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VOL. 3.—No. 26.—WHOLE No. 78.

NEW YORK, NOVEMBER 11, 1871.

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Seven per Cent. Semi-Annually.

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

The 36 miles of road operated for three months is already paying net earnings equivalent to 7 per cent. gold, on its cost of construction and equipments. The issue of Bonds is limited to \$30,000 per mile of COMPLETED ROAD, the coupons payable in gold in this city.

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

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Will positively restore luxuriant and healthy growth of HAIR upon the

**BALD HEADED,**

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It has no poisonous caustic or irritating ingredient whatever. It is as harmless as water, and WHOLLY UNLIKE any other preparation for the hair.

It never fails. It has produced a fine growth of hair upon those who have been bald for twenty-five years. All who have used it, without exception, attest to its great merits.

Persons in New York or Brooklyn wishing to test the ZOECOME, can either personally or by note make arrangements to have a hair dresser sent to their residences and apply it.

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With the Proceedings of the Decade Meeting held at

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**JUST PUBLISHED.**—The Primary Synopsis of UNIVERBOSLOGY and ALWATO (pronounced Ah-luh-toh.) The new Scientific Universal Language, by STEPHEN PEARL ANDREWS, member of the American Academy of Arts and Sciences, of the American Ethnological Society, etc.; author of "The Science of Society," "Discoveries in Chinese," "The Basis Outline of Univerbology," etc. New York, DION THOMAS, 141 Fulton street. (1871.) Price, \$1.50.

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BY TERRIS C. CLAFLIN.

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

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

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

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

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

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

**WOMAN'S RIGHTS—NEW BOOKS.**

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

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

**THE ORIGIN, TENDENCIES AND PRINCIPLES OF GOVERNMENT.**

BY VICTORIA C. WOODHULL.

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

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

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

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

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

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POST O

The mails for Europe close Nov. 4, 1871, will close Nov. 11, on Wednesday at 10 and on Saturday at 7:30 A.

THE IN

It ought to be known that it does not aspire to the meetings are held in public though only members a special invitation, and a vote. The several sections follows:

Section 1 (German).—Hotel, corner of Broome.  
Section 2 (French).—2 p. m., at No. 100 Prince (female members) and evening place.

Section 3 (German).—1 street.

Section 4 (German).—Avenue, Williamsburgh.

Section 5 (American).—Twenty-seventh street.

Section 6 (French).—each month, 6 p. m., a Forty-first and Forty-second.

Section 7 (German).—ninth street, between 5th and 6th.

Section 8 (American).—each month, 8 p. m., at

Section 9 (German).—month, 8 p. m., at No. 30

The annual meeting of Association is to be held Indianapolis, on Wednesday 16th of November. All the Northwest are invited a great meeting. Indian Morton, a strong effort v dress the Convention. In May, 1870, by delega States, and the first annual November, and was a deat Convention was held at Fort Wayne, Ind., in the Northwestern Ameri Chicago, and are occupi Illinois State, and the Co

\* Mrs. HANNAH M. Tr. Stone, Chairman Execu Woman Suffrage Associa tion, to be held in Philad vember.

THIRD ANNUAL MEET STATE SOCIETY FRIENDS

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

STACY TAYLOR, Chairm

Nov. 11, 1871.

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Nov. 11, 1871.

WOODHULL & CLAFLIN'S WEEKLY.

3



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

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

#### POST OFFICE NOTICE.

The mails for Europe during the week ending Saturday, Nov. 4, 1871, will close at this office on Tuesday at 11:30 A. M., on Wednesday at 6 A. M., on Thursday at 6:30 A. M., and on Saturday at 7:30 A. M. P. H. JONES, Postmaster.

#### THE INTERNATIONAL.

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

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

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

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

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

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

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

Section 11 (German).—Thursday, 8 P. M., West Thirty-ninth street, between Eighth and Ninth avenues, at Hessel's.

Section 12 (American).—The second and fourth Sunday in each month, 8 P. M., at No. 44 Broad street.

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 successful Convention was held under the auspices of this society at Fort Wayne, Ind., in March last. The headquarters of the Northwestern Association are at 145 Madison street, Chicago, and are occupied jointly by the Northwestern, the Illinois State, and the Cook County Societies.

ADELE M. HAZLITT, President.

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

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

The third annual meeting of the Society will be held in Camden, at Central Hall, corner of Fourth and Plum streets, on Wednesday Evening, November 20, at 2 o'clock and 7 o'clock P. M. As speakers, Victoria C. Woodhull, Dr. H. T. Child and Mrs. Kingman will be in attendance. Dr. L. K. Coonley and other speakers are expected.

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

Bordentown, N. J.

SUSAN C. WATERS, Pres. of Society.

STACY TAYLOR, Chairman of Ex. Com.

#### 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 Williamsburg, 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 "housekeepers," 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. *Appropos* 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 International 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 propaganda 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 we require is that the language shall be that current in calm, unfettered social or philosophical discussion. It is often suggested that certain subjects should be excluded from public journals. We think that nothing should be excluded that is of public interest. Not the facts but the style determine the propriety of the discussion.

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

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 water.

My heart is full and too sad for other words than to say that, 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 of lectures when I may be engaged during the winter, to 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. Phoenix-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.

But did the elements consume her? Our pusillanimous

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 induce the priestcraft 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. But 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 congregation 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 life had been destroyed.

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 answer 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 Cincinnati.

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 the 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 Chicago 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 God" (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 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 WEEKLY. Very truly, etc., A. J. BOYER.

"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 "The Calamity of Chicago," preached at the Park Church,



in E. M. B. by the Rev. Thomas E. Beecher. I make two quotations. He says, "A commercial man takes toll without conferring value, becomes an official great. A great city which furnishes advantages and facilitates the flow of commerce is a natural great. The law for cities as for individuals is always the same. A value received with a value given is always a wrong, and must sooner or later bring a blasted prosperity."

The world will never see a permanently prosperous city that shall outlive the ages until that prosperity is founded upon genuine Christian honesty—as 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 developed and pushed to its logical consequences, would revolutionize the whole world.

What are gains well earned? Let us see. Why is it wrong to steal? Because the thief takes property clandestinely for which he gives no equivalent.

Why is it wrong to gamble? Because the winner, on a bet, takes 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 either case is this: that property is taken without giving any 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 case 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 base 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 untold misery 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 axiomatic 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, annihilate 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 well 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 rents 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 displacement—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 dollar or twelve shillings a bushel for them, when they cost but thirty-five cents to raise and market them? Is it not bad 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 disaster, 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 everybody, 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 millionaire 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-foot, 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. BAACON.

#### 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,

Ere ceased the inhuman shout which hailed the wretch who won.

He heard it, but he heeded not—his eyes

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!

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 development)? 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.

Half this country is now engaged in strikes, and if the working men adopt the advice of Prof. Beesley, and combine all trades in one great trades' union, and all strike at once, the result may be imagined. Suppose they strike for the shortest time and the highest wages. English manufacturers can live only on one condition—the ability to compete with all the rest of the world. Destroy that ability, and English trade is done for, and her capital would be transferred to other countries, the largest share probably to America. If the Government owned all the mines, the proprietors of the soil having no claim to what lies below the surface, it might be managed; for the mines might be leased to capitalists on such conditions that labor would have its equitable reward. But with hundreds of independent proprietors subject to no law but that of free competition in supply and demand, regulation seems impossible. The man who has only his labor to sell must take what he can get. If he combines with his fellows he gains little and risks everything. He is robbed by the truck system to an extent of which you in America, I trust, have no conception. In Shetland, the fishermen work under this system, and are always in debt to their employers. They never see money; if, by any accident, a man gets a pound or two, he hides it for fear its possession may damage him with the masters. Such a system paralyzes effort, and is making paupers of the whole population. And this system is spread more or less over the country, making the poor slaves of the class next above them. They are always in debt, and always dependent upon their creditors. They must pay whatever price is asked, and so are robbed in wages and prices, in quality and quantity. It needs a social science congress of the whole nation to grapple with such a network of social evils.

#### AMBROSE.

Never, surely, was holier 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,  
Fenced 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 righteous side.

One day as Ambrose was seeking 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 here!"  
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 unify 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. HENRI LOMAX.

NOTICE.—In view of the sufferings and needs of the members of two of the largest sections of the International Chicago, Ill., occasioned by the recent terrible conflagration, the Central Committee for the United States, at its meeting on Sunday, the 15th inst., recommended that subscriptions be taken in each section for the benefit of the sufferers. At the regular meeting of Section 12, which will be held on Sunday, the 23d inst., its members will, the afore, be asked to subscribe for the purpose indicated. Other business of unusual interest will also be submitted, and its members and friends are earnestly requested to be punctual in their attendance.

WILLIAM WEST, Rec. Sec., Sec. 12.

Gail Han  
She says:

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## VITAL STATISTICS OF GREAT BRITAIN.

If God Hamilton has found a case in which the rights of the working women have been respected in deference to her sex, her experience has been absolutely unique. The man-worker 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?

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 self-sufficient 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 :

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 baptized with a holy ghost of aspiration, of spiritual desire, and were made ready to stand in front of the opposition incident to the introduction of a truth to the world.

This much, then, by the grace of Almighty God, we have been enabled to do, and to-day our glorious banner floats in every clime; 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.

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 brotherhood 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.

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 sympathies, 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 main-spring 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 horse, 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.

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 afforded 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.*

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 768 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, 75,004 Irish, and 67,311 foreigners. The married emigrants numbered 60,044; 99,524 were bachelors, 39,392 were spinsters, 21,697 were boys and 19,265 were girls, and 11,810 of the emigrants were babes. The English showed the greatest increase in emigration, 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 fell to 353,940.

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 39.1 years. More than 7 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 bachelors was 25.8 years, and of maidens 24.4 years. Twenty men in a hundred, and twenty-eight women in a hundred could not sign their names to the marriage register. In some portions of England 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 Cumberland 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, 21.8, 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 age.

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 1899, which is more than 41 per cent. of the whole number. The proportion was 40 per cent. in 1898 and 42 per cent. in 1897. The oldest man who died in 1899 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 seamen was 24.7 per 1,000.

In a statement of two deaths from different causes, compiled from a return furnished 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 fever, 162; dysentery, 157; and cholera, 187. The deaths from scurvy, which were 52 in 1867 and 26 in 1868, fell to 9 in 1869. There were 21 deaths from murder and manslaughter, and 15 from suicide. Of the total deaths, 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.

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 away. 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 unalien nature—waking oft  
Within our thoughts to beckon us 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 hands)  
Which crumbles behind us. Looking back  
We see the other shore—the gulf between,  
And, marveling how we won to where we stand,  
Content ourselves to call the builders chance.

FRANK CLAY;  
OR,  
HUMAN NATURE IN A NUTSHELL.

BY JOSEPH BOYD.

COMPLETED

CANTO 15.

THE FIRST.

THE SECOND.

Well, now a word about those Italian friends  
Referred to some lines back as mediators  
How many, when so trusted, seek their ends  
And prove themselves as very "small potatoes"  
Confound that slang, it rather hurts that sense  
My rhyme. Please would "potatoes" be "peasants"  
And let it pass. 'Tis but a sorry jest.  
I grant. "Ood rak" the thing: I did my best.

THE THIRD.

But to resume. Frank wrote to Cora and  
Expressed her most kindly to explain  
Her silence, giving her to understand  
That it had caused him many hours of pain;  
He did not write as though there to demand  
An explanation, as she wrote again,  
Including the mysterious effusion  
Which caused her misery and his confusion.

THE FOURTH.

An explanation followed, just as far  
As possible in such a case. Of course  
Excluded forgiveness. Thereupon Frank's star  
Was all in the repentant; his late use  
Of her communications, then a bar  
To happiness, now much enhanced the force  
And sweetness of his bliss, and now he mailed  
A letter to her by each mail that sailed;

THE FIFTH.

And grumbled that they did not send them quicker;  
Why not a special mail for swains and misses;  
His vows grew deeper, warmer, bolder, thicker  
In number, and he came at last to kisses;  
Just one at first, so faint it seemed to flicker,  
So indistinctly was it offered; this is  
The proper mode; then followed brawls, cougars,  
All intertwined and tangled with emotions.

THE SIXTH.

Then came the "darlings," "sweet ones" and the "pots,"  
So easy to induce and yet so hard  
To speak at first. And then came their regrets,  
That league of sea and land combined debarr'd  
Their balancing their promissory debts  
Of sweet embraces, which so interlard  
Our white-winged messengers in youth; no doubt  
They would in age did we not get worn out.

THE SEVENTH.

Old age puts out our sensory fires.  
And then we envy youthful life and vigor;  
Whole seas of Bosphorus give not the desires  
Of youth. A hard dead vista in spleen the rigor  
Of satire, or the love which it aspires  
To also grasp, to transfer *Ecce's* figure  
Of speech, old age youth's generous impulse spurs,  
Because old forces cannot pluck young grapes.

THE EIGHTH.

And that same spirit often permeates  
The adage and maxims given to youth  
By age; for instance, one old saw relates  
To peace and pounds, which is a grain of truth  
Secrets a tale of meanness. He who takes  
Such great care of the pennies is, forsooth,  
A poor companion, an indifferent lover,  
A hateful instead, and a niggard brother.

THE NINTH.

O, yes; I know such maxims merely mean  
To curb 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.

THE TENTH.

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.

THE ELEVENTH.

The pleasures of my youth were worth their price,  
Those of my manhood are as sweet and dear;  
To curb them would entail a sacrifice  
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 bier,  
I shall not die as half the common pack do,  
But have at least some pleasures to look back to.

THE TWELFTH.

Not that I am an idler or a drone;  
Activity's the very soul of life.  
When you pursue an object leave no stone  
Unturned to compass 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.

THE THIRTEENTH.

Where one is master, ninety-nine are fankeys;  
The wise ones, just to suit their present ends.

Well, since it seems we're nearly perfect harmony,  
As *Lucius* demonstrates, 'tis shown that beauty  
Still is the great power. Now would be handsome  
By what of late we have been told. 'Tis said  
I wonder what age *Lucius* really means  
By treating such a beautiful man as I demand!

FOURTEENTH.

Development may have reached this  
And more beauty in eyes again. I quite  
Feel some have now set out on the same path.  
I heard a man express this very night  
Ideas which quite convinced me he would offer  
Fame as the morning link. Oh, *Lucius* is a sight  
Despite what an *anthropologist* may say  
How a handsome man is *useful* every day.

FIFTEENTH.

The key to this is money, sure as fate.  
The "rich" is no poor as sunset day;  
And I could prove it to you were it safe  
Providence knows in each. I die  
The art of plying, which is no great  
In use as in the other. *Lucius* is a sight—  
His theory's woe, and theory's pain.  
We'd better drink the milk, as I demand the milk.

SIXTEENTH.

No matter whence we came, we have progressed  
Beyond all doubt, especially in evil.  
And reached at last the apex. Not a test  
Could be applied by *Charon*, Jew or devil  
But must attest that fact; and for the rest,  
We've climbed a ladder and have reached a step.  
Wherein we seem to stand and not to get a  
step upward in the path of growing better.

SEVENTEENTH.

That's wrong; much too severe. I'm apt to look  
At times in the dark side, ignore the bright one,  
And only bring our faults and wrongs to look.  
In passing sentences, would we give a right one.  
We must not in *hypocritical* moments croak.  
Our judgment, being some four per cent. in error,  
Such unjust course, were marking to pursue it,  
Exposes vice and remedies to it.

EIGHTEENTH.

Frank now determined that he would return  
In three months' time to the United States;  
And, visiting English points to learn,  
Went to the House of Commons; heard debates  
On many measures; failed not to discern  
The causes of the popular outbreaks,  
Which oft revise the ancient constitution  
By threatening the rod of revolution.

NINETEENTH.

The manufacturing interests contend  
With those of feudal privileged landholders.  
Each interest, to gain its selfish end,  
Will lift the willing masses on its shoulders.  
The people thus obtain their long-sought rights  
By bargain with each party to the fray.  
To-day with *Forster*, *Gladstone* or *John Bright*;  
To-morrow *Derby* or the *Earls de Grey*.  
The public vote becomes an auction lot.  
For which those in and out of power contest.  
*Disraeli* bid reform; he won, and got  
The prize, but *Gladstone* gave him little rest.  
But offered to the people a new bill  
To disestablish *Erin's* church. He won.  
*Disraeli* scarcely watched the public till  
Before he found his race of power was run.  
Now vote by ballot is the proffered prize  
Held to the people as a tempting bait;  
By *Gladstone* dangled to the people's eyes.  
But if they have the pat, once just 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 nation, who once led  
The people of the earth from zone to zone!  
Oh, land whose sons in other lands have bred  
A paradise of freedom not her own!  
Shall it of her in future years be said  
She stood advancement's barrier 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 ear.  
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 drops were drained  
Of deep humility. Her northern foe,  
Her hand upon her sword, with eager eye  
Surveyed the strife, smiled at each deadly blow,  
And plucked a laurel from the victory.  
'Twas not the people who, without a word,  
Resigned the place "old England's" prowess gave;  
It was not they who grasped a laden 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 hurled  
From power to give the nation nobler life.

THE TWENTIETH.

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 doom. She did not say  
Or hint a word of this, but in her room  
Her face would blanch, her aching heart would beat,  
And tell the lie that she would feign secrete.

THE TWENTY-FIRST.

A pure, unselfish love was hers; it beamed  
Bright as an angel's, and she grateful felt  
To those who also loved him. They, it seemed,  
Were more dear to her because they also knelt  
At the same shrine. If on *Cora Grey* she deemed

Her tender friend, her whole heart seemed to melt  
To *Cora*, now her glowing youth would part  
To Frank; *Lucius* should they ever meet.

THE TWENTY-SECOND.

Well, now as by the world's mismanagement  
And waste a host of troubles if we cannot  
Is any length, in fact, in months is good  
Between the action—that is, if you're married.  
At least so people say who make it fast.  
For *Lucius*, which is easier said than proved,  
They stare, their heads and then they shake their heads  
Because the crowd and then they affect surprise.

THE TWENTY-THIRD.

A married man is in just right to see  
Angry but his wife of course, in *Lucius* is  
That all the virtues given from above  
Are centered and concentrated in her.  
Though she be more a victim than a dove.  
'Tis made your best, as he upon it set  
But make your eyes to all her faults and sinners  
All cognizance of virtue is another.

THE TWENTY-FOURTH.

And so, ye wedded though not named wives  
Whom husbands shut, when possible, their house  
Who seek ye as the burden of their lives  
Promissaries chained down to the past times  
Or fettered by you, as it were, with groans.  
Sing loud their praises in the evening when  
Perceive no good in others kind and true.  
You make your beds, as he upon them lies.

THE TWENTY-FIFTH.

At length the time approached for Frank to leave  
Old England. He with *Eva* spent the eve  
Ere his departure—hand in hand they sat  
Conversing in low tones of this and that.  
Frank laughed as he dwelt upon the past.  
The moment back had treaded came at last;  
Their bright eyes met. *Eva* turned her face  
Then found herself enfolded in embrace.

THE TWENTY-SIXTH.

She did not disengage herself or speak—  
Have reached extreme. She strove, but could not move.  
In spell; her last full look o'er his breast  
And slowly sank her blushing face to rest  
In his embrace, while not a sound or word  
Save peaceful breathing and their sighs, was heard.  
Enraptured they sat in deep embrace, when  
While lip to lip gave each the clinging kiss.

THE TWENTY-SEVENTH.

Her drooping eyes, her ruby lips apart,  
Her heaving bosom and her beating heart  
Disclosed the love her every fibre bore.  
He watched her fingers in her hair, and saw  
And bending o'er her as she lay at rest,  
In tender tones, the while he gently pressed  
Her in embrace, he promised time not space  
Their friendly bond should lessen or efface.

THE TWENTY-EIGHTH.

The last adieu was said. Frank had left  
Old England's strand. The laden vessel, swift  
In track the broad expanse of rolling sea,  
Frank leaving o'er the troubled waters  
Surveyed the coast till it was lost to view;  
The wind was soft, the vessel almost flew  
Upon the water's face, the seamen's song  
Rang o'er the waters as she bowed along.

THE TWENTY-NINTH.

But ere the *transatlantic* struck eight bells  
The ocean rose in even measured swells.  
The distant lowering clouds now seemed to drift  
Toward them, while the waves beneath were rife  
With foamy fringes whiter than the rest.  
And then careened each plunging shattered mast.  
The wind in furious gusts began to blow,  
And rocked the creaking vessel to and fro.

THE THirtiETH.

The rolling waves then burst their swelling bands,  
And rose with giant force to leaping mountains;  
And then no mountains which, with foam-capped heads,  
Swept mount on mount, and toppled to their beds,  
And heaved the valleys upward toward the skies  
To plunge again—again no mountains rise.  
They leaped the gulf, and were on wave they crashed,  
And o'er the lab'ring vessel madly dashed.

THE THIRTY-FIRST.

The mainmast fell in splinters o'er the deck,  
And louder than the winds rang "Clear the wreck!"  
The lurid lightning rift the blackened clouds—  
(Frank found himself entangled in the shrouds)  
The masts broke loose and ripped to tattered shreds,  
And swept in fragments o'er the seamen's heads.  
The vessel swerved from stem to stern, and leaped  
From side to side, as heavily she plunged.

THE THIRTY-SECOND.

By sturdy arms the order was obeyed.  
The vessel in the sea's deep trough was laid.  
While gleaming axes severed the debris  
Of ropes and spars. Upheld by the sea  
They swept away. The vessel being clear  
Of all obstruction now began to veer  
In answer to her helm, and then was heard,  
In loudest tones, the cry, "men overboard!"

THE THIRTY-THIRD.

The passengers below, wild with affright,  
Attacked the hatchways, which were battered tight,  
And thus increased the passengers' alarm.  
The women screamed. The steward tried to calm  
Them, but his efforts were of no avail.  
They heard alone the fury of the gale,  
The crashing timbers. Fearing all the worst,  
With one accord the battered hatch they burst.



Nov. 11, 1871.

Nov. 11 1871

WOODHULL & CLAPLIN'S WEEKLY.

7

whole heart seemed to me  
g breast would beat  
i they ever meet.

XXCI.

misunderstood  
noble if 'tis carried  
It means no good  
t is, if you're married,  
o make it food  
eler bred than parried,  
d then they wink their eyes  
n affect surprise.

XXCII.

t right to love  
curse; he should avert  
from above  
rated in her,  
on than a dove.  
He upon it, sir;  
her faults and smother  
another."

XXCIII.

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

XXCIV.

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

XXCV.

If or speak—  
strove, but could not break  
ly o'er his breast,  
ng face to rest  
sound or word,  
their sighs, was heard  
ambrosial bliss,  
ie clinging kiss.

XXVI.

lips apart,  
beating heart  
fibre bare,  
er flaxen hair,  
lay at rest,  
e gently pressed  
d time nor space  
essen or efface.

XXVII.

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

XXVIII.

rack eight bells  
ured swells;  
now seemed to drift  
e beneath were rift  
an the rest,  
gling shattered crest  
gan to blow,  
sel to and fro.

XXIX.

their swelling bonds,  
leaping mounds;  
s, with foam capped heads,  
toppled to their beds;  
rd toward the skies  
ountains rise.  
ave on wave they crashed,  
nally dashed.

XXX.

o'er the deck,  
ing "Clear the wreck!"  
blackened clouds—  
ted in the shrouds,  
ped to tattered shreds,  
the seamen's heads;  
n to stern, and lunged  
she plunged.

XXXI.

obeyed.  
rough was laid,  
l the debris  
d by the sea  
al being clear  
s to veer  
een was heard,  
and overboard."

XXXII.

with a fright,  
kch were battered tight  
engens' alarm.  
e ward tried to calm  
d no avail.  
f the gale,  
ing all the worst.  
d snatch they bent

A "recking" were, while o'er the bel'works leapt,  
Prowled down the open hatchway, o'er them swept,  
And barred the forward back among the rest,  
And looked my way—dressed, half-dressed,  
Lay motionless and braced, man, woman, man and child,  
Some busy mending, others sewing with  
W in frenzy, in deep rage or writhing hands  
The while the clearest rainy gave commands

The white descent of the dark lights out  
Above the hatch, on the downward coast  
Of "Back to the cabin, the danger's o'er!"  
The rest was drowned beneath the seething roar  
Of the spouting ocean—Seamen came  
And dragged them into the cabin again,  
And locked them in. One sailor shouted, "Come  
With me, my lady, and brush a creek of rum."

"The ship's past our aid," and, as he spoke,  
The stern upflung, the propeller broke,  
The vessel lurched, and with a sudden bound  
Beyond control, swung violently round—  
Her broadside creaking 'neath the lashing sea,  
The grating engine being partly free  
It started madly, while the engineer  
And flames fed from down below with fear.

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 instantly, 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 serrated 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.

The vessel was repaired, the sailors found  
Frank firmly to the leeward shrouds was bound  
By tangled ropes, the which they quietly cleft.  
Frank 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 confusion.

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 cemented  
By patriotic ties; where all men vie  
In using, not abusing, liberty."

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.)

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 veil be laid;  
Enough that loving debts were partly paid.  
Don't smile at these impetuities; long ago  
You did the self-same thing, as well you know.

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 Ella 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.

The day arrived; the ceremony o'er,  
On their return from church, each neighbor's door  
And window had its quota of beholders—  
The hindmost 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.

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 denial,  
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 these again too much tirade  
A paucity of love; too much of trade  
These are the faults the author now discovers  
In this production; point me out the others.

And now adieu. I have essayed 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.

Remember, reader, I have not essayed  
To emulate a Whitman or a Wallace.  
My Pegasus would surely be afraid  
To canter o'er this course. My only solace  
Is that I do not make to fame pretense,  
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 Hiram.

The world is no doubt better to-day for Tristram Shandy's  
Uncle Toby; in fact, the good, simple old man is a neces-  
sity. 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  
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 I 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.  
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  
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,  
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 im-  
pressed all the world with great ideas of his importance. I  
was wicked enough to refer to it the frequent draughts from  
a large brown pitcher which usually contained antiquated  
juice of the apple.

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  
face.

What a queer idea was that of our forefathers that trivial  
things were not of God. As if only a part of the universe  
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 com-  
pulsory, which was exacted of their children? Will not a  
religion 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 ac-  
crued but for the redeeming influence of saintly and mar-  
tyred mothers.

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, and 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 wore the  
life of my aunt away. This difference at first was only ex-  
hibited upon the prominent points wherein the two differed

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 Hiram 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  
qualities.

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

It would not be past endurance if the errors of our Uncle  
Hiram only reached to the destruction of their wives. But  
such fathers bring their children to both incapacity and un-  
happiness. The substitution of the paternal fiat 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 imitate 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  
first 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 grow-  
ing ideas. This house differs from that furnished by a fam-  
ily who have made a real home in having no marks of indi-  
viduality. You can find no picture that one of the family  
brought home one evening and hung upon a bare space be-  
cause 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  
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 cel-  
lumn to Nelson looks down upon some squinting water, where  
the Strand begins and opposite to where it ends, is a large,  
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 in-  
side 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 Uncle 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, expres-  
sive 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  
void.

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 accumu-  
lated. 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 life was  
all he had. It is generally said that such men know the  
value of money, but the beggar 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 be-  
came richer; cognizant of the fact that his wealth gave him  
position among his fellows, he thought there was no other  
worthy aspiration. Is not such a man rather to be pitied,  
that the errors of youth have become so indelibly fixed that  
they cling to him like a fay's coat through all of his life.

My Uncle Hiram gave to his children such education as  
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 for-  
mation 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  
exertion.

Upon the eastern slope of the Rocky Mountains, in lati-  
tude 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 chan-  
nel, 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, mander-  
ing from side to side, consumes its banks of fine sand till the  
purity of the mountain stream is lost, and the muddy Yel-  
lowstone vomits 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 dur-  
ing a part of its journey. Many larger streams in vain con-  
tribute their pure floods, for they are all insufficient to the  
removal of the bad character so easily given.

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## THE PRESIDENT'S MESSAGE

TO

## 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 after 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, without regard to sex, race or previous condition. 3. A Scientific 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 spontaneous 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 PARTY, 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,

can hardly tell whether the great political revolution, which I & know is impending, in order to establish justice among us, will be worked out in any great measure through the political machinery of our existing government, or whether the whole grand national movement for reform will not at an early day rise higher than the limits of the vessel which has hitherto contained our national destinies, and overflowing them, demand the institution of A New Government, with a basis on the Principles of the old, but with a freer autonomy and with more deference to the highest inspirations of the spirit world.

The spirits have, indeed, often intimated, through various mediums of the class used for the foreshadowing of governmental changes, that the existing government of the United States, under 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 aim 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 conducting to the same end.

The Constitution of the United States and the government which administers it are now on trial before the American people; 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, almost 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:

If 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 *evanciation* 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 vote.

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 government.

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 notification 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 erect a new government, complete in all its parts, and to take measures to maintain it as effectually as men do theirs.

If for people to govern themselves is so unimportant a matter as men now assert it to be, they could not justify themselves in interfering. If, on the contrary, it is the important thing we conceive 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 future, 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 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 idea.

We have learned the imperfections of men's government, by lessons of bitter injustice, and hope to build so well that men will desert from the less to the more perfect. And when, by our receiving justice, or by our own actions, the old and false shall be replaced by the new and true, then for

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

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

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 on your part to engage in the political affairs of the country, it may be that you will not be called on so much to participate in our existing political usages, as you will to give your attention 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 persist in a course of injustice.

And, indeed, 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 Spiritualism, 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 incipency 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 ordinary 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 of the Equal Rights Party.

Among the Communalists and Internationals, or allied in sympathy with them, are found most of the Socialistic thinkers, most of whom, again, are already allied directly with me,

in the views and measures proposed; and finally, the more old political parties, and a readiness to concur with them in one great movement, society under new auspices and.

As it is not, therefore, improving movement of the present institution of a new government in rank and in its purpose, intent of Spiritualism than government—an institution waiting to remove, and w old style political organization to take some preliminary step of the American Association that possible outcome of this

It is in accordance with this message. In your Provide that the Board of Trustees aid to the destitute, and and friendless, free instruction to reformation for the victimized to assume that the objects are to be accomplished invoking the aid of science other clauses of your charter enlarge the programme, a model of a New Order of itself with serving the social community.

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

The duties of the President specifically defined. I can office was ever intended to that it should be confined to Annual Convention; for Convention, but of the National

In the absence, therefore authority to enforce, but submit measures, I propose viers and assistants, from in the Spiritualist ranks, as co-operate with us, and to which your organization comments and Bureaus; and tees, as a Congress, to add from time to time, Message the different Department recommendations as our aid, as we hope we shall aspirations from our Spirit

If in this slight innovation germ of the New Government I have alluded to, and if power, by virtue, solely, recommendations and me to complain; while if, on sult shall ensue, still the an incidental value. A Women's Rights women movement, and contribute are women may execute that in which it was a government, not in the past, but by exhibiting 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 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, it will prove not anyth higher type and style of our forceful and involu is no class of citizen make my appeal in beh for it is part of our belu unconstrained attraction

Friends and fellow-completed a somewhat hitherto confined movement of the external a more. Let me deal fr subject to you more as it r



in the future and measure work. I am engaged in a project, and finally, the more progressive members of both the political parties and of the church, indicate a growing readiness to co-operate with this coming of all the radical elements in one great movement for the reconstruction of society under new auspices and with a New Departure.

As it is not otherwise possible that this immense uprising of the people leads to the spontaneous institution of a new governmental and social order, begun in fact and in its purposes and more constant with the intent of spiritualism than which have hitherto existed, the government—an institution which shall transcend without waiting to remove, and without directly antagonizing the old style political organizations—it has seemed to me right to take some preliminary steps, in my capacity as President of the American Association of Spiritualists, to prepare for that possible outcome of the movement.

It is in accordance with this view that I address to you this message. In your Preamble and Constitution, you provide that the Board of Trustees "may have power to furnish aid to the destitute, employment and homes to the poor and friendless free instruction to the ignorant and incentives to reformation for the vicious and degraded." I am authorized to assume that the means by which these laudable 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 enlarge the programme, and to build on it the working 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 advisers and assistants, from among the ablest men and women in the Spiritualist ranks, and in the ranks of those who will co-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 recommendations 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 former event, if the Women's Rights women and men shall unite, still, in the movement, and contribute their aid and wisdom, we who are women may execute our threat, in a higher sense than that in which it was understood, and revolt from the old government, not in the way in which men have revolted in the past, but by exhibiting the model of a new government so skillfully devised and inaugurated that collision shall be 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. Voluntarism 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 support their churches and their priests. Let government 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—the rich largely and the poor in proportion merely to their means.

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 make my appeal in behalf of this idea as to the Spiritualists; for it is part of our belief that, in the spirit-spheres, pure and unconstrained attraction reigns supreme.

Friends and fellow-citizens: I might stop here, having completed a somewhat literal view of the situation. I have hitherto confined myself to a cautious and guarded statement of the external and obvious facts. But I ought to do more. Let me deal frankly with you, and present the subject to you more as it really lies in my own inner consciousness.

I feel that it would be an injustice to myself, as in justice to you and to the truth itself, not to communicate freely all that I have in mind to say to you; the state of events behind the scenes, as well as in the actual seeming, the real condition in its most pregnant and portentous aspect.

In this deeper sense, in the very spirit of the truth and to my interior perception, the existing government of the United States is already stricken by destiny, and is virtually swept out of existence. The carcass, it is true, remains, and is as large in its dimensions as ever, but the spirit has fled. Death has already settled on an organization which once flourished in life and manly vigor, and it is only a carcass which remains.

We have no longer the original republic; no longer a government by the people, and in the interests of the people; but a government, instead, of "Kings" and "Caesars," in the interest of an oligarchy of unscrupulous speculators and demagogues. Our institutions are, therefore, in spirit already subverted; and none of the remedies which are proposed reach the case.

But a new and mightier power than all the rings and caucuses, than all the venal legislatures and congresses, has already entered the arena. Not only are all the reform parties that I have mentioned coalescent on the external plane, but they have already coalesced, in spirit, under the new lead, and "a nation will be born in a day." They have already taken possession of the public conviction. Somewhat unconsciously as yet, but really, all the people look to the coming of a new era; 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 efficiency of voting.

Women as well as men, while the spirit that now governs in society shall continue to govern it, will become venal and degraded in the political arena. The sentiment of the community 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 desire to govern for the mere sake of governing, or for selfish 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, modest and humble in the reception of the promptings of 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 them, which are worn out. The life of the nation was never so full and so healthy as now; and it is on this that the new, and beneficently revolutionary, and spiritualized order of government will be erected. And here I am reminded forcibly of the sublime dictum of the venerable father of the Senate—Mr. Charles Sumner—that "Anything for Human Rights is Constitutional!"

I tell you frankly, that I feel myself called upon by the higher powers to enact a great role in connection with this 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 in the world. It is a swelling and overmastering desire for an immense usefulness to my suffering fellow-beings; it is the ambition of *us*, in the supreme sense; it is the behest of an all-conquering destiny; it is inspiration, or what you 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 own souls. The last twenty years has been a season of active schooling for the New Departure in all human affairs. Spiritualism itself is only the chief symptom of the ripening of humanity for great events. Thousands of individual agents have been selected by the Spirit World, sometimes notified, though not always, of their functions in the future, and have been carried through unusual experiences fitting them for the coming crisis. Delicate women have been wrenched from their quiet seclusion in the family and sent itinerating through the world, or have been placed upon public platforms, and the words to be uttered

have been put into their mouths. Strong men, with great business powers, have been stripped of their wealth, defeated in every design, plunged into poverty and 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, seemingly 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 brother, 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 a marvellously short time change the entire face of the social world. Many among you will perhaps shrink back, on reflection, from the step you have taken. It may, indeed, commit you to much more than you are as yet deliberately 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 field.

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 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 speaking of the Second Section of the Fourteenth Amendment, he says:

"It is evident from this section that a State had the power, after the adoption of the Fourteenth Amendment, to exclude a portion of its citizens 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 States to limit suffrage to the exclusion of everybody except male negroes; that is to say: In order to make voters of negroes, they virtually disfranchised all other male citizens, 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 have ever supposed Senator Carpenter to be, especially since he advised the introduction of "The Woodhull Memorial" into the Senate, in his eagerness to find an escape for the Republican party from the legitimate consequences of their action, should have advanced so un-republican a construction

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 Reform!

Man, endowed with reason, and combination, must invent means and instrumentalities wh trial labors and operations. supplied by nature with what it is covered with a clothing of; nishes it; it digs its hole with it tools, and constructs its cell with makes, however, no progress, nowed with the power of creat or self-sufficing intelligence. 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 pr and which aid him in his pr gives him the horse and the ca with a slight effort of reason, l of the ground; these are his p tion. At a later period, when and perfected the mechanic ar the scientific means of travel. Thus we have in the beginning by nature, the horse; and at a ity created by reason, the loco al the instrumentalities whic nishes or instinct suggests to lments which answer for a time, ple, the canoe; science, or the perience of ages, treats the ste the bow and arrow; the latter mortar and the bomb; the form r invents the watch; the o other, the reaping and thresh need; the other, the sewing r

This law, which applie applies to gold and silve finds these metals ready to l them to him, and as he They answer the purpose in



## THE CURRENCY QUESTION

The great question which is to occupy the attention of the American people is the establishment of a true Monetary system—a system that will abolish the evils of the present system and permit the free circulation of the circulating medium, giving, as it should, to the people the control of the instrument of exchange of products is effected or effected by the circulation of money, and of credit—a control which will enable them to reap yearly, through interest and profit, a just and full result of the productive labor of the people.

We want light on this subject; we want clear statements of facts, so that the public may be instructed, and be able to act with wisdom. Ideas are guides to action; they are the prototypes of all practical realizations in the external or material world. We must have true ideas to operate rightly 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 ablest thinkers in France—Prudhon, Coignet, Courcier and others—where, since 1845, it has occupied great attention, being considered as the key to a fundamental industrial 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 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 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 transportation. 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 instruments which answer for a time. Instinct suggests, for example, the canoe; science, or the accumulated thought and experience of ages, treats the steamship; the former suggests the bow and arrow; the latter discovers the rifle and the mortar and the bomb; the former suggests the dial; the latter invents the watch; the one, the sickle and flail; 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. They answer the purpose in many respects, but they con-

tain also great defects. They are not suited to a state of society 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 society progresses more slowly in political and social improvements than in those of a material nature, like the mechanic arts, man still uses the metallic currency furnished him by Nature; he has not discovered the true or scientific currency, as he has the true horse, the true sickle, the true needle. 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 defects 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 supplied 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 invention on his part.

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 practical demonstrations. We will prove then practically its falseness: first, by pointing out the abuses which it engenders; 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 great inconvenience for each other, some sign, which represents 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 custom: 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 bars 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 law.

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 has 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 exchange 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 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 mysterious 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 human 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 an imperfect industrial system, like that which has existed

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 imperishable, so that if their scarcity 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 rise, 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 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 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 for himself, 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 defects 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 novena 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 faith 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 phenomena.

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 decency 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 faith 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 Mormons?

TWEED, SWEENEY, 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 *Tribune* goes for Tweed, the *Tribune* for Murphy and "the greatest knaves of the land appear to be the loudest supporters of Grant's administration." "Tweed, Hall, Connolly & Co. have simply robbed the tax payers of a great city in time of peace and prosperity. What shall we say of professed Union men who robbed the nation in time of distress and deadly conflict; whose gains were coined out of the misery of our soldiers?" Alas! poor country, where knavery is respectability and the people at large worship success as the infallible test of merit.

It is comparatively easy to catch a heart, but the difficulty is to fix its affection. Try



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S P. ANDREWS, Esq.—Dear Sir: I have forwarded to

We are told that the position which the members of the International Society have lately assumed toward the royal governments has alarmed the European monarchs, and the Cabinets are preparing for a struggle with the people. Baron Von Beust, member of the Council of State of the Empire of Austria, is engaged in the preparation of a circular, or note, on the subject of the International, its organization, aim and tendencies. The document will be addressed to all the governments of Europe in the name of the Emperor Francis Joseph of Austria. The Prussian Government has decided to propose to the members of the Reichsrath assembled in session in Berlin a draft of law which has been framed with the view of checking the progress of the International by the infliction of penalties after government prosecution of the members in the courts. An eminent jurist of

That the above points are themselves, if you would to d value it as evident, only one exaggerated part of an enormous mass of political movements. They involve deep lessons for modern men, deep knowledge, rounded from better education. But all these things have been tried before. Nearly thirty years ago, the Health of Towns Association, composed of poor, members of parliament, much dignitaries, men of science and philanthropists, was organized for the express purpose of broadening the grounds (only the working classes were not then called by that term a French word of dubious origin). The result was a host of Health in every city, and the suggestion and adoption of new plans for dwellings with ventilation and water supply, better and wash-basins, and a general desire and effort to improve the physical condition of the poor. Physical education has long been a favorite debating ground and the only question has been, whether it should be secular or clerical. The Established Church claimed the right of directing education, the Dissenters claimed a share, while a third party proposed to organize all denominational schools and insisted on a free system. The differences between employers and workmen have

[illegible]

armies chiefly, almost exclusively, between manufacturing capital and mechanical labor. The agricultural interest has been very little disturbed. True that agricultural laborers are wretchedly ignorant and have neither the means nor the notion of combining for self protection. On the other hand, however, the agricultural interest exists in much closer intimacy with the people, and has a more practical knowledge of their wants, with a more active desire to relieve them than the millers and great manufacturing capitalists. Cheap locomotion has been discussed ever since the introduction of the railroad system, and mechanical cheap trains and parliamentary trains have all been the product of aristocratic interference in the interest of the people. The only question left legislatively untouched has been the land question. This has been practically met in a limited degree by the freehold franchise societies for the sake of acquiring small properties that might give the owners the right to vote. These organizations were a political expedient, and were adopted not as a measure of benevolence, but indifferently to swell Tory or Radical ranks. The 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 gladly 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 labor—has 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 all 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 clothes—never mind how old. Better a ragged coat, than no coat at 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 burden 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 individual 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

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.

### A LETTER FROM THE BURNED DISTRICT OF WISCONSIN.

FOX LAKE, WIS., Oct. 18, 1871.

Your 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 10 o'clock, and in one hour from that time the whole village of fifteen hundred 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 spade 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 parishioners. 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. Beebe and family, six in number, members of our church there, perished except the little boy, Willie, whom Mr. Beach and wife 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 gifts, 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 ones,

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, beset 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 handiwork. 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 revealed 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 fire. 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 tipping shops were kept open on Sunday in defiance of the State laws and the laws of God—all of which were intended as an insult to the Lord of the Sabbath."

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 Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem; 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, lest 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 falsities "to the farthest Ind."

What waste of expenditure, when missionaries are so much needed at home! Where else is the field so ripe and

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 variability 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 swiftness and diligence. "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 saved up 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. I venture 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 \$3 a day, and she never works before seven or after five o'clock, and not many of us do; then we take our risting 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 girls, to find them well educated, using the best English and frequently 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 combating 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.

The wages paid to males per day is \$1 20 to \$2, inclusive 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 no work 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 male or 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 Lowell 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 education 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 not collectively equal to one immigrant laborer in the passage of a school bill or the enactment of a marriage law?

WOMAN LIFE.

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