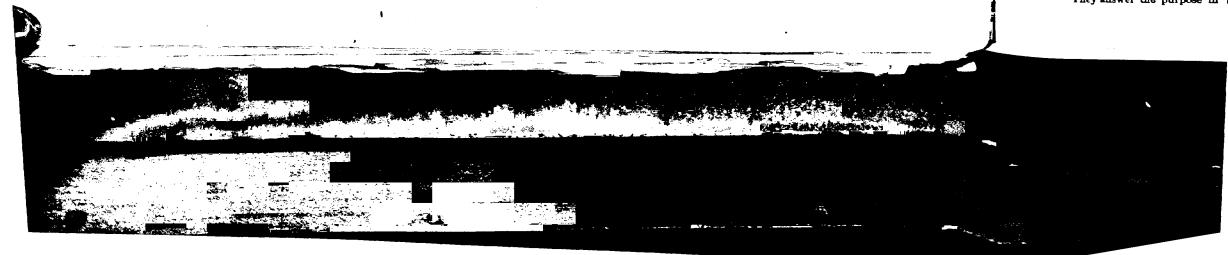
THEORY OF MONEY-A NEW CURI SYSTEM. BY ALBEI

It is a universally received or are the natural currency of mank as such; and that any departure from nature and her laws. rency, consider it merely as an e based upon it, and its represen knowledge the legitimacy and su It is time that this belief in the precious metals, this worship of

superstition of the world, should The specie is a false currency and evils in the industrial system to be discovered and established a scientific bas's, and performs legitimate manner its most impe of effecting the exchange of proc resorted to as a currency at an e-man was not capable of discove representative sign of the produhe wished to exchange. They I since, in part from habit and th in part from the impossibility of in societies convulsed by wars an that now exists in the politics many nations would permit the rency: England might have ests

We could prove a priori, by a the progress of the human race ing from the metallic, remains t a proof would have little weigh and for the purpose of showing well as practical reasons for beli The a priori proof is this:

Man, endowed with reason, and combination, must invent means and instrumentalities wh trial labors and operations. supplied by nature with whatev it is covered with a clothing of t nishes it; it digs its hole with it tools, and constructs its cell wit makes, however, no progress, n dowed with the power of creat or self-sufficing intelligence. or ser-sumeing intellectual creator; and his ele are dependent on this power w him privation and suffering in career on the earth, before he l requires to satisfy his varied w the high degree of elevation In the early phases of his career he is able to invent and create him to a certain extent with proand which aid him in his progives him the horse and the ca with a slight effort of reason, h of the ground; these are his pition. At a later period, when and perfected the mechanic art the scientific means of travel-Thus we have in the beginning by nature, the horse; and at a lity created by reason, the locoi all the instrumentalities which nishes or instinct suggests to ments which answer for a time. ple, the canoe; science, or the perience of ages, treates the ste the bow and arrow; the latter mortar and the bomo; the forn mortar and the bomb; the forn ter invents the watch; the o other, the reaping and thresl needle; the other, the sewing r This law, which appear applies to gold and silve finds these metals ready to l them to him, and as he They answer the purpose in r



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THE CURRENCY QUESTION

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We want light on this subject; we want clear statements If you have that the public may be instructed, and be alle to act with wisdom. Ideas are guides to action; they are the protacypes of all practical realizations in the external or material world. We must have true ideas to operate ngitty and wisely.

We publish to-day the first of a series of articles written on this important subject by Albert Brisbane. We will remark that the writer has had ample opportunities for studying the currency question under the most favorable circumstances. After his own labors in the field he had occasion to investigate and discuss thoroughly the subject with some of the allest thinkers in France-Prudhon, Goignet, Courideraur and others-where, since 1848, it has occupied great attention, being considered as the key to a fundamental indistrial reform. Mr. B. seeks to explain the abstract principles on which a true currency should be based; from them he deduces the plan he proposes. His plan is not a creation of his own mind, but a deduction from principles. As it is new, it will probably strike most persons, as do all new things, as strange, and as impossible of realization; but the question is to determine whether the principles are true; if they are, then the foundation is laid, and the means of realization can be studied at leisure. We commend the articles to a careful analytic study.

THEORY OF MONEY-A NEW CURRENCY AND A NEW CREDIT SYSTEM. BY ALBERT BRISBANE.

It is a universally received opinion that gold and silver are the natural currency of mankind, predestined to be used as such; and that any departure from them is a departure from nature and her laws. They who advocate a paper currency, consider it merely as an extension of the metallic, as based upon it, and its representative; they also thus acknowledge the legitimacy and supremacy of gold and silver. It is time that this belief in the infallibility of the so-called precious metals, this worship of gold, which is a financial superstition of the world, should come to an end.

The specie is a false currency; it engenders great abuses and evils in the industrial system. A new currency remains to be discovered and established—a currency which rests on a scientific basis, and performs in a direct, economical and legitimate manner its most important function, namely, that of effecting the exchange of products. Gold and silver were resorted to as a currency at an early period in history, when man was not capable of discovering and establishing a true representative sign of the products, labor and services which he wished to exchange. They have been continued in use since, in part from habit and the want of inventive genius, in part from the impossibility of establishing a true currency in societies convulsed by wars and revolutions. The stability that now exists in the political and industrial systems of many nations would permit the establishment of a true cur-

many nations would permit the establishment of a true currency: England might have established it a century since. We could prove a priori, by adducing a law that governs the progress of the human race, that a new currency, differing from the metallic, remains to be discovered; but as such a proof would have little weight, we will merely indicate it, and for the purpose of showing that there are theoretical as well as practical reasons for believing in a monetary reform. The a priori proof is this:

Man, endowed with reason, with the power of thought and combination, must invent or discover for himself the means and instrumentalities which he employs in his industrial labors and operations. The animal, for example, is

trial labors and operations. The animal, for example, is supplied by nature with whatever it requires for its wants; it is covered with a clothing of fur, hair, etc., which she furnishes it; it digs its hole with its claws, which are its natural tools, and constructs its cell without the aid of science. It makes, however, no progress, no improvement; it is not endowed with the power of creating; it is not an independent or self-sufficing intelligence. Man, on the other hand, is an intellectual creator; and his elevation, dignity and progress are dependent on this power which is given him. It causes him privation and suffering in the beginning of his social career on the earth, before he has discovered the means he requires to satisfy his varied wants, but it is the source of the high degree of elevation which he ultimately attains. In the early phases of his career—in his social infancy, before he is able to invent and create for himself-nature supplies him to a certain extent with preliminary means of operation, and which aid him in his progress and development. She gives him the horse and the camel as a means of travel and with a slight effort of reason, he opens roads on the surface of the ground; these are his primitive means of transports tion. At a later period, when he has acquired experience and perfected the mechanic arts and the sciences, he creates the scientific means of travel—the locomotive and railway. Thus we have in the beginning an instrumentality furnished by nature, the horse; and at a later period, the instrumentality created by reason, the locomotive. This rule applies to all the instrumentalities which man employs; nature furnishes or instinct suggests to him rude and simple intruments which answer for a time. Instinct suggests, for example, the canoe; science, or the accumulated thought and experience of ages, creates the steamship; the former suggests the bow and arrow; the latter discovers the rife and the mortar and the bomb; the former suggests the dial; the latter invents the watch; the one, the sickle and fail; the other, the reaping and threshing machines; the one, the needle; the other, the sewing machine.

This law, which appears to be a general one, applies to gold and silver as a currency. Man finds these metals ready to his hands; nature furnishes them to him, and as he uses them as money.

tain also great defects. They are not suited to a state of scorety in which industry is prosecuted on a vast scale; no more than the horse is suited to the immense demands of travel which now exist.

As somety progresses more slowly in political and social improgrements than in those of a material nature, like the mechanic arts, man still uses the metallic currency furnished m by Nature: he has not discovered the true or scientific currency, as he has the true horse, the true sickle, the true needs. A slight deviation from the old metallic currency is to be found in the modern system of paper money, but it does not constitute a true currency; it possesses the de-of the metallic, with some of them increased in degree.

They who can follow laws and have confidence in them, may be convinced by the fact alone that Nature, having say plied man with the metallic currency, it cannot be the true and final one; he must create one for himself; if he does not, he falls to the rank of a creature of instinct, using means supplied to him by Nature without thought or inven-

As this train of reasoning will probably be but slightly satisfactory to most persons, the proof of the falseness of the specie currency must be supported by clear and practi-cal demonstrations. We will prove then practically its falseness: first, by pointing out the abuses which it engonders; and second, by explaining the conditions which a true currency should fulfill.

Before entering upon the subject, we will examine briefly what money is, the function it performs, and the various substances of which it may be made.

Money is a sign, used by general consent, to represent the products, the labor and services which men wish to exchange with each other. Briefly defined, it is the representative sign of products, and the medium for effecting their exchange. As products cannot be exchanged direct without rest inconvenience for each other, some sign, which rep

resents them all, and which the entire community recognizes and accepts, is absolutely necessary. Any article or substance may be used for, and may serve the purpose of money, which is sanctioned by law and cus-tom; it is thus a thing of artificial and conventional creation. As proof of this, we see that a great variety of articles and substances have in different countries and at different times served the purpose of money. Among savage tribes, arrows, shells and furs are used; in Tartary, pressed cakes of tea, and in Abyssinia bars of salt are the medium of exchange. In ancient Greece, before gold and silver were employed, cattle were the money of the time; the earliest gold coin bore the impress of an ox's head and was called an ox, thus taking the name of the old standard. In ancient Rome copper pars were the currency; and in Carthage, to some extent, leather. At the present day, paper is widely used, and in this country, since the breaking out of the civil war, it has entirely taken the place of gold and silver. It is a more convenient currency than the metallic, as it is lighter and more easily transported; could means be found to regulate properly its issues and render it secure, it would be preferable to gold and silver. Thus we see that any material may serve the purpose of money, provided it is universally accepted by a community and sanctioned by

Money is a measure of value; it is the measure by which the relative value of all products are determined; it thus enables men to compare their products with each other and determine the basis on which to exchange them. Money in itself hes no real value; it performs a secondary function, that of facilitating the exchange of products which labor creates, but if there were no products to be exchanged, money would be wholly useless; products on the contrary would retain an intrinsic value, even were there no money to exchange them. Place a man on a desert island with tons of gold and silver, and his fancied treasures would be useless to him; it is only on condition that the island is inhabited and industry prosecuted, that his money obtains a value; he then can exchange it for the products he requires. Money, consequently, is not real wealth, but merely the representative of it; real wealth consists in the products of labor. Gold and silver have, as metals, an intrinsic value, as they can be employed for many useful purposes, for plate, jewelry, etc., but when coined into money they lose that value, and have no more than the small pieces of paper on which bank notes are printed. The popular notion that money is real wealth, because it can be exchanged for it and obtain it in exchange, is a superficial error; the only real wealth, as we said, consists in the products of human labor, physical and intellectual, which ministers to man's wants and comforts and to his progress and elevation. The ex-change of products, which money facilitates, is a secondary and collateral function, dependent on the creation of products; some sign or representative must be used, and any may be employed which is universally accepted; it is thus common consent, sanctioned or ratified by law, which creates money. As this common consent costs nothing and has no value, that which it creates can have no value.

The following are the points which we have briefly indicated, and which are to be borne in mind in examining the

possibility of creating a new currency : 1. Money is a sign, and nothing more, which is used to represent the products, the labor and services that men desire to exchange with each other.

2. Its function is to facilitate the exchange of products by

furnishing a sign that represents them all, and is a measure of value by which the exchange can be regulated.

3. It may be made of any material that is convenient to

handle, easily divisible, etc.

4. It is not real wealth, but merely the representative of it. We find in the history of every people a period prior to that in which gold and silver were used, and in which some other material was employed as the currency. As the human race progressed, and different countries began to exchange with each other, a more universal medium of exchange became necessary. Gold and silver were by instinct change became necessary. Gold and silver were by instinct adopted, as they were the best material for the purpose that Nature offered man. These metals are not perishable. not subject to rust and decay, are divisible into small parts and are agreeable to handle; but, above all, they are scarce, so that the quantity cannot be suddenly or arbitrarily increased inflated or contracted. It is these qualities, not any mysteri ous attribute inherent in the two metals, that fit them for money; it was convenience, not predestination, as the worship of gold implies, that led men to employ them.

Gold and silver, then, are the currency furnished the hu-

man race by Nature, to be employed provisionally by it until it establishes a stable industrial state, discovers the laws that should govern money and is in a condition to create a true currency. They possess, as money, certain properties, which prevent numerous abuses and disorders in They answer the purpose in many respects, but they con- an imperfect industrial system, like that which has existed is to fix its affection. Try

and still exists. Their important property, that of scarcity, which regulates the amount of currency in circulation, secures order, regularity and stability in the circulating medium and in industry, as far as the influence of the currency extends. They are also impossible to the currency distributions of the currency are also impossible to the circulation. extends. They are also imperishable, so that if their scarcity prevents sudden inflation, their non-perishable character prevents sudden inflation, their non-perishable character prevents sudden destructions and consequent contractions of currency. Thus artificial expansions and contractions, and the derangements and disorders to which they give rist, are prevented. No king, no ruler, however powerful or selfish he may be, can increase or inflate suddenly the specie currency; Nature maintains order in this department of human affairs in spite of man. Had human department of human affairs in spite of man. Had human power been able in the past to control the currency, how continually would it have been inflated beyond all natural limits, and with these inflations, the relations of properly, ratios and with these limitations, the relations of property, values and prices deranged, and the industrial operations of nations thrown into confusion. Nature, in supplying man with a currency, preserves an order and stability which he can not; while he is acquiring the experience necessary to enable him to discover a true currency tor him. selt, and to regulate with wisdom his industrial system, she puts a veto on his ignorance and selfishness. Man, however, should not be the slave of Nature; he should not look to her to direct and govern him; he should not be compelled to be wise and just. He should look to himself; he should create by his own reason all the instrumentalities he

employs. With these preliminary remarks, we will enter upon the examination of the subject from a practical point of view. We will analyze the detects of the specie currency and the evils and abuses to which it gives rise, and in a manner that will be easily understood, and, we trust, convincing

The fundamental defect of the specie currency, that from

which nearly all others spring, is this: It is a currency that can be monopolized and controlled by individuals and corporations, and be made in their hands an instrument by which to govern the industrial system, a means of speculation, usury and spoliation. Like all monopolies, it falls under the control of a small minority, who with its aid rule labor and its interests to suit their own purposes

WESTERN EXCHANGES give us the history of a remarkable medical case of Theresa Schaffer, who was suffering from an excruciatingly painful tumor and lay dying in the infirmary attached to the Convent of the Sisters of Mercy in St. Louis. In the extremity of her suffering, and when all human aid at the hands of priest or physician had been abandoned, she turned to Heaven for relief and dedicated a novens or nine days' prayer to the Virgin. At the conclusion of that ceremony, to the utter astonishment of friends and attendants. she recovered, and is now in good health. There is no such thing as a miracle, say scientists and materialists, and therefore, if it happened at all, the incident was from strictly natural causes—internal absorption, or so forth. Miracles have happened, say Protestants, but they happen no more. We have proofs enough of all we want to know; and those that will not believe Moses and the prophets will not believe though one should rise from the dead. Miracles always have existed, and by the blessing of God and the saints do still exist, and are as much needed as ever for the strengthening of taith and the confusion of infidelity; but let all things be done in order and under the sanction of the Most Holy Church, say the Catholics. Let the priest try the spirits. Spiritualism alone affords the true and satisfactory solution of these phenomens.

WHILE we have laws it is better that they should be enforced than that they should be broken with impunity. There is a spirit of good even in things evil, and so far the Utah bigamy prosecutions have some value; but what a monstrous invasion of individual rights and public corsitency is this polygamy business. If the man pleases and the women please, is it anybody else's business! The whole basis of the marriage institution is, that it is matter of religion. Abraham and the fathers were polygamists-Christ is utterly silent on the subject-and Paul says that a bishop must lead a blameless life to be the husband of one wife Good for the bishop the flock are left to their discretion. We Americans have no State religion; our laws do not take account of religion, save that they profess to protect all religions. The Mormons, adopting the idea that marriage is matter of religion, incorporate it into their taith as a rite. Forthwith the nation says the Mormon religion is not sound religion, Mormon marriage is not a religious obligation; and so what is good for the East is bad for the West. Hard on the Mormons, but as the teamster said of the mule, why are they Marmans *

TWEED, SWEENY, Slippery Dick and all that crowd are appalling reprobates. While they stole decently and shared handsomely no one complained. By impunity they grew so reckless that though many vouchers were stolen so many more were left behind that even their trusted friends must go back on them. Among thieves, there may be honor, but among politicians Number One is the only known principle But if Tweed and the County Court House men be worthy the pillory and whipping-post, why are Murphy and the shoddy contractors to go unscathed? The Times goes for Tweed, the Testime for Murphy and "the greatest knaves of the land appear to be the loudest supporters of Grant's administration." "Tweed, Hall, Connolly & Co have sum ply robbed the tax payers of a great city in time of peace and prosperity. What shall we say of professed I mon men who robbed the nation in time of distress and deadly comflict; whose gains were coined out of the misery of our sol diers?" Alas! poor country; where knavery is respectability and the people at large worship success as the infalls ble test of merit.

It is comparatively easy to eatch a heart. But the difficulty

THE WEEKLY BULLLIN ---

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"Now King David was old and striction in years, and they envered him with chithen but he get no bear i Wherefore his servants and make him, Let there be mought for my lord the king a young virgin, and The meeting of the termina Represent a Substance is made at order for the furthermore of Empirication to lot be detail before the bing, and be her obered him, and to have eximinated in a p on feet the activation of the recent and the everything him let ber lie in thy beaum, that my her! the hing may get heat | infernationals | If is according heat to betwee that men | the rights of mon Tie men points as they are secured No they weight for a fair damed throughout all the counts of can still be found in high place, supplied the count of the highest present applicance equilibrium to high place. larged, and found Abinhag, a Chunamunite, and houghs her mark oil and elected with the character and programmes to the total congramming of anything of programmes to the total congramming of anything to the hing. And the dament was very fair and therinbed of treasure to upon wants be gratty of the sprengious bland of bases, as which the last shall be first and them. the hing, and minutered to him but the hing knew her strampting to erech opinion and to being throught It to st top dell exchange plane was orthogone to an a not."-41 Kings, I'hon. /, sers. 1, 2, 3 and 4;

Now, is the above a reliable report of the case! Prince floris it is empired from the book known as Secred Scripture, proposalties, and that briving a find in a marter will see seem bloir Writ-mithenticated and "appointed to be read in get his fully out of him. But Breat and Bounch are not churches"-approved by the dignituries of the church, Be- firsts. They must know he'w impossible it is offereively and course the press would dray it. It was a surround to her man and Anglican, Catholic and Protestant, from His Holl- permanently to represe spinion. They have that the excellent would have remained such but for the fame nom the Supreme Pontiff down through all the grades of compression of charic forces and leads to explosion. They the separate of the World's convergent prelary and prienthous—through all the degrees of know that antiety exact stead of it most other pro- That the serve proof is themselves, if now that antiety exact stead of it means that pro- That the serve proof is themselves, if now consisted a server proof that the serve proof is the server proof in the server proof in the server proof is the server proof in the server proof in the server proof is the server proof in the server proof in the server proof is the server proof in the server proof in the server proof in the server proof in the server proof is the server proof in th brok to be buly—to be the Word of first—the plenary men with such vast appartments of acquiring have safe over as posterial movements. They revoice think lives Christendom, as decisive in matters of religious degma, and of probabilities. It is received in the charakes as the infallible encerdotal code, and the hand-book of Christianity.

I shall not comment concerning the remedy applied in the case of the senile king of Israel, but only refer the reader to the record of his life and doings, as exhibited in youth, manhood and old age, in peace and in war, in public affairs and in domestic relations, in concubinage and the herem, in the destruction of Uriah in order to obtain for himself his wife, Homacu Durmun Bathsheda etc. etc.

[I think I remember, nevertheless, something about "David's being a man after God's own heart." Perhama after all, God koke less to what men do, thus to what they essentially are, and to the reasons for their doing.

L. Marie

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STATE HOUSE, BOSTON, Oct. 27, 1871.

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THE INTERNATIONALS IN EL MITTE

were that historic matters in always between narray, that no bettern. The print and articles are doing that they have as amount of teaching or experience will evolute miners been igno only such troop, and my that the extension prot to the war d-spottem and " paternal " government withe pet the m of mea were in the leading strings of pupillage and the brandone of internace

We are told that the pentitive which the handon of the Inbrunstomi Society here lately and ned toward the prysi gor eraments has alarmed the European monarcha, and the Cabinets are preparing for a straggle with the pengie. Bor a Von Beast, member of the Council of Some of the Empire of Austria, is engaged in the properties of a circular, or note, on the subject of the International, he organization. aim and tendencies. This document will be addressed to all the governments of Burrye is the name of the Respector Francis Joseph of Austria. The Practice Government has decided to propose to the members of the Reicharath assembled in session in Bertin a draft of law which has been framed with the view of checking the progress of the laternational by the infliction of penaltics after government proce-8 P. Andraws, Esq.—Dur Sir: I have forwarded to cution of the members in the courts. An eminent juriet of tem. The differences between compleyers and worken how

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> The same residences to the transplant manageries automat red to court at Raplack prime with the leaders of the Raplace South Aspent to test southfind to the bount wought if -

turber adjuration. But all them things have been bout d budger. Nearly thing years ago, the Health of Tors on him ristern, comprised of pass in accelers of parliament ----department of severe and philosophropers and for the express purpose of building the problem unit the working closure were not thro called by that tree a French word of practical origins. The result was a house of Health in every city, and the suggestion and adopted the new place for dwellings, with restilation and water explicit boths and warb-houses, and a general desire and also to tempower the physical condition of the poor. Prop Int education has long been a foreste debuting promisand the only question has been, whether & The Entsteinhol Church he second or division. claused the right of directing observiou, the Do praters claimed a shore, while a third party pround against all describestives, schools and indused so a few qu

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arisen chiefly, almost exclusively, between manufacturing capital and mechan, al labor. The agricultural interest has been very little disturbed. True that agricultural laborers are wretchediving not and have neither the means nor the notion of combining for self protection. On the other hand, however, the landed whitey exist in much closer intimacy with the paper, and there a more practical knowledge of their wants, which in my active desiration relieve them than the m illucrate and great manufacturing capitalists. Cheap locomotion has been desirassed ever since the introduction of the runroad at stron, and mechanics' cheap trains and parliamentary trains have all been the product of aristocratic interference in the interest of the people. The only question left legislative'y untouched has been the land question. Talls ass been y satisfally met in a limited degree by the freehold francise societies for the sake of acquiring small properties that might give the owners the right to vote. These organizations were a political expell at, and were adopted not as a measure of bear volence, but indifferently to swell Tory or Radical ranks. Tue en dern land question has been raised as a politico-philosophical problem by the John Stuart Mill school, and may some day be of vast interest here in America; but in England, where every rood of ground that will pay for tillage is gladey put under plow, and where the possible product of the land under the highest farming cannot feed the population, the land question, as it touches the rights of great landowners and small farmers, has little practical interest.

The young aristocracy of the Lord John Manners school, have for years past been engaged in the constant working out of the seven-points' platform without any compact. Without abandoning their monarchical or aristocratic principles in government, they have taken the most liberal views in their personal relations with the people at large. The aristocracy has constantly stood between capital and laborhas favored the regulation of infant labor in factories, the inspection of mines, and so forth. Only they entered into no express compacts.

I venture to totally disbelieve the World's account of this bargain. It is a leaf taken from the National Assembly of France in '89, when the young nobility, with Mirabeau, were in a fever of patriotic exaltation and rushed to place their exclusive privileges on the altar of their country's freedom. The English aristocracy will rush into no such melodramatic excesses. The compact is a pure "beat" and has no more reality than the dispatches of bogus victories by which the World strove to stem the tide of public opinion during the Franco-Prussian war, in the hope that time would make all things even and that Charlie would get his own again. Whether the compact would be of any value, whether the monarchy can be subverted by a Bradlaugh, or whether mankind would gain anything by the substitution of a Sixth Ward suffrage and Bill Tweed in place of household suffrage and Gladstone, I leave open. I only wish to say that the World in amusing some readers does not beguile all.

DUNDREARY.

THE WESTERN FIRES.

The nation has risen as one man to the assistance of the distressed citizens of Chicago. But it is to be feared that more terrible and more protracted suffering remains in the region of the prairie fire. There the population is more sparsely distributed, less able for mutual assistance. The roads will soon be impassable and the lakes frozen. Much has been done, but a vast deal more remains to be done. We urge on our readers that the smallest relief will be acceptable; that even where life has been spared, clothing and al means of sustenance have been swept away, and that what the fire has left undone will be finished by that most dreadful of all killing processes, starvation and destitution. Letters keep pouring in, of which we subjoin two or three. Send money, if it be the merest trifle. Send old clothesnever mind how old. Better a ragged coat, than no coat all in the winter wind.

THE SUFFERING IN MICHIGAN.

It is difficult, at this distance from the scene of conflagration in Michigan, to measure the extent of the ruin and suffering brought so suddenly upon thousands of people. Many are homeless and dependent who, but a few hours since, were ready and willing to relieve the distressed. Much suffering must mark the dreary winter months to come. Warm firesides in happy New York will not forget that every dollar, or article of wearing apparel, blanket or comforter, sent to Michigan now will assuredly alleviate suffering. Arrangements are perfected to distribute supplies in a most practicable manner, so that the greatest bur-den of suffering may be reached and lessened as soon as possible. It should not be forgotten that lake navigation to several points will soon close rendering communication much more difficult; this fact should stimulate the forwarding of supplies. Never more than merely comfortable, with no other than local resources, hundreds of mechanics and laboring men, with families, are now looking dimly out from cheerless hearts, and wondering how they shall live for months to come, or until saw mills, factories, etc., etc., are rebuilt, to give them employment. They are industrious and willing to work, but the business that employed them has been swept away. Again, hundreds of farmers have only gathered their crops to see house, barn, crops, stock, and alas! in some instances, children, consumed before their eyes, utterly powerless to arrest the progress of the flames. What is to become of these? Suddenly stripped of every comfort, who can picture the gloom of such a scene, so complete a desolation, were it possible, and the instances of in-dividual trial and distress, set forth in living light? How would the human heart respond in deeds of charity! I am aware of the efforts of your good citizens in behalf of the sufferers in Michigan; would I could find words to thank much needed at home! Where else is the field so ripe and

them. No kindly thought or act on her account now but will be treasured by her grateful people, whose every prayer shall be. May God avert from you and yours a calamity so great as that which now afflicts us.

THOMAS FARMER, Grand Rapids, Mich.

Fon DU LAC, Wis., Oct. 18, 1871

A LETTER FROM THE BURNED DISTRICT OF WISCONSIN.

Your letter is timely. I returned Monday night from the nour letter is timely. I returned Monday night from the burnt district." It is terrible beyond expression. I saw many of the sufferers in Peshtigo, Marinette and Green Bay. Rev. E. R. Beach, pastor of Home Missionary Church in Peshtigo, closed his evening services at 9 o'clock, and in one hour from that time the whole village of tifteen hundred people was in satisfy and a large march and the large march dred people was in ashes, and a large number of his church and congregation among the dead. Brother Beach and wife escaped by getting into the mill-pond, but everything they had had been burned, and even the clothes they had on were spoiled. Mr. Beach on Monday and Tuesday went with a space on his shoulders and bareheaded, and coming to a burnt body would dig a grave and roll the body in and cover it. Some of them were his parishoners. The most of them could not be moved. More than five hundred bodies have already been buried, and at least one thousand have perished in that region. Large numbers have been crippled for life, and nearly all are now beggars. In some cases whole families perished. P. M. Bechee and family, six in number, members of our church there, perished except the little boy, Willio, whom Mr. Beach and whe have taken. They had another child, Robbie. They have lost books, furniture, sermons, clothing, mementos, and, in fine, everything; and further—considerable of his salary was unpaid, and now there is nobody left to pay it, and Bro. Beach is not worth a dollar in the world. I think the good Lord prompted you to write that note. And now if you can do anything further than your own personal gitts, by making the case known, and soliciting aid, it will be the Lord's work. Money, books, clothing—anything. Mr. Beach is now stopping in Appleton, but you had better send your donations to me, as I wish to keep an account of the same, and he will acknowledge them. We shall do something for him about here, but we have done vastly already for the starving ones, and shall be glad of help from abroad in the above case. Yours in the love of Christ and in sympathy with suffering

FRANKLIN B. DOE, Superintendent of Home Mission for Wisconsin.

IS GOD RESPONSIBLE FOR THE CHICAGO FIRE?

BY GEORGE A. BACON.

There is a class of Christians in every community, besotted with bigotry and prejudice, who seize with avidity upon every event, and in the light of their ignorance-sufficient for all occasions-clearly discern the mysteries of God's dealings, and trace out with minute distinctness the marvelous manifestation of His bandiwork. With a spontaneity unlimited as it is conceited and impious, they are first to declare, on the occurrence of anything unusual, "Behold the judgment of God!" probably clinching every point with a more or less apt quotation from the Bible, which seems, according to their notions, at least, to settle the matter beyond all question. These purblind servants of superstition have reveled over the recent acts of the fire fiend in Chicago as an opportunity altogether too golden for them not to improve; and so, with the instinct of savages on the trail, they have assumed to be specially authorized to declare the entire why and wherefore of this baptism of tire. Thus we have read in several so-called religious papers, which make every pretension to be intelligent, that the recent unprecedented conflagration in this country was occasioned by the wickedness of Chicago, the fire being sent as a punishment for its manifold sins.

Don't question it, reader, for here are a number of legitimate quotations from the aforesaid press. Among other reasons given are "that Sunday papers had been cried and sold by the newsboys at the doors of the churches, up to the hour of service; and the arguments used to obtain advertisements, in Sunday morning editions, that there were more readers of the Sunday papers than of any other edition of the week; that tippling shops were kept open on Sunday in defiance of the State laws and the laws of Godall of which were intended as an insult to the Lord of the

May not God have spoken in a voice that cannot be misunderstood, and in language that cannot be misinterpreted, as He spoke of old to the inhabitants of Jerusalem by the Prophet Jeremiah—(27:27) "But if ye will not hearken to me to hallow the Saubath day, and not to bear a burden, even entering in at the gates of Jerusulem; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.'

May not this be literally applied to Chicago? Will the people learn righteousness when the judgments of the Lord

are abroad in the land?"

"The lesson should be one of warning to the people of the land to turn from all unrighteousness, test a worse punishment befall them.

"The city was full of hell fire, as well as earth fire. The Sabbath was a day of sinful pleasures and business. These universally raging fires made this fire a necessity.

"The mercy of God stayed the devouring element and saved the city from utter destruction. The rain which finally came was in answer to the fervent prayers of his people—a special interposition of Divine Providence," etc.

The names of the papers and of the editors from which the above extracts are taken can be given to any one desiring them. They are representative organs of different branches of Orthodoxy. Hand in hand with these sentiments are the published figures of millions of dollars yearly contributed by this class of Christians to extend these same theological falsitics "to the farthest Ind."

What waste of expenditure, when missionaries are so

white for the harvest? What a worse than pagan conception of Deity must these benighted Christians have to regard an Infinite Parent, the All Merciful and Author of Humanity (whatever collocation of words are employed to embody or express the idea of God), as capable of being thus swayed by such childish passions and animosities. More than "passing strange;" it is, indeed, the most stupendous anomaly of the age, that cultured minds, logical in all secular matters, refuse to realize that the legitimate consequences of such teaching is inevitably toward diabolism; that, in fact, it practically enthrones an Infinite Devil in lieu of a Supreme Benignant Intelligence. The commonest principles of human reason cannot be further travestied than to thus attribute to the Eternal One, whose primal characteristic knows neither variableness nor shadow of turning; who is the same yesterday, to-day and forever, a nature not above ordinary human grossness! The acme of stultification is reached.

THE LOWELL FACTORY GIRLS.

[N. Y. Tribune Correspondence.]

The wages paid to females are stated to average \$3 60 to \$3.75 per week, clear of board. Feeling much interest in this branch of the manufacturing interest, I asked an alderman, who politely took time to show me through the mills. many questions as to the financial and social condition of the female operatives. He simply pointed to the different women as we passed them, and asked: "Do they look worked down, consumptive, down-trodden?" and on Friday of the fair, when the factories were closed, he pointed to the thousands of gayly and neatly dressed girls with happy faces and healthy forms, and asked the same question. Their appearance was in every instance a direct refutation of the silly rant of demagogues. He said that most of them worked by the job or piece, that the amount they made depended in a great measure on their own switness and dili-gence. "It's all nonsense about their being worked to death; a great many of them get through by 5 o'clock, and then quit for the day. They save from \$1 to \$3 per week of their earnings, as you see our savings banks report an aggregate amount of deposits of \$7,000,000. Occasionally they get tired of working, and will rest awhile, living on their savings. I have known dozens of them who enough to buy themselves little cottages when they married, thus being independent of the corporation tax for rent.

All have heard many tales of Lowell girls, of their frolics and gaiety: I asked, "What of their morals?" "Well, you know human nature is human the world over, and it is no better here than elsewhere; but I do not believe there can be found another locality in the world where there are so many females where so little immorality exists. They will laugh and joke, but it is death to them among their companions and relatives to go beyond the point of good morals. Then and there ends their chance for marrying. you will not find the same number of working people of the same grade of intelligence anywhere." Of a member of the Common Council I asked the same question. He replied: "My experience is that the girls here are far more moral than in Boston or New York. Nearly all of them have fathers or brothers, and they dare not go astray for fear of being caught. By a sort of social rule among themselves, I think the standard of morals is higher than usual among such masses of humanity. I have been a member of the Common Council for over fourteen years, and I do not know of a single assignation house in the city.

Talking with a bevy of bright-eyed, healthy looking girls, I asked them if they could save any money at their small wages. "Yes, sir, that we do." "You dress well; doesn't it cost you all you make?" "No, sir; we make our own clothes." "Why, I thought you were worked so hard that you had no time of your own." "No, sir; Nan, there, makes \$2 a day, and she never works before seven or after five o'clock, and not many of us do; then we take our resting spells and visit around." "But don't you lose your places in the factory by that? "No: we generally arrange for some girl to take our places, and it is very seldom they are not willing to take back a smart, quick girl, whom they know." I was surprised, in various conversations with these know." girls, to find them well educated, using the best English and irequently well versed in the best literature. One gentleman told me that the Irish element was rapidly coming in, and, in his opinion, was not an improvement. He stated that, in in his opinion, was not an improvement. combatting the small-pox, the health boards found no trouble in the American quarters, but in Irish neighborhoods it was discouraging. The increase of Catholic churches is another evidence of this Celtic invasion. The Irish are not so neat or quick as the American girls, and are more quarrelsome.

he wages paid to males per day is \$1 20 to \$2, inclu-e of board. I have gone through nearly all the mills, and have made the condition of the workmen and the labor question a particular point of inquiry and study. I saw rowork which would "grind out the life of the young child"—in fact, nearly every young child I saw was in school. My observations and inquiries were not made under the frown of an "avaricious employer;" the superintendents said to me, "Go where you please," ask any question you desire of foreman or employe, whether it be made or female if you desire any information they cannot give female; if you desire any information they cannot give, come to me." Then I was shown into and through numbers of the "corporation" houses, where the employes live and board; I saw the whole system of management in all its details.

The political and social moral of the foregoing statement is that "women can take care of themselves." Now if Lowerl girls on small wages and left entirely on their own resources, subject to all the temptations of youth, inexperience and association, can do as well as the Tribune seems to think they do, can be as industrious, as provident and as intelligent, is there any good reason why they should not regulate their own rates of wages, think over and direct their own public interests, and have a voice in their own cducacation and their own personal and political status? Why should the coal passer who feeds the furnace of the mighty mills have an intellectual privilege denied to these women." Are these thousands of native-born skilled workers net collectively equal to one immigrant laborer in the passage of a school bill or the enactment of a marriace law .

Mey Merriller to Miga Charlmar to preat post . In it so ofe her hit. And whereas her At but Miss Cushman has been supposed to have created the part, be cause in it her powers were first developed energy and strong vitality she throws into it cer tainly make it a great realization. The character was intended by the author as a highly imaginative por trafture of an eccentricold beggar woman. As such it would have been a commonplace character, refleved by the presence of undying remembrance and strong affection for the lost hoy to whom she had been for ter mother. But on this simple idea have been graft ed a weird appearance and strange gestures; and the the creature is invested with the attribute of queenly rule over her ragged crew, strengthened and enforced by supernatural endowments in knowledge of hidden things, and thus a personage is created: a something that approaches the confines of the unknown and brings it almost face to face with the goblin phantasies of legendary lore. By her person no less than by her calling Mey Merrilles is an object of aversion and terror to an ignorant and superstitions community; her own one point of sympathetic contact with the outer world being that maternal instinct that survives her faculties and physical capacity. Of this charac ter it is not difficult to make a sepsation. It is more easy to overstep than to keep within bounds of the probable. In approaching ordinary life there is loss of interest. Without the spectral unrealities the in vented character becomes an ordinary individual.

The Meg Merrilles of the novel, though uncommon is yet a creature with human motives and affections. Her strong personal loyalty is common to the age and to the people among whom she lived; and the strong tinge of mystery and romanticism, although in excess, was incident to her race. The Mey Merrilles of the drama and of Miss Cushman is an extraorgant that could have only existed in the brain of Hoffman or Poe in their wildest fits. Dore might have sketch ed such a being on the very verge of the possible. There is nothing grand nor tragic; nothing that touches the soul; no heroic self-sacrifice; no moving pathon; no sense of profound grief or ecstatic joy nothing but frantic gestures, violent expressions, and a painful death. She is a half-cruzed woman, whose moral motive is of extreme simplicity. The relimitatement of her foster child is effected without complication of sentiment or variety of action. Miss Cushman's success results as much from her physique her peculiar cast of feature and her bodily strength as from dramatic genius or perception of dramatic truth. It is a strong impersonation, in which there is no reserve, which calls up no sympathy in the spectator and is rather grotesque than terrific.

Miss Cushman's Queen Katharine was a woman of attitudes, of singe walk and points for the audience rather than a woman of most excellent majesty bowed and at last broken under a sense of unmerited injustice. Her defense lacked the self-contained dignity of that royalty which might be discrowned, but could not be dishonored. Miss Cushman restrain herself; but she is ready to break out, and does break out, once at the Lord Cardinal and once on her page, whom she nearly pushes over in her flerce refusal to attend again the sitting of the court. Miss Cush man's angularity, not only of person, but of style conflicts with the sweet womanliness and grace of the queenly sufferer.

"Macbeth" is a history of the retributive justice and divine Nemesis which are the essence of travely, Lady Macbeth, a woman of ability, of strong will, far reaching ambition, flerce passion, and yet without affection or conscience, is always a great card in the hands of a great actross. In Miss Cushman's Lady Macheth there is a wast of self-reservation. It is all external. Her entrance with the letter is a rush as in May Merrilles. The reading is not the meditative dawn and growth of a deadly purpose, but the full fielded ferocity of a truculent nature in sight of prey Lady Macbeth surely had nothing of the oriental ob sequiousness which marks the proud woman's man ner toward the king or her guests, and just as little of that conjugal blandishment with which she alter nates her stern appeals to her husband. The figress may rour and caress in her moments of affection, bu when she is urging her royal mate to deeds of cruelty and rapine. This action is new to the part, and is particularly distanteful. The business all is suggestive of Mey Merrilles. The manner and carriage of Lady Macbath scarcely convey the as ecrifon of that imperious will which brooks no contradiction, and by insistence on the expediency nimost justifiableness of the deed, masters Macbath's weaker nature and compels him into compliance. In the sleep-walking scene, Miss Cushman is stilled and feeblo, her business is minutely elaborate, and the whole scene is more painful as an abnormal exhibition than impressive as the retributive workings of

Society, was given at Stelmway Hall on Tuesda; even ing. It is a west out that the The attendance was good but it ought to have been overflowing. If, how ever, the month of did not include all who should have the settle settle in Judicious appreciation of the porturn of the performance was gratifying, and particle would not fine out to worth until she had be a abound and received the mint now? of foreign to a showed and approval, the English play more discovered her excellence immediately. There have to me play or of Mey Verilles, and of some account, too, notably Mrs. Waller, who played two years alone, but Michael and Michael a (18418) by they make in [11]an arrange is the All Jah of the day. When Mendelssohn in person first introduced his great work to the Erecich speaking public, Handigl was the great artist to whom was intrusted the utterances of the mighty prophet. Santley inherits Standigi's spirit. The ladies, Mics Wynne and Madame Patey, are perfect artists. The flute-like purity of Miss Wynne's voice is precisely in keeping with the sweet solemn music of the oratorio; and it is rare to hear such perfection of expression as she gives in he planissimo passages, which, delicate and soft as they are are distinctly audible to the furthest end of the hall. Madame Patey, the alto, has a wonderfully sympathetic voice; its rich tones are an unbroker strain of melody, to which one can listen without the least sense of weariness and without detecting any sign of effort. The perfection of these accomplished artists is the breadth and simplicity of their style the score and only the score no libertles no em broidery; nothing more than that due expression which gives meaning and feeling to the composer's phrases. Such avoidance of everything like angling for plaudits is very rarely to be met with either on stage or platform,

The choruses were grandly rendered, though there was occasionally a little wavering; but it is no slight matter to get a three, hundred chorus and a sixty-two plece orchestra into perfect accord especially if the few rehearsals that are practicable with such a body be taken into consideration. Dr. James Pech, the able conductor, not only works hard, but he works well.

THE Palette Society of artists move into new quarters and will hold a general meeting on Monday evening next. We carnestly call attention of all artists to the proposed art exhibition, for the benefit of Chicago artists, at the National Academy of Derlgn.

VANDYKE.

NEW MUSIC.

In vocal music we note the following: "Guide me oh! thou Great Jehovah," a quartet arranged by H. Dormstein, from Von Weber's exquisite "Mermald Song" in "Oberon;" "'Neath the Apple Boughs We Lingered," by J. W. Turner -a pleasing song by this popular composer, "I Love Her, I Dream of Her," by A. Fish- a ballad which is worthy of becoming popular, with a very pretty chorus; and "Do They Know It," by Lindsay Sloper- a sweet song by the accompaniet of the Dolby troupe.

Messrs. William A. Pond & Co., 547 Broadway, have lately published the following pieces for the plano:

"Devotion," by Henry Mayer a prayer without words, delicate and pleasing; "Singing of Birds Mazourka Brilliant" and "Bijou," a Caprice, by Addison P. Wyman -both in that popular author's best style; "Sweet Sixteen Waltzen," by Daniel Wiegand; a bright "Scherzo," by F. Braudels; and Rosedale Galop," by Thomas Baker, as played at Wallack's Theatfe. In vocal music, we note an excellent waltz song, by Fr. Henssler, entitled "Robin's Come," and a duet, by Virginia Gabriel, called "An vening Song," this prolific and talented authoress,

J. L. Peters, 599 Broadway, publishes "The Belle of Saratoga," a Valse Sentimental, by Laura Fitz. hugh, with a well executed picture of Miss Fanny Davenport adorning the title page; also, "Angels Wait Beside the Door," by C. F. Shattuck-a song which possesses every element of popularity, and is embellished with a suggestive title page; "Under the Stars," by Charles E. Pratt, a pleasing Screnade; and 'Soda and B.," by the same author a song and chorus dedicated to Miss Lydia Thompson.

PETERS' MUSICAL MONTHLY for October contains its usual thirty-six pages of popular music, compris-Ing new vocal and instrumental pieces and many old favorites. "Over the River, My Darling," a rong by G. W. Persley, is particularly good.

Prowers are one of the few things in life that bring as annixed pleasure. They are the most innocent tribute of courtesy or affection, as acceptable in the day of feasing as in the house of mourning. Honoson, at No. 403 Elfth avenue, from among the subsect tikes us away to the sights, and adors of the country with his rustle work, his gnarled boughs, and curiously crooked seats, his fragrant flowers and beautifully assorted bouquets. His twig and rustic backets and flower holders are justly accounted a charming ornament in the aristocratic saloom of Murray IIII.

WOMAN SERMS.

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- A cytical lady a paper of a graph of the form of the f of working women to try
- A set of feeding over supported in the city of decreasing the Boroness of Holderhild
- In Proceedings of the Second of the Community of the Comm A little girl of thirties of at $\mathbf{W}_{t,t}$) we have presented by her father with a small particulty min a grain in
- corner of the took pard to play at gooder log-Lady Yarmouth asked Carriel, on day why love was always represented as a child. He replied "Become Love never read on the age of what conperience "
- A swell wishing to make himself interestin, "Maria, what do you suppose I was r huntred years ago?" "Just what you are now, nothing at all," was ago?" the prompt reply,
- A nurse girl serving in the family of a wealth) equatter in Australia, has suddenly stepped into a title and a property of £40,000, under the name of Lady Elizabeth Morton.
- The Mayor of Macon, Cin., has offered a silver service premium, worth \$5), to the prettlest girl in the State under seventeen who appears at the State Pair in a home apun dress.
- A petition fifty feet in length has been forwarded to Washington, in which the women of Obdi protest strongly against polygamy, and urgo effective meas ares for its suppression,
- A. T. Stewart's sewing machine women are paid from six to twelve dollars a week, while his sales comen receive from thirteen to eighteen dollars, Working hours are from eight to six o'clock.
- Mr. Parton says there is a tradition in Virginia that Mrs. George Washington was a little tart in her temper, and favored the General occasionally with noc turnal discourse, in the style of Mrs. Caudle.
- A citizen of Montreal has been sentenced to pay six dollars and costs, or go to jail for thirty-five days, for refusing to tell the census enumerator the ages of his inmarried daughters. The girls advised the old gen tleman to go to jall.
- A Vermont girl of seventeen, transplanted to Iowa plays the cabinet organ and sings in church, drives two and comotimes four horses on the resper during the week, and recently carried off the first prize for equestrianism at the La Crosse County Fair.
- A negro woman was relating her experience to a gaping congregation of color, and among other things she said she had been in heaven. One of the ladies nsked her: "Bister, did you see any blacks in heaven?" "Oh! git out! you s'pose! go in de kitchen when I was dar?"
- The Elko Independent says the young ladies of that place have organized a buttermilk society, for the gradual reformation of young men given to unneces sary stimulants. They propose to offer a pure article of buttermilk for the usual article indulged in, and hope by this means to wean the boys from their bad habits.
- A girl, forced by her parents into a disagreeable match with an old man whom she detested, when the clergyman came to that part of the service where the bride is asked if she consents to take the bridegroom for her husband, said: "Oh dear, no, sir; but you are the first person who has asked my opinion about the matter."
- The Springfield Republican tells of a young woman in that city who does washing for two cents a " piece," and derives an average income therefrom of \$120 a month. Last month she washed 6,957 pieces, and re ceived \$139-74. Her husband meanwhile tolls on for the miserable pittance of \$12 per week, less than onehalf what she carns.
- A firm in Baltimore have now in operation fifty newing machines that are worked by steam, and it is described as a carlous sight to witness fifty young girls seated at the machine, with no other duty to perform but to thread needles and guide the musiin. By this new system it is stated a shirt can be made entire in fifty-five minutes.
- Mys. Lewes (George Elliott) whose stories of English provincial life have given us so clear an insight into the trials, needs and struggles of the working classes of England, is about publishing a new work, which it is said will, like" The Mill on the Floss' and " Felly Holt." make the reader take the viewpoint of the laboring people in their resistance to capitalist tyrrany.
- The Catacage-Fish scandal in Washington is an awfully distressing business to all the good and virtuous upper ten. The old saloon backs and dend reps are terribly excited because Madame Catacazy is not correct according to the laws of the Medes and Persians, which may be flanked in a hundred ways. but cannot be annulled. The social evil is not to be found only in Washington streets or in Four and a half street street. After all, what makes up the upper ten? Who are Jones, Brown and Robinson, and the rest of the mushrooms,

During the past summer thirty-eight male teachers ind one female teacher, from different schools in England, Scotland and Ireland, attended a sixty days' course of fustruction in the Principles of Biology at South Kensington. A daily lecture was given by Prof. Huxley, and the rest of the day was occupied by the students in working with the miscroscope, mak ing dissections of animals and vegetables, and investigating for themselves the subjects suggested by the lecture. Each student presented a daily report of the lecture and the work done, and the course was remarkably thorough. Two fine microscopes were

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It avillage result region 1 is can named Ann Bidling residing with " cred with a total loss of appetite officient with a total loss of apports.

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The Rev. Talmage must have had something or some one in his eye when he wrote thus about More, women. "Nothing impressed us more in Sat Lake City than the homeliness of the women. It mig be ungaliant to mention it, but, as every one that posthere thinks it, here goes the statement of the fa-Now, homeliness of feature is not always a di viva. tage. There is a handrome agliness and a ploor of linean; but with the Mormon women it is a victore and outrageous uncomeliness, indicative of moral dis-figurement. The Tabernacie was alive with the They made an shudder. It is 'assault and battery' to have then look at you. What Brigham or any other man would want with seventeen such looking creatures I cannot imagine. One of them I show think, would be a great horror. Such dislocation of noses and misplacement of mouths and rain of eye brows are not gathered together in any other place on this planet. There must be a good many withamong them. We would not have been surprised to ee them riding home on broomsticks. The only axcase we can see for polygamy is that it would take at least fifty such women to make one wife."

There is more truth than poetry in the following by woman reporter for the Cincinnati Commercial. The advocates of woman's rights do not advocate soman's haziness or incompetency. We have enough of that under the existing forms, and it is precisely our contention that the present condition of dependence is vors comparative idleness and uselessness, whereas a full recognition of woman's rights would involve the corresponding knowledge and fulfillment of we man's duties. The woman reporter having visited a cap manufactory, says: The proprietor was a pleas ant, polite German gentleman. He attended to our wants promptly, and then gave us ready permission to see his employees at work. Besides that, he answered every one of our questions good-naturedly. The girls in this factory did piece-work, and were paid by the piece. First-class hands made from twelve to fifteen dollars per week. They worked ten hours a day, from 7 till 6 o'clock. When their employer was greatly hurrled, they took work home of evenings once in a while; and I am bound to my they were the happiest, cheerfullest-looking guls I have seen in Cincinnati. Noticing two or three subdued-looking men among the bevy of girls, I ventured to ask the proprietor whether he paid the girls the rame as the men. "Oh, no, no, no; certainly not," he answered. "Why is that?" "Because, you see, I can depend on my men. They are reliable. They are always here. Now, my girls, they must always be stopping and going someveres. Maybe ven I am the very busiest and need all my hands the most, some of my girls must be off and go to a veddlar, or funeral, or peckneck. A man is not so. You can rely on him, you know." "But if you found a woman was as reliable as a man, you would to willing to pay her the same wages, wouldn't you?" "Certainly: but I have had twenty years' experience, and I know the vimmin can't be depended on as a man can-they must go a veesiting so much." Now, a fact on one side is just as good as a fact on the other side, and i wonder whether, like the general's glass of icmonade, there isn't "something in it"-whether the "vimmin" themselves, with their unbusinesslike like habits and general want of dependableness, don't have something to do with keeping their own wages down It is quite likely. If a woman wants a man's wages, she must do a man's work. That is no more than fair, and it is perfectly right, too; for business is business, and if a business woman intends to succeed, as a general thing she must deny herself the melanholy pleasure of going to weddings and picules.

"PAGACER AND PHIRONS" Is the name of Mrs. Ann 8. Stephens' new novel, now in press, and to be published in a few days by T. B Peterson & Brothers, Philadelphia. . It will command a very large sale, for 'Palaces and Prisons" is an entirely new novel from the pen of this talented American authorers, and is superior to her world-wide celebrated work, "Fashion and Famine " The scenes in this povel show great dramatic power, and the characters are strongly and stfikingly drawn, and are worked up with the skill and power for which this authoress is so distinguished. From the first page to the last the reader will be enchained by the absorbing interest and charming style; and when that last is reached the volume will be laid down with regret that the storyls concluded. It will prove to be the most popular book that Mrs. Ann S. Stephens has yet written. "Palacet and Prisons" will be issued in a large duodecime volume, and sold by all booksellers at the low price of \$1 75 in cloth, or \$1 50 in paper covers; or copies will be sent by mail, to any place, post-paid, by the publishers, on receipt of the price of the work in a

(For Woodhull & Claffin's TO THE PRIENDS OF HUMAN

This is an age of thought, of agi of sital imperiance to the welfare The tree position and condition of coal street of mands attention, a proceed mands attention, a process of the regards of the race she should be educated powers and faculties of both body fulls developed. This can only be system of physical training in mental development. All our ach providing for the heat physical while being. The mind is und the body is suffered to become in He normal powers. The sexes b rated in our higher institutions too great intimacy and its results regulated social intercourse of dantly demonstrated that each and ennobling influence upon both are benefited. The girl as have all the advantages of ful mental development. An indu seges should be established, w recreation should be so blended prove all who participate in i would improve the race we young, and teach them the use gan in the human body, and consequences of ignorance. For several years I have felt ambject, and resolved to use w

command to aid in that work not for land speculation, I ca with the encouragement of help see the foundation of an impr social condition laid. But th for againtance have failed to and I have been left to strugg cies that meet my well-inte than five years I have thus and expecting help to carry the auxiously-looked for hel the closing scene of the dran hand. I consented to become Blue Anchor Land Improven condition that 200 acres of l profits of the enterprise be plated industrial school. containing 3,434 acres, was a including the timber and is ment made at the time of installments were to be pai ment was made in due time not met in time, and it ! years; and now the partie foreclosed on the contract, tired for sale on the 23d of been \$33,500 paid on the ; due about \$26,000, and if t fore the day of sale then ficed to pay the debt, and

will be lost to the object fo After a year's trial to imp. Co. was disbanded, cost and each stockholder the amount of what he ha of the land in my hands it and to carry out the we ceived deeds to 750 acres of among the stockholders a able improvements mad still have a claim upon at they have paid for but ha and that may be include: farms and land advertis enough to satisfy the de embracing the farm, by will first be sold in lots of on the map of the Ancor chor Tract," as-it has bee rial. I have paid from \$35,000. I have received wood, etc., about \$5,000, land now subject to the have devoted to the caus ncation, and if the prop claim I may not only los ther annoyance, and th nate my interest in this; of the Children's Pro: phia, and again at the Richmond, Ind., last ye proved education, on co raised to pay the debt c means for commencing made to secure so design upon all true reformers provement of the huma lend a helping hand. rian movement, but sta universal liberty, equal each human being, as fi to live as their own hig where men and women

calculated to ennobie, 1 family.
At this location cas grandest reformatory m can be cetablished a enection with co-operat the sexes can have equi velop the whole page. being. The location i elevated land, free from Impure atmosphere, ; a ductive soil; balla agi modate fifty or m 🕶 f hall and abundance of a half miles from the " land and New Yeek 1

If y Works and Continue Worky ? to the puence of ethan improvement

This is an age (7) hought, of agreement on assumes of very limiter mass to the verying of the Linkes mass. The sense weather, and much their of a Mine in the na-Child restrictions of the second seco Child converted in demonstrate the control of the converted of the convert r in cost physics: development of the The mind is unity stimulated sails the body is suffered to become incapense if the annual nte mirina, gentere. The segme have been kept sepa mind in our nigher maticanisms of innesting for four of too great among and its results. but a free and well regulated suc.a. Intercourse of the sexes has abundantly demonstrated that each sex has a purifying and ennothing influence upon the other, and thus both are benefited. The girl as well as the boy should have all the advantages of full payerial as well as meantal development. An industrial school for both sense should be established, where labor, study and recreation should be so handed as to interest and improve all who participate in its advantages. If we would improve the race we must begin with the years, and teach them the toe and abuse of every organ in the human body, and thus avoid the direful consequences of ignorance.

For several years I have felt the importance of this subject, and resolved to use what little means I could command to aid in that work. For that purpose, and not for land speculation, I came to New Jersey, and, with the encouragement of help from others, I hoped to see the foundation of an improved school and a better social condition laid. But those upon whom I relied for assistance have failed to furnish the needed belo. and I have been left to struggie alone with the obstacles that meet my well-intended efforts. For more than five years I have thus been toiling, and hoping and expecting help to carry forward the work; but the anxiously-looked for help has not come, and now the closing scene of the drama is, apparently, near at hand. I consented to become a stockholder in the Blue Anchor Land Improvement Company in 1866 on condition that 300 acres of land and a por ion of the profits of the enterprise be diverted to the contem-plated industrial school. The Blue Anchor Tract, containing 3, \$34 acres, was purchased for \$20 per acre, including the timber and improvements, and a payment made at the time of purchase; and two other installments were to be paid annually. The first payment was made in due time, but the last payment was not met in time, and it has been due some three years; and now the parties holding the claim have foreclosed on the contract, and the property is adver-tised for sale on the 23d of November next. There has been \$53,500 paid on the property, and there is now due about \$26,000, and if that cannot be obtained be fore the day of sale then the property may be sacri-ficed to pay the debt, and thus what has been paid will be lost to the object for which it was intended.

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After a year's trial to work together, the B. A. L. Imp. Co. was disbanded, and the land appraised at cost and each stockholder permitted to take land to the amount of what he had paid, leaving the balance of the land in my hands to settle the claims against it and to carry out the work designed. We have received deeds to 750 acres of the land, which is divided among the stockholders and other settlers, and valuable improvements made on it. The stockholders still have a claim upon about 600 acres of land, which they have paid for but have not obtained their deeds. and that may be included in the sale, provided the farms and land advertised for sale does not bring enough to satisfy the debt; 2,206 acres of the tract, embracing the farm, buildings and improvements, will first be sold in lots of 10 to 125 acres, as shown on the map of the Ancora Settlement, or "Blue Anchor Tract," as it has been called from time immemo rial. I have paid from my individual resources \$35,000. I have received in deeds to land, for timber. wood, etc., about \$5,000, so that I have paid on the land now subject to the execution \$30,000, which I have devoted to the cause of an improved integral ed neation, and if the property should fail to pay the claim I may not only lose that, but be subject to further annoyance, and the cause of humanity be deprived of that amount. I have twice proposed to donate my interest in this property-once to the Meeting of the Children's Progressive Lyceum, in Philadelphis, and again at the Spiritualist Convention, at Richmond, Ind., last year, for the purpose of an improved education, on condition that means could be raised to pay the debt on the land and provide the made to secure so desirable an offer, and I now call upon all true reformers who value the welfare and improvement of the human family to come forward and lend a helping hand. I am not in favor of any sectarian movement, but stand upon the broad platform o universal liberty, equal rights to all and freedom for each human being, as far as conditions will permit to live as their own highest perceptions shall direct where men and women can unite in every movement calculated to ennoble, purify and elevate the human family.

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OF THE CITY OF

22 NASSAU STREET, CAPACAL

Subject to increase to........ This Bank negotiates LOAL THORE, advances on SECURI DEPOSITE.

Accounts of Be off receive openial attention. FIVE PER CENT. I CURRENT BALANCES, and I to our CUTTUMEES. DORE ECSE

A. F. WILLMARTE, BARTET FIRE

OFFICE (

FISK & H BANKEI

DEALERS IN GOVERNME No. 5 RASSAT STEE Opposite U. B. Br

We receive the account ers. Corporations and other at night, and allow interes We make special arrang on deposits of specific sum We make collections on

Taited States and Canada

cases of Deposit available

L'Rion. We buy and sell, at curre of Government Securities, the Central Pacific Railros Gold and Silver Coin and (

We buy and sell, at the misoclianeous Stocks and] tion, for cash.

Communications and in leiceraph, will receive care

